



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

VOLUME 7.

NEW YORK, OCTOBER 6, 1892.

NUMBER 39.

The American Sentinel.

PUBLISHED WEEKLY, BY THE
PACIFIC PRESS PUBLISHING COMPANY,
 No. 43 BOND ST., NEW YORK.
 Entered at the New York Post Office as Second Class Matter.

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THAT challenge of Senator Hawley's on the question of religion and the Government, referred to in these columns last week, is worth considering for itself alone. Here is the challenge:—

Now if gentlemen . . . deny that this is in the true sense of the word a religious Nation, I should like to see the disclaimer put in white and black and proposed by the Congress of the United States. *Write it. How would you write it?* . . . Word it if you dare; advocate it if you dare.

How would we write it? We would write it as President Washington wrote it in the supreme law of the land—"The Government of the United States is not in any sense founded on the Christian religion."

We would write it as our fathers wrote it in the Constitution of the United States—"No religious test shall ever be required as a qualification to any office or public trust under the United States;" and, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

We would write it as James Madison spoke it—"There is not a shadow of right in the general Government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."

We would write it as Thomas Jefferson wrote it—"The impious presumption of legislators and rulers, civil as well as ecclesiastical, who have assumed dominion over the faith of others, setting

up their own modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world and through all time. The prescribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right; and tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honors and emoluments, those who will externally profess and conform to it."

WE would write it as both Madison and Jefferson wrote it, when, in the State of Virginia, another combination of religious bigots demanded legislation in favor of what they called "the Christian religion." And this is how *they* wrote it—"We remonstrate against the said bill: Because we hold it for a fundamental and undeniable truth, that religion or the duty which we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, depending only on the evidence contemplated in their own minds, can not follow the dictates of other men.

"Because the bill implies either that the civil magistrate is a competent judge of religious truths, or that he may employ religion as an engine of civil policy. The first is an arrogant pretension; the second, an unhallowed perversion of the means of salvation.

"Because during almost fifteen centuries has the legal establishment of

Christianity been on trial. What have been its fruits? More or less, in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution.

"Because the establishment in question is *not* necessary for the support of civil government. What influence, in fact, have ecclesiastical establishments had on civil society? In some instances they have been seen to erect a *spiritual tyranny on the ruins of civil authority*; in many instances they have been seen *upholding the thrones of political tyranny*; in no instance have they been seen the guardians of the liberties of the people. Rulers who wished to subvert the public liberty may have found in established clergy, convenient auxiliaries. A just government, instituted to secure and perpetuate it, needs them not.

"Because the proposed establishment is a departure from the generous policy which offered an asylum to the persecuted and oppressed of every nation and religion. What a melancholy mark is this bill of sudden degeneracy! Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. It degrades from the equal rank of citizens all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last in the career of intolerance.

"Because, finally, either we must say that the will of the Legislature is the only measure of their authority, and that in the plenitude of that authority they may sweep away all our fundamental rights, or that they are bound to leave this particular right untouched and sacred. Either we must say that they may control the freedom of the press, may abolish the trial by jury, may swallow up the executive and judiciary powers of the State—nay, that they may despoil us of our very right of suffrage, and erect them-

selves into an independent and hereditary assembly, or we must say that they have no authority to enact into a law the bill under consideration.

"We say that the General Assembly of this Commonwealth have no such authority. And in order that no effort may be omitted on our part against so dangerous an usurpation, we oppose to it this remonstrance."

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WE would write it as Roger Williams wrote it—"Magistrates are but the agents of the people or its trustees, on whom no spiritual power in matters of worship can ever be conferred, since conscience belongs to the individual and is not the property of the body politic. The power of the civil magistrate extends to the bodies and goods and outward estate of men."

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WE would write it as Martin Luther wrote it for Protestantism, in the memorable Augsburg Confession—"The civil administration is occupied about other matters than is the gospel. The magistracy does not defend the souls, but the bodies, and bodily things, against manifest injuries; and coerces men by the sword and corporal punishments, that it may uphold civil justice and peace. Wherefore the ecclesiastical and the civil powers are not to be confounded. The ecclesiastical power has its own command, to preach the gospel and to administer the sacraments. Let it not by force enter into the office of another; let it not transfer worldly kingdoms. . . . Let it not prescribe laws to the magistrate touching the form of the State; as Christ says: 'My kingdom is not of this world.' Again, 'Who made me a judge or a divider over you;' and Paul says: 'Our conversation [citizenship] is in heaven.' 'The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations.' In this way ours distinguish between the duties of each power, the one from the other."

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WE would write it as Jesus Christ commands it to be written—"If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." "Render therefore unto Cæsar the things that are Cæsar's; and to God the things that are God's."

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THUS would we "write it." And thus would any man write it who cared for principle rather than policy. But although it might thus be written, so easily, so truly, and so forcibly, yet it stands as a literal fact that not a man in the Fifty-second Congress, either in the Senate or in the House dared to accept the challenge, and so to write it. Those who opposed it, did so in such an apologetic way, and so compromised the principle at stake, that their opposition seemed hardly more than a pretense. So that it stands literally true that the Fifty-second Congress did sell itself and the Government of the United States, both bodily, into the unholy hands of the threatening, boycotting, and unprincipled churches of the United States. And is it any wonder that they boast that they hold the Senate of the United States in their hands?

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BUT let everybody know that to oppose

it, to reject it, to utterly refuse to submit to it or respect it, is sound American principle; is sound American constitutional principle; is sound Protestant principle; and is sound Christian principle. The evil thing is anti-American, anti-Protestant, and anti-Christian. Opposition to it in any and all its forms, is Christianity. And he who has most of the spirit and love of Christianity will be the most uncompromisingly opposed to it.

A. T. J.

What Constitutes a Union of Church and State?

BOTH the Republican party, in its platform adopted at Minneapolis, and Benjamin Harrison, in his letter of acceptance, have declared in favor of complete separation of Church and State in this country. But inasmuch as a Republican Senate has, since the adoption of the party platform, enacted religious legislation, and inasmuch as Mr. Harrison promptly gave his assent to the measure, it becomes an interesting question what these men understand by a union of Church and State.

In discussing this question some two years since, Rev. W. J. Coleman, a prominent National Reformer, said:—

The State means the Nation, or whole body of people. The word "church" may mean: (1) A building where worshippers meet; (2) those who gather in such building, or a congregation; (3) a body of believers acknowledging the same ecclesiastical authority, or denomination; (4) the collective body of believers in the world. These acknowledge no central authority, and are not combined in any human organization; (5) the aggregate of religious principles and ideas in a community.

The union of the State with the Church, taken in the first, second, or fourth sense, would be impossible. When, however, we turn to the third and fifth meanings, we reach the heart of the whole difficulty.

Mr. Coleman then argues that the adoption by a government of the "aggregate of religious principles and ideas" would not be a union of Church and State, and concludes that the term can be applied properly only to a union in the third sense, namely, by uniting the State with "a body of believers acknowledging the same ecclesiastical authority or denomination." And that this is the meaning usually attached to the term there can be no doubt, but that it is correct does not follow. In fact it is easy to show that the State can be united to the Church in either the fourth or fifth sense.

The "collective body of believers in the world," the Church in its broadest sense, does not, it is true, recognize any human ecclesiastical or denominational authority, but this "collective body" does recognize common authority. All denominations, more or less fully recognize God as the great moral governor, and his law as that by which all men will be judged; in short, the revealed will of God is the authority recognized by the Church in its broadest sense; and it is this same authority that the National Reformers demand shall be recognized as the supreme law of the United States, thus making the law of the Church and the law of the land one and the same. And then that law must be interpreted by the courts and enforced by the Government which then becomes a central ecclesiastical authority which all must recognize under penalties. If this would not be a union of Church and State in all essential particulars, we would like to have the Republican party,

or Benjamin Harrison, or Mr. Coleman, or somebody else, whether Republican or Democrat, tell us what would constitute such a union.

It was in exactly this sense that Church and State were united in the fourth century. It was the whole body of Christians that was to be favored. And everything else grew out of that. Constantine did only that which the National Reformers demand that this Nation shall do, and that which the Supreme Court and Congress has already done, namely, he made the nation Christian by an official recognition of the Christian religion, and by favoring the adherents of that faith above all others. Then as a natural consequence, the bishops of the Church, that is, of the whole body of believers, came together to decide what was the Christian religion; and thus was formed the Roman Papacy; the American papacy will be formed in a similar way.

C. P. B.

The Great American Church only Another Name for a Most un-American Despotism.

At the Ministerial Union in Syracuse, N. Y., the Rev. Chas. Ferguson said—

That he believed in one organic church, of which the President of the United States should be head, which church should take hold of every phase of American life.

In view of the Supreme Court decision that "this is a Christian Nation"—a most un-American act—the above statement is of interest, as it most clearly indicates the continued growth of sentiment in the religious world, that the Church must dominate the civil power. The churches have secured a national recognition at the hands of the highest authority in the Nation, and that which is called the Christian religion, is made the religion of the Nation.

In harmony with this, Congress has said that Sunday shall henceforth be the Sabbath of the Nation—the great American Sabbath of an American church—and now what more logical conclusion than that this "church should take hold of every phase of American life?" Then in so doing, this most un-American church, will do a most un-American thing in dominating "every phase of American life" through the agency of secret police or Sunday rest leagues, spying out absentees from religious worship, under a law which this most un-American church shall secure, compelling all to attend worship on Sunday. And when this is all brought about by this un-American organic church, and shall by authority of this unconstitutional law, intrude itself into the secrets of the family, the individual, the citizen, dominating their rights—for this is just what it all means—then which will be most to be dreaded, the Papacy with the Pope as its visible head, or this un-American church with "the President of the United States" as the acknowledged "head"? Acknowledged by whom?—By this un-American church, of course.

But what about dissenters?—Nothing more logical than that they will be dealt with according to laws and penalties (for a law is of no value except there be a penalty) secured by this un-American church and enforced by, not a Spanish Inquisition, but an un-American Inquisition, established upon American soil, in this "land of the free." The people should beware lest they be deceived by

such terms as "Americanism" and an "American church," but study to know where lies the true principle of American Government.

Let me say here, that to the true Christian, the true church, another and entirely different work has been given, than that of dominating over the rights of others. The true Christian has always stood in vindication of these rights.—*Publius, in Marshall County, Minn., Banner.*

Mr. Ware and Seventh-day Adventists.

In his last issue of the *Michigan Sabbath Watchman*, the July and August number, Mr. Francis W. Ware, the editor, devotes no less than twelve columns of his valuable (?) space to attacks upon the Christian denomination known as Seventh-day Adventists, notwithstanding the fact that in his April number he "thanked God" their "days were numbered," and stated that they were on their "death-bed," and were "coming speedily to an end." He now, however, admits that "as a business concern with a religious name and nomenclature" the denomination "is driving considerable business"—altogether too much, no doubt, to suit Mr. Ware.

A very prominent feature of the "business" being performed by this people is that of preaching the keeping of "the commandments of God and the faith of Jesus." Rev. 14:12. They preach that the faith of Jesus is "the power of God unto salvation," and that this power in the heart of the believer in Jesus Christ will enable him to "keep the commandments of God."

As one of these commandments says "the seventh day is the Sabbath" and commands that this day be kept holy, the Adventists keep it and preach it *as it reads*, and shun not to declare that *Sunday is not the Sabbath of the Lord*, however much it may be preached and prayed and sung and legislated upon as such.

Inasmuch as Mr. Ware and his paper and the organization under which he is working (the American Sabbath Union) are all laboring to "protect and promote the observance of" Sunday as the Sabbath of the Lord, and are in favor of doing this *by means of civil law*, which Seventh-day Adventists claim upon the authority of the teachings of Christ is not a gospel method of work, Mr. Ware of course regards them as his natural enemies. And as it is natural for a man to seek to subdue and put down his enemies, and as Mr. Ware regards this people as a "business concern," he will no doubt seek to put a stop to their "business," by shutting up their publishing houses, which he has already seriously declaimed against; by boycotting their other institutions, which he has already warned the people against patronizing; and by persecuting the Adventists themselves, and thus do his part in fulfilling that prophecy which foretold a condition of things in this Government of boasted civil and religious liberty, in which it would be declared "that no man might buy or sell save he that had the mark,"—the mark of the Papacy, which is the false or Sunday Sabbath,—and finally, "that as many as would not worship the image of the beast"—the likeness of the Papacy in this country—"should be killed." Rev. 13:11-18.

Mr. Ware is following no uncertain course. It is the path the papists trod be-

fore him. That this is so may be seen in the fact that no straw will be laid in his way by the papists, in prosecuting the work he is now engaged in, but they will bid him God-speed, and when the proper time comes will rally to his assistance to defend the institution of their own substituting,—the false and rival Sabbath. He may seek to cast stigma and contempt upon those who honor the divine precepts of Jehovah as much as he pleases, by classing them with the low and vile, some of whom, however, know far more about justice and the rights of humanity than do many religious bigots; but one thing is certain, and that is, that in his fight for the Sunday Sabbath Mr. Ware will have the papists for his backers. They know full well there is no authority in the Bible for the Sunday Sabbath, and are only too well pleased to have professed Protestants take the lead in the defense of the unscriptural institution.

Mr. Ware, who is a Methodist minister, ought also to know that there is no scriptural authority for the Sunday Sabbath, for the "Methodist Theological Compendium," page 103 (edition 1865), says:—

It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week.

But compendiums and disciplines and even the Bible itself count for nothing when men are wedded to hoary-headed tradition, and are set for the defense, not of the gospel, but of the commandments and doctrines of man.

Reader, where are you going to stand in this conflict? W. A. COLCORD.

The War Is On.

THE war is on. The question as to whether this land of freedom, purchased at the terrible cost it was, shall by its legislative acts commit it to a policy that must lead only to a repetition of the Dark Ages, is coming to the front with wonderful rapidity, and is destined to be one of the leading issues of the immediate future. The American people are awakening to the fact that the decision of Judge Brewer and the action of Congress in passing the Sundry Civil Service bill with the proviso for Sunday closing of the World's Fair, are entirely out of harmony with the foundation principles of this Government. Protests are being entered at every point and from every quarter against these things.

When the Brewer decision was rendered, these religio-political guardians of Sunday sacredness declared that the question was "settled," and on this decision urged that a Sunday-closing proviso to the World's Fair appropriation was perfectly constitutional, and because of the persistency of the religious element back of this movement, both senators and representatives voted for the appropriation against their expressed convictions to the contrary, simply as a matter of "wise statesmanship," and because their "action would be sustained by their constituency."

The *Mail and Express*, the great champion of enforced Sunday observance, is very much stirred over the protests that are raised to this movement to "disgrace the Nation and outrage the religious sentiment of millions of our best citizens, by publicly desecrating the Sabbath and defying and defeating the law of the land," and calls on all lovers of the "American Sabbath" to "resist to the end by every

possible means, this attempt to defy the sentiment of a Christian nation and the law of the divine Ruler." It further gives expression in a late editorial as follows:—

It is full time that these advocates of irreligion, who would erect upon the ruins of the American Sabbath the carnival feast day of continental Europe, should be taught, once for all, that the Sabbath is an American institution resting upon the fundamental law of the land, as well as a religious institution resting upon the authority and command of its divine Founder.

"Should be taught" and "taught once for all"!! How? A "Rev." gentleman intimates his method of thus teaching what the Sunday Sabbath is, as follows:—

Those who oppose the opening of the Columbian Exposition on Sunday are no better than anarchists, and in Chicago they hang anarchists.

The Rev. Dr. McAllister had this to say five years ago:—

Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences or seek some more congenial clime.

And now that the amendment to the Constitution, to which he refers, is to all practical intents and purposes made, we may expect that he will seek to carry out his threat against those who "do not see fit to fall in with the majority."

Rev. M. A. Gault, whose name is familiar to THE SENTINEL readers as a zealous advocate of religious legislation, a few years ago expressed himself on this subject as follows:—

Don't think we are advocating war; but if we are not faithful in the use of these other means, as it was with the anti-slavery question, after they had agitated and petitioned, and used the ballot, they drew the sword; so shall we as a last resort be compelled to use the sword and the bullet.

And the editor of the *Mail and Express* in a conversation with the writer in the city of Des Moines, Iowa, last winter, upheld the decision of Judge Hammond in the King case, with the significant remark that when people persistently violated the law of the land as Mr. King had, they must suffer the consequences.

But the editor of the *Mail and Express* at the close of his editorial above quoted, assumes a puritanical aspect, draws down his face to its utmost, and after "deploring" the fact that the Board of Lady Managers of New York, came within one vote of carrying the proposition to open the gates of the Exposition on Sunday, says:—

We deeply regret this obstinate resistance of fully and freely expressed and embodied public opinion.

Yes, really, it is too bad that there is such an "obstinate resistance" to this movement! The writer recalls a similar regret that was expressed some eighteen hundred years ago when there was an attempt on the part of the religious hierarchy to stifle religious investigation and suppress freedom of speech in the early history of Christianity. And when they were not able to carry their point even by threats of imprisonment, the record says that the priests and Sadducees were "grieved that they taught the people and preached through Jesus the resurrection from the dead." They felt very bad, and without doubt deeply regretted the "obstinate resistance" of the apostles; but how long they continued to be simply "grieved" is told a little further on, when it is stated that at about their next preaching service they "laid hands on them and put them in hold." Finding that this did not have the desired effect, they next "beat them," and finally for the purpose of teaching

the apostles "once for all" that their "obstinate resistance" would not be tolerated, the record says that as Stephen was preaching, simply the gospel of Jesus Christ, "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him" till he was dead. The story is short, but how significant!

With the spirit manifested and the threatenings of those at the head of this movement to enforce the observance of the Sunday as a day of rest, what may we expect, if once they hold the balance of power?—Simply a repetition of the proceedings against the apostles, and nothing short of it. Is there not in this movement that which should stir to the utmost every lover of religious liberty? Surely there is. W. E. CORNELL.

Des Moines, Iowa.

A Difference Noted.

A RECENT dispatch from Berlin says:—

Despite the declared discontent on every side against the new law restricting Sunday trading, the Government has decided to maintain it, but will authorize communal authorities to relax its provisions where they really interfere with the personal comfort of the inhabitants. The Emperor, speaking to a member of the Berlin corporation said that the working people would soon learn the distinctive value of Sunday repose, and, once tasting it, they would never desire to relinquish it.

But the discontent plainly springs from the fact that the working people have already had a "taste" of enforced repose. It reminds one of the old English proverb that "one man may lead a horse to the water, but twenty men can not make it drink." How different from this spirit of legislative religion is the spirit of the gospel, as it entreats, "O taste and see that the Lord is good," and says to the world, "Whosoever will let him [not compel him to] take the water of life freely."

W. A. SPICER.

Legislative Hypocrisy.

THE action of the Democratic Congress in voting to close the World's Fair on Sunday has had the effect of causing the secularists of the country to organize themselves into a voting party. To close a national Exposition against the workmen of the country on the only day they can attend is certainly vicious legislation. The effect is well illustrated by a cartoon in *Puck* representing a clergyman and a saloon keeper clasping hands in front of the gates to the Exposition, which are closed and padlocked, while the pious people go one way toward the church and the world's people go the other way toward the saloon. *Puck* gives the matter its correct name, "An unholy alliance," in which the Church and the rum shop ally themselves to divide the custom of visitors to Chicago. The result will be that while the Church may catch five hundred of those who would otherwise attend the Fair, the saloon will absorb five thousand. In the interests of sobriety the Church should be willing to lose a tithe of its attendance in order that the saloons might be emptied.

What makes the hypocritical action of Congress so much the worse is the fact that probably not one in a dozen of the legislators who voted for the closing of the Fair have sufficient respect for Sunday to observe it themselves, and they are as likely to go with one crowd as with the

other. Monday morning will find half of them sitting up in bed and inquiring, "Where was I at?"

The hypocrisy of legislators and the bigotry of pietists have been a greater detriment to public morals than all the Sunday labor and recreation charged upon offenders since the time when the Jews sought to slay Christ for breaking the Sabbath.—*Snohomish, Wash., Eye.*

NOTE.—THE SENTINEL can not agree that Christ broke the Sabbath. He was so accused by the Jews, but refuted the charge. He declared that he kept his Father's commandments. He violated Jewish tradition; not the divine law of the Sabbath.

History Repeating Itself.

THE proposition to have a "Parliament of Religions" at the World's Fair in Chicago, in which representatives of every religion in the world shall meet together and present the claims of their various systems, has met with great favor, and with very little opposition. The reasons given for holding it furnish food for serious thought to the student of church history.

The Rev. J. S. Chandler, missionary of the American Board, writing from India, says: "The project of such a parliament has received the approval of prominent missionaries and Hindus. The latter say that it will furnish an occasion to show to the world that non-Christian religions, too, hold and teach high spiritual and moral truths." Referring to the statement that "Christianity is intolerant of any other faith," which has been made by one who opposes the scheme, the missionary adds, "But surely if there is a modicum of truth in any other faith, Christianity need not be intolerant of that faith."

The Rev. John Henry Barrows, D. D., of Chicago, chairman of the General Committee on Religious Congresses, says:—

Wisdom dictates that invitations to the Parliament should be extended to the worthiest representatives which can be found of the great historic faiths, and the committee have prudently decided that those who are to take part in the proceedings should be selected by them after carefully conferring with those best informed as to the various religions. Some of the leading scholars of Christendom have already accepted invitations to make addresses before the Parliament. Japan is taking enthusiastic interest in the coming convention. Bishop Thoburn, of Calcutta, is kindly affording his experienced counsel as to the best representation from India. The prospects are bright for a series of religious congresses of exceptional interest where, as now seems certain, the attendance will be limited only by the capacity of the great halls that are to be provided for the meetings, and the influence of which will undoubtedly tend to deepen the spirit of true brotherhood among religious men of diverse faiths.

Professor James Bryce says that such a conference will be useful "not only in announcing the progress made in the spirit of Christian sympathy and humanity, but in enabling men of different ecclesiastical organizations to understand how their efforts may be united for common objects. Nothing can be of more service than to lead men to realize the unimportance of many of their differences in church government and forms of dogma and to feel more deeply their unity in vital principles."

The Rev. L. T. Chamberlain, D. D., of Philadelphia, says: "The plan for the World's Parliament of religions has already taken such practical shape, and gained such assurance of realization, that I find myself turning gratefully to the consideration of its actual success; the

representatives of all the great religions gathered for the first time in the name of the one Power above, and in recognition of a common bond below. But I believe that no mind yet comprehends the possible good results."

President Seely expresses a hope that the Parliament will give men a clearer idea "of the universal fatherhood of God and the brotherhood of man;" and many other religious leaders on both sides of the Atlantic offer similar words of approval.

Now read over these statements and note the principal thought running through them. It is that of unity. Not unity among professed Christians, merely, but unity among the professors of all forms of religion. The idea is to reduce the differences to a minimum, and to show how much, after all, Christianity and paganism have in common. And now for the parallel.

In the second century of the Christian era a new philosophical sect sprung up, the members of which assumed the name of "Eclectics." The historian Mosheim says:—

This philosophy was adopted by such of the learned at Alexandria as wished to be accounted Christians, and yet to retain the name, the garb, and the rank, of philosophers. In particular, all those who in this century presided in the schools of the Christians at Alexandria (Athanagoras, Pantænus, and Clemens Alexandrinus), are said to have approved of it. These men were persuaded that true philosophy, the great and most salutary gift of God, lay in scattered fragments among all the sects of philosophers; and therefore that it was the duty of every wise man, and especially of a Christian teacher, to collect those fragments from all quarters, and to use them for the defense of religion and the confutation of impiety.—*Ecclesiastical History, book 1, century 2, part 2, chap. 1, section 6.*

One can not read this without being reminded of the arguments put forth in favor of the World's Parliament of Religions. But, very naturally, the thing did not end here. One step of compromise prepares the way for another, and so,

This (eclectic) mode of philosophizing was changed near the close of the century, when Ammonius Saccas with great applause opened a school at Alexandria, and laid the foundation of that sect which is called the New Platonic. This man was born and educated a Christian, and perhaps made pretensions to Christianity all his life. Being possessed of great fecundity of genius, as well as eloquence, he undertook to bring all systems of philosophy and religion into harmony; or, in other words, to teach a philosophy by which all philosophers and the men of all religions, the Christian not excepted, might unite together and have fellowship. And here especially lies the difference between this new sect and the eclectic philosophy which had before flourished in Egypt. For the Eclectics held that there was a mixture of good and bad, true and false, in all the systems; and therefore they selected out of all what appeared to them consonant with reason, and rejected the rest. But Ammonius held that all sects professed one and the same system of truth, with only some difference in the mode of stating it, and some minute difference in their conceptions; so that by means of suitable explanations they might with little difficulty be brought together.—*Mosheim's Eccl. Hist., book 1, cent. 2, part 2, chap. 1, section 7.*

The favorite object with Ammonius, as appears from the disputations and writings of his disciples, was that of not only bringing about a reconciliation of all the different philosophical sects, Greeks as well as barbarians, but also of producing a harmony of all religions, even of Christianity and heathenism, and prevailing on all the wise and good men of every nation to lay aside all their contentions and quarrels, and unite together as one large family, the children of one common mother. *Mosheim's Ecclesiastical Commentaries, century 2, section 28.*

Here we find the idea of "the fatherhood of God and the brotherhood of man," which it is fondly hoped will be furthered

by the World's Parliament of Religions. Really, the plan of Ammonius is involved in the proposed Parliament. History is indeed repeating itself.

What, now, was the result of all this effort to manufacture unity independently of the work of the Holy Spirit? One sentence from Mosheim, out of many that might be quoted will suffice for the answer. "It came to pass that the greater part of the Platonists, upon comparing the Christian religion with the system of Ammonius, were led to imagine that nothing could be more easy than a transition from the one to the other, and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles."—*Id.* section 32, note 2.

Will this result follow in the nineteenth century as well as in the second?—Undoubtedly, for the same causes must produce the same effects.—*E. J. W., in The Present Truth, London.*

Blackstone up to Date.

IN his chapter on Corporations, Blackstone says in reference to ecclesiastical courts:—

Those courts act only *pro salute animæ*, and their sentences can only be enforced by spiritual censures: a consideration, which, carried to its full extent, would alone demonstrate the impropriety of these courts interfering in any temporal rights whatsoever.

Here, of course, the learned author is discussing a condition where there is a union of Church and State, a condition which under the influence of such men as Labouchre, is slowly but surely undergoing a change. The language of Blackstone might be modified and made applicable to our own time and country. "For those courts (civil and all legislative bodies) act only *pro salute corporo et civitate* and their sentences can only be enforced by civil censures; a consideration which, carried to its full extent, would alone demonstrate the impropriety of these courts interfering in any spiritual matters whatsoever." H. B. MAURER.

Pertinent Questions.

REV. W. F. CRAFTS, editor of the *Christian Statesman*, makes these remarkable assertions in a sermon:—

Our institutions are so inextricably entwined with God that no infidel plot can unravel them into secular weakness. This can never be a sectarian Nation with a State-established religion, but must always remain a Christian Nation. Not only is the Nation, by compact and Constitution, a Christian Nation, but the several States are equally so. Clearly in sentiment and Constitution at least we are a Christian people, and our duty is to keep it so by better laws and better lives.

What special service does such a man expect to accomplish for reform as editor of the *Christian Statesman*? If the Nation is already Christian "by compact and Constitution," and in perfect harmony with the requirements of God's law, then why are we exhorted "to keep it so by better laws and better lives?"

Can a perfect thing be made better? This is a strange position and remarkable logic for a man who is trying to reform the Nation. Certainly there is "confusion of thought" somewhere. It is news, indeed, that our Constitution is already Christian.—*Christian Nation.*

This criticism passed upon Mr. Crafts

by the *Christian Nation* is both just and pertinent; but is not our contemporary in the same condemnation? The demand of the *Christian Nation* is that the Nation shall by constitutional amendment declare itself Christian. But would it then be any more Christian than it is now? If the decision of the Supreme Court that the Nation is Christian did not make it so would a constitutional amendment make it Christian? Is it possible that the *Christian Nation* is beginning to see that all such profession, whether by decree of court or by constitutional amendment, is only hypocrisy?

What National Reform Really Means.

IN the *Christian Statesman* of August 13, Rev. J. M. Foster thus sets forth the National Reform idea of the proper relation of Church and State:—

1. According to the Scriptures Church and State are mutually separate and independent divine institutions.

The Church's sphere is the conscience and the heart. She deals with matters of belief. The moral law is both a civil and an ecclesiastical code. In the former sense the State is its keeper; in the latter, the Church. It is the State's duty to suppress open idolatry, as Asa did in Judah; it is the Church's privilege to enforce the worship of the true God within her pale. It belongs to the State to punish blasphemy, to the Church to sanctify God's holy name. It belongs to the State to prohibit all public Sabbath desecration; it is obligatory upon the Church to consecrate the day to God. The State must crush polygamy and banish speedy and easy divorce and prohibit the "social evil." The Church teaches husbands to love their wives—wives to obey their husbands. The State punishes the external act of covetousness; the Church strikes it down in the heart with the sword of the Spirit. The Church and State are mutually separate and independent provinces of Christ's dominion, each subject in its sphere to the mediatorial throne.

2. According to the Scriptures, the State in its sphere exists for the sake of, and in the interests of the Church.

Not to mention the fact that Christ is "head over all things to his Church," it is expressly asserted, "kings shall be thy nursing fathers, and their queens thy nursing mothers;" "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted;" "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The general truth here taught is not far to seek. "Mountains" and "hills" in scripture signify the greater and smaller kingdoms of the earth. "The mountain of the Lord's house" means the Church; and to "be established in the top" of the one and "exalted above" the other indicate that the nations shall be the support and defense of the Church. Kings becoming "nursing fathers" and queens "nursing mothers" refer to the sustaining care which nations shall exercise over the Church, and "serve" signifies the ministry of the nations in providing for her material wants. *The essential truth of these prophecies is, the true State will have a wise reference to the Church's interest in all her legislative, executive, and judicial proceedings. The expenses of the Church in carrying on her public aggressive work it meets in whole or in part out of the public treasury.* Thus the Church is protected and exalted by the State.

3. According to the Scriptures, the Church and the State will exist in friendly recognition and co-operation.

Because the State is distinct from the Church it does not follow that it is divorced from her. The Christian family is a divine institution. It is independent of the Church, and yet it exists in friendly recognition and co-operation with her. The Church will recognize the good offices of the Christian State, and the true State will formally acknowledge its obligation to serve the Church. They may swear the same covenant bond, in which are embodied the duties which each in its sphere owes to the King of kings. The nation and church of Israel seem to have sworn the same bond at Sinai. The church of the British Isles and the three kingdoms—Scotland, England, and Ireland—swore the same covenant in 1643, "the solemn league and covenant." *Our Nation is under as much obligation to acknowledge the Lord Jesus Christ in her Constitution as the Church is in her creed.*

This declaration is not new; it has been made before. But in the past it has failed to attract the attention that it certainly must now attract, for the reason that so many people have all along thought any union of Church and State impossible in this country. Recent developments have dissipated the illusion and the people are awakening to the fact that, whereas, they have fondly supposed that in this Nation "the Church and the State were mutually separate and independent institutions," it has come to be really true, as stated in Mr. Foster's second proposition, that "the State in its sphere exists for the sake of, and in the interests of the Church."

Instead of this now being a Government of the people for the people, it is a Government by the churches for the churches. Leading members of Congress have declared that they dare not resist the demands of religionists who are clamoring for power; and Rev. H. H. George, of the American Sabbath Union, declares, "I have learned that we hold the United States Senate in our hands." He might have said, and now probably would say, that the churches hold the United States Congress in their hands, for the House has shown itself as subservient to their demands as had the Senate when Mr. George said what he did.

The condition of things in this country so far as the relation of Church and State is concerned is substantially the same as described by Neander of the union of Church and State in the fourth century. He says:—

With the commencement of this period the Church entered into an entirely different relation to the State. It did not merely become a whole, recognized as legal, and tolerated by the State—which it had been already from the reign of Gallien down to the Diocletian persecution—but the State itself declared its principles to be those to which everything must be subordinated. Christianity became, by degrees, the dominant State religion, though not entirely in the same sense as paganism had been before. Church and State constituted, henceforth, two wholes, one interpenetrating the other, and standing in a relation of mutual action and reaction.

The "action" was generally that which Mr. Foster says should be in this country, it was the State serving the Church. The "reaction" was upon the Church, and was manifested in a loss of spiritual power and increased worldliness and greater apostacy. Such "reaction" necessarily follows the "action" of spiritual adultery, which any union of the Church with human governments is. C. P. B.

A Tennessee Paper Protests.

THE *Christian Patriot*, Morristown, Tenn., in its issue of Sept. 15, preaches the authorities and people of the State of Tennessee a plain sermon from the first chapter of Isaiah. Among other things the *Patriot* says:—

The judgment and conscience of the people condemns also the running of trains and the publication of newspapers on the Sabbath. Not one man in a hundred ever apologizes for Sunday freight trains. But trains are run and papers published every Sunday in the year in defiance of the will of the people. Has Tennessee a republican government? or are we ruled by corporations? And yet Tennessee farmers, who religiously observe Saturday are put in prison for ploughing in their own fields on Sunday. Hypocrites! straining at a gnat, to swallow a camel!

The church members of Tennessee are no better than its politicians. They profess to receive the Bible as the word of God, the only infallible rule of duty. But they pay no attention to it, openly trample upon it. . . . The Christians of Tennessee, in spite of all their professions, care nothing for God's word.

Does not Isaiah describe us very correctly? "Ah,

sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters." Is not his council worth following? "Cease to do evil, learn to do well, seek judgment, relieve [or righten] the oppressed, judge for the fatherless, plead for the widow."

Certainly the rebuke given by the *Patriot* is well merited. But the people of Tennessee are no worse than others. Everywhere in our land hypocrisy and cant are at a premium. They are the legitimate fruit of National Reform and will increase more and more as that delusion spreads and grows.

What Religious Liberty Is.

At the Second Baptist Church last evening, Rev. Dr. Anderson, the pastor, precluded his sermon by what it is hoped will be the first of a series of timely talks on timely topics. Last night's talk was about the public schools. As it was brief and to the point it is published in full:—

"The event of greatest social importance to the people of Rochester this last week was the opening of the public schools. It is cheering to the heart both of the patriot and the Christian to see so large a number of children receiving the education and discipline which will fit them for the duties of life, for both patriotism and Christianity thrive more vigorously in an intelligent community. I am glad to say that all the enemies of the public school are dead except those who derive their hostility from religious intolerance. The religious intolerants are of two classes: First are the Romanists. It is impossible to please them in the public school question. If we teach religion in the schools, the schools are sectarian, and if we do not teach religion in them, they are godless. The only thing that would please the Romanists exactly would be to have Romanism taught, but they are willing to compromise on a division of the school moneys, which you and I share in paying, diverting part of them to the support of Romanist schools. If that is done in Rochester, I shall immediately put in my claim for Baptist schools, and no doubt Presbyterians, Methodists, Unitarians, Jews, atheists and Confucians would act similarly. That would be a pretty spectacle indeed, under a Government which professes the entire separation of Church and State.

"The second class of the enemies of the public school sincerely suppose themselves to be the friends and are found principally in Protestant churches. They are the men who demand the teaching of religion in the public schools. But what religion, my friend? Some are quite frank and say, 'Why the true religion.' But what is the true religion? 'My religion.' It does not take a man of large historical information to see that this is the spirit of mediæval persecution come to life again. Others are more cautious and say, 'We would teach those fundamental religious tenets common to all men.' But what are the religious tenets common to all men? 'Why, the existence of God, the immortality of the soul, and the moral accountability of all men to God.' But, my friend, there are many men in Rochester who do not believe in a God, deny the immortality of the soul, and hold themselves accountable neither to God nor anybody else. What will you do with their children? This fact always

exasperates the advocates of religious instruction in the public schools. Such people are exceptional, peculiar, and their children ought to be taught those great truths, even if their fathers do not believe them. And what is the ground of your advocating the forcing of your religious ideas on such people? Is it not just because you happen to be in a majority, and is it not the old principle of conformity to the religious opinions of the majority? Suppose the atheists came to have a majority in Rochester, and you were exceptional and peculiar, but paid taxes just the same, what would you say if they began to teach your child atheism in the public school? Rochester would howl with your protests. It makes a great sight of difference, whose ox is gored.

"But say some, 'What of those multitudes of children growing up without any religious education?' Two things, first, the religious instruction in public schools does little good any way. Religion is a voluntary principle implanted in the heart by the grace of God, and you can not force men into religion. It has been tried for centuries and always failed. And then I would not give much for the religious instruction of the multitude of irreligious teachers in our city, who would have no heart in it. But this is neither here nor there. It is not the province of the State to teach religion. That is the business of the Church and the home, and the true doctrine of religious liberty simply emphasizes the supreme duty of the Church and home to the children, by cutting them off from using the State to aid them in their own business.

"I speak of this subject for I notice in the public prints the charge, how true it is I know not, that two of our school commissioners have expressed the purpose of not appointing any more Catholic principals. Such men have not digested the first principles of religious liberty. Neither has the man who so sharply criticises them in public prints and takes occasion to highly laud religious liberty, for he says that a large portion of the religious community (Romanists) has been deprived of the fair share of representation in the school principalships. This man, if elected a commissioner, would doubtless remove enough Protestants to give the Romanists a 'fair representation.' But the religious views of teachers have no bearing at all on the question. After ascertaining the good moral character of a candidate for a principalship and her ability to govern and to teach the branches required, the board has no more right to ask her whether she is a Protestant or a Catholic than it has to inquire what sewing machine she uses. The public schools are not institutions for teaching religion, but reading, writing, spelling, arithmetic and geography. I intend to take such a position that if any teacher, Romanist, Jew or atheist attempts to instill her religious views into my child's mind, I can consistently go to the board of education and demand the reprimand of the teacher, and, if the attempt is continued, her dismissal. I do not thank the State for attempting to teach my child religion. Let it keep its hands off. I will attend to my child's religious education myself.

"When will men learn the principles of religious liberty? Every man is responsible to God alone for his religious opinions."—*Rochester Democrat and Chronicle*, Sept. 19, 1892.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE Minnesota World's Fair Auxiliary has voted in favor of keeping the World's Fair open on Sunday.

THE Atlanta Parcel and Express Company has been granted permission by the city council to run its wagons on Sundays. There were several speeches in opposition to the innovation but the petition was granted on the plea that it was a necessity as the company numbered among its patrons druggists, florists and ice cream dealers.

THE World's Fair managers of the New York State exhibit are soliciting signatures to a petition asking that the Exposition be kept open Sundays. An attempt was made to obtain the names of some of the ministers of Albany. The ministers have consequently been moved to sermonize on the subject, and have criticized severely the action of the women managers who voted for an open Fair.

THE Methodist preachers of Wilmington, Del., recently passed the following resolutions:—

"Resolved, That we, as ministers of the gospel, and as citizens, will use our influence in every legitimate way to secure . . . the proper enforcement of laws made by representatives of the people for the protection of the Sabbath, and that we call on all who reverence the law of God and who desire the highest welfare of the community in which we live to join us in this work.

"Resolved, That we respectfully and firmly call upon the civil authorities to enforce the existing laws concerning the observance of the Sabbath."

THE Chicago correspondent of the *New York World* relates an interview with reference to the World's Fair with James W. Scott, of Chicago, in which Mr. Scott says, in answer to a question as to whether the World's Fair will really be kept closed on Sunday:—

Well, we're going to try hard to have it opened seven days in the week. You know Congress said it shouldn't, but when that proposition was up a good many congressmen were looking for a renomination. They weren't at all anxious to offend the Church people, and they voted against their convictions merely because they didn't want to lose their chance of getting back. About one hundred of them failed of renomination and a good many of them who didn't won't be elected. The *Chicago Herald* has been circulating a petition for Sunday opening and already has about one hundred thousand names. This winter we propose to send it to Congress and we are sure that it will be voted for by many who voted to close before.

There is value in such agitation as this just in proportion as it can be used to emphasize *principle*; but when the principles which should govern the matter are lost sight of the discussion and the petitions are only empty words, and utterly valueless.

THE *New York Sun* thus describes a difficulty which has arisen between the Germans of Jersey City and the clergy, on the Sunday question:—

The German element of Jersey City, more especially of the Greenville section, is filled with indignation in consequence of an attack made upon the Greenville Turn Verein on Sunday by the Rev. Chalmer D. Chapman, rector of Grace Episcopal Church. The Turn Verein has been holding a fair, which was opened a week ago yesterday, and was advertised to close on Sunday night. The advertisement also announced that all the articles left over would be sold or raffled off. A sociable and a dance were also provided for to close up the fair. Mr. Chapman exhibited a great deal of feeling in speaking of the matter. He said:—

"I have been a resident of Greenville for nearly fifteen years, but never before in all that time have I heard of such an outrageous desecration of the Sabbath. I am ashamed of our townspeople, because they allow such a desecration without attempting to interfere. As a minister of the gospel I can not keep silent. I would be criminally negligent if I kept my mouth closed.

"The Sabbath is our safeguard. It is our break-water. These people are mostly foreigners, and they are trying to establish foreign customs in our land. Americans are known the world over as a Sabbath-observing people. It is on account of their loyalty to the Master that Americans have been so prosperous. We have no wars. Plagues never visit our shores. God has blessed us, and we should not allow foreign Sabbath-breaking customs to obtain a foothold here.

"I am surprised that the ministers of Greenville have not publicly protested from their pulpits. I am surprised that our church members have not made a united protest. The Turners have no excuse whatever for opening the fair on the Sabbath day. They are undermining the fundamental principle of Christianity. Can we, as Christians, conscientiously stand by and allow such things to take place? No! By all means, no!"

What can Mr. Chapman and the Christians to whom he appeals conscientiously do in such a matter? No doubt Mr. Chapman thinks they can appeal to law and compulsion, and so enforce upon the Germans of Jersey City the identical customs of Sunday observance which they themselves follow. But can they do that and remain exponents of the Christianity which Christ taught? They can not. They know they can not. Mr. Chapman knows they can not. Then why does he not stop and think, before making such statements?

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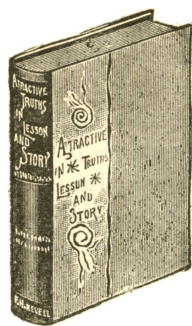
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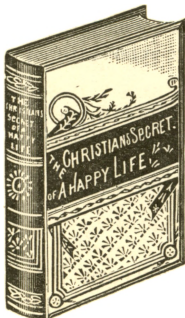
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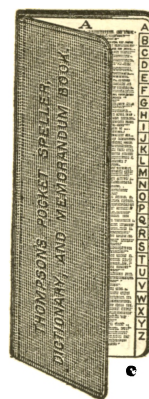
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THE following letter to one of the editors of this paper will explain itself:—

Paris, Henry Co., Tenn., Sept. 28, 1892.

MR. C. P. BOLLMAN—Dear Brother: There are eighteen of us from Springville summoned here to-day that indictments may be found against our brethren for working on Sunday. That is the main question. They even ask about the women. May the Lord help us to stand firm. Pray for us.
J. F. Finch.

THE readers of THE SENTINEL will remember that it was in Henry County that four men were imprisoned not long since, and three of them worked in the chain-gang, for Sunday work, or rather for Sabbath rest, since only Sabbath keepers were prosecuted. May God sustain these poor people as they suffer persecution for conscience' sake.

THESE people are charged with maintaining a nuisance by their Sunday work, yet in this instance, as also in the other cases referred to, the evidence against them is wrung from their brethren in the church. In the present case, mere boys have been summoned before the Grand Jury and will in all probability be required to testify against their parents, possibly their own mothers. And this in a so-called Christian land! How long, O Lord, how long!

ANOTHER letter from Henry County contains some additional information:—

Springville, Tenn., Sept. 29.

MR. C. P. BOLLMAN—Dear Brother: The Circuit Court is now in session, and six members of the Springville church were before the Grand Jury yesterday, and six of our neighbors not members of the church, for the purpose of finding bills against the Seventh-day Adventists of this place. They are very sharp this time. They had three of Brother Ward's boys in order to get him; and one of Brother Moon's boys in order to get him again; and my father and father-in-law in order to get me again. We think that at least six of us are indicted, but do not know for sure.

The State's attorney asked some of our brethren such questions as these:—

"Were you at the first meeting that John Dortch attended when he returned home?"

"Did he exhort his brethren to stick to their faith and violate the law?"

Yours, W. S. LOWRY.

IN order that those not familiar with the facts may understand this letter, it may not be amiss to explain that "Brother Ward" is the man who was indicted be-

fore but was not convicted. "Brother Moon," is deacon of the Springville church, and was convicted and served out his sentence, part of it in the chain-gang. "John Dortch" is one of the elders of the church; he was convicted last June of Sunday work and was imprisoned, but not as long as the others, having property which was sold to pay part of the costs in his case. The writer of the letter, W. S. Lowry, is also an elder of the church, and was convicted in June and worked out his fine and costs in the chain-gang.

Did the Spanish Inquisition ever do worse than invade families and churches and wring from unwilling witnesses things said and done in the privacy of the family, and in the sacred precincts of the church?

FRIDAY evening, September 23, there was held in Calvary Baptist Church, this city, a mass-meeting "to give expression to the approval with which Christian people everywhere received the action of Congress in regard to the Sunday closing of the World's Fair." It was presided over by Col. Elliott F. Shepard, the president of the American Sabbath Union.

THE meeting was called a "mass-meeting," but it was such only in the sense that the public was invited and that it was not a deliberative body. The masses were not present. Not over three hundred persons attended, and insipid speeches were made to a small and listless audience. Not the slightest sign of either approval or dissent greeted Colonel Shepard's review of the part the American Sabbath Union had acted in "compelling Congress," as the *Examiner* (Baptist) puts it, "to make the appropriation of \$2,500,000 conditioned on the observance of the Christian Sabbath."

THE other speakers fared a little better than did Colonel Shepard, for at the proper places he himself applauded, and his example was of course followed by others, but not with that abandon of enthusiasm common to mass-meetings. Indeed there was little said that was worthy of applause even from the standpoint of the Sunday-law advocates. Of the "arguments" advanced, the *Examiner* says:—

Their value in the present instance was largely due to the personality of the men who uttered them.

This from a friend of the meeting and of the movement in the interests of which the meeting was held, can not be regarded as a compliment.

A CORRESPONDENT writes us from Racine, Wis., that on the 21st of August the ministers of that city held a meeting professedly in the interests of temperance, in the course of which Rev. Dr. Roberts, of the Welch Presbyterian Church, said in substance, that the churches were to

give the people religion, but that they need the civil government to help them in their efforts. What they could not do with religion to reform the people the civil officers could and should do with clubs and imprisonment. The Doctor justified his position by an appeal to the stoning of the man in the wilderness who gathered sticks on the Sabbath day. His speech was simply another evidence of the persecuting spirit of the Sunday law advocates. They would persecute to the death if they had the power, and blindly imagine the while that they were doing God service.

COMMENTING on an arraignment of Sunday laws as un-American and oppressive, the *Syracuse Times* says:—

Nevertheless these un-American and oppressive laws exist. They will increase and multiply. It is high time that all who understand their oppressiveness and unrighteousness condemn them as emphatically as this. They ought to be repealed. Why are they not, why will they not be repealed?

They will not be repealed because instead of growing better and coming more into harmony with the principles of the gospel of Christ, "evil men and seducers" will "wax worse and worse, deceiving and being deceived." Freedom of conscience has reached high-water mark in the history of this world, and already the ebb has begun. History is repeating itself, and the sure word of prophecy is being fulfilled.

CHICAGO is making an effort to secure the repeal of the act conditioning the national appropriation for the World's Fair on the Sunday closing of the Exhibition. This the *Mail and Express* calls "Chicago's breach of faith." It is all right for the American Sabbath Union to petition, and intimidate by threats of political boycott, for the purpose of securing Sunday closing, but it is bad faith for anybody to oppose them and to simply exercise the right of petition in behalf of an open Fair! Was there ever a more arrogant assumption?

THE *Chicago Times* sees grave danger in National Sunday legislation. "The question," says the *Times*, "is more important than may be supposed. The Sunday persecutions in Tennessee would be extended elsewhere if the Sunday-law advocates have their way." The *Times* is quite right.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

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