



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

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"BROTHERHOOD of man!"—a phrase full of promise! "Fatherhood of God!"—a benediction upon humanity! What do these phrases mean? Join them: "Fatherhood of God and brotherhood of man!" They become an exultant pæan to the world.

THESE words, like far echoes heard from a distance, have heretofore sounded from place to place here and there around the world; but now the wandering refrain has become a chorus which in full sounding harmony essays, from the platform of the Parliament of Religions, to fill the whole earth with the glory of its song.

BUT is this a new thought? It is not. It is as old as the world. Its written and spoken expression is as old as the Word of God to man. And its disregard is as old as the question, "Where is Abel thy brother?" and the answer, "I know not: am I my brother's keeper?" The very question was fatherly; implying the assumption of one relationship and asserting the other. The reply denied neither, but in express terms acknowledged the brotherly tie, while repudiating its obligations.

So it is that man has always, throughout these thousands of years, accepted the relationship of brotherhood with his fellows,—when the stronger, reserving to himself the right and authority of primogeniture; when the weaker, using the tie as an evidence of rightful claim to the charity and protection of the other. But the obligations of the relationship, whatever acknowledgment they may have received, have never yet been sufficient to lead mankind to do each unto the other as he would have the other do to him.

WHAT must follow the practical acceptance by mankind of the fact of the fatherhood of God? It must necessarily be the

acknowledgment and acceptance of, and obedience to, all divine truth. Brotherhood with all the children of God would then necessarily and inevitably follow. But if the second clause be first admitted, brotherhood presupposes a common father, and he, being All-father, is consequently Creator and God. The two clauses of the expression answer to each other logically, as they do rhetorically. The antecedent requires its consequent, and the consequent its antecedent. Thus the action of the human mind by the unavoidable sequences of its necessary processes bring man inevitably to the statement of the two facts which require him in their turn to meet and fill the sphere of their demands and love his Creator-father with all his heart, soul, and mind, and his brother as himself, and the first and second great commandments, on which hang all the law and the prophets, have been received and acted upon. This being so what more remains? Nothing; all the conditions have in this been met, for in this the divine comprehensiveness of omniscience has condensed all the requirements of true religion. Of these two commandments the necessary antecedents are "the fatherhood of God and the brotherhood of man."

THESE two propositions, then, depend upon each other. One cannot be fully received without the other. Their entire significance is comprehended in the one word "Christianity." For that is the message of the Father to man through man's Elder Brother. Therefore he who accepts, professes, and practices the doctrine of "the fatherhood of God and the brotherhood of man" must give up all false religion, put away all false gods both within and without; all idolatry must end, there must be no more service of mammon or self; to no false god, or idol, or selfish desire, must he bow; he must remember the name of God to keep it holy upon his lips; he must remember the day of God to keep it holy in his life; he must care for, love, and honor his father and his mother; he must not commit the sin of Cain, or even cherish anger in his heart toward his brother; he must do no impurity, or even harbor an unclean thought in his mind; he must respect his brother's property rights, never even so

much as desiring that which is his brother's, and bear no false witness against him; he must in all things give ear and credence to the Word of the Father, and love the coming of his Elder Brother.

At the Parliament of Religions there was one gospel that was possible to be preached to the full, and no warning sign be given, and that was the gospel of "the brotherhood of man." To that all gave assent, at least in theory. Pagan, Christian, infidel, all struck hands in allegiance to that doctrine. Did they realize what they were doing? Did they know to what they were committing themselves? The pagan put forward this doctrine, supported and advocated it, with even more force, fervor, and ability than his companions; the infidel accepted it with heartiness and gladness, as a sufficient gospel; the Christian received it tranquilly and joyfully, as if he thought it the returning dove which he himself had sent out.

To what necessary course would this commit the pagan? It would require him, were he consistent, to give up all his gods and worship the one true God in simplicity and truth. To what would it necessarily bring the infidel and the atheist? To an acknowledgment of the existence of God, and all which must logically follow. To what must it bring the Christian? Either to a denial of his faith, or to self-examination as to whether he be in the faith or not.

For, if the pagan, the infidel, and the atheist, make "the brotherhood of man" an article of their creed, they cannot deny a common Father, and that is an acknowledgment of God, and their unavoidable filial allegiance. And the Christian, by the very terms of his belief, is committed to this from the beginning. His practical application of the doctrine is then a shibboleth by which his brothers may test the reality or the hypocrisy of his profession.

At the Parliament of Religions, this test was applied fearlessly by the pagan Japanese and Chinese, and by the Christian negro; and by the test popular Christianity, as represented by the popular Church, and the idea of the "Christian Nation," was found utterly, utterly wanting. Who could listen to that voice from

the negro race, which, reluctantly recounting its wrongs at the hands of a professed Christian people, suddenly cried, as if in pain at the necessity for it, "Do we not need a different Christianity from this?" and not ask themselves the same question? Who could listen to the courteous and gentlemanly plea of the Chinese Minister and not feel that the professed Christianity of this people as expressed in the foreign policy of the Nation was unworthy a place within the pale of common humanity? Who could listen to the fearless arraignment of this Government, its people and its Christianity, by the manly young Japanese, and not feel that the application of the theory of the "brotherhood of man" by the "Christian" United States was so far short of its principles, as comprehended by pagan Japan, as to merit the pity and the derision of angels and of men?

It is evident that there is a fatal inconsistency somewhere. Where is it? It lies in the fact that the ringing, rallying cry, "The fatherhood of God and the brotherhood of man," is but words, empty, sounding words,—and in the mouths and minds of those who speak them there is no realization of the depth of their meaning, or of the personal responsibility of every Christian life to be the personification of their spirit. In the mouths of the wealthy, fashionable, mammon-loving church member they are a mockery. In the mouths of careless, idle, ease-loving, selfish, professing Christians they are a mockery. In the mouths of those who uphold, or permit, "Jim Crow" cars, or "Jim Crow" church corners, they are a mockery. In the mouths of those who think, or say, or vote, that "the Chinese must go," they are a mockery. In the mouths of those who plead with Congress and the law-making powers to enact religious dogma they are a mockery. In the mouths of those who plead for the enforcement of these religious enactments from the judge's bench and the jury box, they are a mockery. But—"Be not deceived: God is not mocked." W. H. M.

When Will the World Be Better?

THE *Independent*, of October 5, contains a symposium on the question—"Is the World Growing Better?" Upon this ten well known persons have expressed their views in answer to the request of the *Independent*,—among them Mr. Moody, the evangelist. One paragraph from Mr. Moody's contribution is this:—

Men who reject the truth grow worse and worse, and we see the development of the kingdom of darkness going on side by side with the kingdom of light. The facts which every one who is not blinded by prejudice must see about him on every hand, as well as the teaching of Scripture, clearly indicate that "in the last days perilous times shall come." There is every indication that the present dispensation will end in a great smash-up; but I believe that out of that smash-up the most glorious age in the world's history will come. So I look into the future not with despair but with unbounded delight.

This is a reasonable and noble optimism. These views are based on scriptural facts and the more sure word of prophecy. Yet, of all the ten, Mr. Moody alone sees with unprejudiced vision the realities of the development of the wheat and the tares side by side, and the certainty of the fulfillment of the inspired word that perilous times shall come in the last days, when all evil and cruelty shall abound in the hearts of the wicked, and "evil men and seducers shall wax worse and worse."

The *Independent*, in an editorial comment, characterizes these words of Mr. Moody's as "somewhat startling." Why so? Is it startling to know that in the providence of God all this sin, wickedness, violence, crime, disease, want, suffering, sorrow, disaster and terror by land and sea, and even death itself, shall come to an end and never be heard of more, so that they shall never again so much as come into mind,—is it unpleasantly startling to know all this? Well, indeed, may we look, with Mr. Moody, into the future with "unbounded delight." And well, indeed, may these others be startled at the vista of the ages as it looms up before their frightened eyes with its progression of grisly terrors and never-ending destruction. But they are not startled. Why not? Is it because they would rather suffer the ills that they know of now, than see the Son of God come to claim his own? Let them stop and think whether they love the coming of their Lord, and are watching the evidences which he said should so inform them, who, in love of him, watched and waited, that his coming should not be to them as the approach of a thief in the night, of which they, sleeping, are ignorant. The *Independent* continues:—

Every one knows that Mr. Moody is a Premillenarian; but he is not a man who obtrudes his own personal view on the subject upon the public. Our own question which we put to him, "Is the World Growing Better?" was one which naturally, if not necessarily, called out an expression of such an opinion as he has given. He expects a speedy smash-up, and after that smash-up a new heaven and a new earth, in which Jesus Christ shall reign over a regenerate world. Such a speedy return of Christ the early disciples expected. They were mistaken. Perhaps Mr. Moody is mistaken. Prophesying is risky business unless you know, and on this matter we know no more than did the early disciples, and they knew no more than did Christ, who said he did not know when that hour should be.

The theory of an imminent smash-up is one that is based on the belief that, on the whole, the world is growing worse and worse, and that a perilous conflict is at hand between right and wrong, in which Satan will be conquered, not by the methods which the Church is now using to overcome him, but by the immediate intervention of Jesus Christ, who shall overthrow the Evil One. While we do not hold this view, and do not believe that it is taught in Scripture, we yet respect it; and among those that hold it have been counted some of the most earnest and successful workers of the kingdom of God.

Prophesying is certainly risky business to him who is not a prophet, but it is not risky business to depend upon the "sure word of prophecy." Who was it that said, "Behold, I make all things new"? Is there any risk in depending upon that word? and if all things are to be made new will there not be a new heaven and a new earth? Was it not He that sat upon the throne that said this, and did he not say to the revelator that he should write these words, for they were "true and faithful"? Is Mr. Moody prophesying, then? By no means, he is repeating the word of the Lord by his prophet John in Revelation 21:1-5. So, then, this we know that God said to John that he would make all things new, and that he showed to him in vision "a new heaven and a new earth: for the first heaven and the first earth were passed away." But when shall this be? It is true that Christ said that neither he nor the angels, only the Father, knew the day and the hour,—but what had he said previously, in that same twenty-fourth chapter of Matthew, verses twenty-nine to thirty-five, inclusive? If he had no approximate knowledge of the occurrence of this great event, and meant to convey none, why should he have sin-

gled out a special generation which should follow certain phenomena in the heavens immediately after a clearly specified experience of the people of God, and tell them specifically that that generation should not pass away before the Son of man should come again in his glory in the clouds of heaven?—and emphasize his words not only with that beautiful parable of the spring-time and the budding fig-tree, but with those words of earnest exhortation which follow. What generation is this? Does Mr. Moody belong to the generation which, coming after these tribulations and the darkening of the sun and the moon and the falling of the stars, meets the description which Christ here gave? If he does, then why should he not look for these things to be even at the doors and their fulfillment imminent? Did the apostles make the mistake, of which the *Independent* speaks? And if the early disciples did,—is that any reason why Mr. Moody should make a similar mistake? Is it not rather a reason why he should not, profiting by the milestones of prophetic fulfillment through 1800 years?

Christ knew in what generation he should come, and he told his apostles,—and Mr. Moody and the *Independent*, and we all have the privilege of knowing what he told them. Offenses must needs come, but shall it be through us that the offensive question is put—"Where is the promise of his coming"? Mr. Moody says that it shall not be through him, and so he looks for the close of this dispensation "according to his promise," and looks "into the future, not with despair, but with unbounded delight." W. H. M.

"Boycott" the Watchword.

THE term "boycott" is of comparatively recent origin, having been in use less than a dozen years. The word originated in Ireland, and is derived from a man's name, Captain Boycott, a land agent of Mayo, Ireland, where, because of a dislike to him by the tenants of the community in which he held the control of lands, they all combined and refused to have anything to do with his land, and it was impossible to secure renters therefor. From this circumstance the word is coined and the definition given is the withholding of social or business relations from a certain individual or corporation and an endeavor to deter others from holding such relations.

This is the very spirit that the seer of Patmos beheld as he looked down through the ages and saw the edict go forth that no man should buy or sell save he who had the mark of the beast. This is nothing more than the papal badge—the Sunday Sabbath. It is a well known and acknowledged fact that it was the threats of a withdrawal of political support on the part of the "Christian lobbyists" in Washington at the last session of the Legislature that did more than anything else to secure the Sunday-closing proviso of the World's Fair appropriation. Three years ago President Blanchard, while in attendance at the district meeting of the American Sabbath Union at Des Moines said that the way to stop the Sunday newspaper was to boycott it, and emphasized his opinion with this utterance, "Why, I would rather swear for half an hour than to buy a Sunday newspaper for a minute."

Rev. Alfred H. Henry, a Methodist minister of Chicago, at a mass meeting

held a year ago the 25th of last month, told the assembly that the "vulnerable point of the merchant of to-day who opens his store on Sunday is not his head nor his heart, but is his pocket book," and then expressed the "wish that it could be agreed upon to patronize only those who close on the Sabbath." As the outgrowth of this, resolutions were passed, one of which was—

Resolved, That it be the sense of this meeting that we, the purchasing public of this, the West Side, do agree not to purchase any goods sold by any store that may keep open its doors on the Sabbath, and do further agree to exert our influence in every way practicable for the closing of stores on the Sabbath.

This is only a sample of what we see cropping out everywhere,—seeking coercion as to Sunday observance by means of the boycott.

On Sunday the 1st instant, there was a mass meeting held under the auspices of the Sunday Rest Association in Chicago, called to order by Pres. C. C. Bonney, and addresses were made by quite a number of the leading lights in this movement, the general discussion being in the trend of securing laws for Sunday closing. According to the report of the meeting in the *Inter Ocean* of the next day, the speaker who elicited the most applause was Rev. O. P. Gifford, when he declared that a list of the Sunday dealers ought to be made out and nobody should buy from them on Monday, then said, "I would rather preach without a shirt on Sunday than buy it on Monday from a man who kept open on Sunday."

Thus are the advocates of compulsory Sunday rest seeking to wheel the masses into line with their ideas of an outward increased regard for the day by appealing to the basest of all motives, rather than to "the law and the prophets." Surely the lines are drawing closer and closer, and he is stone blind who cannot see that it will end in religious intolerance of the very worst kind. Is it not time that a warning voice should be heard?

W. E. CORNELL.

Papal Influence in Germany.

SOMETHING of the rapid increase of papal influence in the German empire, during the last five years, will appear from the following facts recently published in the *Outlook*:—

The visit to Germany of Cardinal Ledochowski, Prefect of the Propaganda Fide, and one of the most influential of Leo XIII.'s advisers, inevitably suggests a comparison between his present status, as concerns temporal power, and that of his ancient foe, Prince Bismarck. Miecislav John Ledochowski is by birth a German Pole, and until very recent years his very name was a synonym for anti-German sentiment. During the years immediately succeeding the War of 1870, when Bismarck, then at the height of his power, was using it to curtail the privileges and counteract the influence of the Catholic Church, Ledochowski, then Bishop of Posen and Gnesen, fearlessly disputed every inch of ground with the Iron Chancellor. Upon two great issues the Cardinal was immovable—the authority of the Church in educational matters, and its right to elect its own bishops without State interference. When, therefore, during the spring of 1874 he refused to permit the German language to be taught in the schools of his diocese, it seemed that the limits of tolerance had been reached. He was fined and imprisoned, but while yet in prison he was made a Cardinal by Pius IX. Upon his release Ledochowski went to the Vatican, there to be received with honor and rapidly preferred. Though absent from Posen he continued to direct the affairs of the diocese and inspire further opposition to Bismarck, so that the German Government twice condemned him, *in contumaciam*. While Bismarck remained in power at Berlin no effort was spared to weaken Ledochowski's influence at the Vatican, but without success, for he finally

succeeded Cardinal Simeoni as chief of the Propaganda. Since the fall of Bismarck Cardinal Ledochowski seems to have forgotten his old enmity toward Germany. Emperor William has undoubtedly sought to conciliate him, for he remitted the sentences passed against the Cardinal, and will personally entertain him during his coming visit to Berlin. It is pretty well understood that the support recently given to Chancellor Caprivi's policy, especially in the case of the Army Bill, by the Polish party in Germany, is due to Ledochowski's influence.

Of course, in both the matters of contention between Bismarck and Cardinal Ledochowski, the latter was clearly right. It was an unwarranted usurpation of power for Bismarck to assume to dictate the appointment of bishops, and it was no better for him to command the use of the German tongue in the Polish schools; but it is to be feared that the change in the policy of Germany is simply a change of policy, and not a change from policy to principle. Papists held the balance of power in Germany, and it was necessary to conciliate them. And to conciliate papists in political matters means always to give them the lion's share, and to give it to them as papists.

How It Is Done.

In England we have two societies for the purpose of enforcing Sunday observance. One is "The Lord's Day Observance Society," and the other, "The Workingmen's Lord's Day Rest Association." Both circulate a large amount of literature to show that Sunday is the Sabbath. Most of the writers follow the same line of thought. They first start out on the solid foundation of the institution of the Sabbath at creation, and then come down through the Bible, bringing forth an impregnable array of texts which refer to the seventh day; and all goes well until they reach the resurrection of Christ, when here they attempt to slide all this edifice onto the first day of the week, and make all they have said apply to Sunday. This Herculean task is impossible as a feat of logic; for it can only be performed in the way a conjurer performs a "pass," by sleight of hand (Eph. 4:14); and the various ways which these gentlemen attempt it is of great interest.

First, here is a pamphlet, "The Lord's Day is the Sabbath," by Rev. J. Gretton, D.D., secretary of the first-named society. In it occurs this:—

There remains but one other question. Can the Lord's day be the Sabbath day, when the one is the seventh, and the other the first day of the week? I reply, the Sabbath law is the separation of one day in seven unto the Lord,—one day after six and not the seventh day absolutely. There came a time when one day in history fell out, as not being; for therein the Lord of life lay dead in the tomb, and the next day—when he rose again, the Prince of life—became at once the seventh and first; and this day, thus unique and glorious, was actually the Sabbath.

Could any argument be more fanciful and unreal? How could a day fall out? Where did it fall to? A marvelous performance, surely, but it is surpassed by the Rev. Dr. Pope, in "The Christian Sabbath" (for same society). He says of Christ:—

He kept the old day always and to the last. He went from its most sacred observance in Jericho straight to his cross. He left the old Sabbath in his sepulchre, but it rose again with him on the third day, now to be the first day of the week.

Such talk is sheer nonsense. How could a day perform in this manner? And yet this is presented by grave doctors of divinity as the best they have.

The other society publishes a pamphlet

by Bishop Ryle. The bishop starts with the institution of the Sabbath, and comes steadily along the beaten track, through the giving of the manna and the law, down to Christ, and does beautifully till he comes to the "gap," and this is how he gets over it:—

Undoubtedly the day was changed. It was made the first day of the week in memory of our Lord's resurrection, instead of the seventh. But I believe the apostles were divinely inspired to make that change, and at the same time wisely directed to make no public decree about it.

As an example of legerdemain, this last is a master-stroke. With one hand the bishop presents an unwarrantable assumption, and with the other he filches away all possibility of any one testing that assumption.

In another pamphlet put out by the same society, the Rev. Eynon Davis tries his hand. Mr. Davis is a wise man. He simply says:—

We find that with the change of dispensations, a change was also made in the world's day of rest. The deliverance from sin through Christ was greater than the deliverance from Egypt through Moses, so the memorial day was shifted from the seventh day to the first day of the week—to our present Sabbath. The day is not at all important, so we need not stay to discuss the alteration.

So he hurries off to a less dangerous ground, carrying his reader with him. Yes, Mr. Davis is certainly a wise man. (See Prov. 17:28.)

Now these are circulated as the best reasons that the best men in England can produce for "shifting" the commandment of God. If this is the wisdom, what must the foolishness be like? Well might Paul say, "Hath not God made foolish the wisdom of this world?" 1 Cor. 1:18-27. —Francis Hope, in *Review and Herald*.

The Sunday Plank in Ohio Prohibition Platform.

THE following is the Sunday plank adopted by the Prohibitionists of Ohio at their convention in 1893:—

The business of government is to protect men in their rights. It is not the business of government to legislate on matters of religion. Liberty of conscience is guaranteed by the Constitution. The Christian has the right to regard the first day of the week as one sacred to religious worship. The Jew, under our form of government, has the same right to believe that the seventh day of the week is the day which he was commanded to keep holy. The Mohammedan has, under our form of government, an equal right to regard the sixth day as a day of special religious observance. The majority has no right nor power, under our Constitution, to enforce its religious opinions upon the minority, no matter how small that minority may be, nor is it the business of civil government to interfere with such matters. But it is the business of civil government to protect men in their rights, whether those rights be civil or religious, and a right to rest one day in seven is a right which can only be secured under existing social conditions by the protecting arm of the law. Without the protecting arm of the law the right to enjoy one day in seven as a day of rest could not be exercised. Without the protecting arm of the law workingmen would be driven to seven day's work for six day's pay, as was illustrated at the World's Fair where the weekly wages of the employes were not increased when the gates were opened on Sunday. Without the protecting arm of the law restraining the general public from reckless desecration of the day the Christian would be prevented by his neighbors from enjoying his one day of rest in seven. The right to one day of rest in seven can only be secured by the protecting arm of the law, and all classes of men have a right to this protection.

This question has raised considerable discussion in regard to how such legislation can be enacted and enforced so as not to interfere with the rights of persons who conscientiously regard some other day of the week as their day of rest. There have been, unquestionably, under our present laws, which are usually scandalously lax, cases of shameful persecution for principle's sake; men who with-

out interfering with the rights of others choose to observe some other day than the first day of the week as their day of rest have been persecuted by unreasonable men who availed themselves of imperfect laws.

The principle laid down in the Prohibition platform fully covers all such cases. While it provides that he who regards the first day of the week as the sacred day of rest shall be protected in observing it the same principle would protect from persecution any person who conscientiously observed some other day. The fact that imperfect laws, under corrupt officials, have been used as a means of oppression is not an argument against just laws, enforced by honest officials, for the protection of all men in their religious rights.

The trouble with this utterance is that the conclusion that a legal rest-day is a necessity is based on a false premise. Thousands of Seventh-day Baptists and Seventh-day Adventists, not only in the United States but also in Europe, South Africa, Australia, New Zealand and other countries, are so many living witnesses that a rest-day can be regularly and religiously observed without the aid of civil law. Of course in some cases it involves more or less self-denial, but it is not the province of civil government to legislate the cross out of our Christianity. The Christian should be willing to endure hardness as a good soldier of Jesus Christ.

C. P. B.

The Influence of Puritan Religious Legislation Upon Subsequent Christianity.

[A thesis prepared by T. J. Van Horn of the University of Chicago.]

HISTORY is not an artificial grouping of isolated facts. "No man liveth unto himself" is a well-established fact in social life. Equally true it is that no fact in history stands alone. If it is true, as Emerson says, that there is a relation between the hours of our life and the centuries of time, much more is there an organic relationship existing between the facts of history. One stands related to events preceding which have caused it, and to events following after, of which it is itself the cause. He is a poor student of history who knows only the location of the battle of Poitiers, its date, the forces engaged on each side, the number of killed and wounded, the name of the generals in command, and allows his inquiry to stop there. He will be a student in a truer sense who seeks an answer to the questions, Why did this battle occur? What are the consequences to follow?

In no branch of investigation is the question "Why?" more important and appropriate than in history. It is oftentimes not the easiest of solution. It may require the wisdom of inspiration to reveal the import of the "*Mene, mene, tekel upharsin*," marking off the epochs of time. Some one has said that history is an intriseries of causes and effects, acting and reacting upon one another. And the success of the student will depend upon his ability to interpret a fact in its relation to other facts, and its bearing upon the whole.

Puritanism is one such epoch. It has had a marked influence, not only upon the life of the Church, but upon the general events of the world.

Like every other epoch, it has had its rising sun, its days, not without clouds and storms, and its setting sun. Martyn has aptly said, an epoch is not cut short by dates.

The departure from the New Testament doctrine of the general priesthood of believers, and the establishment of an eccle-

siastical hierarchy; the merging of pagan philosophy with the simple truths of Jesus of Nazareth; the confusion of Church and civil power; the substitution of the central doctrine of Christianity, salvation through faith in Christ, for the outward forms of that religion, were important steps leading down into the darkness of the age in which the popes, and ignorance and superstition, held sway. The age in which the word of man was substituted for the Word of God, and that precious document, hid away by the careful craft of jealous ecclesiastics, never reached the ear of man except as it came perverted and distorted. A period, in short, which made an age like puritanism necessary.

One stands aghast at the state of corruption in the Church which the early light of the reformation revealed. But the scholarship of Wycliffe, the wit of Erasmus, and the brave enthusiasm of men like Luther and Tyndale, drew the Bible from the monasteries; wrenching it from the jealous hands of the popes, they broke the seal of the dead languages which for centuries had kept it from view, and translating it into the tongue of the common people, scattered it broadcast over the land. Ere many years the prophecy of Tyndale to an angry theologian,—“If God shall be my helper I will cause the boy who drives the plow to know more of the Bible than you do,” began to be fulfilled.

The despotism of the hierarchy had been broken, and long strides had been taken in that reform which the Puritans sought to perfect, when Thomas Cartwright, in the middle of Elizabeth's reign, began his career which historians have somewhat arbitrarily indicated as the beginning of puritanism. But Elizabeth, as it has been said of Luther himself, did not begin to get the rags of popery off her. If her legislation against Romanism was especially “stinging and acute,” it was prompted by a jealous care of her own prerogative. It was legislation aimed at Roman interference in England, rather than against Romish doctrine and discipline. “Her ritual,” says one, “differed so little from the papal forms of service that a stranger could not detect the difference.” Against the policy of this maiden queen so determined to root them out, the Puritans, with the open Bible before them, felt called upon to protest. These dissenters, who were becoming so obnoxious in the eyes of Elizabeth and her coadjutors, were people who were making, and were not without the means of making, a comparison of the forms of religion which she sought to force upon them, and the forms prescribed in the New Testament. For, as Green says, “England became the land of a book, and that book was the Bible.”

They were philosophic enough to detect a wide difference. On the ground of this difference they based their objection to the Anglican faith.

The vestments, confirmation, kneeling at the sacrament, bowing at the name of Jesus when pronounced, the priest's holy days, the form of baptismal service, the burial service, were some of the points to which the Puritans sternly objected. Not only because they were unscriptural, but because they were imposed by civil authority alone, nor yet so much because they were imposed by *civil authority*,—as we may justly infer from their subsequent history,—as because this civil authority was vested in one person. The queen and the court reformers, insisted on these as

matters of indifference as far as Bible authority was concerned, and therefore might be enforced by civil law. The Puritans regarded them as matters of importance, because they were points of contact with the Romish church, and therefore must not be tolerated.

Not a discussion, nor even a statement of all the points of agreement and disagreement between the two parties, interesting as it might be, should detain us here. One, however, stated by Neale, in his admirable resumé of the salient features of these points, in his history of the Puritans, is important for us in the consideration of our topic. Both Puritan and conformist agreed too well in asserting the necessity of uniformity in public worship, and for using the sword of the magistrate for the support and defense of their principles of which both made an ill use whenever they could grasp the power in their hands. The standard of uniformity, according to one, was the queen's supremacy and the statute laws, according to the other, the decree of provincial and national synods allowed and enforced by the civil magistrate. Neither party admitted that liberty of conscience which is every man's right. With an inflexible zeal the Puritans began to promulgate their views; and with an iron purpose to enforce uniformity according to her standard, the queen began to persecute. But, in spite of her rigorous measures of suppression, they spread with rapidity, until, within half a century after the death of Elizabeth, the civil power of England was in the hands of the Puritans. The Lord Protector Cromwell was peremptorily dictating terms of peace with Holland, inspiring the awe, and receiving the compliments, of the crowned heads of Europe, and even frightening the Pope himself with the threat, that unless he redressed the cruelties inflicted upon the Waldenses in the Piedmont, his cannon would thunder at the gates of Rome. Such, briefly and imperfectly, was puritanism in its inception, principles, and what it came to be in temporal power. How shall we regard this strange phenomenon of civil and religious history, which, in so short a time, rose to such prominence in the annals of the world? How shall we interpret some of the strange facts and incongruities which we notice in the progress of their growth and development?

That there should arise such a reaction against religious tyranny and oppression, does not seem strange to one who knows something of human nature and has studied the movements of history with any purpose. With a principle which they considered of supreme importance and for which they firmly stood, though opposed by fire and sword, it is not unaccountable nor unnatural that the Puritans should develop a moral character which has exercised the power of orators to extol, and the genius of the poets to sing; and to which has been justly ascribed the preservation of the most in our moral and religious character that is of permanence and value. That this moral power should attain such strength among them, situated and envired as they were, until Cromwell's “Ironsides” advancing irresistibly against the forces of King Charles I., may be regarded as its fit emblem, is not phenomenal.

More difficult is it to understand why there was not a reaction against religious legislation, since he had suffered so much under it,—that, when on American shores

the Puritan was left free to exercise his own prerogative, he would avoid it as he would an intolerant monster from whose clutches he had just escaped. How is it that with the Bible and the lessons of the past before him, he did not learn the lesson of religious toleration, and take hold of the idea of Christian liberty which the New Testament teaches? Why is it that their administration under the protectorate after all their bitter experience and sufferings, seemed so nearly to justify the criticism of Macaulay, who says of them, "They were as intolerant and meddling as ever Laud had been." They interdicted under heavy penalties the use of the Book of Common Prayer, not only in churches, but in private houses. It was crime, in a child, to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians. Clergymen of respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble. "One of the first resolutions of the Barebones Parliament was that no one should be admitted to the public service till the House should be satisfied of his real godliness." And after all there seems to be some occasion for the sneer of this brilliant historian that "the Puritans hated bear baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators."

(To be continued.)

Dangerous Antagonisms.

A LATE incident in St. Paul, Minn., where a public speaker was denied an opportunity of delivering addresses, previously contracted for, because the purpose,—as stated by the city clerk in the document refusing the use of the hall, which was city property, was,—"to wantonly attack the character of institutions sacredly cherished by a large number of the taxpayers of this community." The addresses were anti-Catholic in character and were claimed to be under the patronage of the American Protective Association. The city clerk of St. Paul is reported to have told the advance agent of the lecturer that "The Irish Nationalists and the Ancient Order of Hibernians had met on Friday and Saturday and had decided that they would not allow such a meeting to be held, if they were obliged to use force." There does not exist at the present time a greater menace to civil rights and public peace in this country than these organizations here named,—and their kindred,—organized, and in some cases drilled and armed, with the avowed purpose of antagonizing each other on lines of religious prejudice, bigotry, and fanaticism. When some shocking outbreak, or a concerted series of them, shall occur,—or a condition of religious terrorism be instituted,—then the citizens of the United States at large will awake to a realization of the dangerous and destructive character of the forces which have been gathering and organizing unperceived for years. There is no reason why they should have been unknown to the people and to the public. Their methods and their purposes, though confessedly secret, have not been so closely concealed as not to have been patent to any interested observer. The only reason why these organizations have grown to their present proportions,—the only reason that can be

given why public opinion has not, by the fiat of its powerful displeasure, long ago done away with them, is because they answer to an innate intolerance and furious fanatical desire which still reigns in the hearts of such a majority of American citizens, and which makes these desperate and revolutionary methods,—sure to be the result of the friction of such antagonistic organizations,—seem to them even desirable.

There is no distinction to be made in these associations, they are all equally a menace to civil order,—they are all equally unchristian. It matters not that one calls itself Protestant and the other Catholic, they are all impelled and directed by the same evil spirit of violence. They both appeal to the sword and they both will perish by the sword,—while innocent fellow-citizens, non-combatants though they may be, will suffer with them.

W. H. M.

Church and State.

POINT is given to the current discussion of the relation of Church and State in the efforts now being made in this country to bring them into essential union through sectarian appropriations by individual States of the Federal Government. These efforts are in direct violation of the genius of our institutions and the theory of our Government, which is that Church and State shall be separate, the one advancing the spiritual and the other the secular interests of the people, and each having its own revenues. Under the Constitution, no religious test as a qualification for official position or public trust is required, and the passage by Congress of any law abridging the freedom of speech or of the press is expressly prohibited. These provisions are tantamount to a declaration of the separation of Church and State, a condition further emphasized by the first amendment to the Constitution, which prohibits Congress from making any law respecting an establishment of religion or forbidding the free exercise thereof.

It is unfortunate that the principle thus enunciated has not been given complete and definite expression in the constitutions of all the States. Many of them provide no adequate safeguard against the violation of religious freedom, and impose no express prohibition against the making of sectarian appropriations. Legislation involving such appropriations, and through them the violation of religious freedom, is being constantly introduced into State legislatures, many of which can and do grant them by a mere majority vote of the assembly. Such legislation is a clear violation of the letter and spirit of the Constitution, and constitutes a serious menace to American institutions in that it not only stimulates sectarian greed, but introduces the Church into politics, to the grave peril of both Church and State. Its whole tendency is to degrade religion by involving its forces in an unseemly struggle for spoils, and to deprive questions which affect the rights and privileges of the people of proper consideration by bringing sectarian animosities and controversies into their discussion. Absolute separation of Church and State alone secures the religious freedom which is the right of all men, as well as the highest civil liberty. It is the divine order of relation, and assures the citizen complete liberty of choice in his religious and political faiths.—*N. Y. Observer.*

A Wonderful Scheme.

SPEAKING of the Sunday Rest Congress, the *Examiner* (Baptist) says:—

There are widely divergent views even among devout Christians with regard to the "metes and bounds" of Sunday observance, and especially respecting the admissible and desirable degree of governmental restriction of freedom of action. One of our own most devout and conservative religious teachers has suggested that perhaps all that Christians can properly ask of the civil power is protection in their Lord's day worship. Others, and we think wisely, insist that all men should be protected in what we believe to be their "divine right" to a weekly rest day, on the broad ground of the general welfare. There is much diversity of view, also, among individual Christians as to how best to observe Sunday in order to derive the largest physical, mental, and spiritual benefit from the rest-day.

No one man or body of men can be presumed to have attained to the whole truth concerning this great question in all its bearings. What may be a very simple matter, so far as one's own personal conduct is concerned, becomes a difficult and complex question when large masses of men must be considered. The problem grows more serious as population increases, and especially in the great cities. No one can say dogmatically what is the best thing to be done. Perhaps a satisfactory solution will never be reached. Yet a thorough discussion, from different points of view, of this great, broad, perplexing Sunday question, in all its varied aspects, as proposed in the programme of the Chicago Congress, may be expected to throw new light on the subject.

Light, indeed, is sorely needed. The present outlook is not encouraging. Our Sunday laws are crude, conflicting, often designedly favorable to those who most need restraint for the good of their fellow-men, and, such as they are, are rarely enforced. Public opinion is too generally acquiescent in the open violation of the laws and the flagrant refusal of the authorities to punish the law-breakers. If the congress does no more than awaken fresh interest in the subject by the light shed upon it, the object of its assembling will not be wholly lost. But we hope it will do more than that.

This is indeed a most peculiar question. Nobody knows how the day ought to be observed, and yet the majority are of the opinion that the State ought to make and enforce laws to secure its proper observance! "Light, indeed, is sorely needed." But notwithstanding the general fog that exists on this subject, the *Examiner* hopes that the congress will do more than simply awaken fresh interest in the subject; that is, our contemporary hopes that such an impetus will be given to Sunday legislation that the State will step in and settle the vexed question of how Sunday ought to be kept by compelling all to observe it alike. Wonderful scheme, truly!

C. P. B.

The Russian Stundists.

THEIR enemies themselves admit that a Stundist family is a model of peace and unity. The children display the greatest love to their parents, and such a thing as a parent punishing a child is almost unknown. The virtue of extreme cleanliness is energetically inculcated among them, and the prevailing filth and disorder of the Russian hut is nowhere seen among the Stundists. It has been often remarked by Russian writers on the subject that a Stundist's first desire is to learn to read and write, his second to teach his children—their great object being to study the New Testament. A Stundist never willingly sends his children to the village school; they would there hear their parents scoffed at and maligned, they would be taught to venerate everything connected with the corrupt Russian Church, and to worship icons.

In the vicinity of the German colonies many Stundists may be found who have a fair knowledge of German, and who read German religious books. The vast ma-

majority of them are engaged in agriculture, but in the towns a good many Stundist artisans may be found—millers, smiths, carpenters, tailors, etc. I will close this article with a few extracts from the Russian press, from the writings of men altogether hostile to Stundists, but men, nevertheless who have been obliged to testify to their worth and superiority to the ordinary Russian *moujik*. A writer in the *Kief Diocesan Reporter*, an ultra-Orthodox paper, says: "The character of the Stundists is as opposed to the use of force as to using deception." "All who really know them," says another well known writer, "recognize that they are honorable, temperate, wise, industrious, devoted to work and to the enlightenment of their minds by reading."

M. Emilyanoff, one of their bitterest enemies, is obliged to confess that "the Stundists are a most hard-working folk, peaceful, abstemious, truthful, sober in their language, and leading Christian lives. Such a thing as a crime is hardly known among them. Their highest duty, they consider, is to feed the hungry, to clothe the naked, to shelter the sick and the pilgrim." But perhaps the most striking testimony to their moral elevation is contained in a report written by M. Shugaevsky, an Orthodox official of the ministry of justice, a gentleman who lived for many years in their midst, and who thoroughly understood their origin and the trend of their movement. "They are remarkable for their pure morality," he writes. "In villages inhabited by Stundists crime finds no footing; the family life is a model of chastity and peace, and their relations to one another are those of sincere Christians. Thanks to their total abstinence from strong drink, their economical position stands infinitely higher than that of the Orthodox population, and as to their intellectual superiority there can be no doubt, for they can almost all read and are deeply versed in the precepts of the Holy Scriptures."—*Foreign Correspondence of the New York Observer*.

Vigilance Needed.

In a "stall" in the Government building, at the World's Fair, there is, at this very time, persons soliciting names to a petition to have God recognized in the Constitution, and in the next "stall" is another petition to have the Bible taught in the public schools. And the awful truth is, that nearly everybody signs them! I got this, directly, from one who has just returned from the Fair, where he was asked to sign these petitions. Brethren, what does this all mean? Is not the situation an awful one? Is it not time to arouse and do active missionary work, by circulating the AMERICAN SENTINEL and other literature?

The alarming feature about these petitions is that many sign them, little thinking what the result will be.—*The Reaper, Wash.*

Principle or Popularity?

THERE is an infectiousness in the example of a crowd which only a firm backbone of principle and some independence of mind, will enable us to resist. The tendency is to follow the multitude, even when it is to do evil. Men like to be on the side that is popular. They dread the reproach of singularity. There are those who would almost rather die than be out of the fashion. A crowd can ridicule, and

a crowd can intimidate. It may put pressure on us which we have not the moral courage to resist. A thing does not look so evil, when many are engaged in doing it. They do not, of course, call it evil. They put new names upon it, and laugh at us for our scruples. This may lead us to think that the course in which we are asked to join is not so very bad after all. So we belie or dissemble our real convictions, and do what the crowd bids us. . . . As counteractives to the influence of the crowd we do well to remember that the *vox populi* is not always *vox Dei*; that the fashion of the day can never make that right which the law of God declares to be wrong; that the voice of the multitude is one thing to-day, and another thing to-morrow, while truth and duty remain one and the same.—*Pulpit Commentary*.

A Left-handed Blow at the Jews.

IN the Republic of Switzerland "popular sovereignty" has reached its most extreme development in the constitutional device known as the Referendum, which gives the people power to veto laws passed by the Federal legislature, and to pass laws rejected by that body. A singular instance of the latter kind has just occurred. The Swiss Society for the Prevention of Cruelty to Animals recently endeavored to secure the enactment of a law by the legislature prescribing that in slaughtering animals they must be made insensible before being bled, but the bill was rejected. Whether it was meant to be so or not, the act was a blow at the Jews, who are required by the Talmud to bleed to death animals intended for food. The bill was thereupon referred to the popular vote, and has been approved. The adoption of this law is a virtual notice to the Jews of expulsion from Switzerland, unless they are prepared to turn vegetarians. The success of the measure is attributed to the ignorance or indifference of the people, who voted for it without understanding or caring for its effect upon the Jews. We trust that this is the case, for as it stands the law is a serious blot upon the fair fame of the ancient republic, which has been for so many centuries the home of liberty and justice. It is to be hoped that on sober second thought the hardship of the law will become apparent, and that it will be promptly repealed.—*The Examiner*.

London Sunday Papers.

THE question of Sunday newspapers is just now being earnestly discussed in the United States, and the general verdict of Christians is that the Sunday paper is a perennial evil. While making a very earnest protest against a Sunday paper, the *St. Louis Christian Advocate* makes the following astounding statement: "London, with her five million inhabitants, has no Sunday newspaper." This will be news to the people of the Metropolis who have become quite accustomed to hearing the Sunday newspapers cried by the newsboys. We are profoundly sorry that our contemporary's observation is wholly untrue. London has a surfeit of Sunday newspapers, and some of these have a phenomenal circulation, reaching as many as 500,000. Surely this does not look much like superior respect for the Lord's day on this side the Atlantic! Our contemporary will have to try again.—*Christian Commonwealth (London), March 30*.

A Vain Expectation.

THE *Sabbath Outlook* seems to anticipate, as a result of the present agitation of the Sabbath question, a general return of Protestants to the observance of the Bible Sabbath. It is vain to expect any such thing. The language of the Apostle in 2 Tim. 3:1-5, forbids any such hope:—

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

This is a picture of the professed church of Christ in the last days, for it describes those who have a form of godliness.

The multitudes never have been loyal to God. God's people are the "little flock," the "remnant," etc., not the majority. Said the Saviour:—

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

That this is not true simply of a portion of what is known as the gospel dispensation, and that in the latter part of it all will be converted, is evident from the words of our Lord in Matt. 24:37-39:—

But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

The gospel is to "be preached in all the world for a witness unto all nations," but nowhere are we taught that it will convert all, or even the majority. God is taking out of the nations "a people for his name," but the gospel deals with individuals. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord."

Protestants Still Protest.

REFERRING to Dr. O'Gorman, of the Roman Catholic University of Washington, D. C., at the Parliament of Religions, Rev. Dr. David James Burrell, pastor of the Marble Collegiate Presbyterian Church of this city, said:—

We could not have trouble, for the church which he represents, and the church which commands my allegiance hold the whole matter of Christianity in common, in that we believe in our one Lord and Saviour Jesus Christ, and with him and his people, as with me and mine, Christ is first, last, and all in all.

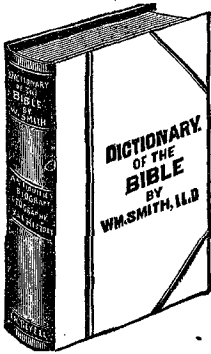
Does not the fawning doctor know that "Rome never changes"? and that tens of thousands of martyrs have laid down their lives as a protest against Rome's denial of Christ in that she denies justification by faith and teaches justification by penance and "good works"? Did Huss and Jerome die and Luther and Wyckliffe labor in vain, that men who now call themselves Protestants thus fawn upon the "man of sin," and flatter the "mystery of iniquity"? Has the blood of fifty millions of martyrs been shed in vain? God forbid! The Lord still has in Israel those who have not bowed the knee to Rome, nor kissed the Pope's toe, nor ceased to protest against Rome's wicked denial of Christ by substituting for his merits penance and "good works." *Protestants still protest,*

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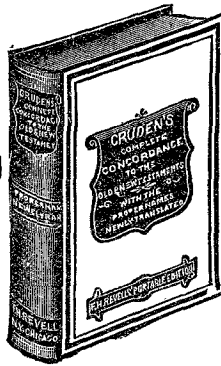
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THE World's Fair attendance Sunday, October 1, was 48,535, and on Sunday, October 8, reached the highest number of any Sunday since the opening, the gates registering 88,045.

SOME of those whose profession is politics begin to see the drift of religious agitation in this country. Ex-senator Ingalls prophesies that religious questions will enter into the national campaign of 1896.

ISAIAH KUNZMAN, the keeper of a small fancy goods store at 183 Grand Street, this city, was arrested on Sunday, October 8, by detective Sloan, for selling him a handkerchief, in violation of the Sunday law. Mr. Kunzman was held for trial and gave bail to the amount of one hundred dollars. The detective has not yet been arrested for buying the handkerchief on Sunday.

THERE is trouble in the little village of Pawnee, near Springfield, Ill., between the Protestants and Catholics over the reading of the Bible in the public schools. Some Protestant teachers have insisted upon Bible reading and prayer in their schools irrespective of the protests of Roman Catholic parents of their pupils, and the advice of their directors. The question of the Bible in the public schools is one that will not be silent.

REV. LESLIE SPRAGUE of the Second Unitarian Church, of San Francisco, preached a sermon a few Sundays ago on the subject, "Sunday and the Midwinter Exposition," in which he said:—

The question was raised in Chicago long before there was any certainty of a Fair, and the preachers became corrupt politicians by threatening the heads of congressmen who dared to make appropriations to an open Fair. The question came up here when the project was fully started, one preacher refusing to assist in the opening exercises unless he could be assured that the Fair would be closed on Sunday.

In this Sunday question a spirit has been raised which, be it conjured ever so wisely, will never down until the revealed end of all evil has come.

THE Nashville *Christian Advocate* publishes an editorial article on the Parliament of Religions, in which it criticizes with much acerbity the effusiveness of the Shinto priest who returned in kind the enthusiastic salutations of some of the over-wrought women of the parliament, and classifies the foreigners all together

in a lump, as "the heathen delegates." The parliament itself, the *Advocate* says, was "something more of a humbug than even its severest critics supposed it would be," and "shows a vast disintegration of faith." This last expression is truthful and just, and goes, in a general way, quite to the root of the whole matter. This parliament is a religious weather vane which the whole world may see, and from which it ought to be able to judge of the course which modern theology is taking.

IN its view of the Parliament of Religions, the *New York Sun* sees with a good deal clearer vision than many religious papers. It asks:—

How can Christians consistently join in any such polytheistic symposium as that now proceeding at Chicago?

This question the *Sun* then follows with these observations:—

If Christianity is not the sole true and perfect religion, and if all others are not consequently false and pernicious, it is based on delusion. If it is not merely the best, but also the only religion whereby men can be saved, it is an imposture. If it contains only a part of the truth, sharing that priceless possession with many other religions, its source is not as it proclaims it to be. Christianity is either the sole and complete revelation of divine truth from God himself, and hence the only and absolute truth, or it is a fabrication of men, the more worthless because it seeks to bolster itself up by false pretenses. That being so, Christianity cannot argue with other religions and compromise with them, accepting something and giving something. It can only say: "This is the truth of God uttered by God himself, and there is no other religious truth possible. Accept it or reject it at the peril of your soul." How, then, can Christians come together with Buddhists, Brahmins, Mohammedans, Jews and Zoroastrians to discuss their religion with them on equal terms? How can they treat them otherwise than as infidels who are the surer of damnation because they have seen the light of heaven and turned away from it? In Chicago, hospitality to all religions indicates agnostic indifference to them all.

The last remark is doubtless true: it was indifference, not true Christian charity, that made the Parliament of Religions possible.

ON another page is published a short article from the *Observer*, on "Church and State," which is worthy serious attention. One point is specially apt, namely, that efforts are now being made in this country to bring Church and State into essential union by sectarian appropriations. There is an admission that there may be a virtual union of Church and State without a legal establishment, or formal recognition of some denomination as the State Church. But why does the *Observer* use the word "sectarian"? "Who does not see," said James Madison in 1785, "that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?" With equal propriety might the question be asked: Who does not see that the same authority which can give pecuniary

aid or show special favors to Christianity to the exclusion of all other religions, can with the same ease confer pecuniary or other benefits, upon any particular sect of Christians in exclusion of all other sects? Many professed Protestants can see and appreciate the evils of Church and State union at the points of first contact, only when Roman Catholics are the beneficiaries.

THE Sunday Rest Congress at Chicago closed with a supplementary meeting on Sunday afternoon, October 2, under the auspices of the Sunday Rest Association at Chicago. One of the speakers of the afternoon said:—

Open Sunday stores must go; it is even now in sight. The American Federation of Labor, the Illinois State Federation of Labor, and the Chicago Trades and Labor Assembly have declared that no man working for a living shall buy anything on the Sabbath day. Within a month an ordinance will be presented to the city fathers for their consideration. The storekeepers themselves have signed the petition to have the Sunday-closing ordinance passed, while, besides, there are thousands of clerks who are begging that the law shall be made. Employers and employes together on the same petition ought to make a profound impression on the city council. I have no doubt that within a month the law will be passed and in force. Let the council make the law and we workingmen will see to it that it is enforced.

To those who have spent any time in Chicago the past summer it looks like undertaking a large contract to stop all Sunday traffic in Chicago, especially as the "workingmen" for whom it is so glibly promised here that they "will see to it that it is enforced," are divided among themselves on the subject, with the majority against any such enforcement.

A VERY neat and acceptable volume on "Christian Education," by Mrs. E. G. White, has reached the SENTINEL desk. It bears the comprehensive and ringing motto, "True knowledge is divine," and the matter which fills its pages is in keeping with its motto. The prefatory note to the reader summarizes most completely and concisely the purpose of this book in these words: "The whole subject of Christian education is treated from the broadest standpoint, with valuable principles and suggestions applicable to every stage of child development; and it is confidently believed that this little work will prove a blessing, both in a richer personal experience and in an increased ability for service, to every one who will read it thoughtfully."

The spirit of this book from beginning to end is, that all, both old and young, should, in all things, be taught of the Lord.

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