



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

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In the papers read at the Parliament of Religions, Sunday, September 24, occur two statements, which we wish to examine in their relation to each other.

ONE of these statements was made by Rev. Geo. F. Pentecost, the evangelist; the other by Prof. Thomas O'Gorman, of the Catholic University of Washington. Dr. O'Gorman's statement, which was made in support of the declaration that "with us separation of Church and State is not separation of the State from religion," was this:—

More than once it has been decided by courts that we are a Christian people, and that Christianity is part of our unwritten law, as it is part of the common law of England.

DR. PENTECOST'S statement was a definition of Christianity, made, however, with no reference to Dr. O'Gorman's words. He said:—

Christianity is not belief in a doctrine nor primarily a life work, but consists in a living union with a living Saviour.

That this definition is essentially correct will appear from a few texts of scripture. Says the Saviour:—

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. John 15:1-6.

And, again, we have this declaration by the apostle:—

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness, Rom. 8:9, 10.

And, again, the same inspired writer makes this declaration:—

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. 2:20.

Many other texts might be quoted to the same intent, but these are ample to show that Christianity does indeed consist "in a living union with a living Saviour." This much being settled, let us test the first proposition, namely, that "Christianity is part of our unwritten law, as it is part of the common law of England."

It is always proper to use the definition of a word instead of the word itself. Applying this rule in this case we have this proposition:—

More than once it has been decided by courts that we are a Christian people, and that "a living union with a living Saviour" is part of our unwritten law, as it is part of the common law of England.

Who does not know that this is not true? and that it cannot be true of any nation? Only individuals can have "a living connection with a living Saviour;" hence, only individuals can be Christians, for nothing short of this is Christianity.

CHRISTIANITY is peculiar in its spiritual nature. No other religion resembles it in this respect. Simply mental consent to certain tenets with a more or less strict observance of peculiar rites, is sufficient to constitute one a Buddhist, or a pagan of any other school, or a Mohammedan, or a disciple of any other religion except Christianity; but only "a living union with a living Saviour" constitutes any one a Christian. This is the distinguishing feature of Christianity, which the apostle declares to be "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; *which is Christ in you*, the hope of glory." Col. 1:26, 27.

A FAILURE to comprehend the spiritual nature of Christianity has done incalculable harm in the world; and for this, professed Christians, those making a profession of real Christian experience, are very largely to blame. They have both sanc-

tioned the application of the name of Christian to nominal adherents of nominal Christianity, and have so used the term themselves, through pride of numbers, until to the world at large a mere adherence to Christianity in preference to some other system of morality, is supposed to be Christianity. Hence, we hear of Christian saloon keepers, Christian slave traders, Christian rum in Africa, Christian opium in China, Christian injustice to weak or semi-civilized peoples, etc.; and hence, too, the term, "Christian nation."

To say that Christianity is part of the common law of any country is only to say that *nominal* Christianity has in that country the support of the civil power. But whatever may have been assumed of England, it is certainly not true, and never was of this country, that "Christianity is part of our unwritten law." Faith, hope, and charity are the crowning graces of Christianity; but are they any part of the unwritten law of this country? And if they were how could they be enforced? How could the civil law undertake to compel any man to have these graces? True, he might be required, under civil penalties, to *profess* to have them; but profession is not possession, in spiritual things, any more than in temporal things. When a man professes possession of temporal things, when he does not have it, we call him a liar and a cheat. Is his claim any less fraudulent when he professes spiritual riches which he does not possess? Certainly not; and against such the Lord has pronounced the most fearful judgments. And shall not those who by the civil law place a premium upon hypocrisy suffer a like righteous judgment?

It was Madison who said that politics and religion both exist in greatest purity when kept separate. But so far as the Christian religion is concerned, he might have said that it can exist at all only as it is separate from all entanglements with civil power. Being not a nominal acceptance of a doctrine, but "a living union with a living Saviour," no union is possible between any civil government and Christianity. Hence, nothing which is in any degree united to a civil government can by any possibility be Christian-

ity. When such union comes in, Christianity goes out. Christianity is the life of Jesus Christ reproduced in the human soul by the power of the Divine Spirit, and it is as impossible to unite it with civil government as to unite oil and water or to combine iron with the ether that fills all space. The things are totally unlike. The one is of the earth earthy, the other is spiritual, and is from heaven.

The Lord himself plainly pointed out the line of demarkation between God and Cæsar; and had that distinction been respected even by his professed followers, had the Church remained true to her Lord instead of committing adultery with the kings of the earth, the kingdoms of this world might ere this have become indeed, instead of in name only, "the kingdoms of our Lord, and of his Christ."

C. P. B.

The American Protective Association.

THE American Protective Association, some mention of which was made in these columns last week, is one of the forces which is making itself felt in this country. It is an anti-Roman Catholic secret society, which originated in Pennsylvania. It spread westward and in some of the western States it undertook to dictate in politics last year.

It is now beginning its operations in New York. The first Buffalo council was organized last March, and now there are 836 members in a number of councils. Isaac Cluff, a Toronto Orangeman, was the organizer and he is still the leading figure in that city. Said he recently to a representative of the press:—

We are going to run this city just as the A. P. A. runs Kansas City, Detroit, Saginaw and other cities of the West. We are saying nothing until we have 8,000 members. Then we will show our hands.

Our membership here includes the most prominent men, lawyers, doctors, merchants and even ministers. We propose to fight the Papacy with ballots and if need be with bullets. Look at Buffalo's public schools. Over 80 per cent. of the teachers are Roman Catholics. Inside of two years there will not be one Catholic teacher left. Almost every official and employé of the municipality and corporation of Detroit was a few years ago a Catholic; now there are only two left in the city's employ.

Look at the army of Roman Catholics about the Buffalo City Hall. Within two years every department down there will be Protestantized. In New York State there will be a great turn over, and we are getting ready to leave every Catholic at home.

Look at our army and navy being run entirely by Catholics, for some day I suppose they hope to use it. We think we can Protestantize the army and navy but granted for argument's sake that Catholicism retains its grip on these two important branches of the service, then we have plenty of men who can bear the musket.

Speaking of this association, the New York World says:—

Its intention is to revive the old Know-Nothing agitation which led to so much bitterness and bloodshed during the fifties. Irish-Americans are the special objects of its hatred, but it proposes to disfranchise all Roman Catholics, at least to the extent of preventing them from holding office. . . . Nothing could be more opposed to the spirit of the American democracy than the establishment of a State religion.

It is the right of every man in this country to adhere to any religion he pleases as long as he does not make it a part of his religion to commit crime. Except for that single qualification religious liberty is absolute, and it is of the most vital importance that it should be maintained.

No man must be kept out of office in the United States because he is a Roman Catholic, or a Presbyterian, or a Methodist, or a heathen. As long as a man's religion does not interfere with the rights of the community, it is not the business of the community and it must not be interfered with.

The A. P. A. is a conspiracy against the public

welfare, and those who are pushing it are moved by the same spirit which caused the massacre of St. Bartholomew; which moved Calvin to burn Servetus; which animated Claverhouse when he was riding down and butchering the Scotch Covenanters.

This is the nineteenth century. The twentieth century is almost here. We will not go back to the Dark Ages. Religious liberty must and shall be maintained in America.

The *Mail and Express* of September 23, also has something on this subject:—

The attorney-general of Kansas has rendered an opinion to the effect that the Secretary of State cannot issue a charter to the American Protective Association, because, as he says, it seeks to abridge the religious rights of some citizens. This association is an anti-Catholic organization of recent and sudden growth. It has become very strong in several States, notably Ohio, where it has obtained exclusive control of the government of Toledo, and has made advances in Columbus and Cleveland. Two years ago the association carried the city election in Omaha, Neb. Its ticket was divided between Republicans and Democrats, the latter preponderating. Another election is shortly to be held in the same city and the association, which is fully as strong as it was then, is repeating its tactics of two years ago. In Kansas City there is a state of war between the association and its opponents, and last night for the third time a fight occurred between them. The association has secured a foothold in this State, notably in Buffalo. Its platform for New York is summarized as follows:—

Protection of the free public school.
Objection to State aid to sectarian institutions.
Restriction of immigration.
Uniform naturalization laws for every State, with extension of terms of probation.
In choosing public officials preference given to those who are independent of foreign, temporal and ecclesiastical control.
Taxation of Church property.
The opening of all private and parochial schools, convents and monasteries to public official inspection.

It is not difficult to understand how this association is destined to make a stir in this country. Several of its objects are commendable, but when it proposes to set up a religious test for civil office it is treading on dangerous ground. Whatever may be the merit of the arguments by which such a course is justified, it is pretty sure to stir up "bad blood" in the shape of religious prejudices, and may result, as did the Know-Nothing agitation, in bloodshed. The student of the signs of the times will watch the development of this association with interest, *but will stand aloof from it.* God's work in the earth is not done through political parties, either secret or otherwise. The Christian's duty is to teach the gospel, not to engage in political contests. "For our citizenship is in heaven." Phil. 3:20, R. V.

C. P. B.

Object of the Sabbath.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2:3.

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Verse 12.

All this is spoken of the seventh day of the week, and of no other; for "the sev-

enth day is the Sabbath of the Lord thy God." Therefore the seventh-day Sabbath—the only Sabbath—was given that men might know God and his sanctifying power. God is known through his works (Rom. 1:20) and it is through his creative power that men are freed from sin. See Ps. 51:10; Eph. 2:20. So the Sabbath, as the memorial of creation, is the means through which a perfect, saving knowledge of God is obtained. But God is known only through Christ, for all the works of God are wrought in him.

Now the question is, Since God sanctified the seventh day for this purpose, is it possible that the same object can be gained by another day, upon which he did not rest, and which he never blessed nor sanctified? Certainly not; to say that it can, is to impugn the wisdom of God in sanctifying the definite seventh day in the beginning.

We have already seen that the Sabbath pertains to what is called the "Christian Dispensation." There is more evidence still. Who created all things? It was Christ, through whose blood we have redemption. See John 1:1-3; Col. 1:13-17. It is he also "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. He, then, is the sanctifying power of God, for he is the power of God. Now the Sabbath was given that we might know God who sanctifies us. Therefore the Sabbath was given for the purpose of revealing Christ to us as the Saviour of sinners.

The gospel is the power of God unto salvation. Rom. 1:16. The power of God is known by the things that are made. Verse 20. The Sabbath is for the purpose of directing our thoughts to the things that God has made, so that through them we may know his power to save; for redemption is creation.

In the resurrection of Christ the power of God is shown. Paul's prayer was that we might know the "exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Eph. 1:19, 20. But God's power is one, and ever the same, and it is seen in the things that he has made. Therefore it was creative power that raised Christ from the dead. We are sanctified through living faith in the death and resurrection of Christ, which, as we have seen, were accomplished from the foundation of the world. But the Sabbath makes known the sanctifying power of God; therefore the Sabbath is the reminder of the power of the resurrection as well as of the power of creation.

"What is the chaff to the wheat?" Men cannot sanctify a Sabbath. They can make nothing holy. The customs of the people are vain. Custom decides nothing. True, the Sunday has been nominally observed more or less for fifteen hundred years, but that proves nothing. God's name has been blasphemed, and the sun and other objects have been worshiped instead of him for nearly four times as many years; but that does not make blasphemy and idolatry right.

It is true also that the Jews rejected Christ, but that was not because they kept the Sabbath. On the contrary, it was because they did not keep it, although they professed to. They rejected Jesus because they did not know him; but if they had kept the Sabbath in the Spirit, and not in outward form merely, they

would have known him as the sanctifying power of God.

Not how men have regarded the Sabbath, but who gave it, is what determines its sacredness. God gave the Sabbath day, and the blessing and sanctification which he placed on it can never be removed by any action of men. But the observance of Sunday—"the venerable day of the sun"—was "the wild solar holiday of all pagan times," and as such was adopted by that power which, exalting itself above all that is called God or that is worshiped, thought itself able to change times and laws. Shall we continue to observe it, and thus recognize the authority of the Papacy? or shall we walk in the "old paths," and by keeping the rest-day of the Lord, find the rest from sin, which he alone can give?

E. J. WAGGONER.

London, Eng.

Religious and Civil Liberty in Pennsylvania.

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

(Concluded.)

In subsequent papers, "Candidus" now proceeds regularly, in a clear and cogent manner, to refute "Timothy's" argument and sustain his own, paying no attention to scurrilous pieces which occasionally appear against him. On the 29th of October, "Timothy" announces that he will not reply *regularly*, but will review the whole when "Candidus" is done. In November, "Candidus" continues the subject in able articles, and in January, 1822, "Timothy" reviews his pieces at some length, and with considerable ingenuity. "Candidus" appears again in an able refutation on the 28th of January, and finally on the 25th of February, as no further article appeared from "Timothy," who had evidently exhausted his resources, and whose arguments had been clearly overthrown, "Candidus" closed the discussion with an apology for any inadvertent expressions, and with kind expressions in reference to his ingenuous opponent, thus remaining the acknowledged victor in the controversy which had now continued during nearly two years.

The effect of these essays upon the public mind was great. Men, whose minds had been previously bewildered and confused upon the subjects, now perceived clearly the nature of the questions at issue, and though the "Moral Societies" continued their operations with even more than usual zeal, there were many who only waited for a favorable opportunity in order to put their authority to the test. This was not long wanting. A man named Isaac Jones, a citizen of Wellsburg, had been attending to some business at the court at Washington, which detained him until it was too late on Saturday evening to reach home that day. As his wife was in delicate health, he thought it necessary to set out early next morning; but, on approaching West Middletown, he was met near Davis' tavern by five men, who demanded to know where he was going. He told them he was going home to Wellsburg, and asked in turn where they were going. They replied that they were going to meeting, and as he was violating the law against "Sabbath-breaking" by travelling upon that day, he must go back with them to Washington. This Mr. Jones found himself compelled to do, though, as may be well supposed, not in a very

devotional frame of mind. Upon coming to the steps of the hotel at Washington, they found standing there several of the lawyers who had been in attendance upon the court, as James Ross, of Pittsburg, Philip Doddridge, of Wellsburg, and with them Judge Baird, of Washington, who was a warm friend of Mr. Jones. Mr. Ross, surprised to see him back, inquired the reason, and when informed of his arrest, became very indignant, and told the men that they should pay dearly for their conduct. As James Ross was a lawyer of great eminence, they became alarmed and were about to go away, when they were informed that they must not depart until their names and residences were duly taken down. Suit was at once brought against them for unlawful arrest, and the matter being adjourned from time to time in the court at Washington, was at length transferred to Pittsburg, where it was finally decided against the persons making the arrest, who were adjudged to pay considerable damages. These Mr. Jones refused to accept; but so great had been the costs and expenses of the suit that the convicted persons became quite impoverished in their circumstances, and the questions at issue being now legally determined, the operation of the "Moral Societies" totally ceased from that time, so that these organizations were heard of no more.

With regard to the questions involved in the debate about the "Moral Societies," it seemed not a little strange, as was shown by "Candidus," that a people professing Christianity should betray such ignorance of its principles as to think of making men moral by legal enactments. Unlike Judaism, which demanded only an external conformity, Christianity addresses itself to the *heart*, the foundation of human motives and actions, and seeks to make "the tree good" in order that "its fruit may be good," since "an evil tree cannot bring forth good fruit." But the miscalled "Moral Societies" sought not to cherish or strengthen any moral principle, but rather to repress the indulgence of *one* evil passion by bringing into exercise *another* that was perhaps worse; as when they wished to correct intemperance or profanity by an appeal to the love of money. True morality must proceed from *principle*, not from law; and it is here the power of conscience that is to be invoked, instead of that of the magistrate.

It became evident, however, during the progress of affairs, that it was the leading object of these societies to establish by law their view of the "Sabbath," and it was this point which occupied, therefore, the larger share of the discussions. This effort to replace republican liberty by religious thralldom, would appear not less strange than to attempt to inspire men with moral principle by means of fines, were it not a familiar fact in history that representative religious bodies, as formerly remarked, have an inherent tendency to exercise arbitrary power and to trample under foot the dearest privileges of mankind. In the case under consideration, the so-called "Moral Societies" of Washington County could by no means plead ignorance of the constitution and laws of Pennsylvania as an apology for their proceedings; for, in the United States, nothing could be more clearly drawn than the lines separating Church and State, and it was but a short time before the establishment of these "Societies" that a case had

come up in the Washington court, which brought this peculiar subject prominently before the minds of the people.

Notwithstanding the failure of the Presbyterians to establish by law in Washington County their views of the "Sabbath," as above related, another more general effort was made, a few years later, to get these notions of the proper observance of the "Sabbath" sanctioned and established. For this purpose, in the year 1829, Congress was suddenly overwhelmed with numerous petitions coming in from all parts of the country, and from various ecclesiastical bodies, praying that the public mails might all be stopped on the Sabbath day, and every possible influence was brought to bear upon the national legislature, in order to obtain the passage of an act to this effect. The matter assumed so important a phase that it was referred to a committee, and its chairman, Richard M. Johnson, after some time, made a report, which was regarded at the time as a very remarkable document, and excited so much interest, and received so much applause, that it was published throughout the country and largely distributed also in the form of handbills, which were framed and hung up in the dwellings, like a new Declaration of Independence.

It is not to be supposed that the failure of the efforts above spoken of, to impose religious observances upon the people *by law*, has at all changed the principles or purposes of any religious party concerned in such movements; and it is doubtless an important safeguard to freedom that no one denomination possesses sufficient strength and unity to control the councils of the Nation. No party of the religionists, who have already yielded up the citadel of the soul to spiritual tyranny, are fit to legislate for a free people. Hence, there was nothing that Mr. Campbell feared more, as to its probable effect upon public liberty, than the preponderance of a religious sect, and especially that of the Roman Catholic Church. He, therefore, constantly sought to weaken the power of existing hierarchies, to expose the schemes of priestly ambition, and to support all just claims of freedom both in Church and State.

A New Kind of Sunday-school.

THE idea of the industrial Sunday-school is not a new one, but very interesting experiments are now being made with it, especially in St. Louis, where a Sunday-school for technical education has just been opened under the supervision of Prof. C. M. Woodward, the head of the Manual Training School of Washington University.

The school is founded by the "Self-Culture Club," an organization of workers many of them wage-workers in the trades. It is remarkable in this and it is not less remarkable because of its incidental connection with Washington University, which, as it represents the New England influence in Missouri, might be supposed to be in some sympathy with Sabbatarianism.

There has seldom been a wider departure from Sabbatarianism than in the opening of this Sunday-school for teaching drawing and the principles of mechanics, arithmetic, algebra and the higher mathematics, as well as other branches needed

to complete a technical education and to broaden the mind.

The school will be attended by men and women who are too much occupied during the week to study. It may be said that all such might attend night schools, and no doubt some of them do, but the person who is exhausted by a hard day's work is at a great disadvantage in trying to learn at night. This kind of Sunday-school will not interfere with any other school, Sunday or secular. It will supplement them all. Undoubtedly it has a great future.—*N. Y. World.*

The Christian Sabbath.*

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

WHEN his satanic majesty, who was "a murderer from the beginning," "and the father of lies," undertook to open the eyes of our first mother, Eve, by stimulating her ambition, "you shall be as gods, knowing good and evil," his action was but the first of many plausible and successful efforts employed later in the seduction of millions of her children. Like Eve, they learn too late, alas! the value of the inducements held out to allure her weak children from their allegiance to God. Nor does the subject-matter of this discussion form an exception to the usual tactics of his sable majesty.

Over three centuries since he plausibly represented to a large number of discontented and ambitious Christians the bright prospect of the successful inauguration of a "new departure," by the abandonment of the church instituted by the Son of God, as their teacher, and the assumption of a new teacher—the Bible alone—as their newly-fledged oracle.

The sagacity of the evil one foresaw but the brilliant success of this maneuver. Nor did the result fall short of his most sanguine expectations.

A bold and adventurous spirit was alone needed to head the expedition. Him, his satanic majesty soon found in the apostate monk, Luther, who himself repeatedly testifies to the close familiarity that existed between his master and himself, in his "Table Talk," and other works published in 1558 at Wittenburg, under the inspection of Melancthon. His colloquies with Satan on various occasions, are testified to by Luther himself—a witness worthy of all credibility. What the agency of the serpent tended so effectually to achieve in the garden, the agency of Luther achieved in the Christian world. †

Give them a pilot to their wandering fleet,
Bold in his art, and tutored to deceit;
Whose hand adventurous shall the helm misguide
To hostile shores, or 'whelm them in the tide.

As the end proposed to himself by the evil one in his raid on the church of Christ was the destruction of Christianity, we are now engaged in sifting the means adopted by him to ensure his success therein. So far they have been found to

be misleading, self-contradictory and fallacious. We will now proceed with the further investigation of this imposture.

Having proved to a demonstration that the Redeemer, *in no instance*, had, during the period of his life, deviated from the faithful observance of the Sabbath (Saturday), referred to by the four evangelists fifty-one times, although he had designated himself, "Lord of the Sabbath," he never having *once*, by command or practice, hinted at a desire on his part to change the day by the substitution of another; and having called special attention to the conduct of the apostles and the holy women, the very evening of his death, securing beforehand spices and ointments to be used in the embalming of his body the morning after the Sabbath (Saturday), as St. Luke so clearly informs us (Luke 24ch. 1v.); thereby placing beyond peradventure, the divine action and will of the Son of God during life by keeping the Sabbath steadfastly; and having called attention to the action of his living representatives after his death, as proved by St. Luke; having also placed before our readers *the indisputable fact* that the apostles for the following thirty years (Acts) never deviated from the practice of their divine Master in this particular, as St. Luke (Acts 18ch., 4v.) assures us: "And he [Paul] reasoned in the synagogues *every Sabbath* [Saturday,] and persuaded the Jews and the Greeks." The Gentile converts were, as we see from the text, equally instructed with the Jews to keep the Saturday, having been converted to Christianity on that day, "the Jews and the Greeks" collectively.

Having also called attention to the texts of the Acts (9), bearing on the exclusive use of the Sabbath by the Jews and Christians for thirty years after the death of the Saviour as the *only* day of the week observed by Christ and his apostles, which period *exhausts the inspired record*, we now proceed to supplement our proofs that the Sabbath (Saturday) enjoyed this exclusive privilege by calling attention to *every instance* wherein the sacred record refers to the first day of the week.

The first reference to Sunday after the resurrection of Christ is to be found in St. Luke's gospel 24ch., from 33 to 40vs., and in St. John's 20ch. 19v.

The above texts themselves refer to the sole motive of this gathering on the part of the apostles. It took place on the day of the resurrection (Easter Sunday) not for the purpose of inaugurating "the new departure" from the old Sabbath (Saturday) by keeping "holy" the new day, for there is not a hint given of prayer, exhortation or the reading of the Scriptures, but it indicates the utter demoralization of the apostles by informing mankind that they were huddled together in that room in Jerusalem "for fear of the Jews," as St. John, above quoted, plainly informs us.

The second reference to Sunday is to be found in St. John's gospel, 20th chapter, 26th to 29th verses: "And after eight days, the disciples were again within, and Thomas with them." The resurrected Redeemer availed himself of this meeting of all the apostles to confound the incredulity of Thomas, who had been absent from the gathering on Easter Sunday evening. This would have furnished a golden opportunity to the Redeemer to change the day in the presence of all his apostles, but we state the simple fact that, on this occasion, as on Easter day, not a

word is said of prayer, praise or reading of the Scriptures. The third instance on record, wherein the apostles were assembled on Sunday, is to be found in Acts 2d chapter 1st verse: "The apostles were all of one accord in one place." (Feast of Pentecost—Sunday.) Now, will this text afford to our biblical Christian brethren a vestige of hope that Sunday substitutes, at length, Saturday? For when we inform them that the Jews had been keeping *this Sunday* for 1500 years, and have been keeping it eighteen centuries after the establishment of Christianity, at the same time keeping the weekly Sabbath, there is not to be found either consolation or comfort in this text. Pentecost is the fiftieth day after the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the completion of the seventh weekly Sabbath day, was the chief day of the entire festival, necessarily Sunday. What Israelite would not pity the cause that would seek to discover the origin of the keeping of the first day of the week in his festival of Pentecost, that has been kept by him yearly for over three thousand years? Who but the biblical Christian, driven to the wall for a pretext to excuse his sacrilegious desecration of the Sabbath, always kept by Christ and his apostles, should have resorted to the Jewish festival of Pentecost for his act of rebellion against his God, and his teacher, the Bible?

Once more the biblical apologists, but for the change of day, call our attention to the Acts 20th chapter, 6th and 7th verses: "And upon *the first day of the week*, when the disciples came together to break bread," etc. To all appearances, the above text should furnish some consolation to our disgruntled biblical friends, but being a marplot, we cannot allow them even this crumb of comfort. We reply by the axiom: "*Quod probat nimis, probat nihil.*" "What proves too much, proves nothing." Let us call attention to the same Acts 2d chapter 46th verse: "And they, continuing *daily* in the temple and breaking bread from house to house," etc. Who does not see at a glance that the text produced to prove the exclusive prerogative of Sunday, vanishes into thin air—an *ignis fatuus*—when placed in juxtaposition with the 46th verse of the same chapter? What the biblical Christian claims by this text *for Sunday alone*, the same authority, St. Luke, informs us was *common to every day of the week*: "And they, continuing *daily* in the temple, and breaking bread from house to house."

One text more presents itself apparently leaning towards a substitution of Sunday for Saturday. It is taken from St. Paul's 1 Ep. Cor. 16th chapter 1st and 2nd verses: "Now concerning the collection for the saints." "On the first day of the week, let every one of you lay by him in store," etc. Presuming that the request of St. Paul had been strictly attended to let us call attention to what had been done each Saturday during the Saviour's life, and continued for thirty years after, as the Acts inform us.

The followers of the Master met "*every Sabbath*" to hear the Word of God; the Scriptures were read "*every Sabbath day.*" "And Paul as his manner was to reason in the synagogue *every Sabbath*, interposing the name of the Lord Jesus," etc., Acts 18th chapter 4th verse. What more absurd conclusion than to infer that reading of the Scriptures, prayer exhorta-

* This is the third of the *Mirror's* articles on this subject. We leave Sunday-keeping Protestants to reflect on what has been said and to find what comfort they can in the fact that they are following Rome in doing despite to the divine law. We are prepared to furnish a limited number of extra copies of the papers containing these articles. —PUBLISHERS.

† Of course we have not the least sympathy with what is here said about Luther. Only the Lutherans think that Luther had all the truth, but his was nevertheless a grand work. Had it only continued as it began Papists would not now be taunting "Protestants" with the inconsistency of professing to accept the Bible alone and then following the traditions of the Catholic Church. —EDITOR.

tion and preaching which formed the routine duties of every Saturday, as has been abundantly proved, were overslaughed by a request to take up a collection on another day of the week?

In order to appreciate fully the value of this text now under consideration, it is only needful to recall the action of the apostles and holy women on Good Friday before sundown. They bought the spices and ointments after he was taken down from the cross: they suspended all action until the Sabbath "holy to the Lord" had passed, and then took steps on Sunday morning to complete the process of embalming the sacred body of Jesus. Why may we ask did they not proceed to complete the work of embalming on Saturday? Because they knew well that the embalming of the sacred body of their Master would interfere with the strict observance of the Sabbath, the keeping of which was paramount, and until it can be shown that the Sabbath day immediately preceding the Sunday of our text had not been kept (which would be false, inasmuch as every Sabbath had been kept) the request of St. Paul to make the collection on Sunday remains to be classified with the work of the embalming of Christ's body, which could not be effected on the Sabbath, and was consequently deferred to the next convenient day, viz: Sunday, or the first day of the week.

Having disposed of every text to be found in the New Testament referring to the Sabbath (Saturday), and to the first day of the week (Sunday), and having shown conclusively from these texts, that so far not a shadow of pretext can be found in the sacred volume for the biblical substitution of Sunday for Saturday; it only remains for us to investigate the meaning of the expressions "Lord's day" and "day of the Lord" to be found in the New Testament, which we propose to do in our next article and conclude with opposite remarks on the incongruities of a system of religion which we shall have proved to be indefensible, self-contradictory and suicidal.

Is It An Alliance?

UPON the surface, the brotherhood of religions at Chicago presents a pleasing appearance. It is going down into history as an evidence of wonderful progress in the achievements of Christianity. It is applauded to the skies by the multitude. The ministers, prelates, bishops and archbishops in their rich apparel were cheered to the echo as they marched to their honorable seats in the august assembly. All this is pleasing to the natural heart. It might be termed sacrilegious by some to question as to whether Christ is in this movement, *i. e.*, in the manner he is supposed to be in it by the multitude.

In Matt. 6:1 we read: "Take heed that ye do not your righteousness [marg.] before men to be seen of them: otherwise ye have no reward with [marg.] your Father which is in heaven." By this teaching of Jesus it is shown that it is impossible to please the Father by doing anything to appear well before natural man. If the applause of the multitudes (whose minds are still carnal) is obtained, that of itself is proof that the approval of God is not resting upon that thing whatever it may be. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth

away." 1 John 2:16, 17. Again, "Whoever will be a friend of the world is the enemy of God." James 4:4.

Another reason may be given why Christ was not among this assembly to bless. While here he was uncompromisingly set against sin, and he rebuked it wherever it appeared even in his loved disciples. In this Congress of Religions it was agreed that no attack should be made upon each other's creed. How cunning! No matter what may have been the deeds of any party there represented in the past all mouths must be closed. Sin cannot be rebuked, therefore Christ and his Spirit is shut out. The apostles fearlessly rebuked sin, and because of this were hated of men.

"Can two walk together except they be agreed?" Amos 3:3. Certainly not. They must agree to walk together or one will get in advance. Can Protestantism and the Papacy walk together? They can if Christ can walk with Belial. True Protestantism can never be agreed, nor form any alliance with, that wicked power upon which rests still the blood of millions of saints. Protestantism still protests, and now it must not only protest against the Papacy, but fallen Protestantism as well, for they are agreeing to walk together hand in hand. Let us see what this means.

Jesus said of the Jewish nation who had the Word of God, that because they knew not the day of their visitation, and went on blindly, while they might have known what they were doing, imbruing their hands in the blood of the Son of God, that in that act they brought upon themselves all the righteous blood from the days of Abel to their generation. Why? Because the history of how God looked upon the slaying of innocent persons was all laid out before them in Holy Writ, and they were without excuse. That same principle holds good to-day. The situation is still more fearful now, as torrents of righteous blood have been shed since Christ uttered those awfully solemn words. A dark history has been made, and by whom? Ah! by that very same power who by peace is to destroy many in the end. The alliance is being formed, and how sad is the scene of the once noble, God-fearing protesters degenerated into such a low spiritual condition as to calmly walk into the subtle snare laid for their feet by this wily power. Where is the record of the papal power repenting in dust and ashes for her wicked crimes when the power of earth was given into her hands by the Lord? It cannot be produced, therefore all those horrible crimes stand registered against this Church of Rome both on earthly and heavenly records.

What are those doing then who unite hands in this enlightened age with this wicked, apostate church, and know not the day of their visitation by the Spirit of the Lord? The answer comes from the principle Christ laid down to the Jews. They bring upon themselves the blood of the millions of Christ's saints, the blood of the apostles and prophets since the commencement of earth's history, and above and beyond all this the precious blood of the Son himself. What a doom! "By peace shall he destroy many." Yes, many! It is not by war, but by subtlety and intrigue the destruction is accomplished. All this results from not studying God's Book and knowing the voice of his Spirit. By his Spirit he is faithfully warning earth's inhabitants of the soon coming destruction from his presence upon the

man of sin, but only a few will believe the warning.

It is solemn to die, but it is still more intensely solemn to live at this period when all the ages are so focused and every probationary moment is freighted with such fearful responsibilities.

T. E. BOWEN.

The Relation of the State and Church.

THE State and the Church are both established by divine authority; they are both recognized in the same Bible; they are both designed to promote and conserve the interests of humanity; and they are each to do their work in behalf of the same individual. But none of these considerations are such as to render their work interchangeable or mutual. Though they were ordained by the same authority, they were ordained for purposes that are entirely distinct. Though the Bible recognizes them both, it draws an unmistakable line between them and between their fields of operation. And although they are each designed to work for the good of mankind, the objects at which they are aimed are as far apart as heaven and earth. They do not do the same work for the same individual. The success of each depends upon its keeping to its legitimate work, and avoiding any interference with the work of the other.

The query of the proverb, "Can a man take fire in his bosom, and his clothes not be burned?" is applicable to the Church that intermeddles with politics. The hands of the Church are blackened, her gold becomes dross by such contact. The work of the Church is spiritual; that of the State is carnal. The Church cannot engage in such work and retain her purity, and her influence for holiness. She thus forsakes her Lord and Master for the service of Cæsar. On the other hand, when the State aspires to act the part of a spiritual guardian for its people, it transcends its commission, becomes antichrist, and destroys the very work it essays to do.

The State is not an adjunct of the Church; and it can only assist the Church by extending to it the same protection that belongs to other bodies and to all citizens alike, and securing to her the inherent privilege of prosecuting her work untrammelled by laws or oppression so long as in its work it does not interfere with the rights of others. In maintaining this attitude the State cannot take a partisan position, it cannot use its power in favor of, nor adversely to, the cause of religion. The State cannot be just and impartial while it occupies any other than a neutral position upon matters of a religious nature. And to maintain impartiality toward all its subjects in the dispensation or its benefits and the administration of its power, is among the chiefest considerations of good government.

The State should pave the way for the Church in the same manner and to the same extent that it does for any other salutary enterprise, by restraining violence and promoting civility among its people; by encouraging enlightenment and progress; by guaranteeing and securing freedom and equality in matters of conscience. But not one of these benefits comes to the Church by the State acting in collusion with the Church, or extending to her any special favor. Such favors are fatal to true spirituality, because pure and undefiled religion is a plant of heavenly

origin; it must be nourished by divine light and grace, ministered to by an unseen power. It cannot be forced to healthy growth in the hothouse of public favor, nor derive its strength from rulers or parliaments. The introduction of earthly elements blights its purity, and stamps it as mongrel.

In the light of these facts, and our consciousness tells us that they are facts, we have to decide that in its attitude toward the Church—toward any church or religion—the State cannot with propriety or safety do more than it will do for the private citizen. Its rights are to be recognized and protected. It is to share equally with all others those privileges and immunities, no more, no less, which come to the people at large from the administration of the government. If it be a land of freedom, the Church will share that freedom. If light and progress, knowledge and refinement prevail, the Church comes in for her share of those advantages. The government that pursues an upward path in obtaining for its subjects the most free and full exercise of their personal rights, assisting in enlarging the understanding of its people upon the lines of useful education and the unfolding of true knowledge, without any reference to the advantage of any particular or any special creed or system, acts the part of wisdom and confers upon its citizens and upon the Church of Christ the highest favor that it is in its power to bestow. The State owes no duty to the Church that it does not owe to its most humble citizen. It has no work to do for the promotion of religion any further than has been indicated. It cannot do more for the religion of Christ and the Bible, for when the State takes up that work, it ceases to be the cause of Christ and becomes the religion of the State; it becomes of the earth earthy, and not heavenly; carnal, not spiritual. Such is the relation that the State sustains to the Church, or the cause of Christ.

G. C. TENNEY.

Persecution of Jews and Poles.

THE English papers have reproduced the ukase prohibiting Jews to change their names under penalty of fine, short imprisonment, and administrative punishments. This requires a few words of comment.

The change of name here alluded to has nothing to do with any intentions of deluding, in one way or another, the law. For such acts, which would be considered criminal in any country, there is a special provision in the new law, and the Jews are put in this respect on a level with Christians. The new law does not refer even to the change of family names, which might be objected to on the score of passport regulations, although the sons of the priests, for example, are in the habit of doing it wholesale in schools, each pupil having the right of inventing for himself the name under which he chooses to start in life.

The ukase in question is directed against the change in the *spelling* of what corresponds to our Christian names. The measure appears, therefore, quite whimsical. But some explanation is needed to understand how despicably mean it is. The use of *Yiddish*, which is a corrupt German with an admixture of still more corrupted Polish and Russian words, has introduced a corruption of the Biblical names as well. Instead of the solemn Davids, Abrahams, Samsons, and Moses,

the Russian Jews get a sort of corrupted nicknames which sound ridiculous to the ears of a Christian population.

The new ukase is directed against the changing of these surnames, which lent themselves so easily to the vulgar taste for banter. It is, therefore, a worthy counterpart of the ancient law prescribing to Jews the wearing of some ridiculous article of dress as a badge of their race. Yet we are informed that the Jewish Rabbi of Moscow was exiled because in a memorandum upon the deprivation of Jews of their synagogues, he allowed himself to use the word "mediæval" with reference to the present treatment of the Jews in Russia.—*Free Russia*.

"Our One Great Danger."

[The following letter, with the above heading, appeared recently in the *Christian Standard*, the organ of the Disciples Church. It is commended to the thoughtful reader. Italics as they appeared in the *Standard*.—H. F. PHELPS.]

WHAT have we done? Our plea for apostolic Christianity, our plea for Christian union, our work and labors throughout the whole *restorative movement* for Christianity pure and unalloyed, our fight upon all things that bear the marks of Romanism, is marred by our action in the Sunday question that has been under agitation, and will be agitated for a few years yet to come.

It seems now that we incline to the misapplied Sabbath day—misapplied by the "infallible Pope," and received as righteousness by the sectarian world. We excuse this action by differential statement, designating it the "civil Sabbath."

What has constructed or made a "civil Sabbath"?—Law. Who makes law?—Man. Who made the Sabbath?—God. For whom was it made?—For man. Can man make it for himself?—No. Then we bow before the force which takes the affairs of God into its own hand, who is "above all that is called God"—the Papacy? To whom and to what do we bow in this question of a "civil Sabbath"? To the Pope and to Romanism.

There can be no doubt that this legislation upon the Sunday question is a "mark of the beast." As a people who have vied in the creation and enforcement of this "Sabbath law," we have received upon our foreheads and upon our hands the "mark of the beast." We have not too much evidence that the first day of the week is the Lord's day. While we have conclusive evidence that the first day of the week is not the Sabbath day.

If, as we infer, the first day of the week be the Lord's day, then what authority have we to enforce the Lord's day upon the world or expect its recognition by legal force? Or by what authority do we assume to exact from other brethren, by legal force, the rights of *honest, conscientious* worship on the only day embodied in the divine law? Church and State should not be combined. Our glorious brotherhood must not assist in combining them.

If we engraft in law the first day "Sabbath," then, indeed, as all law, it must be enforced. Besides injustice to very good and honorable people, we should know we have no right to enforce God's law upon the people that dwell on the earth, presuming it to be the Sabbath day, which we all know quite well it is not. As well might we exact a law to compel all men to be baptized, or fix in law what may

constitute a Christian, or by law create Christians.

A person out of Christ is no better by respecting, or being compelled to respect, a day of worship, for he is not spiritually or otherwise in the realm of worship. . . . Still this carnal law, when enforced (and enforced it will be, sooner or later), has gotten higher than God.

What now is higher "than all that is called God"? Why, it is papal authority, *unmistakable* and *certain*. And the "saddest of all sad things" is that the Church of Christ has stultified herself in this action in this matter, and taken one step backward toward Romanism.

We have brethren who thoroughly understand this question and this line of prophecy now under fulfillment, and know well these are facts we must confront.

For shame! May not our General Convention further compromise our position upon these questions, by indorsing our national legislation upon the subject, or giving support by resolution or otherwise to a "national Sabbath"—the beginning of the union of Church and State in America.

Let us come down out of the crowd and watch what we are about.

JAS. A. DEMOSS, M.D.

How Would the Court Decide?

THIS is what Justice Brewer, of the U. S. Supreme Court, has to say of the ominous tendency toward organization to the menace of individual independence:—

The business men are becoming the slaves of of the combine, the laborers of the trades union and organization. Through the land the idea is growing that the individual is nothing, and the organization, and then the State, is everything; and we have the fancy sketch of the dreamer of a supposed ideal State, in which the individual has no choice of lot or toil, but is moved about according to the supposed superior wisdom of the organized mass; and this, we are told, is the liberty for which the ages have toiled and for which human blood has crimsoned the earth. As against this servitude and sacrifice of individual liberty I wish to enter my earnest protest. The Great Master divined the powers and possibilities of our nature when he dethroned priests and prelates and bade each soul stand face to face alone with its God. In every century humanity has looked forward through tears to a better day to come, and has asserted, as the ideal yet to be attained, the liberty of the individual. Is it not bartering away the experiences of the past, are we not selling our birthright for a mess of pottage, when we encourage, or even tolerate, the domination of the combine, when we look in silence upon the growing servitude of the individual to the organization.

In view of the above expression, we can but wonder what would be the decision of Justice Brewer and the Supreme Court in regard to the right of the general Government or the State governments to enact Sabbath or other religious laws which compel the conscience of the individual, and lay the individual under penalties for disobedience to the organization, in matters in regard to which he should "stand face to face with his God." A United States Court has decided against the individual in one such case, and it was presumably after counselling with Supreme Court justices. But it is probable that the higher court will before long be called upon to decide directly upon such cases, judging from the tendency of which Justice Brewer complains and certain precedents established by Congress and most of the States. In such case will the court stand for the constitutional "ideal" of individual liberty, or in harmony with "the growing servitude of the individual to the organization"? We shall see.—*Signs of the Times*.

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NEW YORK, OCTOBER 5, 1893.

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AUGUST 24, ground was broken in Golden Gate Park, San Francisco, for the California Mid-Winter Fair. The Sunday closing fight was begun weeks before.

SUNDAY, September 24, was a wet day in Chicago, and the attendance at the Fair was only 36,106. As usual there was nothing to see but the grounds, the outside of the buildings, the Art Gallery and the Midway.

It is stated that Charles W. Clingman, the man who compelled the Sunday opening of the World's Fair, "was for twenty years a member of the First Presbyterian Church in Chicago, and during that time was a member of the Bible class, and librarian of the Sunday school."

THE *Christian Advocate* thinks that the cause of Sunday observance has derived about the same profit from the opening of the World's Fair "as the cause of temperance derives advantage from the shameless conduct of a drunken woman or the yells of a crew of bacchanalians." Just how this is we cannot say, but it is certain that the Sunday cause has also received great damage from the agitation in regard to the Fair, for never before in the history of the world have people so very generally had brought to their attention the fact that Sunday is not the Sabbath, and that there is no divine command for its observance. The agitation has certainly done much for the cause of truth.

THE Rev. Patrick J. Dillon, D.D., of the diocese of Peoria, Ill., delivered a lecture Sunday night, September 24, at the Carmelite Church in East Twenty-ninth street, this city. His subject was "The Church and Liberty." He said: "The name of liberty is often mistaken for its substance and is made the excuse for cruelty and despotism. Liberty in its fullest sense appertains only to God. Liberty, therefore, so far as it relates to the human mind, means freedom from all control except the control of God." Civil and political liberty, Dr. Dillon declared, had been fostered by the Catholic Church in every age.

The Doctor is quite right in his definition of true liberty, but not as he meant it. With the Romanist, the Pope is the vicar of Christ and stands to men in the place of God, "so that he as God sitteth in the temple of God, showing himself that he is God." With the papists "free-

dom from all control except the control of God" means freedom from all control except the control of the Pope. Popish platitudes about religious liberty mean no more no less than Cardinal Gibbons' definition of such liberty; he said it was "liberty to worship God according to the dictates of a *right* conscience." "The church," that is Rome, always reserves the right to define "a right conscience." The whole papal theory is opposed to liberty in either civil or religious things.

A FEW weeks ago the *Catholic Review* made this suggestion:—

If every subscriber to a Catholic paper, would, after reading it, send it regularly to a Protestant neighbor, what an immense influence might be brought to bear to make America Catholic.

This the *Ave Maria* commends as a practical suggestion, as indeed it is. Protestants who are such only in name have no security against the wiles of Rome. An earnest, intelligent propaganda among them by Catholics could not fail to result in the conversion of many to Romanism. Few comparatively are armed against the sophistries of Catholicism by a thorough acquaintance with the principles of Protestantism.

THE approaching trial of another Adventist in Kent County, Md., for Sunday work, has revived interest in this subject in that particular part of the country; and somehow it has leaked out that previous to the first case of the kind in that county (that of Mr. Judefind), some months ago, the prosecuting attorney of the county was appealed to by certain ladies, jealous for Sunday sacredness. The attorney demurred to taking the initiative, when one of the ladies exclaimed: "But you must do something; we've seen them carrying water from the pump on Sunday." But the attorney was obdurate, and nothing was done until the Methodist preacher came to the rescue and secured the arrest of Mr. Judefind.

THE *Catholic Mirror* published a statement some weeks ago to the effect that a certain man in the South, namely, Colonel Jessie Sparks, of Murfreesboro, Tenn., was appointed to a Mexican consulship because during Mr. Cleveland's former term in the White House, "the gallant old Confederate officer" sent the President a present of "a couple of fat, juicy, Tennessee opossums, which Grover seemed to heartily relish." We remarked at the time that if this were not a slander on the President it certainly was on the Nation. Now a more serious charge is publicly made by the *World*, of this city, namely, that the gentleman recently named for the Italian mission was appointed in consideration of \$50,000 contributed to the campaign fund at the last presidential election. We trust that neither of these charges is true. The first, if true, might indicate simply a "soft spot" in the make up of our Chief

Magistrate; the second would show a decay in our political life but little short of that which marked the last days of Rome, when the highest offices went to the highest bidders, and even the royal dignity was bartered and sold in the most shameless fashion.

THE Catholics never tire of boasting of how they established religious liberty in Maryland. The fact is that they had to do it in order to secure liberty for themselves. England was at that time Episcopal, not Papal; and in providing for liberty of conscience in Maryland, the second Lord Baltimore, himself a Papist, simply secured the colony against the otherwise probable establishment of the Church of England, or of Presbyterianism. Indeed the greater part of the Maryland colonists were Presbyterians, and not Papists; and as Presbyterianism was at that time striving for political ascendancy in England, and was already the established religion of Scotland, a guarantee of religious liberty was on the part of Lord Baltimore only a measure of self-defense.

A CHICAGO dispatch of the 17th inst. opens with this items of news:—

The usual small Sunday crowd was at the World's Fair to-day, there being no attractions outside of the Art Building and the Midway Plaisance.

The dispatch contains thirty-six lines, all told, and closes with this bit of information:—

The World's Fair paid admissions to-day were 40,654.

The "usual small Sunday crowd" has steadily increased week by week from (in round numbers) 12,000 to 40,000, and this "with no attractions outside the Art Building and the Midway Plaisance." This the *Christian Statesman* calls "practical Sunday-closing." August 27, the "usual small Sunday crowd" numbered less than 21,000; September 10, it had increased to over 34,000; a week later it was over 40,000.

HAVE you read No. 43 of the *Sentinel Library*, "Should Church Property be Taxed?" This tract is by a Baptist minister, and answers the question in the affirmative. The subject is, of course, treated from a strictly Christian standpoint. There is nothing better on the subject. Everybody ought to read and circulate this tract. Pacific Press; price, 2 cents.

ONE of the very best numbers of the *Religious Liberty Library* yet issued is No. 14, "Christ and the Sabbath." Everybody should read and circulate it. 37 pages; price 5 cents. It can be ordered of this office.

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