



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

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EDITOR, - - - - - ALONZO T. JONES.
ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.
WILLIAM H. MCKEE.

THE principles upon which the Government of the United States was founded, and the principles of Rome, are directly at opposites. *And Rome knows it, and has known it all the time.*

THE principles of the Government of the United States have now been completely subverted, and the principles of Rome fully adopted, by an apostate Protestantism, in the United States. *And Rome knows it.*

THE effect of the principles of the Government of the United States upon other nations has ever been to weaken Rome's influence over them, and to draw them away from her. So certainly is this true, that although Rome long ago denounced religious toleration as one of the eighty heresies of the age, yet even Spain has "granted" "toleration."

HERE is a statement that is worthy of consideration in this connection:—

We must briefly survey the influence of the American system upon foreign countries and churches.

Within the present generation the principle of religious liberty and equality, with a corresponding relaxation of the bond of union of Church and State, has made steady and irresistible progress among the leading nations of Europe, and has been embodied more or less clearly in written constitutions.

The successful working of the principle of religious freedom in the United States has stimulated this progress without any official interference. All advocates of the voluntary principle [in support of churches and religion] and of a separation of Church and State in Europe, point to the example of this country as their strongest practical argument.—*Schaff, Church and State in the United States, p. 83.*

ROME did not want the nations of Europe, or anywhere else, drawn away from her. Yet here was this very work "steadily and irresistibly" going on. This was not by any means a pleasing thing to her. Yet what could she do?

The work was not being done by any official action of the United States Government, in diplomacy or otherwise, and, of course, she could not meet it by any such means. It was by the silent, steady and "irresistible" influence of the divine principle upon which the Government was founded, and which was spread before all the world in constitutional guaranties. Plainly, as long as this was suffered to go on she could do nothing; and still the longer it went on the more her influence over the nations was being weakened and her power with them was vanishing. And this to her was heartrending sorrow, and affliction unbearable.

YET what could she do? What *should* she do? Well, as it was the silent, steady, irresistible power of the divine principles of this Government that was sapping her life away, it is evident that the only thing that she could logically or possibly do to save herself was to *subvert the principles of religious liberty*, of the separation of Church and State, upon which this Government was founded, and thus turn back the Government of the United States into the way of her evil principles, and so regain her influence and power over the nations and thus once more draw all the nations in her train. For with this Government holding such a high place in the estimation of the nations, it is manifest that if the principles of the Government could be subverted and this Nation so turned into her evil course, then the influence of this Nation would be just as powerful to draw the nations back to Rome as it had formerly been to draw them away from her.

EVIDENTLY this was the logic of the situation. And as Rome is always logical in the application of her own premises, this is the scheme which she set on foot, and which she has been working ever since she awoke to the real situation. As a church, and for this purpose, she entered American politics, she secured political possession of all the great cities, so that now, by this means, she holds the balance of power even in a national election. She worked her agents also into the field of journalism, so that to-day, generally speaking, she absolutely controls the pub-

lications of the country, by which she is steadily warping public opinion in her favor, and if not that, then into fear of her power. She sends her secret agents into the Protestant religious schools and theological seminaries, and even into Protestant pulpits, by which means, she steadily and stealthily tones down the principles of Protestantism and molds religious opinion upon the view that there are at least certain things upon which Protestants and Catholics "can unite to shape legislation for the public weal," etc., etc. She sends her agents into the trades-unions, the labor-unions, etc., and takes control of these and molds them upon her principles; strikes, with their accompanying violence, are multiplied upon, in which she deftly insinuates herself as the "arbitrator," whose justice alone can settle the differences and whose word alone can calm the troubled waters. Note the Pope's encyclicals on the labor question.

ALL these have, for a long time, been her means of loosening the foundations of integrity to the principles of the Government of the United States. And all the while, too, she has beheld with secret but unbounded satisfaction, the work of professed Protestants in their endeavors to secure the recognition of religion in national legislation and national affairs. And when, February 29, 1892, she heard the unanimous decision of the Supreme Court of the United States that "This is a Christian Nation," with Catholic documents quoted to prove it, she could contain herself no longer. She knew that her advantage was so certain, and her time was so fully come, that she need no longer work in secret, but could announce her purposes openly to the American people and to the world, which she did shortly in a letter from the Vatican to the *New York Sun*, and which was printed in that paper July 11, 1892, under the heading of "The Papacy and Nationality; Pope Leo and the United States."

IN that letter are found the following startlingly significant sentences, in which she announces her programme and her purpose concerning the United States, and through this, all humanity:—

In his [Pope Leo's] view, the United States has reached the period when it becomes necessary to

bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble Nation. . . . It is for this reason that the Pope wants the Catholics to prove themselves the most enlightened and most devoted workers for national unity and political assimilation. . . . America feels the need of this work of internal fusion. . . . *What the Church has done in the past for others, she will do for the United States.* . . . That is the reason the Holy See encourages the American clergy to guard jealously the solidarity, and to labor for the fusion of all the foreign and heterogeneous elements into one vast national family.

Finally, Leo XIII. desires to see strength in that unity. Like all intuitive souls, he hails in the united American States and in their young and flourishing Church, *the source of new life for Europeans.* He wants America to be powerful, *in order that Europe may regain strength from borrowing a rejuvenated type.* Europe is closely watching the United States. . . . Henceforth we [Europeans] will need authors who will place themselves on this ground: "What can we borrow and what ought we to borrow from the United States for our social, political, and ecclesiastical reorganization? The answer depends in a great measure upon the development of American destinies. If the United States succeed in solving the many problems that puzzle us, Europe will follow their example, and *this outpouring of light will mark a date in the history not only of the United States, BUT OF ALL HUMANITY.*"

That is why the holy father, anxious for peace and strength, collaborates with passion in the work of consolidation and development in American affairs. According to him, the Church ought to be the chosen crucible for the moulding and absorption of races into one united family. And that, especially, is the reason why he labors at the codification of ecclesiastical affairs, *in order that this distant member of Christianity may infuse new blood into the old organism.*

Now, until the year 1892, what could any nation have possibly borrowed from the United States for "ecclesiastical reorganization"? Nothing. Until that year the Constitution was avowedly against the United States Government even in any way having anything to do with any ecclesiastical matter. That year, however, February 29, the Supreme Judicial branch of the Government unanimously decided and declared that "This is a Christian Nation," and that *this is the meaning of THE CONSTITUTION.* This was at one stroke to subvert the Constitution and the principles of the Government as established by those who made the Government and the Constitution. Then this was followed at once by the professed Protestant churches of the country in demanding national legislation declaring Sunday to be the Christian Sabbath, and requiring its observance, because this is a Christian Nation. The success of this committed the legislative branch of the Government to the subversion of the principles upon which the Government was founded. And when President Harrison approved and signed this legislation, this committed the Executive branch of the Government to the subversion of the principles of the Government as established. And thus in the year 1892, in the whole Government of the United States—in its legislative, judicial and executive branches—were the principles of the Government, as established by the makers of the Government, subverted, and the principles of Rome adopted instead. And then it was, and not till then, that Rome could propound for Europeans the important inquiry, "What can we borrow and what ought we to borrow from the United States for our . . . ecclesiastical reorganization?" And just *then*, it was too—July 11—that this important inquiry was openly propounded in the United States. Was this merely a coincidence?—nay, was it not rather an intentional and definite action, taken at that time, upon these proceedings of the Government and

churches of the United States which so entirely accomplished her long desired purpose—the subversion of the principles of the United States Government as established by our fathers?

AGAIN we say that, with sorrow Rome has seen all the nations steadily drawn away from her by the bright example of the separation of Church and State and complete religious liberty in the United States Government, assured in the national Constitution, the supreme law, and the fundamental principles of the Nation. Seeing this, she knew that if she would recover her loss, and regain her influence over the nations, she must draw this Nation into her toils. If she could succeed in this, and get the divine principle of this Nation subverted and its influence reversed, she knew that the influence of this Nation would be as strong to draw the nations back to her as it had been to draw them away from her. And so it has been with the most greedy satisfaction that she has seen the professed Protestant churches in the United States, steadily playing into her hands by their amazing blindness in calling for the legal recognition of religion and the legal enforcement of religious observances. And when at last she saw "the Christian religion" legally recognized, and this Nation plainly declared to be "a Christian Nation" by the unanimous decision of the Supreme Court, and supported in argument by that court, by the citation of Catholic documents; and when she saw the professed Protestant churches joining hands with herself, and by threats requiring Congress to recognize and fix in the national legislation her own chief, sacred day, the very sign of her authority—when she saw all this, and knew that it gave her her longed-for opportunity and advantage, she instantly grasped it with all her might; at once publicly announced to the people of the United States and the world her scheme and her purpose for the United States and for the world; and followed this up immediately by sending over Archbishop Satolli and establishing him here as "permanent apostolic delegate"—the Pope's personal representative,—to carry out by his immediate and active presence, the scheme and purpose of Leo XIII. as announced.

AND *this is exactly what Satolli is here for.* It has been so announced in print, more than once, since he came over. And there is not the least doubt that what the church has done for other nations in the past she will now do for the United States. She has been the continual curse and the final ruin of nations in the past. And she will do that now to the United States, and to the other nations, by the restoration of her power which she gains through the subversion of the divine principle of the Government of the United States. *And the chief hand in it all will have been that of the apostate Protestants of the United States, who have sold this Nation into Rome's ruinous hands.*

Leo's scheme so far as the United States is concerned has succeeded. And that scheme as it relates to Europe and "all humanity" will certainly succeed. All the nations will now be drawn back under the influence, and to the support, of the Papacy. This we know, not only from the history and the nature of things, but also from the sure Word of God. For it is written: "All that dwell on the earth shall worship him [the beast, the Papacy]

whose names are not written in the book of life of the Lamb." Rev. 13:8. And again it is written: "The same horn [power, the Papacy] made war with the saints and prevailed against them; until the Ancient of Days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22. For a long time Rome has not had power to persecute, to make war against, the people of the Lord. The Scripture plainly declares that she will have and will use such power against them until the day that they enter into the kingdom of the Lord. This in itself shows that power is regained by her. And as the only thing that she ever wants with power is to compel all to worship at her bidding, or to persecute to the death all who will not, these two texts together show that her power will yet be universal over all, and all will obey her, whose names are not in the book of life of the Lamb.

AGAIN it is written of her: "She saith in her heart, I sit a queen and am no widow, and shall see no sorrow." Rev. 18:7. There was a time when she could say this; there was a time when so far from being a widow every kingdom and nation of Europe was united to her and living in adulterous connection with her. She had as many husbands as there were kingdoms and nations. The Reformation came and separated some from her. Political vicissitudes of one kind and another separated, one after another, all the rest from her, until 1870 when Victor Emanuel completely widowed her by taking Rome and her temporalities, and separating the last kingdom from her. Since that time she has been a widow and has seen sorrow. She has mourned most dismally, and has lost no opportunity to spread her plaint before all the world. She does not sit as a queen; she is a widow, she has no husband at all; and she is exceedingly sorry that she is not living in constant adultery with the kingdoms and nations of the earth.

BUT the time does come again when she "glorifies herself and lives deliciously," and joyously exclaims, "I sit a queen and am no widow, and shall see no sorrow." And at that very time the kingdoms of the earth are committing fornication and living deliciously *with her.* Rev. 18:7, 9. This shows conclusively that her scheme of drawing back the nations to her will succeed. Once more she will have all the kingdoms and nations for her husbands and will truly sit as a queen and be no widow, and will exultantly congratulate herself upon it. *And then what?* It is written: "Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:8. "That wicked, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. 2:8. And this is the end of the course of events which have been begun by this action of the churches and Government of the United States in subverting the principles upon which the Government was founded and going back to the principles of the Papacy. Henceforth evil will go forth from nation to nation such as has never been since there was a nation, which will plunge the whole world into irretrievable and final ruin. Henceforth God hath a

controversy with the nations. God standeth up to judge, and the judgment is ruin because their works are evil and defiant. Jer. 25: 15-38; Rev. 16 and 18.

It may be that this will not be believed. We have nothing to do with that, however. It is the truth, and we know it. It is the truth whether men believe it or not. And whether they will believe it or not is for them to decide, each one for himself alone. For seven years straight ahead in these columns we told the people that this would be made "a Christian Nation," and that Congress, at the dictate of the churches, would set up Sunday as the Sabbath. The people would not believe it. Now all this has been done and everybody knows it. And this which we have mapped out now will as certainly come as this other has come. For your soul's sake believe it, and get ready, get ready, get ready, for it is near and hasteth greatly.

A. T. J.

The Christian Sabbath.*

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

OUR attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages, published by the International Religious Liberty Association, entitled, "Appeal and Remonstrance," embodying resolutions adopted by the General Conference of the Seventh-day Adventists (February 24, 1893). The resolutions criticise and censure, with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.

The Adventists are the only body of Christians with the Bible as their teacher who can find no warrant in its pages for the change of day from the seventh to the first. Hence, their appellation, "Seventh-day Adventists." Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God himself, repeatedly reiterated in the sacred books of the Old and New Testament, literally obeyed by the children of Israel for thousands of years to this day, and indorsed by the teaching and practice of the Son of God whilst on earth.

Per contra, the Protestants of the world, the Adventists excepted, with the same Bible as their cherished and sole infallible teacher, by their practice, since their appearance in the sixteenth century, with the time honored practice of the Jewish people before their eyes, have rejected the day named for his worship by God, and assumed, in apparent contradiction of his command, a day for his worship never once referred to for that purpose, in the pages of that sacred volume.

What Protestant pulpit does not ring almost every Sunday with loud and impassioned invectives against Sabbath violation? Who can forget the fanatical clamor of the Protestant ministers throughout the length and breadth of the land, against opening the gates of the World's

Fair on Sunday? The thousands of petitions, signed by millions, to save the Lord's Day from desecration? Surely, such general and widespread excitement and noisy remonstrance, could not have existed without the strongest grounds for such animated protests.

And when quarters were assigned at the World's Fair to the various sects of Protestantism for the exhibition of articles, who can forget the emphatic expression of virtuous and conscientious indignation exhibited by our Presbyterian brethren, as soon as they learned of the decision of the Supreme Court not to interfere in the Sunday opening? The newspapers informed us that they flatly refused to utilize the space accorded them, or open their boxes, demanding the right to withdraw the articles, in rigid adherence to their principles, and thus decline all contact with the sacrilegious and Sabbath-breaking Exhibition.

Doubtless, our Calvinistic brethren deserved and shared the sympathy of all the other sects, who, however, lost the opportunity of posing as martyrs in vindication of the Sabbath observance.

They thus became "a spectacle to the world, to angels and men," although their Protestant brethren, who failed to share the monopoly, were uncharitably and enviously disposed to attribute their steadfast adherence to religious principle, to Pharisaical pride and dogged obstinacy.

Our purpose in throwing off this article is to shed such light on this all-important question (for were the Sabbath question to be removed from the Protestant pulpit, the sects would feel lost, and the preachers be deprived of their "Cheshire cheese,") that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction.

The Christian world is, morally speaking, united on the question and practice of worshipping God on *the first day* of the week.

The Israelites, scattered all over the earth, keep *the last day* of the week sacred to the worship of the Deity. In this particular the Seventh-day Adventists (a sect of Christians numerically few) have also selected the same day.

The Israelites and Adventists both appeal to the Bible for the divine command persistently obliging the strict observance of Saturday.

The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same grounds as the Old, *viz*: an inspired record also. He finds that the Bible, his teacher, is consistent in both parts; that the Redeemer during his mortal life, never kept any other day than Saturday. The gospels plainly evince to him this fact; whilst, in the pages of the Acts of the Apostles, the Epistles, and the Apocalypse, not the vestige of an act cancelling the Saturday arrangement, can be found.

The Adventists, therefore, in common with the Israelite, derive their belief from the Old Testament, which position is confirmed by the new Testament, indorsing fully by the life and practice of the Redeemer and his apostles the teaching of the sacred Word for nearly a century of the Christian era.

Numerically considered, the Seventh-day Adventists form an insignificant portion of the Protestant population of the earth, but, as the question is not one of numbers, but of truth, fact and right, a

strict sense of justice forbids the condemnation of this little sect without a calm and unbiased investigation; this is none of our funeral.

The Protestant world has been, from its infancy in the sixteenth century, in thorough accord with the Catholic Church in keeping "holy" not Saturday, but Sunday. The discussion of the grounds that led to this unanimity of sentiment and practice for over three hundred years, must help towards placing Protestantism on a solid basis in this particular, should the arguments in favor of its position overcome those furnished by the Israelites and Adventists, the Bible; the sole recognized teacher of both litigants, being the umpire and witness. If, however, on the other hand, the latter furnish arguments, incontrovertible by the great mass of Protestants, both classes of litigants, appealing to their common teacher, the Bible, the great body of Protestants, so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other resource left than the admission that they have been teaching and practicing *what is scripturally false for over three centuries*, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of sacred Scripture. To add to the intensity of this scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to his servant, man: "Remember the Sabbath day to keep it holy."

No Protestant living to-day has ever yet obeyed that command, preferring to follow the apostate church referred to than his teacher, the Bible, which, from Genesis to Revelation, *teaches no other doctrine* should the Israelites and Seventh-day Adventists be correct. Both sides appeal to the Bible as their "infallible" teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God. One of the two bodies must be wrong, and whereas a false position on this all important question involves terrible penalties, threatened by God himself, against the transgressor of this "perpetual covenant," we shall enter on the discussion of the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions, easy of solution:

First. Which day of the week does the Bible enjoin to be kept holy?

Second. Has the New Testament, modified by precept or practice the original command?

Third. Have Protestants, since the sixteenth century, obeyed the command of God by keeping "holy" the day enjoined by their infallible guide and teacher, the Bible; and if not, why not?

To the above three questions we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error.

Pious?

UNDER date of August 4, 1893, the *Church Bulletin* said:—

Now that the Fair will probably be closed on Sunday, it is to be hoped that the camp-meeting managers will not open their gates on Sunday, and share with the railways the profits of the Sunday excursions. It is time for religious bodies to be

* This article is from Cardinal Gibbons' organ, the *Catholic Mirror*, of Sept. 2. It is the first of two articles which we shall print just as they appeared in the *Mirror*. They contain abundant food for reflection for "Protestants" who have blindly followed the Papal Church in the matter of Sunday observance. What can such now reply to the taunts of Rome?

pious, too. Christians are largely to blame for the Sunday opening effort.

The *Bulletin* is published at South Chicago, and evidently has had object lessons in the direction. Its pungent words are pertinent. They remind one of the wish expressed by a writer in the *Christian Statesman*, that there might be a Sunday law strong enough to compel Presbyterians to keep the day as they ought. Piety and consistency are both desirable elements in "religious bodies" and camp-meeting associations.—*Evangel and Sabbath Outlook.*

Chicago Correspondence.

Opening Session of the Parliament of Religions.

THE first session of the World's Parliament of Religions has been held. The Parliament is a most notable gathering,—in all probability, in some senses, the most remarkable and momentous event of the century. Upon the platform, at the opening hour, were represented many different religions, by men of widely varying racial characteristics. The scene was as novel and interesting as it was suggestive. In the centre, clad in robes of red, sat Cardinal Gibbons, of the Roman Catholic Church, in a chair of iron, curiously and strangely wrought,—about him were gathered in their distinctive and picturesque costumes priests and patriarchs of the ancient religions of the eastern world; wise men of India learned in the mystic lore of Buddha and Brahma,—Parsee fire-worshippers and the followers of the maxims of Confucius, patriarchs of the Greek Church, and followers of the Roman Catholic faith, side by side with the numerous representatives of Protestant denominationalism. The crowded audience stood while Cardinal Gibbons impressively recited the Lord's Prayer. Mr. Bonney then delivered the opening address; from this the importance of the event will justify copious extracts:—

WORSHIPERS OF GOD AND LOVERS OF MAN: Let us rejoice that we have lived to see this glorious day; let us give thanks to the Eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event cannot be overestimated. Its influence on the future relations of the various races of men cannot be too highly esteemed.

If this congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth, and stand in human history like a new Mount Zion, crowned with glory and marking the actual beginning of a new epoch of brotherhood and peace. [Applause.]

For when the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more. [Cheers.]

It is inspiring to think that in every part of the world many of the worthiest of mankind, who would gladly join us here if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this congress. To them our own hearts speak in love and sympathy of this impressive and prophetic scene.

When it pleased God to give me the idea of the World's Congress of 1893, there came with that idea a profound conviction that its crowning glory should be a fraternal conference of the world's religions. Accordingly, the original announcement of the World's Congress scheme, which was sent by the Government of the United States to all other nations, contained among other great themes to be considered, "The grounds for fraternal union in the religions of different people."

To most of the departments of the World's Congress work a single week of the Exposition season was assigned. To a few of the most important a longer time, not exceeding two weeks, was given. In the beginning it was supposed that one or two weeks would suffice for the department of religion, but so great has been the interest, and so many

have been the applications in this department, that the plans for it have repeatedly been re-arranged, and it now extends from Sept. 4 to Oct. 15, and several of the religious congresses have nevertheless found it necessary to meet outside of these limits.

The programme for the religious congresses of 1893 constitutes what may with perfect propriety be designated as one of the most remarkable publications of the century. The programme of this general parliament of religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada and the American States, and indirectly includes many other countries. This remarkable programme presents, among other great themes to be considered in this congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

The programme also announces for presentation the great subjects of revelation, immortality, the incarnation of God, the universal elements in religion, the ethical unity of different religious systems, the relations of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace and war and many other themes of absorbing interest. The distinguished leaders of human progress by whom these great topics will be presented constitute an unparalleled galaxy of eminent names, but we may not pause to call the illustrious roll.

For the execution of this part of the general programme seventeen days have been assigned. During substantially the same period the second part of the programme will be executed in the adjoining Hall of Washington. This will consist of what are termed presentation of their distinctive faith and achievements by the different churches. These presentations will be made to the world, as represented in the world's religious congresses of 1893. All persons interested are cordially invited to attend.

EACH FAITH TO SHOW ITSELF.

The third part of the general programme for the congresses of this department consists of separate and independent congresses of the different religious denominations for the purpose of more fully setting forth their doctrines and the service they have rendered to mankind. These special congresses will be held, for the most part, in the smaller halls of this memorial building. A few of them have, for special reasons, already been held. It is the special object of these denominational congresses to afford opportunities for further information to all who may desire it. The leaders of these several churches most cordially desire the attendance of the representatives of other religions. The denominational congresses will each be held during the week in which the presentation of the denomination will occur.

The fourth and final part of the programme of the department of religion will consist of congresses of various kindred organizations. These congresses will be held between the close of the parliament of religions and Oct. 15, and will include missions, ethics, Sunday rest, Evangelical Alliance and similar associations.

To this more than imperial feast, I bid you welcome.

We meet on the mountain height of absolute respect for the religious convictions of each other; and an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. [Cheers.] The very basis of our convocation is the idea that the representatives of each religion sincerely believe that it is the truest and the best of all; and that they will, therefore, hear with perfect candor and without fear the convictions of other sincere souls on the great questions of the immortal life.

EACH SYSTEM STANDS BY ITSELF.

Let one other point be clearly stated. While the members of this congress meet as men, on a common ground of perfect equality, the ecclesiastical rank of each, in his own church, is at the same time gladly recognized and respected, as the just acknowledgement of his services and attainments. But no attempt is here made to treat all religions as of equal merit. Any such idea is expressly disclaimed. In this congress, each system of religion stands by itself in its own perfect integrity, uncompromised in any degree by its relation to any other. In the language of the preliminary publication in the department of religion, we seek in this congress "to unite all religion against all irreligion; to make the Golden Rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the religious life." Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion we seek a better knowledge of the religious condition of all mankind, with an earnest

desire to be useful to each other and to all others who love truth and righteousness.

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife. This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume. This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men. Era and flower and fraternity bear one name. It is a name which will gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower.

It is the brotherhood of religions.

In this name I welcome the first Parliament of the Religions of the World.

It is quite possible that this is the beginning of the last era in the world's history, in which a "brotherhood of religions" is to be established which will unite all those who profess it against all who do not profess it, and thus inaugurate a brotherhood of religion in contradistinction to the brotherhood of mankind, or, in the words of the speaker, "unite all religion against all irreligion." W. H. M.

Chicago, Sept. 12.

Christianity and the Laboring Man.

To show that true Christianity is always the friend of the laboring man, it is only necessary to allude to the fact that Jesus himself was "a carpenter, and the son of a carpenter." Coming from the highest heavens, he stooped to our lowest needs.

Though he was King of kings and Lord of lords, yet no diadem was on his brow, and no royal carriage conveyed him from place to place. His birthplace was the manger; during his early life, his hands were hard with labor; and during his ministry, foot-sore and weary, he went about *doing* good. "He came not to be ministered unto, but to minister." He was among us "as one that served." Not the wildest imagination of man could conceive how an infinite God could more grandly and eternally set the seal of nobility to labor than he did in the life and death of his only begotten Son.

Carlyle well says, "Sweat of the brow, and from that up to sweat of the brain, and sweat of the heart, which included all Newton meditations, all Kepler calculations, all spoken epics, all acted heroisms, up even to the agony of bloody sweat which all men have called divine—all is sacred since He has labored." Other religions degrade the toiler to exalt the priest, but Christianity exalts every man to be both priest and king.

While this is true of Christianity, it is not true of ecclesiasticism. Christianity would unite all men in one family, forbidding them to call any man father upon earth, only to lift them all, the lowest with the highest, a little nearer the one Father in Heaven. Ecclesiasticism has divided men into the clergy and laity, thrusting down the latter that it might exalt the former above them. It has disregarded the rights of the laboring man, and thrust priest and bishop and archbishop and cardinal and Pope in between his soul and God, teaching him to call them all father, that each may have his degree of preëminence, and the Pope be father of all, while the fatherhood of God is forgotten. All this in the name of him who was not ashamed to call the lowest of us "brethren." The worst of all is that while promising them liberty, the Church has given them bondage. The Church has made even the free, slaves, while Christ came to proclaim liberty to the captive. In the name of Him who came

to give them their rights, she has robbed them of their rights. This is especially illustrated by the whole history of Sunday legislation. The very first law for closing theaters and spectacles on Sunday, the law of A. D. 425, was secured by the Church, as Neander puts it, "that the devotions of the faithful might not be disturbed." He indicates in what way their devotions were disturbed, when he says, "Because people congregate more to the theater than to the church." Professing to protect their right to worship free from all disturbance, the Church really took away their liberty to go elsewhere than to church.

While thus denying the right of the common people to amuse themselves as they saw fit on Sunday, they really professed to do it all in the behalf of the rights of all, and especially of the poor laboring man. The reason given for closing these places of amusement on Sunday, was, "Because Christians ought not to be compelled to attend these games." Of course, no one was compelled, only that they of their own free will engaged to work in these places, and so as they were open on Sunday they had to work.

In professing to give them their right to rest which they already had, the Church denied and ignored their right to work, which was as God-given and inherent as the right to rest. Professedly, it was to benefit the laboring man, but really it was to exalt the Church by destroying the competition between it and the theater,—in which competition, as Neander admits, "owing to the prevailing passion of the Christians(?) to attend these games," the Church was often worsted. This was the initial effort on the part of the Church to close places of amusement, and so turn the people into the church. The hypocrisy of it is a type of that of all other like efforts in all times. It is precisely the same thing in the nineteenth century that it was in the fifth.

The recent struggle in Toronto, Ontario, to prevent the street cars from running on Sunday, was the effort of the Church to so confine the people and prevent their access to parks and pleasure grounds, as to give them only the choice of the home or the church. All this was done in the name of the rights of the street car employes. This is something which is met everywhere, but the hypocrisy of it was never more apparent than in Toronto during the recent agitation for Sunday cars. All the labor organizations of the city declared in favor of Sunday cars. Their representatives appeared on the various platforms of the city nearly every night in earnest conflict with the clergy. This is true even of the Working Women's Protective Association. Miss Joussaye, the president of this association, has again and again appeared on the platform, in able defense of Sunday cars. Here is an extract from the report of a speech delivered by Miss Joussaye, August 24:—

I am present here representing the Working Women's Protective Association in its endeavor to secure Sunday cars. Our organization has pronounced in favor of them, and that after a careful consideration of the subject. I wish to ask you as men whether the 6,000 servants girls in this city have no rights? Are not their privileges and conveniences just as important as those of the 800 street car men? [Cries of "Yes, yes," and loud applause.] The ministers and rich men of this city who are fighting against Sunday cars, and who are so solicitous lest a street car man should work on the Sabbath, make the poor white slaves in their basements work for ten hours on the day of rest. [Tremendous applause.] I have been a servant girl and I know whereof I speak. If the fourth com-

mandment is to be followed so strictly as these men desire, why do they not notice that it includes the maidservant as well as the manservant and the beasts.

Again and again in my presence and hearing, and in the presence and hearing of all these ministers, the official representatives of labor declared for Sunday cars, and protested warmly against clerical interference with this business; and yet the preachers went right on professing to represent the interest of labor, and to speak for the laboring man.

A recent editorial in the *Toronto World* sets this matter out in its true light. I will give extracts:—

In regard to Sunday labor the railway company has made several important concessions to its employes. These concessions are set out in an agreement which the company executed yesterday. The company's men are satisfied with the agreement. The Trades and Labor Council, representing the workmen of Toronto of all trades, is satisfied with the agreement. The street car employes are satisfied to work under the conditions agreed to by the company. The Trades and Labor Council say the concession to labor is a most valuable one, and in the name of labor they accept it. Labor is satisfied. The men who will do the Sunday work are satisfied and willing to do it. Their confreres in other branches of labor are satisfied with the company's treatment of its men. All the labor people of Toronto are satisfied.

Why then do the Antis howl about labor?

Why do the clergy in the name of labor protest against Sunday cars?

Why all this fuss about labor when labor is satisfied?

What fools these Antis are making of themselves crying out against the inhuman blow that is being aimed at labor, while labor all the while is satisfied with everything, and rather likes it too!

What have they or their friends ever done for labor? Nothing but talk. And for what purpose this talk? They are using labor as a catspaw to pull the chestnuts out of the fire. Labor will resent this interference, this insult.

The Antis are not only seeking to deprive the workingman of his right to use the public coach on Sunday, but they are protesting against workingmen being allowed to manage their own affairs. Isn't it the height of impudence?

Is the employment of labor on Sunday a question for the clergymen of Toronto to decide, or is it a question for labor itself to decide?

We pray that this city will be spared any more maudlin tears over the poor workingman as far as this Sunday car question is concerned.

The workingman has settled this affair for himself.

The Church thus professes to be the friend of labor while denying the right of labor.

The Church rides in its easy carriages, and sits in its soft pews on Sunday, while forbidding the weary toilers the street car and the parks they so loudly ask for. The Church, preachers, and people, many of them, go away to the seaside and the mountains for a summer airing and outing; and yet when the laboring man wants a little Sunday outing for himself and family, he is told in the most sneering, disrespectful manner that the air of the city street is good enough for him.

I will give one or two illustrations of the platform remarks of these pious Antis concerning their friends(?) the "poor laboring man:"—

F. S. Spence claimed that if the street cars were run they would not be patronized by honest men, but only by the loose fish of the city.

Mr. Moore was interrupted in some of his statements by cries of, "Give us Sunday street cars and pure air."

MR. MOORE: "You talk about pure air. If you'll keep your mouth shut the air will be that much purer. The common sense of Toronto is not to be overcome by the bawling of a lot of babies."

The audience resented this language and cried the speaker down.

The Mayor finally threatened to clear the gallery unless the disorder ceased.

MR. MOORE: "And the gallery wouldn't suffer and the city wouldn't suffer if it was cleared out—if it was cleared of the kind of rubbish that are

attempting to force Sunday cars upon us. If you've got enough sense left, keep quiet. Do you know anything?" "No-o-o-o-o."

And the audience took up the refrain, "No-o-o-o-o," and it ascended from pit to gallery and back again.

The Church cheers these sentiments and hisses those who oppose them; then she calls herself the friend of these laboring men who are asking for Sunday cars, and really expect that they will come to her and get converted. These are illustrations not of Christianity but of "Churchianity." It is thus the Church reveals her shame, when she seeks and expects to convert the world, not by the power of divine love, but by legal force. G. E. FIFIELD.

Religious and Civil Liberty in Pennsylvania.

[From the chapter on "Civil and Religious Liberty," in "Memoirs of Alexander Campbell."]

PRESBYTERIANISM had almost entire control of the population in Western Pennsylvania, and especially in Washington County. It was naturally to be expected, therefore, that the spirit of the prevailing religion would find expression more or less in the local laws and regulations, and that these in turn would reveal the character and real tendency of this religion. Too inattentive to the probability of this latter result, and too confident in the possession of power, the adherents of the dominant party in Washington County had commenced, in 1815, a system of espionage and of arbitrary coercion, with respect to the people, which seemed to revive the spirit of the old Puritan codes, and which at the present day no Western community would for a moment endure. This system it was attempted to establish through the agency of what were called "moral societies," organized for the reputable purpose of "suppressing vice and immorality," which seemed, in the estimation of the founders of these societies, to form two different categories. But the nature of these organizations, and the plausibility of the reasons by which it was attempted to justify them, will be best seen from their own records. Thus, it is related that on the 4th day of April, 1815—

"At a meeting of a number of the citizens of the borough of Washington, to take into consideration the expediency of forming an association for the suppression of vice and immorality, James Brice was called to the chair, and Obadiah Jennings was appointed secretary. Whereupon it was resolved to form an association for the suppression of immorality." Certain rules were then adopted as the constitution of the "Washington Moral Society." In this constitution it was made the duty of every member "actively to promote the objects of the association by giving information against any one known to be guilty of profane swearing, Sabbath breaking, intoxication, unlawful gaming, keeping a disorderly public house, or any other active immorality punished by the Commonwealth." It was further enjoined upon each member to "assist and encourage his fellow members in their duty." Regular meetings were also to be held on the first Monday of May, August, November and February, at the *Presbyterian meeting-house* in the borough of Washington, six members forming a quorum. It is recommended also that "similar associations be formed in the different parts of the county." After the constitution, an "address" was adopted, which, after setting forth at length the evils of

"intemperance, Sabbath breaking, swearing," etc., proceeds as follows:—

The Society are desirous of calling the attention of their fellow-citizens more particularly to the aforesaid vices, not only because they are deemed amongst the most criminal and destructive, but also because they are more generally permitted to pass with impunity than many others of a less malignant character. At the same time it is confidently believed that there is a sufficient amount of moral influence in the community, if combined and vigorously directed, to afford an effectual corrective. We would suggest the importance of forming similar associations in every part of our country. Some have been recently formed in this county, and the good effects are already visible. Can any one doubt the right or question the propriety of such associations? Is it not the indispensable duty of every member of society to promote its welfare, and prevent, according to his ability, everything which would be destructive of its interests and prosperity?

It then goes on to speak of the increase of immorality, and among other things mentions the fact that while in 1802 there were only fifty-five taverns in Washington County, there were then one hundred and fifteen, a ratio of increase much greater than that of the population.

Under the influence of these moral societies, established throughout the county, a strict watch was at once set over the behavior of every individual; local laws were passed in reference to the vices named, and the magistrates were stimulated to a rigid enforcement of them. The societies were, indeed, in their inception, simply organized bands of *informers*, though, emboldened by the submission of the people, their members soon began to make arrests without civil process or legal authority. As they pursued their vocation with enterprising zeal, many violations of the laws were detected and exposed, and every member of the community soon found himself to be under a sort of inquisitorial scrutiny that was as strict as it was novel, and as distasteful to the feelings of many true friends of morality as it was incompatible with the spirit of republican freedom. For a considerable time, however, the moral societies had everything their own way. Murmurs and complaints indeed there were, but no one had the hardihood to oppose, publicly, proceedings which were professedly in the interest of morality, and which, in many instances, no doubt secured the outward observance of its rules. No one that had the least regard for his popularity would venture to oppose the strict enforcement of the laws; and although many were sensible that there was certainly an undue exercise of power, or some false principle involved in such proceedings, there seemed to be no one capable of detecting it, or willing to bring down upon himself the odium of the clergy and of the dominant religious party. Nevertheless, the burden imposed upon the people seemed to grow heavier the longer it was borne, and a good deal of discontent began to manifest itself. Those who had been fined through the moral societies began to scrutinize more closely the conduct of the members composing them, and in many cases soon found that these self-constituted custodians of the public morals were themselves guilty of offenses similar to those which they condemned in others. The nature and operation of these societies, as well as the piety and consistency of their members, will, however, be better understood by a recital of actual occurrences.

On one occasion, a Mr. Martin, near Washington, had employed a teamster to convey some produce for him to Pittsburg.

Returning on Saturday, they were unable to make the whole distance, and were obliged to put up for the night within a short distance of Cannonsburg. Setting out early next morning, on their way homeward, on entering the borough of Cannonsburg, they were at once stopped and informed that they would not be permitted to travel on the "Sabbath." At once acquiescing, they put up the horses, and remained at the hotel until the next morning after breakfast, when they again set out. After leaving the village, they were overtaken by the constable, who demanded of the wagoner the fine for travelling on the "Sabbath." This the wagoner refused to pay, and, after some altercation, it appeared that the constable had not with him any writ to enable him to make an arrest. He then said he would go back to town for it, and would overtake him before he got to Washington. As soon as he was gone, the wagoner got a friend on the way to drive the wagon for him, and disappeared. When the constable overtook the team at Washington, he was greatly enraged at being thus baffled, and making considerable noise, a crowd collected and began to dispute with him as to his ability to collect the fine under the circumstances. He insisted that he could and would collect it; and as he became more and more excited, one of the bystanders said to another privately, "Suppose you banter the constable to bet ten dollars on the collection of this fine. I will then go and inform upon you both, and you will both be fined; and as half the fine goes to the informer, I will receive the full amount of your fine which I will hand over to you, so that you will lose nothing, and we shall have some sport." His friend agreed to this, and immediately proposed to bet with the constable, who, in the excitement of the moment, at once accepted the offer. "Now," said the originator of the plot to him, "you have violated the law yourself, which is against betting as well as against Sabbath-breaking: and it will be my duty to go and inform upon you both." At this, the constable, finding he was caught, became quite crestfallen, and knowing that he would lose his office and his popularity if the matter were made known, besought all present to say nothing about it, and promised if they would consent to this and come into the tavern, he would "treat them all around," and give up prosecuting the case against the wagoner; all of which was agreed to amidst great merriment.

On another occasion, one of the members of the Moral Society at West Middletown, David M. ———, returning from meeting on the "Sabbath day," noticed at Wilson's tavern, two and a half miles from town, a bucket belonging to him, which his teamster had forgotten there the day before. Taking up the bucket, he concluded to carry it home with him, and on the way was reminded by one of his friends that he was violating the law by carrying a burden on the "Sabbath day." Upon his return home the circumstances naturally gave rise to serious reflection on his part, and amongst his pious "Sabbath" musings, he considered how he should extricate himself from the dilemma in which he had become involved, and which was likely to bring reproach upon his character as an orthodox and orderly member of the church. At length the happy thought occurred to him that if he would go and *inform upon himself*, such an instance of self-sacrifice, disinter-

ested zeal and respect for principle, would not only clear his escutcheon from every stain, but elevate him even higher than before in the esteem of the faithful. This bright idea was accompanied—or, as some might be so uncharitable as to think, preceded by another reflection of uncommon weight, which was, that as *half the fine* went to the informer, he would *save two dollars* by informing upon himself. Accordingly, he at once resolved to do it, and going next morning to the magistrate at an early hour, lest any one should anticipate him in the performance of what he felt was his peculiar duty, gave the information in due form and tendered half the fine as a full, efficient expiation for the offense he had committed. The magistrate, however, could not see the matter in that light, not being able to discover that the law had made any provision for so extraordinary a case; and so, reminding the pious culprit that the money went to support the preachers, compelled him to pay the whole fine.

From such facts (and similar cases were not infrequent) the *moral* tendencies of the societies will be sufficiently evident. It will be also seen that they had not for their object to repress or punish *crimes* which men commit to the injury of others, and to which the attention of the civil magistrate had been heretofore confined; but that they took under their especial care those *vices* which affect individuals themselves, and of which the civil authority had not previously been accustomed to take cognizance, unless when, as sometimes in the case of drunkenness, they caused a disturbance of the public peace. It will be further noticed that they attempted to engraft upon the civil code their peculiar religious views in regard to the "Sabbath," and to compel *by law* the whole community to submit to the Judaizing opinions which they had themselves imbibed from their religious teachers.

(To be continued.)

"We have before made mention," says an Oakland, California, paper, "of the Retail Clerks' Union of this city celebrating *their* victory in securing the Sunday closing of the stores of their employers. But a 'Delegate to Federated Trades,' in a communication to a local paper, announces it as a 'Sunday victory.' All these local episodes of the Sunday-closing class are quickly seized upon to swell the Sunday wave that is sweeping the liberties of the people into the vortex of Church and State union. We have reached that point in the progress of popular religious domination where civil and religious liberty is construed to apply only to those who believe in Sunday sacredness. And the federated trades having fallen into the current, so far as this county is concerned, the above-mentioned 'delegate' calls down the boycott of the people upon the merchant who 'has the temerity to defy the Federated Trades of Alameda County.' It is remarkable how promptly the spirit of persecution seizes upon men when they espouse the cause of enforced Sunday observance. This one fact should be enough to open the eyes of thinking people to the innate iniquity of the cause."

BIGOTRY is a dangerous weed in the vineyard and will surely kill out the more tender plants.—*Summerville News*.

THE BATTLE CREEK SANITARIUM HEALTH FOODS.

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year **More than 150 Tons** of the following named foods have been manufactured and sold:—

- Oatmeal Biscuit, Rye Wafers,
- Medium Oatmeal Crackers,
- Fruit Crackers, Carbon Crackers,
- Plain Oatmeal Crackers,
- No. 1 Graham Crackers, Avenola,
- No. 2 Graham Crackers, Granola,
- Plain Graham Crackers (Dyspeptic),
- Wheat Granola, White Crackers,
- Whole Wheat Wafers,
- Gluten Biscuit, No. 1, Gluten Wafers,
- Gluten Biscuit, No. 2, Infants' Food.

Granola, The Gem of Health Foods.

Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

TO THE PUBLIC: This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the name of the Sanitarium Food Company, are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents. **J. H. KELLOGG, M. D.**

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties. **MICHIGAN.**
C. F. PORTER, D. D. S.

Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome. **INDIANA.**
D. M. KAUFFMAN.

I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted. **NEW YORK.**
DR. R. W. BULA.

Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds. **CONNECTICUT.**
A. J. BROUGHTON.

We have used your "Health Foods" in our family for three years, and can not get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten are the only foods that I can eat with safety. **OHIO.**
FRED. L. ROSEMOND.

Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong. **MINNESOTA.**
D. W. McCOURT.

We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand."

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and price list, address,

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No. 3. 3.50.	No. 6. 6.00.

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PRICE, \$1.50.

DUST-PROOF GOLD-PLATED CASE.

American Lever Movement, Patent Escapement and Regulator, Patent Winding and Setting Attachment Requiring no Key, 240 Beats to Minute; Hour, Minute, and Second Hands.

THE CHEAPEST GENUINE AMERICAN WATCH EVER SOLD.

Timed, Tested, and Regulated. EVERY WATCH GUARANTEED.

The case is strong and tight, of solid composition metal used the world over as a substitute for gold, with an **Elegant Gold-plated Chain and Charm**. Packed in a neat box and mailed to any address for \$1.50 each; 3 for \$4.00 by express; one dozen for \$15.00 by express.

FULLY GUARANTEED TO KEEP ACCURATE TIME.

It is fully as durable as the most expensive watch, and with fair usage will keep good time for **TEN YEARS**. This watch is being manufactured in lots of 100,000 at the rate of 1,000 PER DAY by the largest watch manufacturing concern in the world. This constitutes the sole reason for its low price. It is a practical illustration of what may be done in this country by machinery and skilled operators when an article can be sold in large quantities. Its parts are not made by hand by "Pauper European labor" as are most of the cheap watches now sold, which never run long and can never be repaired. Automatic machinery does everything in this watch, and every part is as true as a die can make it. The movement is the same as in all American watches, and is readily understood and repaired by any jeweler. **Every Watch Timed, Tested, and Regulated before leaving our hands, and carefully packed with chain.**

A Few Testimonials for You to Read. We Have Them From Every State.

GENTLEMEN: I am much pleased with the Watch you sent me, and I will say it keeps right up on time. It has not varied any as yet. **WEBB CITY, Mo., Jan. 9, 1893.**
Most truly yours, **DR. ANDERSON.**

GENTLEMEN: I take pleasure in saying the Watch you sent me gave perfect satisfaction. It is a good time-keeper and all you recommend it to be. You will be favored with an order from me soon. **CATO, Mass., Jan. 6, 1893.**
Yours truly, **W. G. DONNELL.**

SIRS: I received your Watch and found it to be as represented in the *Twentieth Century* advertisement. It would be hard to improve on its time-keeping qualities. **CALDWELL, KANS., Jan. 3, 1893.**
Yours truly, **MOSES HINCHCLIFFE.**

FORTE WAYNE, Ind.
R. H. Ingersoll & Bro., Room 44, 65 Cortlandt St., New York—*Kind Sirs:* It is a standing rule of mine when I see an admirable trait in any character, or a marked excellence in anything, to express appreciation either in public or in private. Taffy is better than epitaffy. Post-mortem praises do the dead no good. The corpse smells no flowers on its casket. Hence I want to say that I am delighted with your Watch—a little gem. I keep it on my typewriter desk during week-days, right before my eyes, and it keeps *splendid* time; I then use it on my pulpit Lord's days. **REV. STEPHEN A. NORTHROP.**
Faithfully yours,



R. H. INGERSOLL & BRO., Sole Mfrs., Room 44, 65 Cortlandt St., New York.



NEW YORK, SEPTEMBER 21, 1893.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample Copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

It is now denied that the Vatican will ask the Government at Washington to receive a papal nuncio.

It is said that the Pope will shortly publish an important document relative to the Catholic University at Washington.

AN Illinois paper of August 31, says: "Sunday's paid attendance at the World's Fair numbered 20,709, the receipts amounting to about \$10,000. The expenses were about \$3,000." September 10, the attendance was over 34,000. But the *Christian Statesman* says that "Sunday-closing has been practically achieved"!

THERE is to be held in Chicago the last three days of this month, a "Sunday Rest Congress." The committee in charge of the arrangements, of which Rev. Dr. Atterbury, Secretary of the New York "Sabbath" Committee, is chairman, includes members of the Presbyterian, Lutheran, Baptist, Congregational, Episcopal, Methodist, Universalist and Roman Catholic communions, and a representative of the labor organizations of the country.

THE programme of the Sunday Rest Congress, it is stated, provides for addresses by Protestants of various shades of religious opinion, Roman Catholics, Jews and men who will appear simply as specialists, without reference to their religious affiliations. The question will be discussed in its physiological, economic, social and moral, political religious, and miscellaneous relations.

No definite action will be taken by the Sunday Congress, and it is understood that each speaker will be solely responsible for the views he may advance, and thus be free to say what he pleases. The *Bulletin*, of the French Popular League, for Sunday rest, among whose leading spirits are Jules Simon and Léon Say, says that while it might have been expected that a Sunday Congress held on the borders of Lake Michigan would be exclusively Protestant, the programme provides for Roman Catholic and Jewish representation, thus showing that there is no greater liberality displayed on the banks of the Seine than on the shores of the American lake.

BUT there need be no surprise either felt or expressed at the "great liberality"

displayed in the matter of this Sunday Congress. It matters not how or by what means Sunday is exalted, if only it be exalted. Viewed only from a human standpoint one might well wonder that Jews would join in exalting the day which has ever been the rival of the time-honored Sabbath of the God of Abraham; but it is only natural that Roman Catholics should have a prominent place in doing homage to an institution which is preëminently the badge of papal authority.

THE article on another page, which we reprint from the *Catholic Mirror* is apropos to this subject. Its appearance in the leading Catholic paper at this time is significant. Just as the leaders of so-called Protestantism are about to assemble to do homage to Sunday, the taunt is by the Catholics thrown in their faces that *the claims of Protestants to any part in Sunday are "groundless, self-contradictory, and suicidal."* And what can such Protestants answer? Nothing at all, for Sunday as a "Christian" institution is wholly of papal origin; and back of that its only religious significance was as "the wild solar holiday of all pagan times." Sunday-keeping Protestants stand abashed before the well-grounded claims of the Papists to proprietorship in the so-called Christian Sabbath.

THE *Catholic Mirror* publishes the statement, and apparently sees nothing wrong in the fact, that "the reason that President Cleveland appointed Colonel Jesse Sparks, of Murfreesboro, Tenn., to a Mexican consulship, was because the gallant old confederate officer, during Cleveland's former term, sent him a present of a couple of fat, juicy, Tennessee opossums, which Grover seemed to heartily relish. To show his gratitude for this unique present, Colonel Jesse was tendered a consulate." If this is not a slander on the President, it certainly is on the Nation. A consulate for two opossums! And yet some people think our liberties secure because we are living in such an enlightened age!

THE *Examiner* (Baptist) of this city, has this to say about the Congress of Religions:—

There have been intimations—somewhat hazy, it is true—that an attempt is to be made to use the preposterous "Congress of Religions" to convene at Chicago as a sort of catapult for slinging a new religion into the world. The basic proposition is that all religions are true and all are false, and the new cult is to be made up of the best in all of them. Who is to decide what is "best" does not yet appear. A gentleman who professes to have some knowledge of the movement expresses the opinion that it is rather premature; and with that view of the subject we heartily concur.

The congress may not be the occasion of giving a new composite religion to the world, but it will certainly have a tendency to create the impression that one religion is about as good as another, after

all; indeed it has done something in this direction already. And as merely moral systems the difference may not be so very great; but while other religions have no power in them or back of them but the power of the human will, there is in Christianity the power of God to transform the soul. This fact has, however, been very largely lost sight of by the promoters of the Congress of Religions. They propose to make an exhibit of Christianity, but they cannot thus exhibit its hidden power, without which it is not Christianity. The Congress of Religions is simply an exhibition of human vanity.

At its recent meeting at Saratoga, the New York "Sabbath" Association adopted the following resolutions:—

Resolved, That we rejoice in and indorse the decision of the Supreme Court of the United States, on February 29, 1892, that "this is a Christian Nation."

Resolved, That we see in such contrary decisions as that of Judge Stein, of an inferior court, the necessity for putting the decision of the Supreme Court into our national Constitution that all our Christian institutions may have an undeniable legal basis in our fundamental law.

Resolved, That we rejoice in the World's Fair Sabbath-closing law and in the equally impressive failure of Sunday opening, and we urge that these great victories be vigorously followed up with State and local victories over Sunday papers, Sunday trains and Sunday mails.

Resolved, That we recognize the Church of Christ as the chief reform organization and religion as the very heart of all reforms.

Thus, on every hand, the evidence multiplies that it is the settled purpose of the so-called Protestant churches to control the politics of the country in the interest of their dogmas.

THE much talked of "Faribault plan" of settling the public and parochial school question has proved a failure and is about to be abandoned. The matter is thus explained: The Catholics of Faribault, Minn., whose children attend the parochial school, which was placed under the jurisdiction of the city Board of Education, now insist that only Catholic teachers be engaged there. The Board of Education is willing to have two Catholic teachers only. Otherwise, it says, the purpose of the plan would be lost. As usual the Catholics are modest—they are willing to take everything.

THE 19th of March, the Feast of St. Joseph, will henceforth be officially recognized as a holiday in Portugal. So says the *Catholic Review*. But what of it? St. Patrick's day is officially recognized in New York; and Sunday, another popish day, is recognized nearly the world over.

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