

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

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By proofs abundant it has been shown in these columns, and demonstrated in their own actions, that the professed Protestant churches of the United States are completely apostate, and are joined in principles and in practice to Rome.

THIS is the literal truth in regard to these churches. It is true of them *as churches* as they stand, in organizations, in influence, in leadership and in management. There are however noble instances of individuals in those churches who have refused to go to Rome, and have protested and still continue to protest against this apostasy.

THUS there are in those churches individuals who still remain Protestant and Christian, for which we sincerely thank the Lord. And as these churches, in their leadership and management, have not only gone over to Rome, but have actually carried the United States Government with them and propose now to use the power of the Government to compel all others to pay honor and allegiance to Rome too, it is evident that as these individuals remain Protestant and Christian their protest will become more decided and more emphatic and consequently their numbers will certainly grow. And for this too we sincerely thank the Lord.

If these church misleaders and mismanagers had carried only the churches with them in their apostasy, this in itself would have been bad enough; but when this was made the means of subverting the Government of the United States and carrying it also over to Rome, the evil of their apostasy was infinitely increased. Because they are not the only ones who will now use the power of the Government for the purposes of religious oppression and despotism. If they *were* the only ones who would use the governmental

power for such apostate purposes, this would be bad enough, in all conscience; but having delivered the Government over to Romish principles, Rome herself, too, will use the governmental power for purposes of oppression. She will not only use these professed but apostate Protestants as puppets to accomplish her ulterior purposes, but as occasion demands, she will act directly and with her old-time energy.

THAT it may be further seen how directly opposed are the principles of Rome and those of the Government of the United States *as the Government was made and as it was intended* by our fathers to remain, we cite here three "errors" which are condemned under "anathema" by the "infallible" decree of Rome speaking, *ex cathedra*, through Pope Pius IX. One of these "errors" is that—

Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.—*Rome and the Newest Fashions in Religion*, by Gladstone and Schaff, p. 113.

Now, although this is a condemned error by Rome, yet everybody knows that this very thing is one of the very fundamental principles of the Government of the United States.

ANOTHER of these "errors" is that—

The Church has not the power of availing herself of force, or of any direct or indirect temporal power.—*Id.*, p. 115.

Everybody, even Rome herself, knows that this, too, is one of the very foundation principles of the Government of the United States *as our fathers established it*.

Yet another of these condemned "errors" is that—

The Church ought to be separated from the State, and the State from the Church.—*Id.*, p. 123.

It is hardly proper to say that this is a fundamental principle, it is THE fundamental principle, the very foundation of the foundation of the Government of the United States as it was originally established. And it was made so with the direct purpose of keeping away from Rome. For the makers of this Government said that—

To judge for ourselves, and to engage in the exercises of religion agreeably to the dictates of our own consciences, is an inalienable right, which upon the principles on which the gospel was first

propagated, and the reformation from popery carried on, can never be transferred to another.

And they further said:—

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without creating a claim to infallibility which would lead us back to the Church of Rome?

Now, although the principles of Rome and the principles of the Government of the United States are directly opposite to each other; although the fundamental principles of the Government of the United States are condemned as "errors" under "anathema" by Rome; and although the Government was established upon these principles for the direct and expressed purpose of escaping and keeping away from Rome; yet, in spite of all this, the professed Protestant churches of the United States have subverted the principles of the Government of the United States, and have adopted and forced upon the Government and people of the United States the principles of Rome. These churches have adopted Rome's view that the Church *has* the power of availing herself of force and of direct temporal power, and they have asserted this power and have availed themselves of this force. Instead of maintaining the American and Protestant and Christian principle that "the Church ought to be separated from the State, and the State from the Church," these professed Protestants have adopted Rome's principle and have joined the State to the churches to do their bidding and to enforce their decrees even by armed force. They have also required the Congress of the United States to adjudge the right of preference between different sects that profess the Christian faith, and this, too, in spite of the warning given by our governmental fathers that it "is impossible" to do such a thing without leading "back to the Church of Rome." They have set up and accepted the Congress of the United States as authoritative interpreter of the Scriptures, in spite of the faithful warning bequeathed by the sufferings of ages that "the establishment of a tribunal charged with the interpretation of the Bible had ended only in the subjection of man to man in that which should be most unfettered—conscience and faith." They have abandoned every

Protestant and Christian principle and have adopted the principles of Rome instead. Their apostasy is complete, and there remains only the appearance of the bitter but inevitable fruits of it.

AND not only the appearing but the *gathering* of the bitter and destructive fruit of this apostasy is at the threshold. That this may be plainly seen by all, let us glance at the situation as it is to-day. This step was taken, this act was done, and this interpretation of the scripture, was made by Congress, at the dictation and under the threats of the professed Protestant churches of the United States, *aided by the Catholic Church*, in this controversy between Protestant sects, as to which day is the true Sabbath. Those who keep Sunday demanded that Congress should decide in their favor and fix in the law of the land their interpretation of the Sabbath commandment. Congress yielded to their demand. And now they have declared that this "settles the Sabbath question." They were able to make their influence felt in Congress in a sufficient degree to accomplish their will in this matter; and having accomplished their purpose, they now declare that that question is "settled."

BUT *all* the questions between Catholics and Protestants are not settled yet. Now suppose some question arises between the Catholics and these same Protestants, and suppose the Catholic Church is able to exert sufficient influence to secure the decision of Congress in *her* favor. What, then, can these Protestants say? If they propose to deny the right of Congress to decide any such question, the Catholics can simply tell them: "You did not deny the right of Congress to decide a controversy between you and other Protestants. So far from denying the right of Congress to do this, you demanded it. If Congress was then competent to decide a controversy between Protestant sects, it is now competent to decide between Protestants and Catholics. When Congress decided in your favor there, you gladly claimed the decision and declared that that settled that question. Now Congress has decided this question in our favor, why does not this settle this question? If a decision of Congress in *your* favor settles a question, why is it that a decision of Congress in *our* favor does not settle a question? Then Congress adopted your view and fixed it in the law; you said that was right, and we say so too. Now Congress has adopted our view and has fixed it in the law; and we say this is right. You did that with our help. You said it was right, and we say so too. We did this without your help, and we say it is right. And you cannot deny it."

WHAT can these Protestants answer?—Not a word. Their mouths will be completely stopped. And just then they will find out how completely they have sold themselves into the hands of Rome, in the doing of this which they have already done.

NOR is such a controversy a far-off thing. It is at hand in more shapes than one. One point is already raised. It came about in this way: In 1885, by a scheme of the Catholic Church, the Catholic Church and about fourteen professed Protestant churches secured donations of money from the treasury of the United States to

aid them in carrying on their missionary work among the Indians. And at the very first move the Catholic Church obtained more money than all the Protestants put together—the Catholics \$118,343, and all the others together only \$109,916. The second year the Catholics got \$194,635, while all the others got but \$168,579; the third year the Catholic Church got \$221,169, while all the others got only \$155,095; the fourth year the Catholic Church got \$347,672, while all the others together got but \$183,000; the fifth year the Catholic Church got \$356,967, while all the others got only \$204,993; and the sixth year the Catholic Church got \$400,000, while all the Protestants together got but the same, \$204,993. Thus starting almost even, in only six years the Catholic Church succeeded in increasing her portion of the public money to almost double that of all the others together—and this while the others were increasing theirs all the time too.

IN 1889 an effort was made by the Harrison administration to stop all such appropriations of public money; but it was obliged to confess openly on the floor of the United States Senate, by Senator Dawes, that it "*found it impossible to do that.*" When it was found impossible to stop it, it was next proposed to stop as much as possible, and allow no increase to any, over that which they had received the year before. With this the Protestants were content. Not so the Catholic Church, however. She wanted more, and more she would have, and more she got. But how could she get more when the administration was opposed to it? Oh! that was no particular hinderance to her. She simply ignored the administration altogether and went into the House of Representatives in Congress and got \$32,000 added to her share of the year before; and when the bill went to the Senate she went there too, and got \$12,000 more added, making \$44,000, which she secured that year in addition to her share for the year before, *and this in spite of the administration*, and in spite of the "protests" of all the Protestant churches engaged in the matter. For, as soon as these churches learned that the Catholic Church was getting all this increase while they were getting no increase, they all began to "protest" against it. But their protest amounted to nothing, because they were taking money from the public treasury at the same time, and they protested only because she was getting *more* than they were. But they kept up their "protest" and succeeded in reducing the appropriations to themselves to the amount of \$48,647, and to the Catholic Church to the amount of only \$31,432, so that for the year, 1892, the Catholic Church got \$369,535, while all the others together got only \$156,346—the Catholic Church is now getting *more* than two dollars, to one dollar paid to the Protestants.

WELL, the Protestants seeing that the Catholic Church was beating them at every turn, even when they had the whole Harrison administration on their side, have now taken another tack and propose to take no more public money at all. The Methodist, the Episcopalian, the Congregationalist, and the Baptist churches have all refused to take any more; and leading men in the Presbyterian Church are trying to get that church to refuse likewise. The object of this is to have all the Prot-

estant churches refuse to receive any more public money, and then together raise one united cry against any appropriation to the Catholic Church. But here again they will find themselves defeated and sold into the power of Rome by the selfish blunders which they themselves have already made.

First, when they declare it wrong to make appropriations of public money to churches, the Catholic Church can reply: "You yourselves took public money in direct appropriations for from six to eight years straight ahead. If it is wrong, why did you do it? We all began it at the same time. If you have since found out that it is wrong, it does not follow that I should acknowledge it to be wrong. Even if you do think it wrong, I am not obliged to accept your view. I do not think it wrong. The Catholic Church says that it is right that the State should support the Church." And what answer can the Protestants make?—Just none at all.

Again, the Catholic Church can argue thus: "The Supreme Court of the United States has unanimously declared that 'this is a Christian Nation.' As the starting point and leading proof of this, the court has cited 'the commission to Christopher Columbus,' prior to his sail westward, from 'Ferdinand and Isabella, by the grace of God, King and Queen of Castile,' etc., which recites that 'it is hoped by God's assistance some of the continents and islands in the ocean will be discovered.' Now the religion intended to be propagated by Ferdinand and Isabella was the Catholic religion. The religion which Columbus revered and which he hoped to be the instrument of spreading abroad, was the Catholic religion, and that alone. Therefore, as this royal document is adduced as evidence that this is a 'religious people' and 'a Christian Nation;' as the only religion contemplated or considered in connection with the document or its purposes was the Catholic religion; as all but Catholics are heretics and not Christians; it follows that the religion of this Nation is the Catholic religion, and that this is a *Catholic* Christian Nation. It is therefore perfectly proper and right that the Catholic Church should be supported, and the Catholic religion propagated, *under national authority and from the national funds.*"

And, again, what can the Protestants answer?—Just nothing at all.

The fathers of this Republic told them long ago that "the same authority that could establish Christianity in exclusion of all other religions, could establish with the same ease any particular sect of Christians in exclusion of all other sects." For this reason the Government was forever forbidden to recognize any religion. This wisdom these Protestants disregarded. They asked for years that the Christian religion should be recognized as the national religion. They rejoiced when this Supreme Court decision did establish the Christian religion as the national religion in exclusion of all other religions. And now when it results in establishing the Catholic sect of the "Christian religion" in exclusion of all other sects, they can have but themselves to blame for it.

They cannot deny that such an argument by the Catholics upon the Supreme Court decision would be strictly logical. Neither can they call in question the rightfulness of the decision itself, for the reason that they themselves have already used that decision to their own advantage in influencing Congress to recognize Sunday

as the Christian Sabbath, and to fix in the law their interpretation of the word of God. Having used this decision, and claimed it as certainly right, to their own advantage, and to sustain and fix in the law their own views in matters of religion, they have forever cut themselves off from calling in question either the decision or the use of it, when it is employed to their disadvantage, and to fix in the law Rome's views in matters of religion.

Thus completely, and by professed Protestants, has this Nation been sold into the hands of Rome. Thus completely has the new order of things been reversed and the old order of things restored, and *Rome knows it*. Rome's knowledge of this and the use which she is even now making of this knowledge, will be related next week.

A. T. J.

Chicago Correspondence.

A Remarkable Episode in the Sunday Closing Contest.

ANOTHER remarkable chapter was added last week to the history of the agitation for the Sunday closing of the World's Fair. The decision of Judge Stein of the Superior Court, in the Clingman case, enjoining the World's Fair authorities from closing Jackson Park, in which the World's Fair is situated, to the people on Sundays or any other day of the week, because a source of dissatisfaction to the management when it was discovered that the Sunday receipts would, at the best fall far short of reimbursing them for the return of the conditional appropriation of two million five hundred thousand dollars.

This being so, and Judge Stein having not only refused to modify his decree, but having heavily fined the members of the World's Fair management for their disregard of it, a motion to dissolve Judge Stein's injunction was made before Judge Goggin of the same court. Judges Brentano and Dunne, also of the Superior Court, were asked to sit with him in hearing and determining the case. The matter was argued,—its presentation being, in the main, as previously argued before Judge Stein, and for more than a week a decision had been anxiously awaited. On Thursday, August 31, one of the most unexpected and surprising episodes of this whole contest, strange as it has been, occurred. Judge Goggin had determined to sustain the injunction granted by Judge Stein, while Judges Brentano and Dunne, sitting on the bench with him by invitation had decided that it should be dissolved. Judge Goggin determined that his own purpose should not be defeated, asked the dissenting judges to withdraw from the hearing of the case, which they did, after reading their opinion, and he then continued the matter for sixty days, which is until the close of the Fair.

This action of Judge Goggin has brought upon him, probably, as severe criticism, couched in as vituperative language, as ever was visited upon any judge in this country. There was no precedent for such a course. Never before, undoubtedly, in the history of our courts has judicial courtesy been so violated, yet Judge Goggin has kept wholly within his rights as judge of that court. He is not legally in the wrong. He has violated only the judicial code of ethics. He had, no doubt, strictly, as much right to disregard the views of the judges whom he had asked to counsel with him and request them to

withdraw, as he would have had to refuse to accept the decision of a jury which he considered contrary to the law and the evidence and to dismiss such a jury. But the breach of courtesy remains, both in the act and the manner in which it was done, and that will rankle long.

An attempt is to be made to have the matter reheard before Judge Ewing, of a court of concurrent jurisdiction, but it is difficult to see how another judge will find any sufficient reason for taking the case out of the hands of Judge Goggin, and it seems probable that the matter has now reached the status in which it will remain for the rest of the period of the continuance of the World's Fair. Still nothing is more certain than that this subject will not be dropped, even for a moment, and the most unexpected and improbable complications are liable to arise in it at any time.

The attendance at the Fair upon the Sunday following Judge Goggin's action increased five thousand, there being, on that day, twenty-five thousand paid admissions, as against twenty thousand of the preceding Sunday.

The agitation for the Sunday closing of the World's Fair, and its results in legislative and judicial action mark an era in the history of this Republic. The Rubicon has been passed and it can never be recrossed. The character of the contest which is now before us already begins to be apparent. The ordinary observer, if he will but open his eyes to that which has been done, and the way in which it has been done, can understand what the result will be.

W. H. M.

The Roman Catholic Congress Assembles.

THE series of religious congresses, which will occupy the entire month of September, formally and authoritatively opened yesterday with the Catholic congress, which a leading morning paper characterizes, in its headlines as "The most important gathering of church dignitaries ever held in America." Cardinal Gibbons was present, and a long list of archbishops, bishops and priests, together with delegates from every State in the Union. It was an august and impressive spectacle. The intellect and culture, the authority and power, of the Roman Catholic Church in America were assembled there.

W. J. Onahan, secretary of the committee on organization, introduced Archbishop Feehan who first addressed the members of the congress, and presented C. C. Bonney, President of the World's Congress Auxiliary. In the course of his address Mr. Bonney expressed some suggestive thoughts. The following paragraph, in its first sentence, states a fact, the truth of which all will realize:—

That a great change has come in the relations of the Catholic Church and the Protestant churches with each other is known throughout the world. That this change has largely increased human happiness and has in many ways promoted the cause of peace and progress is also widely acknowledged. A brief reference to some of the leading causes of this change seems, however, especially appropriate to this occasion and may serve to strengthen the gracious bonds of charity and affection which are now gently drawing nearer and nearer to each other all the various branches of the great family of mankind.

One paragraph of Mr. Bonney's address in reference to education may bear almost any interpretation which he might think it politic to put upon it, but if the American doctrine of popular education is in accord with the Roman Catholic idea as

practically realized, wherever that hierarchy has had the opportunity, Mr. Bonney has been the first to discover it. This is what he said:—

There is one important particular in which the ideas of Catholic educational leaders are in peculiar accord with the original American doctrine of popular education. The third article of the great ordinance of 1787 for the government of the territory of which Chicago is the metropolis declared that, "religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Not knowledge only; not knowledge and morality merely, but religion, morality and knowledge, sacred trinity of the powers of human progress, are essential to the proper education of the people.

The welcoming address concluded thus, the references to Pope Leo eliciting most hearty applause:—

But a greater agency of union and progress still remains to be named—the illustrious head of the Catholic Church, Pope Leo XIII., than whom no more able, enlightened and benign pontiff has borne the name of holy father in a thousand years. Like the morning bell of a new age, his earnest words in speaking of the American people are: "I love them and I love their country. I have a great tenderness for those who live in that land, Protestants and all. Under the Constitution religion has perfect liberty, and is a growing power. Where the church is free, it will increase; and I bless, I love Americans for their frank, open unaffected character and for the respect which they pay to Christianity and Christian morals. My only desire is to use my power for the good of the whole people Protestant and Catholics alike. I want the Protestants as well as the Catholics to esteem me." Is it any wonder that Pope Leo XIII., is respected and beloved by the Protestants to whom these words were addressed?

On the Protestant side similar causes have been at work, producing similar results. The time now at command will not permit a presentation of these results, but it may suffice to say that they have culminated in the arrangements for the World's Religious Congresses of 1893.

Blind, indeed, must be the eyes that cannot see in these events the quickened march of the ages of human progress toward the fulfillment of the divine prophecy of one fold and one shepherd, when all forms of government shall be one in liberty and justice and all forms of faith and worship one in charity and human service.

With these sentiments I greet and welcome the Catholic congress of 1893. [Applause.]

Cardinal Gibbons followed with an address expressed with the utmost grace and filled with well-turned phrases which brought out his thought so skillfully and tactfully that none who heard failed to be impressed.

Chairman O'Brien in describing the common platform upon which churchmen both Catholics and non-Catholic stood, said:—

And against irreligion the implacable foe to our present civilization—whatever form it may assume—all those, whether Protestant or Catholic, who believe in the vital force of religion have a common ground upon which they stand. Not only in this have we a bond of union with our Protestant countrymen, who in good faith are engaged in disseminating virtue and religion, but there are also general charities, which look to the amelioration of the condition of the poor, the sick and the aged, as well as measures designed to suppress intemperance and gambling and prevent the desecration of the Sunday. These are among the subjects which will receive consideration by this congress, and it is in a spirit of generous rivalry—according to all the same religious freedom which we claim for ourselves—that we will endeavor to discharge that duty which we owe to our church and to our country.

No doubt the so-called orthodox as represented by the American Sabbath Union and its following would accept every plank of this platform, and be willing to join in a Roman Catholic anathema upon all who are unwilling to stand upon it.

A large number of addresses and papers were presented during the day, all marked in the highest degree by ability, skill, and expression, deep research, thorough learning and culture, such as has not been seen

before at these congresses, and such as is likely the Protestant congresses which are to follow cannot equal.

This World's Fair season, and this Religious Congress in particular, marks an era in the religious history of this country. What it portends is clear to those who believe that Revelation reveals.

W. H. M.

Chicago, Sept. 5.

What's in It?

THE trite interrogative, "What's in a name?" implies unimportance. While just now the question, "What's in a Sunday law?" should arouse the greatest apprehension in the minds of the good people of this once free land, especially when there are so many illustrations of their practical application in this boasted land of religious liberty.

The readers of the SENTINEL have been favored for years with lucid explanations of the principles involved in the enactment of these laws, and the dire results sure to attend their execution. If men could see a principle they might avoid a catastrophe in many instances; but if not, all the consequences may be, yea, *must* be realized.

Here in Missouri, we have the ordinary species of Sunday law with a very liberal exemption clause for those who belong to a society holding another day as the Sabbath, "so that he observe such Sabbath."

The following from the *St. Louis Republic* is significant:—

CHILLICOTHE, Mo., June 27.—A female aeronaut and two male assistants came here last Sunday and gave a parachute jump at the Fair grounds. They were arrested for a violation of the Sunday law and the men were to-day committed and fined in a justice court, the fine and costs aggregating twenty-five dollars.

They set up for defense that they were Seventh-day Adventists, but on cross-examination on the doctrines and tenets of that denomination they showed themselves so ignorant that their defense failed. The case against the woman failed.

Now we can consider the living issue, "What's in a Sunday law?" There are two ways to find the answer to this important question. 1. The thinking man reasons out the logic of the premise assumed by the law-making power in enacting a Sunday law. 2. The conservative passes along hoping for the best until he learns the answer by realizing active results. Those who have been loath to accept the logic will not have much longer to wait to have the answer given in unmistakable form.

There are two important points illustrated in the balloon incident. One is the deception and impropriety of exemption clauses. The other shows that the courts must be ecclesiastical boards of examination where religious laws are in force. Both forcibly impress the fact that a union of the interests of the Church and State must always and everywhere work evil and only evil.

The exemption clause works an injustice upon those whom it presumes to favor by furnishing a covert for persons who have no regard for truth. They impose their ill reputation upon the exempted class for the purpose of gaining an advantage over those who are too manly to make a false claim even to evade an unjust law. In this way those who are exempted suffer the influx of sinister characters and evil, designing men. Exemption clauses do not protect as has been supposed and are, therefore, deceptive. Such exemptions also require more of the persons exempted,

than of any one else, under them. Those enjoying the full force of the law are only required to abstain from certain labor, while those *exempted* are required to observe the day as a Sabbath or, as in some cases to "conscientiously observe another day."

Again, exemption from a general law is but toleration, and tacitly denies natural right. Here is evidence establishing the second count, that the courts must be ecclesiastical boards of examination where religious laws are in force. In this case the tenets and doctrines of a religious order is made the test of criminality, and a certain act is criminal for one class and not for another. This the courts must decide. If the act was evil in itself it would be just as criminal for an Adventist as for a Methodist or Catholic.

In the face of such facts how long will people continue to assert that these are not religious laws, and that the peace and safety of our dearest institutions are not endangered by them? Just laws apply alike to all and an exemption is a confession of injustice in the law. To carry on legal religion the courts must be better informed in doctrine and theology than the minister for to present even a semblance of comparative justice they must be familiar with all beliefs.

It seems that any one might see that with the introduction of a Sunday law the cherished doctrine of equality before the law is forever swept away, and with it the fundamental truth "that all men are created equal" and "governments derive their just power from the consent of the governed." This involves the civil and religious rights of the people. "What's in a Sunday law?" What's left, after it takes what it claims, of all our boasted nationality? Nothing but the memory of a cherished land of liberty.

H. E. GIDDINGS.

The Council of Churches and Higher Criticism in Australasia.

TWO AGENCIES FOR THE RE-ESTABLISHMENT OF THE PAPACY.

IN the colonies, as in England, Sunday laws already exist; and exist as relics of the Papacy, brought from England by the early settlers, but inoperative, as such laws usually are, in a new country. What is demanded here is not Sunday laws, but agencies to arouse public sentiment to enforce existing laws. And these agencies, we believe, are already at work, and though at present, working independently, and with no apparent connection, or union of purpose, yet we believe, are both designed by Satan to play into each other's hands in the re-establishment of papal institutions.

In the Colony of Victoria, of which Melbourne is the capital city, a council of all the Protestant churches has been organized. In this council each church is to be represented in proportion to its numbers; and its intentional practical working is stated, as follows, by one of its most confident friends and advocates:—

The work the Council has taken in hand is to review the various political measures as they are brought forward, and judge them by a moral standard. If they decide that any proposed measure is morally right, the churches will support it. If they decide that it is wrong, then the churches will oppose it with all their united strength.

Doubtless it will not be difficult for those who are studying the religio-political

movements in the United States, to see that we have in this council all the phases of Church and State workings, seen in the so-called National Amendment Party movement in the States. The churches uniting to form a "representative body" to wield political influence, and institute a religious boycott upon any men or measures they think "morally wrong."

The advocate of the movement further adds, "That the council of churches will exercise a beneficial influence in politics cannot be doubted," and also, "It is difficult to foresee the enormous influence for good that this council will exercise both on the Church and on the world."

Of course, we think it is not so difficult to foresee the enormous influence for evil this council will exercise, both upon the Church and the world, when viewed in the light of past history. That this is a movement, adopting papal policy, some of its advocates see, and do not hesitate to present the Papacy as an example of the practical and successful working of their plans. In recommending the organization of a similar council in New Zealand, the writer above quoted, says: "The Church of Rome always has taken a part in the political questions of the day, and has rendered the world much good service in this direction. Which of the Protestant churches in this city will take the lead?" The lead back to Romanism, he might have added, for that is certainly the road these councils are taking.

While the council of churches is being organized in Australia, and recommended to New Zealand, New Zealand is receiving and publishing the deductions of higher criticism, and higher criticism through undermining faith in the Bible, and exalting human reason and the opinions of men is opening the way for multiplying, manifoldly, the already existing disagreements in regard to the teaching of the Word; but higher criticism sees this difficulty and proposes a remedy, and that in the "collective consciousness of the church" and the church council. The following are a few extracts upon this subject from the leading conference address, delivered by C. H. Garland, by the request of the president and committee of the Wesleyan Methodist Conference, held at Dunedin, New Zealand, in March, 1893:—

Of the Books of Moses, Mr. Garland says, beyond a doubt we can no longer attribute the original composition of the story of the creation and the antediluvian history to Moses. The traditional idea that God revealed these facts to Moses, who, under the Divine inspiration, penned them for the first time, and penned them without error, must be abandoned.

This is the first deduction, and of its correctness, the speaker further says:—

It would be quite impossible, in a public address of this kind, to study the premises from which this conclusion is drawn. . . . All I can do here is to produce the names and conclusions of trustworthy men, or of men that we Methodists are prepared to trust.

Then follows a long list of quotations from ministerial sceptics, ventilating their doubts for others to feed upon. Thus the Bible testimony is rejected and the words of men "trusted" instead.

But another deduction includes the whole Bible:—

But higher criticism has not stopped at the consideration of dates and authorship and modes of construction; it has looked with keen eye on certain statements and difficulties, and not suffering us to gloss them over, has openly and loudly condemned them, or rather, has adduced them in condemnation of our traditional Bible theories; for it pro-

nounces them errors, misstatements, inaccuracies, defects; and concludes that the Bible is not an infallible book.

That these conclusions have not been reached suddenly by the Methodists, the speaker proceeded to show, by presenting evidence that they had "at least two years ago abandoned the position of the verbal inspiration of the Scriptures." May we not thank God that at the very time many are laying down the banner of truth, long carried upon this subject; that he grants us the privilege of picking it up and carrying it to final victory? That belief in the verbal inspiration of the Scriptures constitute them the final authority in matters of faith, the higher critics see, but this position they willingly and knowingly abandon, as another extract from this conference address will show:—

The belief in verbal inspiration necessarily constitute the Scriptures the seat of authority—the final tribunal to which all must bow; but, as we do not hold to the belief in verbal inspiration, . . . it seems inevitable that we must no longer teach that the Bible is the word of God, but that the Bible contains the word of God.

But if ministers teach that the Bible only contains the word of God, who is to determine what portion is that word? Why, every man for himself, of course. And do they teach this? Yes, and also that much trust and confidence is to be placed in the living speaker, the minister. Again, we quote from the address:—

Let it then be remembered that the believer's safety is assured not by the infallibility of the record, but the infallibility of the Spirit. We use the Book, but we trust the living speaker.

And so does the Romanist, and this is the Papacy. But further:—

When Paul wrote to the Romans, and touched upon the doubtful disputations concerning the eating of herbs and the observance of particular days, he directed them to no external authority, but said, "Let every man be fully persuaded in his own mind," and pointed them to the only authority a man could recognize in the matter, viz., himself.

Here, then, we have the standard plainly stated—SELF. Higher criticism thus begins with tearing down faith in the Bible, and ends with exalting man above the Bible as its judge. But he who first sits as judge will never afterwards take the place of a true believer before the declaration of what he may call the word of God, which but for his decision must have remained doubtful or uninspired; and should he profess faith in the divinity of the passage, it is not in the word that he has faith, but in himself, who, by the power delegated to him by latter day teachers, has canonized the passage as the priests canonize the saints.

But as the Bible is rejected as the final tribunal to which appeal is to be made, what is to be that tribunal? certainly not the individual, layman, or preacher? No. This tribunal to which final appeal is to be made is to be the church council, and so it is suggested in the closing words of this conference document:—

But when the external authority of the Bible, as it now is, is removed, what check have we upon the vagaries of an ill-informed and self-opinionated mind? None. Neither have we had any with our supposed external authority. Absurd interpretations abound.

Yes, but absurd interpretations are quite innocent things as compared with the tearing down of the authority of the word by which the interpretation may always be tested, and leaving us with interpretation only. But we are not to be left with individual interpretation.

Neither must the collective consciousness of the

church be ignored as a providential means of formulating revealed truth. For the apostles, with minds illuminated by the Spirit, advanced in their apprehension of developing truth by taking council together at Jerusalem.

But we do not read of the disciples ever raising the question of the inspiration of a single portion of the Scriptures. They were sent to preach it and did so.

But the church council, this is the remedy, and this is the very Papacy itself, and this higher criticism by breaking down confidence in the word of God, and exalting confidence in the "collective conscience," is paving the way fast for the re-establishment of the Papacy. Then comes the general council, and then the teaching of that council as to what constitutes the word of God and the teaching of that word, and then follows for unity's sake only, as it was in the days of Rome, the branding as heretics of all who dissent, and "abide the literal text," and finally, the persecution of all who persistently protest. And thus, we believe, history will repeat itself here.

G. B. STARR.

Melbourne, Australia.

A Possible New State.

A COMMUNICATION from Canada says that the Catholic priests, who were formerly opposed to annexation, are discarding their misconceptions of the effect of entering the Union. They are becoming familiar with the fact that, under our Federal Constitution, Quebec, transformed from a Canadian province into an American State, would have full power to uphold the Catholic religion and its other local institutions. The account adds that the reason of this new advocacy on the part of the priests is that "they, like their parishioners, are suffering from the impoverishment of the province and from the increasing exodus of French Canadians to the United States." In other words, having eaten up clean everything about the houses and gardens of their victims, these priestly rats desire a flow of good things from a new source to be turned on.

As to the fact that Quebec when made one of our United States could continue under an established religion, that is perfectly true. It seems to be the vague belief of many that there is about the United States something antagonistic to religious despotism—that that form of tyranny cannot be practiced within the jurisdiction of our national Government. But this is not the case. The Constitution declares that Congress shall not establish any religion, but the States are left at perfect freedom, except where prevented by their own constitutions, to establish as many religions as they wish, and persecute other faiths as severely as devout heart shall crave. Even in those States whose constitutions forbid the establishment of a religion, any church becoming powerful enough could reverse that provision and set itself up in legal domination.

Of course, in a certain sense, Church establishment, or any connection of Church and State, is un-American, and repugnant to our political spirit and traditions. . . . The intention was that it should keep Church and State separate. And one of the factors of its success over the old nations has been its abstinence from the sectarian coercion common in them. To be sure, the separation of

Church and State here is not complete yet.

Thus, no national law is against State religious establishment, but an unwritten sentiment, a public spirit, is.

Quebec, however, is not to be expected to heed this spirit. When she gets admitted as a State she will, it may be supposed, at once set up laws favoring the Catholic Church, and persecuting Protestants, even beyond her present ones, which she is obliged to keep within measure by the Protestant British general government over her.

Interest is naturally turned to the character of our new sister. In one account we find a history of the Quebec peasant. He attended mass every Sunday if the church was within reach, welcomed the Récollets, or poor friars, who tramped through the settlements; offered the first salmon of the year for sale at the church door for the good of the souls in purgatory; prayed at the *angelus*; sought a blessing when he began any serious work, such as building a barn, and prided himself on his loyalty to his king and religion. There were no schools outside of Quebec, Montreal, and Three Rivers, and no books save the catechism. Everybody was superstitious. Fortune-tellers cast his horoscope for two sous, a meal, or a bed; *feux-follets* and witches sought to lure him to destruction; a *loup garou* or werewolf, under the corporal form of a beggar, except that it had four legs, haunted Kamouraska as late as 1767. Happily, the St. Lawrence was consecrated, and these Satanic agents could not cross it, but fled howling into the forest when the frightened habitant reached its shores. The peasant's life was without intellectual interest, and intolerably laborious. He was hard ground by lord and priest. Besides the seignorial dues and restrictions the habitant paid tithes to the clergy. Originally one-thirteenth of his cereals, they were reduced to one twenty-sixth, the present figure. On a petition from a bare majority of the Roman Catholic freeholders in a parish, the priest and bishop may proceed with the erection of a new church or priest's dwelling, and the cost is levied as a *fabrique* tax on all the freeholders. The *fabrique* tax and tithes are a first charge on the soil. Protestants are exempt. It cannot be said, continues this account, that these imposts fleece the people; they would probably pay as much if the church were supported on the voluntary principle. The main grievance which they have against her is that her vast estates, estimated to be worth \$100,000,000, do not pay their fair share of municipal taxation, and that there is an excessive number of "religious" both in the church itself and in the conventual bodies of men and women. The official handbook in 1892 shows nearly eight thousand.—*Truth Seeker*.

It Becomes a Tempter.

DURING many centuries, every government thought it was its bounden duty to encourage religious truth and discourage religious error. The mischief this has produced is incalculable. Putting aside all other considerations, it is enough to mention its two leading consequences; which are, the increase of hypocrisy, and the increase of perjury. The increase of hypocrisy is the inevitable result of connecting any description of penalty with the profession of particular opinions.

Whatever may be the case with individuals, it is certain that the majority of men find an extreme difficulty in long resisting constant temptation. And when the temptation comes to them in the shape of honor and emolument, they are too often ready to profess the dominant opinions, and abandon, not indeed their belief, but the external marks by which that belief is made public. Every man "who takes this step is a hypocrite; and every government which encourages this step to be taken, is an abettor of hypocrisy and a creator of hypocrites. Well, therefore, may we say, that when a government holds out as a bait, that those who profess certain opinions shall enjoy certain privileges, it plays the part of the tempter of old, and, like the evil one, basely offers the good things of this world to him who will change his worship and deny his faith."—*Buckle's History of Civilization.*

San Francisco's Midwinter Fair.

AUGUST 24 was the occasion of an enthusiastic demonstration in San Francisco, when ground was broken for the contemplated buildings and other improvements connected with the Midwinter Fair. A large number of invitations were sent out by the Executive Committee, the ministers of the city being amongst the number thus honored. One of these, Rev. E. B. Stewart, of the Second United Presbyterian Church, sent a letter in reply, in which was this statement:—

As one who entered emphatic protest against attendance upon the World's Fair at Chicago because of the violation both of national and of divine laws, duty is clearly setting before me the necessity of avoiding even so much complicity in this enterprise until assurance is had that its gates shall be closed on the Sabbath. Such assurance I do not have at present, and therefore must beg leave to decline with regret the invitation so courteously given.

The committee did not take any formal action on the letter, but Gen. W. H. L. Barnes, of the committee, returned a somewhat caustic response, in which occurred these sentiments:—

In common with all other clergymen of all religious denominations of San Francisco, you were invited to be present at the inauguration of an enterprise whose importance to the State, to the general education, and to the highest expression of Christianity—charity to the poor and labor to the laborless—cannot at this time be exaggerated. We regret that, as a teacher of the people, you withhold your sanction and presence on such an occasion. The celebration will, nevertheless, take place. It will be opened with prayer and finished with a benediction, implored of that Divine Power whose aid in our work we seek. We hope he will be present, if you are not, and we believe he will.

This is what the *Examiner* calls Executive Committee's "first brush with the Sunday-closing idea." But the "Sunday-closing idea" has been preparing for an extended "brush" with the management of the Fair if the latter does not unconditionally make the desired concession. The Presbyterian ministers of San Francisco and Oakland have taken their stand for closing; the Christian Endeavor Society has also spoken, and other religious associations, temperance societies, and some industrial organizations are also expected to join the crusade. Inasmuch as the leading counties and principal cities of the State will take a deep interest in the Fair, we may expect to see a determined trial of strength on the part of all the forces usually conspicuous in the advocacy of Sunday laws.

Nearly all classes of men are predicting an approaching time of trouble and dis-

aster. We believe there is an hour of spiritual darkness even now upon the world, and nothing more forcibly portends this prophetic fact than the intolerant spirit now being manifested in the increasing clamor for Sunday laws and their rigid enforcement.—*Signs of the Times.*

Character Revealed.

THE following from the New York *Christian Advocate* of the 24th ult., will be of interest, especially to those of our readers who remember the controversy of some four years ago between the gentleman referred to and the editors of the SENTINEL:—

The Rev. W. F. Crafts sends this note:—

Editor Christian Advocate: Please publish the statements made in your editorial of July 20, page 1, third column, from, "Nor do we" to the end, in parallel columns with your editorial of Aug. 10, two paragraphs, same part of page 1, beginning, "We observe," and let our readers judge whether the statement in the telegram of the World's Fair Sabbath-closing Committee that you believe or suspected that the Stein injunction would be used as "a trick" was warranted by your words.

In the above Mr. Crafts misquotes his telegram. It was this:—

Many, including the editor of the *Christian Advocate*, Dr. Buckley, think the Stein injunction is passively used as a trick.

On that telegram we said:—

We observe a telegram in the *Tribune* stating that the editor of this paper is of the opinion that that is a trick, a collusion between the directory and the local courts, and they may get the benefits of endeavoring to close—the sympathy of Christian people, increased attendance on week days, and still under the appearance of being compelled to do so, keep open on Sunday. There is no authority for that statement. What we have said is that there is nothing in the past conduct of the directory to afford a guarantee that they would not do this, and that nothing they do affords a guarantee that the Fair will be closed so long as this injunction case is unsettled.

What Mr. Crafts wishes us to reprint is from the *Christian Advocate* of July 20:—

Nor do we know now that there is not a secret understanding that local courts shall prevent closing, and thus the directory shirk responsibility.

Both the movements of the evil one have been illustrated; he has gone about "roaring," and now he may be trying the role of an "angel of light." When it is settled that the Fair is to be closed, then, and not till then, can those whose consciences would compel them to remain away be justified in attending.

It is dangerous to do business with a person who will transform "Nor do we know" and "may be" into "think."

"We do not know" but this transaction "may" reveal the elements of his character which have developed the genius for misunderstandings with which we "think" he and his acquaintances have to contend.

Like the locusts of Rev. 9:10, the sting of the *Advocate's* reply is in its tail; but it is eminently deserved. But it is not at all likely that any reformation will be effected in the case in hand. When a man has once acquired the unfortunate habit of stating things not as they are but as he would have them, he is seldom able to break away from it. Constitutional diseases are well-nigh hopeless.

The Jury Understands It.

The Soldier, a National Reform paper published in South Carolina, publishes the following report by a Texas grand jury:—

To Hon. S. P. Green, Judge of the Forty-eighth District of Tarrant County, Texas.

DEAR SIR: We, the undersigned grand jury, would respectfully report that we have made diligent inquiry into all crimes and misdemeanors that have come to our knowledge; that we have found 333 bills of indictment, a large portion of them being for violations of the Sabbath law. The disposition of a great many business men to disregard the Sabbath seems to be growing to an alarming extent. While this does not apply to all lines of business, yet it does exist, and unless there is a united effort on the part of all law-abiding citizens to enforce the law, no one can foretell the result, as all the larger crimes are a result of disregard for law in minor offenses.

It is urged that Sunday laws are only civil, and that they are not designed to enforce Sabbath observance, but this is

negatived by this report. The law of Texas uses the word "Sabbath" only once, to which we shall recur later; but the jury evidently understand its intent, as the report deals only with "the Sabbath law." It is not the law which is disregarded, but "the disposition of a great many business men to disregard the Sabbath seems to be growing." And the jury seem to have regarded it as their duty to compel these business men to regard "the Sabbath."

In esteeming it to be their duty under the law to compel men to regard "the Sabbath," the grand jury of Tarrant County, Texas, were in perfect accord with the law. The statute under which they were acting, as before remarked, uses the term "Sabbath" only once, and that not to forbid labor or business upon it, but it none the less does show plainly that it is the purpose of the law to compel men to regard the "Sabbath," or the day which is popularly supposed to be the Sabbath; for after forbidding common labor and business on Sunday the law makes certain exemptions, and among others, this: "Nor to any person who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and who actually refrains from business and labor on that day for religious reasons." This fully justifies the Tarrant County grand jury in the interpretation which they put upon the law: its intent is to compel Sabbath observance, and that for religious reasons. It simply gives the people of Texas opportunity to choose the day upon which they will practice such observance.

THE Home Rule bill provides that "the powers of the Irish legislature shall not extend to the making of any law respecting the establishment or endowment of religion, or prohibiting the free exercise thereof, or imposing any disability, or conferring any privilege on account of religious belief, or abrogating or prejudicially affecting the right to establish or maintain any place of denominational education or any denominational institution or charity, or prejudicially affecting the right of any child to attend a school receiving public money without attending the religious instruction at the school; or whereby any person will be deprived of life, liberty, or property without due process of law, or may be denied the equal protection of the laws, or whereby private property may be taken without just compensation." A similar prohibition on the British Parliament would be a good thing; or are such things supposed to be wrong only in Roman Catholics?

REV. CHRISTIAN ADOLF STOECKER, ex-chaplain of the Court of Berlin, arrived in New York from Europe on Friday last. It is stated that he intends to deliver a series of lectures on Christian socialism, and also on anti-Semitism. It is as a Jew-baiter that the ex-chaplain is best known in his native land. He will find sympathizers on "the East Side," the "tough quarter" of this city. If the doctor would only transfer the scene of his operations to Maryland or Tennessee, and make Adventists instead of Jews the objects of his wrath, he would doubtless be warmly welcomed by the American Sabbath Union and its allies. It would require no change of principle.

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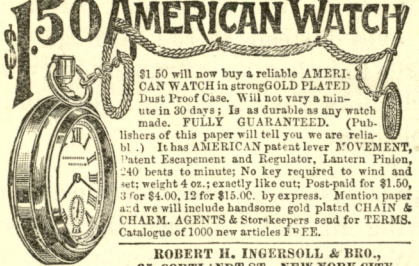
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THE Consolidated Street Railway Company of Worcester, Mass., recently did some Sunday work on their tracks, upon which an indignation meeting was called by the ministers of that city to protest against a recurrence of the "desecration."

It is a little surprising to read that "Mgr. Satolli's recent visit to Cincinnati was not made without danger of attack at the hands of sectarian cranks." He was constantly attended by a body guard. But where one "sectarian crank" may have been ready to attack him, ten thousand milk-and-water Protestants(?) were ready to fawn upon him.

GOVERNOR ALTGELD, of Illinois, has gone on record as saying that in all America there are not more than fifty anarchists. The Governor evidently forgot to count the American Sabbath Unionists, who, by threats and intimidation, compelled Congress to violate the fundamental law of the land in the passage of the Sunday-closing proviso.

AN effort was made to induce Judge Ewing, of Chicago, to set aside Judge Goggin's order continuing for sixty days the proceedings in the Clingman injunction, but on the 6th instant His Honor denied the motion, on the ground that it would be a breach of judicial courtesy for him to take jurisdiction of the hearing. It now seems certain that the Fair will remain open on Sunday until the gates are finally closed the last of October.

THE *Christian Statesman* says that Sunday closing of the World's Fair has been "practically achieved," nevertheless the number of paid admissions on Sunday, September 3, was 25,439, of which 24,284 were adults who paid full price, while only 1,155 were children at twenty-five cents per head. The receipts for the day were, therefore, \$12,307.75, beside the percentages received from concessionaires. If this sort of Sunday closing satisfies the Sunday people, it must be because they are so accustomed to frauds and fakes that they would not know a genuine article if they were to see it. But no wonder, a counterfeit Sabbath naturally blinds them to every thing else. Moreover, they all want to go to the Fair, but they pledged themselves not to go unless the gates were closed on Sunday; but now that the gates are not closed, nor are

they likely to be, the Sunday forces close their eyes instead to the open gates and visit the Fair just as everybody knew they would, notwithstanding all their bluster and pledges.

THE *Christian Advocate* of the 24th ult., referring to mob violence in the South and West, says: "The cords that bind society together are being snapped at a fearful rate." It is too true; but what can we expect when the churches of the land set the example of mob law by overriding the fundamental law of the Nation in compelling Congress by threats of political boycott to enact unconstitutional laws?

THE *Catholic Review* complains of Protestant missionaries, that "in India, China and other parts of Asia, in Central Africa, with the help of British officers, they are exterminating the native Catholics and banishing priests and native rulers." The *Independent* takes this as an evidence that the missionaries are meeting with success in their work. They certainly are, but if the *Review* states the case correctly, it is certainly not Christian work.

A SUNDAY law paper remarks that "the decision rendered by Chief Justice Fuller, of the Supreme Court of the United States, has served to encourage and embolden the lawless, godless element of this country and their abettors, the Seventh-day Adventists, in opposing the Sabbath." It has done nothing of the kind. Chief Justice Fuller's decision had nothing to do with either Sunday or the Sabbath. The only question before Judge Fuller was the right of the United States to assume jurisdiction over the Fair grounds and usurp the powers both of the State of Illinois and of a corporation created under the laws of that State. So far as the fling at Seventh-day Adventists is concerned, it is true only in this, that they from the first consistently opposed any governmental interference in the matter, because it was a purely religious question, and legislation upon religious matters is forbidden by the Federal Constitution. Seventh-day Adventists respect that instrument as it reads.

THE *Nebraska City Evangelist* says:—

Chief Justice Fuller, in his famous decision in regard to Sunday opening of the Columbian Exposition, has published to the world that a contract has no moral binding force. He does not say this in just these words, but it is evidently implied in what he does say.

The *Evangelist* ought to remember that whatever may be true of contracts, the ninth commandment is still of binding force. Even religious papers have no right to bear false witness. Chief Justice Fuller's decision was simply to the effect that the United States had no jurisdiction over Jackson Park, in the city of Chicago, in the State of Illinois. The suit was not

brought to enforce a contract, but was brought on the assumption that the United States had control of the Fair. There is no excuse for lying about this matter.

"THE Turkish authorities," remarks the *Mail and Express*, "have promised to protect American missionaries in that country. It is hoped that the State Department officials at Washington will insist on this promise being kept. If any thing happens in this country to the subject of an inferior nation, the diplomats get to work immediately, and we are called on for explanations or reparation. Let us give other countries some of their own medicine and show to the world our disposition, and if necessary our ability to protect the God-fearing men and women who have abandoned the comforts of home to spread the light of the gospel among the ignorant."

This is a strange mixture of religious cant and of irreligious bullying. It is the duty of the Government to protect its citizens everywhere, whether missionaries or not, but it is not Christian to "give other countries some of their own medicine." The Christian rule is, "All things whatsoever ye would that men should do to you, do ye even so to them." But governments are not Christian; they are simply civil, and hence properly use force in perpetuating themselves and in defending their subjects, but they have no more duty in this respect toward missionaries than toward any other persons entitled to their protection.

THE *Evangel and Sabbath Outlook* very pertinently remarks that the "growth of Roman Catholicism in New England is well known to those who study current events. Neither is it surprising when one remembers that 'Church authority' forms so large a part of the basis of Protestant faith. The end is not yet and Protestants must open their eyes to these facts or suffer the defeat which always accompanies blindness, whether induced by indifference or disobedience."

"ANOTHER instance of courtesy from Protestant pastors to the Roman Catholics," says the *Independent*, "has occurred at Harrison, N. J., where the pastor of the Knox Presbyterian Church offered that church to Father Kernan for the use of his newly organized congregation until they could arrange for their own building." What would sturdy old John Knox say to this were he still in the flesh?

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