

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

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WHAT is tolerance? What is toleration? What is the innate feeling behind the thought of tolerance? What is the mental state behind the express act of toleration? Are these words expressive of Christian principle, or worthy Christian sentiment?

TOLERANCE is endurance, or capacity for endurance, of that which is offensive in others,—the sufferance of the presence or existence of that, or of those, which, in the absence of this especial power, or assumed virtue, of tolerance, would be injurious and non-permissible. It presupposes that those by whom this capacity or virtue is exercised through superior strength, either spiritual or physical, are able to submit, unharmed, to the existence and presence of that, or those, which would be otherwise harmful.

TOLERATION is the act of putting into practice this assumption of superiority. Yet, toleration is passive, not active, simply permitting through failure to prevent. It stands a silent, but always visible, protest. As tolerance presupposes that it would be better if those things did not exist which call for the exercise of the capacity; so, toleration assumes that through its intentional inaction those things are permitted, for the suppression of which both the natural right and the power exist, and are in the possession of the tolerating agent, though unexercised.

IN order to realize the possession of tolerance,—the capacity of toleration,—it is necessary that there should be preëxistent an innate feeling of superiority, and in religious matters a Pharisaical sense of being holier than the tolerated. The primary feeling, then, is that of the superior to an inferior, and not only to one who is inferior but an inferior possessing qualities, not only undesirable and disagreeable

but very likely to be, in greater or lesser measure, dangerous. The innate feeling, therefore, behind the thought of tolerance, in religion, is one of unmistakable Pharisaism.

WHEN the capacity for tolerance has reached its expression in the exercise of toleration; when the tolerant religionist has by sufferance permitted the existence and observance of some other creed than his own, the mental state of the full-blown Pharisee has been reached. There is the pride of superiority combined with the haughty spirit which is developed through the exercise of that superiority—mingled with, what is the necessary concomitant of haughtiness, contempt for the tolerated. Such a condition of mind as this necessitates hypocrisy. In order to maintain the assumption which has been made, virtues which are not possessed must be assumed, and the consummate flower of the highest and most perfect hypocrisy is reached. In that expression the mental state of the religionist who professes tolerance is summed up,—hypocrisy. So sublimely self-assured is this hypocrisy that it is wont to flaunt itself as the noblest and highest virtue of those individuals who profess its form of so-called Christianity, and of those people who constitute what it calls "Christian nations."

Do these words express Christian principle? Are the sentiments which they embody such as characterize Christian people? Do not these words express principles and sentiments held by a false Christianity? They most certainly do. No Christian man will assume to tolerate, or not to tolerate; that is not his sphere. His place is to carry the message of the gospel to men, whether they receive it or deny it, and leave the rest with God, forbearing to judge lest he himself be judged. He who tolerates his neighbor must necessarily judge his neighbor, and that is contrary to the express command, "Judge not!" No Christian will say to his brother, "I am better than thou." He knows that man cannot read the heart; and discrimination which requires that the heart of man shall be read is a prerogative of God. Against those who presume to usurp this prerogative the most terrible denunciations of divine wrath are leveled.

Those who exalt themselves, and justify themselves in their own eyes and before men, will surely be abased, for God knows the hearts of all. It is such as these which are described in that scripture which speaks of "certain which trusted in themselves that they were righteous, and despised others." It is one of the first principles of the Christianity which Christ taught to love one's neighbor as oneself, but tolerance and toleration, are words expressive of the very *opposite* principle,—selfishness and discrimination against one's neighbor.

It is a cardinal principle of biblical doctrine that all men are equal in the sight of God, and that he is no respecter of persons, but the doctrine of toleration supposes that he who assumes to tolerate is superior, in the sight of God, to his fellows, and that divine partiality has singled him out to be the instrument through which God's will is to be expressed and enforced upon earth. And the supposition of tolerance is, that this recipient of divine favor is so fully possessed of the vicegerency of God upon earth that he acts under the seal and signet ring of Divinity and by virtue of delegated omnipotence speaks and acts for God, and among his fellows has the power and authority of God, and is God. He then, who assumes to tolerate, is guilty of the assumption of divine right and is a pretender to the throne of God. This is not an expression of the principles or sentiments of Christianity but of its great antagonist, the "mystery of iniquity." At first the possession of a spirit of toleration and the exercise of toleration is claimed as a virtue; this is but a cloak to hide the iniquity which is to follow, when, under the plea that the time has come when "toleration ceases to be a virtue," fanaticism, bigotry and religious prejudice run riot, and he who takes his neighbor's property or his neighbor's life, in the name of religion, thinks he does God service.

ALREADY in this country, which for a hundred years has been the last refuge on earth of religious freedom, the leading organized religionists have come to the point where they are ready to say that "toleration is no longer a virtue;" and,

throwing off the cloak of tolerance, begin persecution in the name of religion and for conscience' sake. This is the legitimate conclusion of a profession of tolerance in the place of the pure principle of equality of all men before God, and that charity which requires of all, without distinction, that they should invariably do to others as they would be done by.

THE organizations and associations which have grown up in the last few years, with the avowed purpose of laying aside previous toleration and antagonizing one class of religious tenets while enforcing, or seeking the enforcement of, another, are legion. This is a logical development, it is a necessary result from the previous profession of tolerance and all that was thereby assumed. This Government was not instituted as a government of "tolerance" but of absolute freedom and equality. But the religionists who fled to the asylum of the New World brought with them the seed of the tares and ignorantly sowing it with the good grain, the tares now overtop and choke the wheat. Now, whatever the result, they must grow together until the end comes. The last asylum was the New World, the next will be the new earth, and the final city of refuge—the New Jerusalem.

W. H. M.

Truth Told Unawares.

THE *Independent* lately published a symposium on the subject—"Is the World Growing Better?" In expressing his views upon this, Mr. Moody said:—

There is every indication that the present dispensation will end in a great smash-up; but I believe that out of that smash-up the most glorious age in the world's history will come.

Without the evidence of any adequate perception of the significance of the language he was using, C. C. Bonney, President of the World's Congress Auxiliary, said, in his address at the closing of the Parliament of Religions:—

This congress of the world's religions is the most marvelous evidence yet given of the approaching fulfillment of the apocalyptic prophecy, "Behold! I make all things new."

When men, brought prominently before the world, give voice to such expressions as these, it is not impossible that their words may sometimes contain a deeper meaning and significance than they themselves are aware. As Paul said to the men of Athens: "Whom, therefore, ye ignorantly worship, him declare I unto you;" so, not infrequently, is it possible, with justice, to say to men, "The truth which you ignorantly speak, that truth the Bible declares unto you." And so it is here, whether unaware of the full meaning of what they have said, or, with a vague foreshadowing of the truth in their minds; or, whether it be in searching for an effective phrase and thought with which to dramatically bring to an end the great religious conclave, this thought and these words appealed to Mr. Bonney, as being the most rhetorically striking that he could use, yet they, no less than Mr. Moody's plain and earnest language, embody facts which are, and are to be, the fulfillment of the sure word of prophecy. In these paragraphs there are heralded to the world through the public prints, not the words, or thoughts, or opinions of Mr. Moody or Mr. Bonney, but the truth for this hour and day, a repetition of the warning and the promise

which Christ gave to his disciples, for their benefit, and for ours upon whom the last days of which he spoke have come; and a repetition of the vision of the new heaven and the new earth where there should be no more death, nor sorrow, nor pain, for the first heaven and the first earth were passed away, which God vouchsafed to the seer of Patmos, as a revelation to us.

With what effective simplicity John has emphasized to us these prophetic words, "And he said unto me, Write: for these words are true and faithful."

This is the gospel, the message, the living word of warning and of promise for this day and this hour. Do Mr. Moody, and Mr. Bonney, know this? and if they do, will they let the whole world know that they do? W. H. M.

Render to God the Things That Are God's.

FREQUENT appeal is made to the 13th chapter of Romans to sustain the assumption that unquestioning obedience to civil rulers is a moral duty; but that scripture teaches us no such doctrine. We sometimes hear about harmonizing texts of sacred scripture, but the expression should never be used. Where there is apparent conflict man's duty is, not to harmonize passages in the divine Word, but to discover the harmony which already exists.

The principle so plainly stated in Acts 5:29: "We ought to obey God rather than men," is nowhere contradicted in the divine Word. On the contrary we find it to be the rule of action of the servants of God in all ages. It was fidelity to this principle that brought the three Hebrew worthies face to face with death in the burning fiery furnace, but which also on the same occasion brought them face to face with their Lord, whose form was "like the Son of God," and who gloriously delivered them. It was likewise obedience to the same, then unwritten law, that caused Daniel to be cast alive into the den of lions, from which he came forth also alive, and gloriously vindicated, though he had violated a law of the realm and defied the authority of his earthly sovereign.

The key to the thirteenth of Romans is found in the words of our Lord recorded in Matt. 22:21: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The Jews were living under Cæsar's government and were therefore in duty bound to render to Cæsar his due, but this did not release them from their obligation to render to God his due, even if to do so would bring them in conflict with Cæsar; for it has ever been true that man's first and highest allegiance is due to his Creator, hence he is to love God with all his heart, with all his soul, and with all his mind, more than he loves himself even; while he is to love his neighbor as he loves himself. Matt. 22:37-39.

The whole subject under discussion in the thirteenth of Romans is man's duty to his fellows. This is evident from verses 8-10: "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neigh-

bor therefore love is the fulfilling of the law."

This the divine law requires and the civil law cannot go beyond it. But even should the civil law strip the Christian of his earthly possessions it would still be his duty to quietly submit trusting his cause to God who judgeth righteously, and remembering that "all things work together for good to them that love God." Non-resistance is the rule of the Christian life. The Christian must not—yea he cannot do wrong, but he can suffer and will suffer wrong, and that patiently. Said the Saviour: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." And again the apostle says: "What glory is it, if, when ye be buffeted for your faults ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:20, 21.

But while the Christian is to yield to man everything, yea and much more than the civil law requires, and this for conscience' sake, he must not render to Cæsar that which is God's. The divine mandate is, *Render to God the things that are God's*. And neither the thirteenth chapter of Romans, nor any other scripture contradicts this in any degree. The whole subject matter of that chapter is concerning the Christian's duty to render to Cæsar (the civil authorities) the things that are due to civil authority, and nothing else.

C. P. B.

He Spoke the Truth.

It has frequently been declared that selfishness was behind the efforts of Sunday law advocates, and especially when the law was advocated by men with closed places of business, and whose competitors in trade kept open on Sunday. This statement has been questioned more than once, and those who have made it have been taken to task for it, but there appears in the *Mail and Express*, in the Pearl of Days Department, of October 4, a note concerning the arrest of four barbers in Knoxville, Tennessee, at the instigation of one E. J. Jennings, for a violation of the State law prohibiting the opening of barber shops for business on Sunday. In justification of his action, Mr. Jennings said:—

In 1890 a law was enacted which prohibited barbering on the Sabbath in the State. There were many reasons for the enactment of the law. It grew out of a desire on the part of some of our barbers to carry out the spirit of the Scriptures, which read that "six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God."

It grew out of a desire not only to respect the Christian Sabbath, but to have a day of rest, a day which the law establishes and which is one of its most wise and humane provisions.

When I see so many of my customers walking the streets on the Sabbath with a clean shave, fresh from the barber shop of some one who has violated the law, it makes me feel like asking the Legislature to repeal the law, something I asked them not to do two years ago, which request was granted.

I am a law-abiding citizen, and so long as this law remains on the statute books I shall cheerfully

abide by it and observe it, but if other barbers are allowed to violate its provisions, unless this law is enforced or repealed, I shall shut up my shop and go out of the business.

That is why I caused the arrest of the violators of this law. On next Sunday every suspicious shop will be shadowed.

If Mr. Jennings closes his place of business on Sunday because of a conscientious regard for the day, his clamor for the enforcement or repeal of the law, and the reason that "many of my customers walk the streets on the Sabbath with a clean shave, fresh from the barber shop of some one who has violated the law,"—is a sad commentary on his moral backbone; if he does it simply because he is "a law-abiding citizen," then selfishness is behind his motive, and in either case it is the love of money that is at the bottom of his action in causing the arrest of these four men, and love of money, we are told, "is the root of all evil." W. E. CORNELL.

Stirring Up Religious Strife.

THE *Independent Herald*, of Bertrand, Nebraska, expresses some very apt and accurate views in reference to the American Protective Association. The *Herald* says:—

The A. P. A. is doing all it can to stir up religious strife in this country for political purposes. Its leaders declare that the United States must be Protestantized and that no Catholic shall be allowed to hold public office. With this as its avowed object it is easy to see what the work of this association, carried on under the cover of a secret organization, will eventually lead to. If the A. P. A. succeeds in carrying out its full programme it will bring about open violence between Protestants and Catholics in all parts of the country. This is exactly what some are seeking. They want a religious war; or, if not that, then as near it as possible—riots and disorder growing out of religious controversy—so that they may use it for the forming of new political lines, and to draw attention from more important issues. To this end are all their plans being laid. If this country must be Protestantized or Catholicized, we care not which it is, but we want neither. There is no reason why the adherents of either sect should hold all the offices. Unless the Federal Constitution is the biggest fraud on earth, this is a country where Protestant, Catholic and heretic have the same right to the offices and to everything else. When opposing sects begin to tug at the civil power with the object of gaining exclusive possession of the machinery of government it is time for thoughtful people, who value liberty and equality above religious prejudice, to give earnest heed to the situation.

There are a number of organizations, nominally Protestant, the purpose of which is to antagonize Roman Catholicism in politics, in business, and in social and daily life. Among these the American Protective Association has become most prominent. These associations are all secret or semi-secret in character. They are Protestant Jesuits. Because Roman Catholicism is what it is does not excuse the American Protective Association in degrading the name of Protestantism to the same level. The spirit which animates this association and all its kin is not that of Protestantism or of true religion,—it is that of bigotry, fanaticism, religious prejudice, animosity and strife. It is using the name of religion to conceal its irreligious motives and purposes. It is stealing the livery of heaven that it may the more effectually cover itself with the dress of deceit, and thereby be able the more efficiently to serve the satanic lord of violence and misrule.

With the American Protective Association, Protestantism stands for no real principle, it is nothing but a battle-cry, a campaign watchword. But it merits more attention than the ordinary catchword adopted to gain the ear, and attention, and

following of a political party rabble. It is dealing with the most dangerous prejudices of mankind. It is confessedly massing and organizing those same forces which have filled the darkest pages of human history with such stories of blood and cruelty that humanity almost refuses to believe its kind capable of such unreason, inhumanity, and fiendishness. It is to these same prejudices and passions that the American Protective Association appeals; and by the use of these same terrible instrumentalities, which in previous centuries have darkened the world with inconceivable horrors, it expects to achieve the results it desires. Human nature does not materially change from century to century, or from generation to generation. Similar appeals to the same prejudices will bring about results in the nineteenth century not different in character from those which earlier centuries have seen. The laws of cause and effect are just as immutable in the moral and social world as in the physical. Moral forces may not be tampered with any more than material forces, and no untoward result follow. These antagonistic religious organizations are storehouses of social dynamite already filled with such destructive possibilities as should arouse the immediate and earnest attention of all liberty-loving and peace-loving citizens. And the faithful and prayerful effort of all true Christians is needed to convert these followers of the religion of force and violence to the religion of the God of peace, and the gospel of that Saviour who told us that the second great commandment was to love our neighbors as ourselves. W. H. M.

The Sunday Law in Cape Colony.

THIS colony, being the offspring of a nation, which, according to the ethics of National Reformers, is Christian, has on its statute books a Sunday law, severe enough in its requirements to meet the wishes of the most enthusiastic of these self-styled "reformers" in America. This inquisitorial relic of a barbarous past reads as follows:—

1. Any person who shall sell, or offer for sale any goods, merchandise, cattle, or other live stock, or shall trade or deal or keep open any shop, store, or other place for the purpose of trade or dealing, or shall cut or carry any fuel, or shall engage in any field labor, except as aforesaid (to preserve the fruits of the earth in cases of urgent necessity), or shall discharge any firearm, except as aforesaid (upon lawful occasions), on the Lord's day, shall for each offense incur and be liable to a fine not exceeding three pounds, nor less than five shillings, or to imprisonment for any period not exceeding fourteen days. And it shall be lawful for any constable or police officer to seize any such goods, merchandise, cattle, or other live stock, or any fuel or firearms as aforesaid; and the same shall on the conviction of the offender be and become forfeited to Her Majesty.

This mediæval document not only seizes hold on the bodies of those who dare to transgress its requirements, but makes them paupers, by confiscating all their goods to the benefit of the State! After making provision for druggists, eating house keepers, butchers, bakers, dairymen and fishmongers, between the hours of 9 A. M., and 4 P. M., it sets up the inquisition, and bids the minions of the law to sneak around and invade the privacy of the home, in the following language:—

7. And be it enacted that all offenses against this ordinance shall be cognizable by the court of the resident magistrate, . . . and it shall be lawful for the said governor in each particular case to determine, award and direct what, if any of the

amount of any fine or forfeiture recovered in respect of any conviction for any such offense as aforesaid shall be paid to any person who may have given information concerning the same.

This law, though strange to say, is something like what antinomians tell us the Decalogue is, both abolished and in full force. It was enacted by Parliament in 1838, and is on the statute books as operative and in full force. But in 1868, Parliament legislated to remove certain restrictions, imposed during the time when the colony was under the control of the Dutch, upon Catholics because of their religion. The "act" declares that,

WHEREAS, it is expedient that such laws, so far as the same impose any such restrictions, disabilities, and penalties as aforesaid should be formally declared to be null and void, in order by such declaration to place on an equal footing before the law all religious denominations. . . . Be it therefore enacted by the governor of the Cape of Good Hope, with the advice and consent of the legislative council and house of assembly thereof, as follows:—

1. The several sections of the said ordinance, No. 68, following the second section thereof shall be and the same are hereby repealed.

So far this law of 1868 does not affect the Sunday law of 1838. But it continues:—

2. All other laws heretofore in force in this colony, if any, whereby any religious community, or order or any person whatsoever is or was deprived of any rights or privileges in law, or whereby any penalties or disabilities are or were imposed upon such communities, orders or persons by reason only of their religious belief or profession, are, so far as any such restrictions, penalties and disabilities are or were imposed by the same, hereby declared to be null and void and of no effect.

When this law was enacted there were no "religious communities, orders or persons," in the colony so far as known upon whom the Sunday law imposed any "penalties or disabilities," and it was certainly not in the minds of Parliament that this law should in any way abridge the Sunday edict. And they do not now seem to be conscious of the fact that it does. But during the years since this law was enacted there has arisen in different parts of the colony, a denomination, "persons" who keep the seventh day and work on Sunday, as they believe the Bible requires. They are a loyal, honest, industrious people, have nice churches, and institutions of learning, and no doubt are here to stay. But the Sunday law, if operative, as Parliament considers it, does not place them on "equal footing" with other denominations, as it deprives them, because of their "religious belief," of one day of labor each week. This is a "disability" a "penalty,"—a tax of one seventh of their time. This being the case, the Sunday law enacted in 1838 is abolished, inasmuch as the law of 1868 declares that "all laws heretofore in force in this colony, if any," which do this are "null and void, and of no effect."

So far as any intent of the law-making power to abolish the Sunday law, there was none. And as yet it never seems to occur to them that the one act destroys the other. Both are the laws of the colony. But they, in the last act, legislated more wisely than they knew.

As to what effect this will have in delivering these God-fearing people from the wickedness of the Sunday law, time will show. It will have none, perhaps, as "equity is fallen in the streets." Putting the two "acts" together they present a strange piece of statesmanship, but when governments assume to legislate on religion they do strange things.

GEO. B. THOMPSON.

Cape Town, So. Africa.

The Kingdom of Christ.

WHEN Christ made his triumphal entry into Jerusalem, it was amid the acclamations and hosannas of the multitudes who thronged about him, who, contrary to what he had been teaching them, mistook this as the first step in his assumption of temporal power on earth. Chiefest among those who hailed him with shouts of joy were his own disciples. Doomed to disappointment on account of their unbelief that his kingdom was not of this world, they cast their garments and branches of palm-trees in the way before him, as an expression of their delight at the ushering in of the new sovereignty and the crowning of the new ruler; and this, notwithstanding the fact that Christ, but a short time before, had foretold his humiliation and death. Unbelief caused the fatal error, the result of which was the denial of Him who had come to be their Saviour, and who alone could save them. How much this mistake of his most intimate followers, and the knowledge of the outcome of their attitude toward him, must have increased the agony of the Saviour as he halted a moment on the height overlooking Jerusalem, and wept over her folly, none but he can know. What anguish must have filled his soul as he saw those for whom he had given all,—and this soon to be sealed by his own blood,—those who were nominally his own people, taking a course that would result in their rejecting him wholly.

This event was placed on record for our instruction, upon whom the ends of the world are come. What is the lesson to be learned? Is there anything transpiring now just before Christ's second advent, similar to those experiences in his first advent? Are any of his professed followers now heralding him as temporal ruler, as King of nations? There is a class of people into the title of whose chief organ the "Christian" (Christ-like) enters, thus showing them to be professing Christ. One of their loudest rallying cries is, "The King of kings will be exalted in our land to the throne." The other part of the name of this organ is "Statesman;" and so their scheme is to make Christ the great Christian statesman in a kingdom of this world, in spite of his own declaration that his kingdom is not of this world—just exactly as his followers into Jerusalem attempted to do. And those who are attempting this work now will fail just as surely and just as miserably as did those who attempted it back there. Those back there proclaimed Christ temporal king right in the face of his statement that his kingdom was not of this world; and in doing so, quoted in support of their position the very scripture (Matt. 21: 9; Luke 19: 38) that Christ had used but a short time before (Luke 13: 35) in reference to his future kingdom; "Blessed be he that cometh in the name of the Lord." And so those who are now proclaiming him King of nations quote in support a scripture which plainly refers to Christ's future kingdom (see *Christian Statesman*, of Aug. 5): "The kingdoms of the world will be [the text reads "are become"] the kingdoms of the Lord and of his Christ."

Why did those back there reject Christ?—Because they did not believe the Scriptures which said that he would be "despised and rejected of men; a man of sorrows and acquainted with grief;" and then went right on and despised and rejected him because he did not come in the way

they had laid out for him to come. But no more bitter was their disappointment when he did not assume temporal power and exalt himself and them before the eyes of the world, instead of remaining the meek and lowly Jesus that he was, who had come to be their Saviour and to exalt them in due time, than will be that of those who are now attempting to make him "King of nations," instead of receiving him as their personal Saviour from sin.

Another thing further identifying the work of those now trying to exalt Christ to the kingship of the nations, is the language with which they greet their king-elect. While in Christ's time they cried "Hosanna to the son of David, Hosanna in the highest," their duplicates are now crying, "Hallelujah! the Lord God Omnipotent reigneth" (*Christian Statesman*, July 22). And just as the end of that joy back there was heaviness, so the end of this joy down here will be as "bitter as wormwood."

The Jews rejected the One who was the true Christ, because he did not come with the pomp and grandeur they supposed he would, and did not establish himself as temporal ruler, as they were expecting. But after they rejected him there is no record that they set up another for king and called him Christ. Here is where it will be lamentably worse when the professed followers of Christ now not only reject Christ, but set up another power which they call Christ. And they will have such evidences, to them, that this power is Christ, that if they do not diligently search the Scriptures, and know what is coming in these last days, they will be grossly deceived. If Christ's kingdom is not of this world, as he himself expressly declares, then there is but one other power that could be set up, that which is of the world, Satan's; for these two powers are the competing ones. What a deadly delusion it will be when Satan is mistaken for Christ, and obeyed as Christ. He will never want better vantage ground, and, sad to say, he is gaining it only too rapidly.

But what was the result, politically, of the Jews rejecting Christ?—The accomplishment of all the destruction foretold by Christ in regard to Jerusalem, and the demolishing of the whole nation as a nation. Their glory and power as a nation were lost, never to be regained. And precisely the same course is pursued, only the crash will be as many times greater, as this Nation has attained greater glory and power than that.—*W. E. Howell, in Review and Herald.*

Attempt to Close American Mission Schools in Turkey.

A CORRESPONDENT at Constantinople informs the London press that the Porte has decided to close the Protestant college at Anatolia, and has informed the United States Minister that the sultan does not desire the return of Dr. Merrick. The Government at Washington, the report says, has informed the Porte that American missionaries must be in nowise prevented from returning to Asia Minor from Europe.

The Porte claims that no school can be opened in Turkey without a special firman. This will affect Americans chiefly, since there are between 30,000 and 40,000 children in the country under American instruction. The American Minister has taken the position that, as by the treaty between Turkey and the United States,

American citizens have the right to pursue a vocation in Turkey, no permits are necessary in the present case.

The granting of permits, he adds, would be equivalent to a restriction upon the treaty rights of American citizens, and unless his position be maintained, the whole American system of missionary education in Turkey would be endangered.—*Signs of the Times.*

The Influence of Puritan Religious Legislation Upon Subsequent Christianity.

[Continuation of a thesis by T. J. Van Horn of the University of Chicago.]

As we study the legislation of the Puritans, we may better understand it and them, by keeping two or three things in mind.

1st. The age in which Puritanism was born was an age of religious emancipation and of intellectual awakening. The soul was getting free from the tyranny of popes and prelates who had so long kept it bound in the shackles of superstition and error. The mind was just awaking from its long stupor to a consciousness of its own power. "Beware," said Emerson, "when the gods let loose a thinker upon the world." He had reference, no doubt, to strongholds of error being in danger; but the alarm may well be sounded to the defenders of truth also. Beware! men awakening from their slumbers start forth with the strength of giants, but with the indiscretion of children, wielding the weapons of truth, and strike about them in the dazzling light. Tolerance was something unknown to them in their thralldom, and consequently, in their freedom, they knew not how to use it. One is not altogether unprepared, therefore, for what he sees in their religious legislation.

2nd. The Bible was to them a new revelation. They received it from Genesis to Revelation without modification or comment as the very word of God to them. They did not conceive that any part of it was designed for a special people, in a special time, in a certain stage of development. The law for the witch and the Sabbath-breaker in Moses' time was the law for that same class of sinners in their time. The popish church was the antichrist. The defeat of the Spanish armada was to them very much as the tumbling of the walls of Jericho. It was a vindication to them of the righteousness of their cause, and their work henceforth was to rid the world of Romanism and its associated evils, as much as it was Joshua's work to rid the Promised Land of the Canaanites, and the sword was just as legitimate an instrument for that work.

3rd. As to religious intolerance in their colonial history, it should be remembered that they came to America to secure freedom in worship for themselves, according to their standard of right, which privilege had been denied them in their mother land. "We separate not from the Church of England but from its corruption. We came away from the common prayer and ceremonies in our native land where we suffered much for non-conformity, in this place of liberty we cannot, we will not, use them. Their imposition would be a sinful violation of the worship of God." This remark, made when the Brownes, prelatical sympathizers, were sent back to England for refusing to abandon the

prayer-book, reveals their real purpose and attitude.

While these considerations do not excuse the errors which mar the Puritan chapter of history, yet it will enable us to be more charitable as we enter upon a brief examination of some of their religious enactments. This done, the question of their influence will have been, at least, partially answered.

For maintaining their ideal theocratic state in its purity, various measures were from time to time adopted. These were intended to secure, first, purity of faith among themselves; and secondly, to prevent the formation of sects and churches which might endanger the unity of the government. 1st—Let us consider some of those enactments having in view the first-named purpose.

In Chapter 51, sec. 1, of the Charters and Laws of Massachusetts Bay Colony, I find the following, enacted in 1646, which I quote in full:—

Although no human power be Lord over the faith and consciences of men, yet because such as bring in damnable heresies, tending to the subversion of the Christian faith and destruction of the souls of men, ought duly to be restrained from such notorious impieties, it is, therefore, ordered and declared by the court, that if any Christian within this jurisdiction shall go about to subvert and destroy the Christian faith and religion, by broaching and maintaining any damnable heresies; as denying the immortality of the soul, or resurrection of the body, or any sin to be repented of in the regenerate, or any evil done by the outward man to be accounted sin, or denying that Christ gave himself a ransom for our sins, or shall affirm that we are not justified by his death and righteousness, but by the perfections of our own works; or shall deny the morality of the fourth commandment, or shall openly condemn or oppose the baptising of infants, or shall purposely depart the congregation at the administration of that ordinance, or shall deny the ordinance of the magistracy, or their lawful authority, to make war, or to punish the outward breaches of the first table, or shall endeavor to induce others to any of the heresies above mentioned: Every such person continuing obstinate therein, after due means of conviction, shall be sentenced to banishment.

In the following section of the same chapter, the maximum limit of the penalty for denying "either by word or by writing" any of the books of the received canon "to be the written and infallible word of God" on the part of any person, above sixteen years, professing the Christian religion, and "belonging to this jurisdiction," was fined at fifty pounds or "forty strokes." It was further enacted that "if the said offender after his recantation, sentence or execution shall the second time publish, and obstinately and pertinaciously maintain the same wicked opinion, he shall be banished or put to death as the court shall judge."

Section 13 of this chapter decreed that—

If any Christian within this jurisdiction shall go about to subvert and destroy the Christian faith and religion, by broaching and maintaining any damnable heresy, he shall pay twenty shillings a month for the first six months and forty shillings a month for the next six months, and so continue through his obstinacy.

For trying to seduce any other person to the like heresy he was fined five pounds.

2nd. Let us next consider some of those laws enacted to prevent the growth of what were regarded as dangerous sects. These were especially severe against Quakers. Anabaptists were punished under the general laws against heresy.

The opening clause of Section 4, chapter 51, I quote as best explaining the temper of these laws:—

WHEREAS there is a cursed sect of heretics lately risen up in this world, which are commonly called Quakers, who take upon them to be immediately sent of God, and infallibly assisted by the Spirit, to

speak and write blasphemous opinions, despising government, and the order of God in church and commonwealth, speaking evil of dignities, reproaching and reviling magistrates and ministers, seeking to turn the people from the faith, and gain proselytes to their pernicious ways. The court considering the premises, and to prevent the like mischief, as by their means is wrought in our native land.

The enactments under this clause prohibited the importation of Quakers or "any other blasphemous hereticks" under penalty of one hundred pounds; the entertainment of Quakers under penalty of "forty shillings for every hour's entertainment or concealment." It cost any person ten shillings to defend or encourage, by speaking or writing, "their pernicious ways," and every one speaking in a Quaker meeting was fined five pounds. Penalties and restrictions were increased until they were banished under pain of death. Under this law four persons who persistently returned contrary to orders were executed.* Vagabond Quakers were tied to a cart's tail, the upper half of the body laid bare, and whipped through the streets of different towns.†

The authorities, after the execution of the four persons above referred to, seeing the utter futility of trying to keep them out of the colony by such harsh measures, repealed corporal punishment and the death penalty against them; but soon re-enacted the law against vagabond Quakers.

Most jealously every encroachment upon the unity of faith and practice of the churches was guarded.

Statutes providing for an able ministry: for their support by taxation of all, whether church members or not: for the regular attendance upon the administration of the Word: for the deposition of unworthy ministers, were enacted:‡ one imposing a fine of forty shillings a month "as long as he shall continue in his obstinacy," upon every Christian who should go about openly renouncing his church membership or the ministry or other ordinances upon any "groundless conceit" as enacted in 1646.§ As late as 1679 they thought it necessary to prohibit by statute the building without permission of the free men of the town, of new meeting-houses which might perpetuate divisions and weaken "such places where they dwell, in the comfortable support of the ministry orderly settled amongst them."

3rd. The relation of Church to State was a peculiar one. The two following sections may illustrate this relation:—

It is further ordered, that no person being a member of any church which shall be gathered without the approbation of the magistrates and the said churches, shall be admitted to the freedom of the commonwealth.¶ The civil authority here established hath power and liberty to see the peace, ordinances and rules of Christ be observed in every church according to his word: as to deal with any church member in a way of civil justice, notwithstanding any church relation, office or interest.

It thus appears to have been a State within a Church rather than a union of State and Church. The State, although within, threw its protecting arms over the Church. With the limitation of franchise to church members, the supremacy of the State could be acknowledged with no danger from without to the Church.

This subordination of the Church to the State was an important principle with the Puritans, and was nominally secured by the final clause of Section 10, "But no church censure shall degrade or depose

any man from any civil dignity, office or authority he shall have in the commonwealth." Yet their intention was, as will be seen by these enactments, to keep the State, in a very important sense, subordinate to the Church. This policy involved endless complications and inconsistencies which, from its very nature, could not be avoided.

4th. By far, most of the legislation on religious subjects related to the proper observance of the Lord's day. The copy of "Laws" above referred to, summarily disposes of the subject by the statement that "many acts were passed and revised for the due observation of the Lord's day, too long to be printed at large in this limited edition of the Colony and Province Laws."

Many acts were passed by Plymouth Colony relating to the same matter. One of these prohibited sleeping in church or remaining out doors to play, or jest, on pain of being set in the stocks.* Another imposed a fine of ten shillings or a whipping in default of payment, for doing any servile work on the Lord's day, another a fine of ten shillings "for assembling themselves upon any pretense whatsoever contrary to God and the allowance of the government, tending to the subversion of religion and churches."† Still another requires the payment of twenty shillings or sitting in the stocks four hours, for travelling or bearing burdens upon the Lord's day, to prohibit the sale or giving away of intoxicating liquors on the Lord's day except for medicinal purposes.‡ One, on penalty of payment of twelve pence forbids smoking tobacco on the Lord's day, "going to or coming from the meetings" within two miles of the meeting house.§

In this cursory review of the laws enacted by our Puritan forefathers, it has not been the intention to refer only to the most fantastic or unjust, but to such as are truly representative of this kind of legislation. What shall be our judgment upon it?

International Congress on Sunday Rest.

THE *Evangel and Sabbath Outlook*, in its report of the International Sunday Rest Congress at Chicago, September 28-30, says:—

Its printed programme announced over thirty addresses and papers. "A partial list of the Advisory Council" of this congress gives about eighty names from Great Britain, four from Belgium, two from Holland, four from Italy, three from Hungary, eighteen from France, nineteen from Switzerland, twelve from Germany, eight from Canada, two from Denmark, two from Norway, and about eighty from the United States. On paper it was "international;" in fact, it was not. There were several papers from abroad, which were read by the officers of the congress.

The attendance was surprisingly and phenomenally small, even when allowance is made for the "reaction" following the "Main Parliament," which closed on the 27th, and the storm which prevailed on the 30th. The largest attendance was on the evening of the 30th, when Archbishop Ireland was the chief speaker. About three hundred were present, the majority of whom were evidently co-religionists with the archbishop and especial sympathizers with the questions touching the "working classes." The morning session on the 30th, at which the archbishop presided, began with fifteen persons and did not reach fifty at any time; actual count at several other sessions showed less than one hundred present. Leading representatives of religious thought were conspicuous

* Chapter 85, *ibid.*

† Plymouth Colony Records, Vol. 11, p. 214.

‡ *Ibid.* Vol. 11, pp. 57, 58.

§ *Ibid.* p. 100, Vol. 20, pp. 137, 236.

* Bancroft, Vol. 1, p. 367. † Sec. 10, c. 51.

‡ Charters and laws of Colonial Prov. of Mass. Bay, chap. 39.

§ Sec. 14, *ibid.* ¶ Sec. 2, chap. 39, *ibid.*

by their absence. Roman Catholics made a strong showing in the congress. A paper on the "Place of Sunday observance in Christianity," by "His Eminence Cardinal Gibbons, Baltimore," was read by a Catholic priest of Chicago on the evening of the 28th. It was highly commended by Dr. Atterbury (Presbyterian), chairman of the committee of arrangements, who declared that the cardinal had stated the question as essentially held by evangelical Protestants. This was a surprising avowal of the fact that in spite of the temporary "Puritan Sabbath" episode in modern history, Protestants have never left the fundamental positions held by Roman Catholics on the Sunday question. This congress, developed and carried forward under the management of Presbyterian Protestantism, has had for its key-note what puritanism has hitherto called the "low-ground Roman Catholic idea," and nothing has occurred in modern "Sunday movements" which so clearly demonstrates the inevitable return of Protestants to the Catholic platform, as the general drift of this congress. We have often shown that this return must come unless Protestants give up their false claims concerning Sunday and accept the Sabbath— "His Eminence" the cardinal, and the "eloquent archbishop," whose speech formed the main feature of the last session and whose prayer closed the programme, have reason to be abundantly satisfied with the tendencies and the results of the congress.

Some speakers, like Dr. Henson and Joseph Cook, disclaimed vigorously against the indifference and the inconsistencies of Christians, and called loudly for more courage and conscience along the line of religious thought and action. The "increasing evils of Sunday desecration" were vividly portrayed, and the downfall of Christianity and of the Republic were repeatedly predicted "if the disregard for Sunday continues;" but no scriptural basis for Sunday was offered and no ground for conscience was set forth. Denunciatory eloquence concerning things that are, creates more "applause" than real good when it fails to give an adequate and biblical basis for remedy. It is far easier to complain than to cure, and the absence of efforts by "eminent speakers" to give any biblical ground for "Sunday rest" revealed the necessity which drove the congress to lower ground.

Although it is true that the Roman Catholic element took, if anything, the superior place in this congress, still the denomination made the least effort there, and rather, in fact, treated the movement somewhat cavalierly. It was really rather painful to see how the quite small consideration of the Roman Catholics was magnified and made much of by the Protestant promoters of the congress. But the ancient hierarchy had no need to step down from its dignity to propitiate these its minions, for this entire Sunday movement is in reality, though ignorantly, an organized Roman Catholic propaganda. Those who doubt or deny this should read the articles from the *Catholic Mirror* lately published in this paper.

Exhibition of American Christianity.

AN idea which obtained considerable currency the past year among a certain class of religionists, was to the effect that the Sunday-closing of the World's Fair, by the authority of the national Government of the United States, would be the most striking exhibition to foreign nations of "American Christianity"; and that this action would convince the most sceptical, or at least ought to do so, that "this is a Christian Nation."

Most of the readers of the SENTINEL, however, heartily disagree with any such notion; and it would be a good thing for the Nation, if every intelligent individual in it, understood the true bearings of this question. I am glad to know, that, by the Lord's blessing, the SENTINEL has opened the eyes of thousands upon thousands to see the light of truth in this matter.

It would seem that, if it were possible for National Reformers to open their eyes

to see clearly, such paragraphs as the following, from the secular press, would convince them of the erroneous nature of the ideas for which they so earnestly contend. Under the title of "Foreign Reverence," a World's Fair correspondent to the daily press says:—

There is here a chapel which ranks high among the wonders of the Fair and of the world.

In this chapel I observe a little difference between our folks and foreigners, which is, at least, worth noting, *be the moral what it may.*

Every Italian, Frenchman, or Spanish American, and almost every European of more northern nations, reverently removes his hat and maintains a profound silence; while Americans tramp through and chatter, without a sign that the place is any more to them than Machinery Hall.

It is the same in other places where religion is illustrated.

It would be interesting to know what these foreigners think of us.

Indeed, it would be interesting. If this sufficiently indicates "foreign reverence," it no less clearly shows that American irreverence is a national characteristic. Just as straws indicate the direction from which the wind is blowing, so such records as these show that National Reformers are cultivating a spurious Christianity, which falls short of gaining even the observance of the *formalities* which they seek.

W. M. HERD.

Decadence of Sunday in Massachusetts.

NOTHING could better show how the former regard for Sunday has departed, than the following extract from correspondence of Dr. A. P. Foster, in the *Advance* for March 30, 1893:—

He declared that Massachusetts, once first in morals, is now the last in New England in respect to Sabbath law and Sabbath practice. The license laws of the State, he affirmed, permit the licensing of Sabbath breaking. It seems that according to law in Massachusetts, steam, gas and electricity may be manufactured on the Sabbath for light, heat and power; the telegraph and telephone may be used; horses, yachts and boats may be let; newspapers may be manufactured, transported and sold; butter and cheese may be made; public bath-houses may be kept open; food in bakeries may be made and sold before 10 A. M., and between 4 and 6 30 P. M.; steamboats and railroad trains may be run "as the public necessity and convenience may require, having regard to the due observance of the day." This list is exceedingly suggestive as to the modern ideas in regard to what work is necessary on the Sabbath day. Undoubtedly the same things are done in other States, but it would seem without permission of law.

The deep significance of the general statement concerning Sunday lawlessness in Massachusetts, cannot be overestimated. Massachusetts, originally, had the most rigid civil laws concerning Sunday. The earlier laws and practices covered the time from "Sunset on Saturday to sunset on Sunday." During this time all business and recreation were forbidden, with a strictness more than "Mosaic." If Sunday laws are of supreme value in preventing disregard for the day, how has it come to pass that this legislation which was once supported by such public conscience as insured its enforcement, has not only fallen into disuse, but has been actually repealed? Do men expect to begin with this ruin and accomplish reformation through a system of laws which have not only failed to check the downward drift, but have been actually swept away? Can the fragments of the overthrown system be drawn from their place in the mud of the overflowing deluge, and made into barriers which will turn back the tide, and restore the drowned conscience of the State? No one can expect such a result.

The evil lies far deeper than decaying

civil law. The Puritan Sunday was built upon a compromise with God's law and the Bible. It assumed a falsehood, namely, that the Sabbath could be ignored and disregarded in the name of Christianity, could be stigmatized as "Jewish" and "obsolete," and that the Sunday, by the fiction of transferred law, could be built on that compromise. The inherent weakness of that error insured present results. When God and his law were eliminated from the question there was no ground left for religious conscience. The "Civil Sabbath" took the place of the divine. It was "New England's day," against "God's day." The only result that could come has come. Massachusetts is practically Sabbathless. Her mistaken Christian citizens sowed to the wind, and have reaped the whirlwind. They took the sword of "Civil Sabbathism" and now lie slain with that sword thrust through the heart of the dead Sunday.

Come back to God; there is no help in Egypt.—*The Evangel and Sabbath Outlook.*

Missionary Law in the Pacific Islands.

THE *Signs of the Times*, Oakland, Cal., reprints an article written from Niue, or Savage Island, Pacific Ocean, to the *Fiji Times*, by Dr. M. G. Kellogg, medical missionary accompanying the missionary brigantine *Pitcairn*, in the course of which he presents this very suggestive and instructive information:—

The island has no well-established government. It is independent, no foreign power having considered it worth looking after. The missionaries have been industrious in their efforts to civilize and Christianize the people, and on the adoption of Christianity by them the missionaries have endeavored to have what they consider Christian laws and customs adopted. As a consequence, none but church members are allowed to hold office, and sin is punished instead of crime.

The same mistake has been made in all the islands that I have visited where the London Missionary Society has been at work. Strict laws are enacted against what the good missionary considers great sins, such as working on Sunday, for instance. Heavy fines are imposed, and zealous church members are set to spy out the transgressor. The judges, or *fakafali*, as they call them, are also church members, and they impose certain fines. The fine when collected is divided between the judges, the spies (police they call them on some isles), and the native teachers. On Maugia I was informed by a white resident that the white missionary received a portion of the fine, claiming that he was entitled to it for services as general counselor. The system of laws concocted by the missionaries, and the manner of executing them, have not resulted in arousing the individual conscience to a sense of what is right and to the importance of doing right for the sake of the right. Instead of this the natives who are disposed to do wrong have learned to practice deceit to avoid detection, but, if detected, they, by paying the fine, condone the offense and are again in good social standing, with no real reformation of character. On some of the islands the missionaries have not only been "regal" in authority, but, to use the language of an English resident on one of the islands, their reign has been as autocratic as that of the Czar of Russia.

Here is the paradise of the National Reform Association and the American Sabbath Union. Where is that hot-headed and cold-hearted advocate of their principles, who has been so often quoted as desiring to exile all who disagreed with him and his confreres to some desert island, etc.? Let his attention be called to this far away rest for his own soul.

To be "led by the Spirit" is not to be dragged by it. The soul that has to be dragged is not born of the Spirit. Forced obedience is not the sign of Sonship.—*The Christian Index.*

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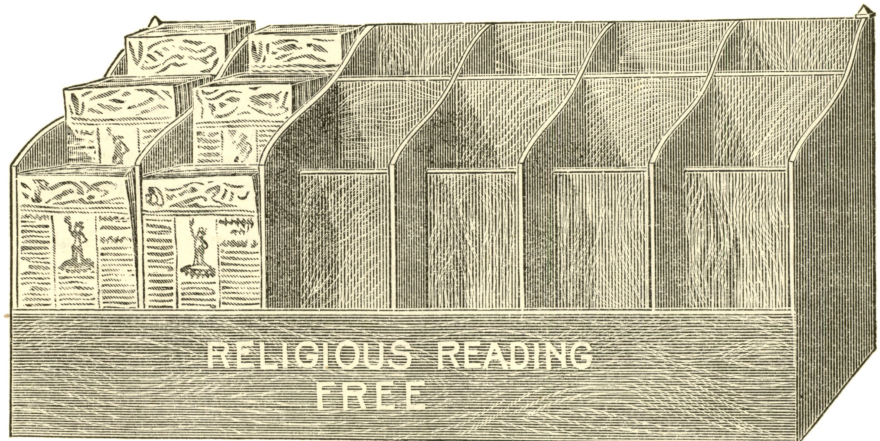
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ON Monday, Oct. 16, sixty-three tailors, of this city, were arraigned before Justice Koch for violation of the Sunday law in carrying on their ordinary occupation on Sunday. They were held for examination on Nov. 16, and gave bail for their appearance in the sum of one hundred dollars each.

AN opinion rendered by Attorney-General Little of Kansas precludes the issuance of a charter to the American Protective Association, in that State. The opinion takes the ground that the order seeks to abridge the religious rights of citizens, and therefore cannot ask the sanction of the State, which, through its Constitution, grants religious liberty without restriction, to all its citizens. Why should the State charter the American Protective Association any more than it should incorporate a Roman Catholic society to restrict the business, social, and political privileges of Protestants?

THE New York *Sun*, Senator Morgan, of Alabama, and Representative Wheeler, also of Alabama, have been studying the Bible very thoroughly of late on the subject of bimetallism. The results of their unusual industry in scriptural investigation have been spread upon the pages of the *Congressional Record* to the extent of several columns. The hundreds of scriptural references to the production and utilization of silver and gold have been used to adorn the tales which these congressional orators have told, whether they have been able by their use to point any practical moral on the silver bill or not. At least these things do point this moral,—that the Congress of the United States is not behind its religious constituency in the development of a superficial religiosity.

AT a recent Sunday-closing meeting in Chicago, "President" Bonney said:—

It is thirteen years since the Sunday-closing movement started, and many and great changes have taken place. At first but little interest was manifested, but to-day there is hardly a town or hamlet in which the majority of citizens do not advocate the setting apart of one day in seven for rest, whatever be the day set aside.

The statement as to the universality of the Sunday agitation is true. Everywhere men are exalting Sunday to a place never occupied by any other day in any country except Palestine. All the world are worshipping the beast by worshipping the badge of his authority—the "wild solar holiday

of all pagan times," foisted upon the world as a Christian institution by the "man of sin," the "mystery of iniquity."

The latter part of the statement is disingenuous. The purpose is not to set apart "one day in seven" as a day of rest, but to exalt Sunday as a religious institution. The rest is a secondary, and, indeed, a very unimportant matter if only Sunday is honored.

IN the *Independent* of August 31, is an article by Mrs. Mary Rogers Clay, in which she gives the history of a devoted slave, "Old Captain," who something over one hundred years ago was liberated by his master and removed from Caroline County, Va., to Kentucky, where his life was devoted to the religious instruction of his race. Peter, or the "Old Captain," was a Baptist, and at the time the story opens that sect was suffering rigorous persecution for their faith. Of the old slave's early opportunities for religious instruction Mrs. Clay says:—

The Established Church had awakened such a spirit of inquiry in Virginia [by its persecution of the Baptists] that the whole theme of conversation, among all classes, was religious freedom. The jail in the village below, time and again, had been full to the brim with such men as John Waller, Edward Young, and Elijah Craig—men of whom the prosecuting attorney said: "May it please your worship, sir, they cannot meet a man in the road but they must cram a text of Scripture down his throat."

Peter, with a quick perception, was an eager observer of all this, and when upon errands to the village, often loitered by the way to hear the songs of praise and words of exhortation from the lips of those gray-haired veterans of the Cross, as they stood behind the barred doors of the Caroline jail.

Persecution never hindered the gospel of the Lord Jesus Christ, and never can.

"THERE is," says the *Independent*, "a St. Vincent's Abbey, in Beatty, Penn., of the Benedictine order, which has a seminary and college attached, with two hundred students and twenty-five professors. It makes money in part by manufacturing beer, which is freely advertised for public sale and use." Yet the Roman Catholic Church is simply "one of the great divisions of the Redeemer's army," with which the National Reformers have gladly joined hands, while Seventh-day Adventists who have not the most remote connection with the liquor traffic in any of its branches, are cast out as evil, and are classed with saloon-keepers. What makes this difference? Simply this: the papists are loyal to Sunday, while the Adventists denounce it as a base counterfeit of the true Sabbath. Loyalty to Sunday has now become the test of Christianity.

A NATIONAL Reform organ says: "There can be no doubt of a combined effort on the part of the enemies of righteousness to destroy the Sabbath." This is true, and nobody has a better right to know than the National Reformers, for they are the enemies of the true Sabbath. For years they have been opposing it with a

counterfeit, and failing to destroy it they now invoke the national power and propose to enforce the counterfeit by force of arms. So far as man is concerned their efforts will doubtless be crowned with success, but God has a controversy with them, and he will one day demand, "Who hath required this at your hands?" Truth can afford to wait. "The eternal years of God are hers." Congress has officially interpreted the fourth commandment to mean Sunday, but God has not. His meaning and purpose remain the same. "The seventh day is the Sabbath," Congress and National Reformers to the contrary notwithstanding.

THE *Cleveland Leader*, one of the very few daily papers of the country not dominated by papists, published recently this item:—

A pupil in St. Joseph's Academy, Marquette, Mich., drew a book entitled "Story of Liberty," from the public library, and the Mother Superior consigned it to the flames. A section regarding the Pope and King John was distasteful to her. It caused a sensation, and the city authorities threatened a lawsuit to have the book replaced. At the graduating exercises of the academy to-day, Father Lanagan declared that the book "smelled of lies." He also said: "It was an insult to every Catholic. We pay taxes for the support of that library, and as half of the citizens of Marquette, we have a right to insist that no such outrageous work shall be kept in it. Do not permit your children to read it, the iniquitous volume; do not touch it yourself. If it were intended for grown people, who were able to judge of its statements, it would not be so dangerous. No Protestant could read it without saying to himself, these are lies upon their very face. This volume we burned here, very properly, a few days ago. The paper says to-day that it will be replaced, but we will see whether it will or not."

Rome is becoming more and more aggressive, and will soon if unchecked, dictate terms to every municipality in the land.

THE Good Health Publishing Company, of Battle Creek, Mich., has just issued a pamphlet of some ninety pages, entitled, "Bible Readings on Health and Temperance Topics," by W. H. Wakeham. The subject of the care of the body, and general hygiene, is treated from a Bible standpoint. The method used in the presentation of the subject is that of question and answer,—the replies to the queries raised being, almost invariably, direct quotations from Scripture; serving to elaborate this, somewhat, are extracts, in illustration and explanation, from scientific and medical works, commentaries, the writings of Mrs. E. G. White, etc. This is a valuable condensation. It contains matter for much thought, which might be extended into volumes of comparative research. The retail price of the pamphlet is 30 cents.

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