



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

VOLUME 8.

NEW YORK, NOVEMBER 9, 1893.

NUMBER 44.

American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.
WILLIAM H. MCKEE.

THE objects of the National League for the Protection of American Institutions, as declared by its constitution, are three in number, although the article containing them masses them as one general proposition; first, to protect the common schools and "other American institutions;" second, "to promote public instruction in harmony with such institutions;" third, to prevent the use of public money for sectarian purposes.

THE league deals, then, with the State, the Church, the common schools, and "other American institutions," and it is its intent to promote the cause of the public schools "in harmony with such institutions," and to conserve the public funds solely for civil uses. Into this proposition there enters an unknown factor, "other American institutions" and "such institutions," which utterly destroys the possibility of any definite understanding of what the league intends to do, or what it may or may not do.

BUT, eliminating this unknown quantity and assuming that the purposes of the league are to protect the public schools, and to prevent the appropriation of public funds to sectarian uses, let us see what these two objects, viewed in the light one of the other, will require of those who espouse them. They will require an accurate discrimination between the sphere and authority of the Church, and the State; because the public school is a State institution, and sects and denominations are ecclesiastical.

WILL it follow from this, then, that the league has set itself to distinguish and follow the accurate line of separation between Church and State? It must come to this or adopt a subterfuge by claiming that funds may be appropriated for general religious uses, but not distinctively in the interest of any particular religious denom-

ination or sect. But it cannot be denied in any reasonable use of the English language, and an understanding of its origin and growth, that the followers of Christ, professing the Christian religion, constitute the Christian sect among the different religious sects of the world. The league is, therefore, committed to the defense of a secular school and a secular State.

THE supposition, derived from this rational view of the objects of the league, is strengthened by the fact that under the auspices of the league a proposed amendment to the national Constitution has been offered in Congress, which applies the terms of the First Amendment to the Constitution, in reference to religion, to the States separately, with an elaboration specifically prohibiting the use of public money for or in behalf of any sectarian institution or organization. The adoption of this amendment, and its interpretation in good faith, would require of every State government what the Constitution requires of Congress a distinctively secular Government, without alloy.

IT is true, that, adapting the words of the First Amendment to the national Constitution, this amendment which the league proposes reads, "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof," and then, with the pause of only a comma, runs right on to specify in legal terms the prohibition of the use of State money or credit for or in the interest of any church, religious denomination or society, etc. To claim that the broad and universal prohibition contained in the first two phrases are conditioned and restricted to the particulars which follow would be a subterfuge utterly unworthy of such a claim to be honest men and worthy citizens. Is it to be believed for one moment that Wm. Allen Butler, Rev. James M. King, and the many other gentlemen of this league whose names are even better and more favorably known in the legal, business, and religious world, would lend themselves to any such deceptive use of time honored language and expression of constitutional principle, as that would be? If they have not, this proposed amendment means what it says,—that every State shall be held to the same strict

avoidance of the subject of religion in its legislation which the First Amendment to the Constitution imposes upon the Congress of the United States.

IN the nine questions, referred to at length, in the first article of the previous issue of this paper, as propounded by the National League for the Protection of American Institutions, to the delegates to the New York State Constitutional Convention, the first answers to this supposition fully, and is in complete accordance with the correct theory of the entire separation of Church and State; partially stated in the objects of the league, and unreservedly put forth in its constitutional amendment. That which is asked of the citizens of this State, in that question, is needed from every person in this country, a definite and intelligent defense of the "principle of the separation of Church and State," and a willingness to help in "securing definite constitutional safeguards to perpetuate the separation of Church and State," and also an active interest in "correcting the legislation which has arisen in violation of that principle." But having asked a question which presupposes, and requires, are pudiation of all Church and State affiliations, another is immediately put, in the second query, which would be totally unnecessary and cumulative, and which the questioner would have omitted, if the full scope of the first question had been intended or understood. The query to the candidate is, whether he is in favor "of preventing the application of public funds or property for the benefit of sectarian instruction." etc.

WHY should this question have been asked of one who had just answered the previous question, either affirmatively or negatively? There is no middle ground in this matter, it is either a separation of Church and State or a union of Church and State. The one who has just declared that he holds that the "principle of the separation of Church and State must be sacredly observed" can no more favor the use of public funds for sectarian or religious instruction than he can uphold the enforced reading of the Bible in the public schools; or the establishment by the State of a course of theological training

as a requirement precedent to graduation from its schools; or the compulsory submission by private and parochial schools to a State supervision of the forms of theology which may there be taught. To ask this question, immediately after one that comprises all of which this is but a small part, either supposes that the person who is being questioned is so ignorant of the bearing of the question asked him, and the scope of his reply, as to render all his answers equally worthless, or else it proves that the questioner himself is ignorant of the fact, that he has asked a question which involves the whole of that of which the second query is but a part.

Again it is asked of the candidate whether he believes it is "wise for controverted religious claims to be settled by political majorities." This is no different from asking a man, who has just expressed himself as unalterably opposed to the interference of the State in religion, whether he thought it within the proper sphere of congressional decree, to legislate that the first day of the week is the Sabbath which is designated as the seventh day in the commandment; or that the World's Fair must, in obedience to that legislative interpretation, be closed on Sunday. Does the National League for the Protection of American Institutions suppose in these questions that the candidates to whom they have been put are ignorant of the scope of the first question and of its constitutional amendment? or, is the ignorance on the part of the league? or, if it is not ignorance, is it duplicity? and does it intend only the separation of one church from the State and the joining with the State of such church or religion as the league favors?

Another question is as to whether convicts are guaranteed by the State constitution "right of choice" in the religious instruction to be provided at the expense of the State. This does not ask whether it is proper for the State to undertake the religious instruction of convicts, but takes it for granted that it is part of the business of the State to do this, and then asks whether the convict has the right of choice as to the theology which the State should teach him. Here the league has fallen into its own trap,—has convicted itself without recourse. No more positive proof could be had than the simplicity of the unconsciousness of this acknowledgment, that the league itself is in favor of one instance of the union of Church and State, in the religious instruction by the Government of all inmates of State institutions. The league, therefore, of course, favors the State employment of chaplains in legislative bodies, and in the army and navy. Yet this is the league which holds that the strict "principle of the separation of Church and State must be sacredly observed by the national and State governments"! There are several other inconsistencies in remaining questions just as glaring, but this is sufficient.

From this it is impossible to avoid the conclusion, either that the National League for the Preservation of American Institutions is ignorant of the first principles of the separation of Church and State which it thinks to espouse, or else it is utterly insincere, and only desires the separation from the State of that form of religion which it wishes to antagonize. Perhaps here is the solution of the problem of the unknown quantity, and the indefinite factor, "other American institutions" is found.

W. H. M.

Representative Religious Petitions Again in Congress.

ON October 11, in the House of Representatives, a bill to amend the Chinese Exclusion Act, extending the time granted Chinamen in this country for registration, for a period of six months after the bill should be passed, was called up, and resulted in considerable reference to religious subjects. As an evidence of the progress and development of congressional and political religion, some paragraphs from the *Record* are worthy of note and are here reprinted.

Upon the reading of the bill by the clerk of the House, Mr. McCreary arose and spoke; in the course of his address saying:

I have in my hand a bundle of petitions sent by annual conferences of the Methodist Episcopal Church in the States of Ohio, Indiana, Nebraska, Michigan, Iowa, Kentucky, Illinois, Oregon and California, most of them asking for the repeal of the Geary act, and some asking for an extension of time for Chinese registration. These petitions represent hundreds of ministers and hundreds of thousands of members.

This brought up the question of representative petitions from ecclesiastical bodies and Mr. Geary, of California, in his speech immediately following, said:—

I have before me a petition which I want to read.

To the Senate and House of Representatives, Washington, D. C.:

The Des Moines Annual Conference of the Methodist Episcopal Church, assembled at Audubon, Iowa, on the 13th day of September, 1893, composed of 225 ministers, representing 40,000 church members, respectfully petition your honorable body to immediately repeal the act passed on the 5th day of May, 1892, known as the Geary law. We make this earnest petition, first, on the ground of justice and fair dealing. By solemn treaty agreement, the Chinese now in the United States are entitled to the same treatment that is accorded to the citizens or subjects of the most favored nation. The provision that they shall register and take out certificates to assure their continued residence here, producing the testimony of a white witness to their right to be here, requires of multitudes of them an impossibility, and yet subjects them to imprisonment and deportation if they fail to comply with the requisition. This requirement made of them alone, in contradistinction to all other foreigners in the country, is a palpable violation of the treaty.

The second clause of the petition tells us that the Methodist Episcopal Church—not the American Methodist Episcopal Church alone—has some \$400,000 invested in China, and is also represented there by a number of missionaries.

Petitions in form similar to this have been sent here from many of the religious conventions that have met this summer; petitions apparently prepared at the same place and issued from the same source.

It did not matter whether the Methodists or the Baptists or the Episcopalians or the Presbyterians wished to petition, they all used the same blanks. There was about this a concert of action which was peculiarly suggestive. But the only purpose for which I refer to this petition is to show the character of the statements which have been circulated throughout the country, describing the effects and operation of this law.

MR. MCCREARY of Kentucky. Will my friend allow me to make a single statement at this point? I hold in my hand—and it is justice to these people that I should refer to it—one of these petitions from the members of the annual conference of the Methodist Episcopal Church of sixteen States in the Union. I will only read the indorsement of one of these petitions:—

Central Ohio Annual Conference, Methodist Episcopal Church; 200 ministers, representing 42,000 members ask for the repeal of the act of May 5, 1892, known as the Geary law.

These petitions come from the conferences of sixteen States.

MR. GEARY. Mr. Speaker, what right has any church or church body to pass judgment upon the action of any American legislative assembly, to give directions to it, or make demands such as this? What right has any church in this land of ours, speaking from its pulpit or church door, to say to an American Congress, "you must do this," or "you must do that"? I supposed that in this land of ours, the line was sharply drawn between Church and State; that each within its appropriate sphere must be supreme, but that the Church must never lay its hand on government, and the Government must never interfere with the Church. [Applause.] Remember, I do not deny that every churchman in the land has the same right to petition given to every other citizen of this country, but he must petition as a citizen, standing upon his rights as such, and not invoke the powerful name of church behind him. [Applause.] The members

of the congregations as citizens have the same rights as other citizens; but the Church, as such, has no right to interfere in the political affairs of this Nation.

If there is one thing more than another which all true Americans have approved the declaration of, it is that there must be no union of Church and State, and no invasion of the province of one by the other. This principle is as old as the foundation of the American Commonwealth. It has been the experience of men in the past, that whenever the Church has had the right of interference in matters of government human liberty has suffered from the union, and the men and women who settled on the shores of the Atlantic and laid the foundations of the Republic had experienced in the older lands from whence they came the evils and dangers of such commingling of affairs. They had experienced persecutions under religious governments, and it mattered not what the faith of that government was, the attendant results were always the same. Protestants could not forget the persecutions of the Huguenots by the Catholics, or Catholics forget the persecutions and sufferings of Catholics and Protestants at the hands of Protestants. All alike are simply evidence of the truth of the conclusion that human liberty suffers under the union, and that the government that will maintain human rights and insure freedom to all must be free from religious interference by any sect.

Both Church and State have their appointed task in the improvement of human society; each within its own sphere must be supreme. Let the Church perform its grand work in the improvement and the betterment of mankind, teaching the faith handed down by the fathers, bringing men in closer relationship with Divinity if it will; teaching the necessity for the application of truth and love in the affairs of the human race. Let it go abroad wherever it may; minister to the wants of the poor and the suffering; drive sorrow from the hearthstone, and ameliorate the condition of suffering humanity wherever it may find it. Let it, within its sphere, be absolute and supreme, permitting no interference by the government in its exercise of faith, but when it reaches the borderland that separates Church matters from temporal, there it must stop.

The Church in this country has no right to criticize, condemn, or pass judgment upon the acts of an American legislative body, and is without the power to make demands that must be respected by this Government. This is the unwritten law of the land. There was a day in the world's history when priests and bishops could point their finger and make rulers tremble, when the demands of Pope and cardinal were respected by governing bodies the world over, but that day, happily for the human race, is past, never to return. In this land such a power was never recognized, and there is no room here for religious associations claiming the right to interfere with the political affairs of the people.

The Protestant churches in the United States under the leadership of misguided zealots have permitted themselves to make an exhibition of their desire to interfere in political matters that I know on sober reflection the great mass of the American Church will condemn, because I do not believe that it is their wish or intent to establish a precedent that may be used in the future to justify the interference of all other churches in the political affairs of this country, because if we concede the right of interference to a Protestant bishop or minister we must concede it to the Catholic Pope and bishop and priest, and I do not think that the great mass of the people of the United States, the masses of the Protestant churches especially, are willing to concede the right of papal interference with the political affairs of our people.

What would they think and what would they do if to-morrow or the next day the learned archbishop of the Catholic Church for the State of New York should mount his pulpit, and denouncing an act of Congress, call on his people to use their political rights in behalf of the policy dictated by the church; demand that they should insist on the repeal of a statute because it was hostile to the interests of the church or interfered with some religious work that it was engaged in? Why, from every Protestant pulpit in the land, from the lips of every American, would go up a condemnation of that interference on the part of the papal representatives, and we would have the grim old specter of the Pope seeking to dominate this Government paraded through the land, and what an intensity of feeling would be exhibited by these same ministers at the apparent impudence of the Catholic clergymen seeking to do the very same thing that they have been doing from all their pulpits in the last few years. The Protestant Church must be consistent, or it must admit the exercise of this, to them, dangerous power by the papal church.

I may offend some good people in these statements, but I am satisfied that I speak the wishes of the great mass of the American people of all

churches, who, profiting by the experience of the race in years gone by, jealous of their rights, fearing the interference that in all other lands has spread misery and suffering upon the people, are satisfied with existing conditions of Government, and with the maintenance of a just equilibrium between the Church and State. I say that hereafter, and for all time to come, there must be no intermingling of the powers of the one with the other, no union of Church and State in any way or manner; that hereafter the Church, as church, must abstain from interference in any way, shape, or manner with the political affairs of this Nation. [Applause.]

On the taking up of this same bill on the succeeding day, Mr. Hitt, of Illinois, while addressing the House, said:—

Mr. Speaker, there was mention made on yesterday by the gentleman from California [Mr. Geary] of certain petitions from various parts of the country sent by churches. One has been sent to me by 7,000 members of the Methodist Church and their pastors in the State of Washington, the conference being held at Seattle. I deemed it due to those men to have their petition brought before the American Congress, and I have presented it, as shown by the *Record* of yesterday. I was astounded when that intelligent gentleman yesterday, referring to these petitions for the repeal of the Geary law, spoke so harshly of the interference of the Church in politics.

I did not know that this bill was mere politics; I thought it was legislation [laughter], and I did not know that belonging to a Christian Church, or being associated in Christian fellowship, disqualified men for taking an interest in the honor of their country and in public morality. [Applause.] I brought that petition in here and I think it should be treated with all the respect due to the petitioners and due to that sacred right of petition, long ago in memorable days vindicated and gloriously secured on the floor of this House by John Quincy Adams, a right which I hope will forever remain unchallenged, the right of every American citizen, whether he be Christian or pagan, whether he be a member of a church or an atheist, the right of petition, the right of prayer.

MR. MAGUIRE. Did Mr. Geary on yesterday challenge the right of a Christian as a citizen to petition, or did he question simply his right to petition as a member of a church?

MR. HITT. Mr. Geary is present and can probably speak for himself.

MR. MAGUIRE. I thought he was not present.

MR. HITT. Mr. Geary's statement was very clear. He spoke of "ecclesiastical" and Church interference, and I have spoken of the subject in general terms, as he did. My colleague on the committee [Mr. Geary] and myself have discussed these and many questions together in committee.

MR. GEARY. If the gentleman will permit me, I think he has now fallen into error. I distinctly said this: That a member of a church as a citizen had the same right of petition as any other citizen, but that he had no right to come to this body backing himself up with the power and might of his church organization.

MR. HITT. To that I reply that a whole church association has the right; that I had the honor to present to this body, and I believe almost every other member here presented during the last session of Congress, petitions from churches as churches in reference to the question of closing on Sunday the great Exposition in Chicago. This is the first time I ever heard that it was wicked for churches to ask for the repeal of a law that violated moral law or to take an interest in public affairs. [Applause.]

Mr. Hitt was followed by Mr. Johnson, of Indiana, who occupied his time, five minutes, with the presentation of a petition from "The Religious Society of Friends," and remarks thereon. Mr. Grosvenor, of Ohio, then said:—

Mr. Speaker, I have not before me the language of the gentleman from California [Mr. Geary] in which he denounced, as I understood it, criticised certainly, the conferences of the Methodist Episcopal Church which have seen fit to memorialize Congress on the subject of this pending legislation. To me it was an amazing exhibition on the floor of the House of Representatives. The Constitution of the United States, as the gentleman from Indiana [Mr. Johnson] has said, guarantees to the people of this country this right; and it goes farther than that, it forbids Congress to so legislate as to abridge that right. Not only that, Mr. Speaker, but by the usage of Congress and by the common understanding of all of us, the petitioner who comes here respectfully to express his opinion is not to be criticised in his absence, and his motives are not to be condemned.

The right of petition carries with it immunity from unjust and unreasonable criticism.

I hold in my hand a memorial from the Ohio conference of the Methodist Episcopal Church, the representative body of that great church in the locality in which I live. It is composed of a large number of ministers. It was presided over by a most distinguished divine, a bishop of the church. These gentlemen, in their representative capacity, represented 40,000 members of that great and enlightened church.

I would like to know, sir, upon what theory we deny to this body of men a respectful hearing? We are discussing the relationship between a great Christian Nation, our own—Christian upon our own allegation—and a heathen nation—heathen upon our allegation—and we are standing here in the light of the nineteenth century drawing a line of distinction against the other nation, while we are criticising the men of our own Nation who have a right under our own Constitution to be heard. This memorial, presented by them, is couched in the most respectful language—no criticism of Congress, no undue condemnation of this legislation, but simply an expression of opinion.

That great body of Christian gentlemen would have fallen short of their duty if they held these opinions and did not make them known to us. They speak of the great body of men whom their money and their philanthropy have sent forth to Christianize the heathen in foreign lands, and I take no stand, especially on this legislation, but would have a great curiosity to see what the disciples of the ancient faith of the Chinese would say to the Christian coming into their midst with a copy of this sort of legislation in his pocket, and the speech of the gentleman from California [Mr. Geary] as a part of it, and undertake to teach the doctrine of the lowly Nazarene to the benighted heathen. I think the Chinaman would have great force if he should remark to the missionary, "You had better go to the United States, to the heathen at your own doors."

MR. SPEAKER, what source in the United States has a higher right to speak to Congress and to deliver here an expression of its opinion upon such a subject than the Methodist Episcopal Church? I know many members of this conference, men of the highest intelligence, men of the highest patriotism, of the highest piety, men who have never entered upon a question of this sort except as citizens of our common country, expressing their views and opinions upon a great question involving our title to the name of a Christian Nation, such as this. They are the men who, following the leadership of John Wesley, who proclaimed that the world was his parish, have gone forth in the spirit of their Master to do their duty to all mankind.

I do not believe that the gentleman from California intended to attack this great body of men with the bitterness which is implied in his language. I have, therefore, risen, sir, merely to call the attention of the House to the invasion of the spirit of the Constitution in thus refusing a hearing to a respectable petition before Congress. [Applause.]

On the continuation of the same discussion the following day, October 13, Mr. Hooker, of Mississippi, said:—

Now, the honorable gentleman from California [Mr. Geary] read the resolutions of an assemblage of the Methodist Church held in this city during the present year; and allusions have been made in this debate to resolutions of various religious denominations throughout the country on this subject. The gentleman said, "This is the Church interfering with the State!" Why, sir, the very treaty to which the gentleman referred—the treaty which was amended in its terms by the bill which the House passed at his instance—that very treaty itself stipulates for religious freedom in China and religious freedom for the Chinese in America.

The gentleman talks about this being an interference by the Church with the State, an interference by religious bodies with affairs of legislation. I have yet to learn, Mr. Speaker, that because an assemblage of men chance to be gentlemen and Christians, therefore they have not the right to petition the Congress of the United States on any subject they may select. You members who sit here on this floor, go back home and tell your Methodist, and Presbyterian, and Episcopalian, and Catholic constituents that you have refused to consider a petition upon this important subject because it comes from a body of men calling themselves gentlemen and Christians, and you will hear the echo of the answer when next November comes.

They have a right to petition. If they feel honest, conscientious convictions on this subject, it is their duty to petition; and I do not know any enlightened set of men who ought to be listened to with more patience, at least, and more respect by the Congress of the United States, whether here or in the other branch. The right of petition is a

sacred right of the American citizen. Does a man lose it because he belongs to a Christian organization? Or does an organized body lose this right of petition because it is interested in Christian work?

Sir, you have now in China missionaries of the great denominations of this country. They have gone there and planted the cross of our Saviour, and they have made converts—not a great many, possibly; still they have made converts. Does the honorable gentleman from California mean to say that he intends to restrict the power of the Almighty to have the cross of our Saviour carried into all lands, whether savage or civilized? Does he mean to say that the Saviour, who died upon the cross, did not die for the 430,000,000 of Mongolians in China, constituting one-third of the human family? Are they to be excluded from the plan of redemption on account of the color of their skins or the almond shape of their eyes? This is a new doctrine to come from a Christian Representative!

It will be noticed in this discussion that Mr. Geary distinctly said, without derogating in the least from the Church or its rights as an organization, that the churchman's right of petition was as a *citizen* and not as a churchman, and that he had no right to invoke the powerful name of his church to influence legislation. Those who, in referring to this, have supported Mr. Geary invariably recognized this just and correct discrimination. Those, however, who have opposed him in regard to these petitions, without exception, show themselves to be afflicted with that mental blindness,—common to all National Reformers, and by which they and their kind can always be recognized,—which makes them unable to appreciate any distinction between individuals and corporations or organizations. To them a corporation or a State is just as much a "moral person" as the individual citizen. One affirmed that to him it was an entirely new thought that there should be any impropriety in churches influencing legislation as churches; while another desired to know "what source in the United States has a higher right to speak to Congress and to deliver here an expression of its opinion upon such a subject than the Methodist Episcopal Church?"

But, perhaps, Mr. Hooker, of Mississippi, touched the vital point of the matter with most, when he reminded the members upon the floor of the House that if they went back to their Methodist, Presbyterian, Episcopalian, and Catholic constituents with the record of having ignored a religious representative petition, they would "hear the echo of the answer when next November comes." The association of the names of the denominations made here is as suggestive as the threat is characteristic.

This discussion of the relation of religion and the churches to Congress and its legislation was prolonged still further, but other notice of it will be deferred until next week.

W. H. M.

Protestantism in Politics.

AN exchange, which devotes itself to an open and virulent antagonism of the Roman Catholic Church, its methods, and its members, publishes the following, evidently without a thought that these are Roman Catholic methods which are being espoused by professed Protestants. Some of these anti-Catholic papers and organizations expressly state that they antagonize Catholicism only as a political and not as a religious organization. Will they be consistent now and antagonize so-called Protestantism wherever it aspires to political organization and control?

A Christian political mass meeting was held recently in the Second Presbyterian Church in Jersey

City. The object of the meeting, as set forth in the call, was to form a permanent organization of Christian voters. Ministers of nearly every denomination were present, except Episcopalians and Catholics.

The representatives of the ministry were the Revs. Daniel Halloran and C. E. Little, Methodist; the Revs. Cornelius Brett and C. K. Wick, Reformed; the Rev. Edwin McMinn, Baptist; the Revs. Henry C. Cronin, James McKelvey, and J. W. Hathaway, Presbyterian; and the Rev. John L. Scudder, Congregational. Letters were received from several other ministers.

Dr. Scudder presided and announced the purpose of the meeting. He was fully convinced, he said, that if the Christian people of the community had as thorough an organization as the political parties they could dictate nominations and get whatever legislation they demanded. We have an Irish vote, he said, a German vote, a Catholic vote, and a rumseller's vote. Now let us have a Christian vote.

Politicians have been, for some time, trimming their sails to catch the religious breezes which might blow them safely into their desired political havens. The evidences of political Christianity have been for years an open book offered for the study of all citizens. If the entrance of religion and religious issues as a ruling factor into the politics of the country is a surprise to the people of this country, it will only be because they have failed to see and understand the clear teaching and plain object lessons which have been before them continually.

To Press the Matter in Congress.

THE National Reform Association has sent out a call for a national convention to be held in Allegheny, Pa., Nov. 14, 15, and 16, in the First United Presbyterian Church, on Union Avenue, of that city. The claim of this call for the assembling of a national convention is, that the contest as to the Sunday closing of the World's Fair has "demonstrated the overwhelming strength of the Christian sentiment of our country;" but has shown also that this "sentiment" is not strong enough to maintain itself without the assistance of an express statement in the fundamental law of the land. To devise means to secure such an expression this convention is called. The religious laws of the country, as they now are, it seems, are quite insufficient for the purposes of the "National Reformers," for they say:

We have had actual proof that our national laws, as they now stand, are not sufficient to prevent great enterprises like the World's Fair, or State Courts, or even our highest national courts, such as the United States Appellate Circuit Court at Chicago, from transforming our American Sabbath into a continental Sunday. Political wisdom and Christian patriotism alike dictate that something must now be done to give permanent expression to the Christian sentiment at present so thoroughly aroused. . . . The whole country has been stirred by the struggle for the Sabbath. And now that the victory has been won, let the fruits be secured. Let the Christian Sabbath sentiment of the United States be crystallized in some appropriate and permanent national and legal form.

The field secretary of the association, H. H. George, follows with two columns of intense appeal for attendance of delegates at this convention, and for money, for, as he says,—

three to five thousand dollars will be needed for the distribution of literature beforehand, and sending a committee to Congress after the convention is over to press the matter there. . . . Some heroic men are struggling to make it [this convention] the grandest success of any such meeting that has ever been held in this Nation. . . . You have all taken a deep interest in the Sabbath discussion for the last two years. You must not let it drop now. Don't you know that if the matter ends here, the agitation will cease and the country will be where it began two years ago? There must be an advance step. The agitation must be clinched by some national action.

William Weir, writing of his work for the National Reform Association in Western Pennsylvania, says:—

Especially has the purpose of the convention to arrange to press the long Sabbath agitation of the country to a conclusion in the enactment of a national law securing the Sabbath to every citizen, been urged on their attention.

Will this convention, or this association, or any other body of men, be able to press this long agitation to a conclusion? No! It will not be brought to a conclusion until the second coming of Him who is Lord of the Sabbath. Then will those who are striving to secure the enactment of laws, State and national, for the enforcement of the observance of Sunday, the first day of the week, be ready to answer to Him when he shall ask them by what authority they assume to enforce a Sabbath rest? And what answer will they have ready when He shall ask them for what reason they have neglected to remember that the seventh day is the Sabbath of the Lord, but have observed the first, and at the same time have both taught and compelled others to obedience to the same error? W. H. M.

The Influence of Puritan Religious Legislation Upon Subsequent Christianity.

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

It remains to consider—

Third—The influence of puritanism on nineteenth century Christianity.

1st. Much of the rationalistic and skeptical tendencies prevalent in nineteenth century Christianity were set in motion by the inconsistencies in Puritan legislation. The fact that they made an unwarrantable use of the Bible in civil matters, their unfortunate theory that the Old Testament theocracy was the form of government for all people, at all times, and in all grades of development, this literalistic and rigid interpretation of all parts of the Bible, led to the opposite extreme in all these particulars. The influence of the Bible over the thought and lives of men has, consequently, been weakened and its authority questioned. Ellis, in his "Puritan Age in Massachusetts," has unconsciously furnished an illustration of this fact. He has made a study of Puritan legislation and exhibits strong tendencies to rationalistic thought. I quote his observation on the Puritan's conception of the Bible:—

Duty, the object of life, and the Bible, its rule, was their rule. To most of them it was their only book. Buried long in an unknown tongue it came to them with all the freshness of a revelation, producing effects upon them very different from those produced upon a nineteenth century adult reader. We read the Bible in the light of commentators, who have established rules of interpretation well suited to the modern mind. This inconvenient passage is a figure of speech; this monstrous law condemning witches or idolators to death was intended only for a special time; the teachings of the Saviour are not to be taken literally, for our society could not continue under such a construction: but the passages which conform to our ideas of right and propriety, which sustain our theological systems, and which enable us to live the life which is agreeable, whether they are found in the Old or New Testament, in the simple gospels or in the philosophical letters of St. Paul, have no figurative meaning and were meant for all time.

The extreme rationalistic method of treating the Bible, which we can see Mr. Ellis has in mind, in this subtle comparison between the Puritan and the modern system of Bible interpretation, is only a revolt against the stringent, literalistic

method of the Puritans which everywhere crops out in their religious legislation. It is but a step from this to the entire repudiation of the Bible as a divinely inspired book, and the Ingersollism of to-day. It has been said that Christianity has suffered more from its professed friends than from its avowed enemies. Who will say that much of the skepticism and infidelity so prevalent in religious thought is a result of undue rigor in doctrine and discipline of the honest but mistaken friends of Christianity? How many of those lost in hopeless skepticism will testify that they were driven from the faith by the sombre and repelling aspects of Calvinistic doctrine and discipline enforced in their childhood home. How many have been all but attracted by the absurdities and inconsistencies read into the Bible by those who have studied it more to prove a doctrine or a theory than to find the truth.

2nd. The influence of Puritan legislation is observed again in the question of amusements which is one of the ever recurring topics in our religious gatherings and in Christian literature. To the Puritan, life was a solemn thing. They tried to impress this view upon all by their laws against popular sports and frowning upon pastimes of all kinds. Christian festivities, dancing about the May-pole on the village-green, were grievous offenses, and gaiety and lightness or any expression of exuberance of spirits, was out of harmony with the grave responsibilities of life. Mr. Gladden's illustration of a Highlander, walking through the streets of Edinburgh, who reported that he saw, on the Sabbath, men and women walking along the streets and smiling as if they were perfectly happy, and added, "It was an awfu' sight!" is in point here. Perhaps he is too severe in saying that "Every word otherwise than severely and sadly uttered seemed to pierce like a sword through them. If any man were pleased their manner was fervently with sighs to repeat those words of our Saviour Christ, 'Woe be to you that laugh now, for ye shall lament.'"* This severe habit of looking upon life among the Puritans has left an impression upon Christian life and thought still discernible. The minds of men still living are haunted with the unhealthy restraints imposed in childhood against innocent amusement. Is it unfair to assume that the excessive indulgence in amusements among American people is the result of a reaction against unwise methods of restraint used in an earlier day? But even yet the world has not recovered from the feeling that Christianity is a sombre thing.

3rd. Again, turning our attention to the Christianity of to-day, it requires a microscope of no great magnifying power to detect elements of puritanism in our Sunday legislation. Attention has already been called to the fact that the colonial Puritans, no less than the English Puritans, felt especially called upon to protect and defend the sanctity of Sunday, and also that a large part of their legislation was directed to this end. Very early in the history of the Puritan movement in England the Sabbatarian controversy took an important part. The question involved was, whether the Jewish idea of the Sabbath, which they insisted upon, could be transferred to the first day of the week. The argument of Nicholas Bound, how-

* Gladden, Applied Christianity, pp. 252, 253.

ever, turned the tide of popular sentiment in favor of the view that a specific day of the week was not required in the Decalogue, and therefore Sunday might be observed as the Sabbath. A large minority, however, pointed out the inconsistency of this view. How much this fact may have influenced so much legislation to enforce respect for the first day of the week as a sacred day, I will not attempt to say. Certain it is that its influence in our times is evidenced by the laws enacted and printed in the statute books of nearly every State in the Union, and much of the puritanic intolerance has been exhibited in their enforcement.

Much has been said and written in our day to palliate the cruelty which was sometimes inflicted by the Puritans in the enforcement of their laws, as if such a thing were unknown among us. Yet, under the Tennessee Sunday law, four Christian men, in that State, in June of the year 1892, were imprisoned for working on Sunday. Three of these, after having been imprisoned forty-three days, were marched through the streets of Paris in a chain gang, and put to work shoveling on the common highway. Two years before this, R. M. King, whose case was appealed to the Supreme Court of the United States, but suddenly terminated by the death of the defendant, was fined seventy-five dollars and costs for performing his usual farm work on Sunday.

Persecutions from a similar cause have arisen under the Sunday laws of Pennsylvania within recent years. Some of these cases would have aroused even in old Puritan Salem something of the indignation which arose upon the whipping of Obadiah Holmes. The inconsistency of imprisoning the Tennessee Christians for peaceably working their farms on Sunday was made more glaring by a train load of laborers passing, to their work, on successive Sundays, the place where they were imprisoned. In the minds of people disposed to be tolerant, the persecution of these men would seem the more inexcusable, since they were men who conscientiously observed the seventh day of the week as the Sabbath. Especially since the constitution of the State declares that—

All men have a natural and indefeasible right to worship God according to the dictates of their own conscience; that no human authority can, in any case whatever, control or interfere with the rights of conscience, and that no preference shall ever be given by law to any religious establishment or mode of worship.

It would not be difficult to show still further the injustice done to these men, and to point out the inconsistencies involved in the whole question of Sunday legislation. In this review we can learn at least one practical lesson. Shall it not be the old, and yet imperfectly learned lesson of religious liberty? The Puritans groped towards it, but blinded by their narrow and erroneous idea of maintaining, at whatever cost, their control of State, never learned it.

As we have seen, the dogmatism of thought revealed in their legislation; the cynical attitude towards amusements which their enactments engendered; in short, the fundamental error at the root of their legislation tended to break down all religious restraint and the higher idea of true religious liberty was obscured. All can see the fundamental error of the Puritan was in his interference by civil enactment, with that freedom of conscience which he claimed for himself. In the

light of their history, the lesson should be plain to us. Yet what we have seen of modern Sunday legislation leads us to ask if nineteenth century Christians have not yet higher ground to reach with reference to liberty of conscience. The lesson seems yet imperfectly learned, that civil legislation cannot enforce respect for any day as a Sabbath; that if that respect is secured at all it must arise from the consciences of men, awakened and quickened by divine truth.

Even if it were wrong to work on Sunday, the Church is only increasing the distance, already too great, between it and the masses, by raising its voice in the name of religion for civil law to enforce rest on that day. "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." It is yet the sacred duty of the Church in the last decade of the nineteenth century to perfect the lesson begun and so imperfectly understood four hundred years ago,—Freedom of conscience and the complete separation of Church and State. To enthrone in the hearts of Christ's followers the true import of those words of the Great Teacher:—"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

T. J. VAN HORN.

University of Chicago.

It Is Done! They Know It! They Claim It All!

At the "Episcopal Jubilee" of Cardinal Gibbons, Archbishop Ireland is reported as saying: "The times are solemn. At no time since the establishing of the Christian era did changes so profound and so far-reaching occur." This is similar to what the National Reformers said concerning the Supreme Court decision,— "This is a Christian Nation." Of it they said: "It is the weightiest, the noblest, the most tremendously far-reaching in its consequences, of all the utterances of all that sovereign tribunal." And so it is, and the Catholics recognize it with all the rest. They see all they could ask, and now claim all as their own.

At the reception given to Mgr. Satolli in July last, at St Paul, Hon. C. D. O'Brien in the speech of reception said:—

We have here a temporal democracy, resembling in its sphere the spiritual democracy of the Church, which recognizes and fosters the spiritual rights of each individual Christian. . . . This is why the Catholic Church is so vigorous and progressive in the United States; . . . you have with you in your work the *entire* and irresistible force of American public opinion.

From the standpoint of so-called National Reformers, and all that they are accomplishing, this is so.

They claim the Republic. In regard to the waves of socialism, communism, etc., he said they would be "sustained and driven back by the protecting cordon of American Catholics, who in behalf of their religion and *this, their Republic*, will ever stand in the forefront of the conflict to receive them."

They see a union of Church and State. In the reply of Mgr. Satolli, he said: "Your institutions are in accord with the essential spirit of the church and her constitution. In pursuing my mission I find that I am acting out the very essence of your social and political life, and that I can be a good citizen because I am a good Catholic. Hence, I conclude that the *Church* and the *Republic* are made for one another and should walk *hand in hand*."

This union is just as close as they desire it. At the banquet recently given to Cardinal Gibbons, he said: "Church and State run in parallel lines, with no conflict with each other. The Church elevates the State, and the State protects religion. We would be sorry to see religion and the State any closer than they now are."

They see an unparalleled growth of the church in this country, under our Constitution, and they know its significance. Mgr. Satolli continued: "Time will show, very soon, I trust, that the church, from the enjoyment of the liberty guaranteed to her in this land, shall make progress such as she has not known in other times and lands. . . . And this mutual benefiting shall be clear evidence to all and in our own days that security for the commonwealth is in friendly contact with the church." So it will be that this Nation will be an example to other nations in the exalting the papal church to her position where she will say, "I sit a queen, and am no widow, and shall see no sorrow."

They contemplate these sudden changes in the almost daily events with evident satisfaction. Said Cardinal Gibbons, on the occasion before referred to, "There is no country on earth where the difficult problems of Church and State are so successfully solved as in the United States."

And they are making the most of the situation, for, according to the *Christian Statesman*, they are sending missionaries "direct to Protestants and put before them the claims of the church and the need of membership." According to the *Protestant American*, which quotes Catholic papers, "Protestants are going over to Rome by the thousand. One bishop reports receiving one hundred, another five hundred, and Cardinal Gibbons says that ten per cent. of all he confirms are Protestant converts."

If Protestants cannot see as much in these things as Catholics do, it is only because they are stupefied by the "wine" or false doctrines of the mother church.

H. F. PHELPS.

The Christian Politicians of Jersey.

At a mass meeting of professors of political Christianity held lately in Jersey City it was determined to establish a permanent organization, to be the nucleus of a religious political party. As an earnest of the spirit which is to inspire this new party, and the methods which are to be used, every church in the city was asked to appoint a committee of three; these different committees to unite as one general committee of ways and means by which to advance and enforce commercial, social, and political morals, and secure the passage of such acts by the State legislature as should be desired to this end.

A resolution was framed in the form of a demand upon the Democratic and Republican county and assembly conventions, and a committee of three appointed to present the demand to these bodies. This is the wording of the resolution:—

In a mass meeting representing the Christian sentiment of the county, it was unanimously resolved that we demand the nomination of a candidate for sheriff whose record shall command the support of all good citizens, and who shall be opposed to racetrack gambling, illegal liquor selling, and every other form of public vice, and that we do further demand from candidates for assembly in the several districts that they shall be pledged to the repeal of the vicious legislation of last winter which has disgraced our State.

However just the cause, and whatever

the reason for righteous indignation which this assemblage of professed "Christian voters" may have, and it is very certain they are not entirely unreasonable in their indignation at the legal protection of civil disorder which they have seen among them, still they are not justified, and nothing can justify them, in appearing in a civil matter and demanding to be heard, and to be obeyed, because of their religious profession, or because they represent any religious body, or bodies, as such. The only plea which they can properly make as a ground for requiring a hearing for themselves is their individual citizenship, or that they are regularly authorized to represent citizens as citizens, not as Christians or Mohammedans, or Roman Catholics, or Buddhists, or Presbyterians, or Confucianists, or Methodists, or under any other religious name. To make the demand by virtue of any one of these titles is in fact no more unreasonable in principle than to make it in the name of Christians. The heritage of human rights is equal to each, without distinction, whatever creed he profess, or if he profess no creed. The assumption of superior authority by virtue of some divine privilege is the basis upon which the tyranny of man over his fellows has always rested. Such tyranny can be exercised by a political party as readily as by an imperial despot. Let the promoters of religious politics stop and think whether they are willing to take the responsibility for the results.

W. H. M.

The Sabbath Question Discussed in Saratoga.

THAT the Sabbath question is the living question of the day, especially among religious denominations and organizations, no one who is in touch with the times and familiar with religious thought, will deny. A few years ago the ministers of various denominations felt quite confident that they could go and enjoy their summer vacation, and, on their return, find their flocks feeding in the same pasture as when they left. They entertained no fears that any one would enter the fold and lead the sheep into any other fields.

But of late years many of these popular shepherds do not feel such perfect security when leaving their flocks for any great length of time, for fear on their return they may discover that some have been induced to stroll in the green pastures of God's Word, and do not care to return to feed on husks again. And even when the pastors themselves are at ease with their parishes, this great question of the Sabbath and its change comes up for discussion in various ways, both *pro* and *con*, among themselves and other non-observers of the seventh-day Sabbath.

A discussion of this nature occurred in Saratoga, N. Y., August 21st, 1893, it being introduced by a prominent first-day Baptist clergyman, who read a paper entitled "The Transference of the Sabbath." The positions taken by this gentleman with regard to the Sabbath,—that the Sabbath of the Lord, the seventh day, was never changed nor even transferred in any way to the first day,—were clear, sound, and logical. His proof, of positions advocated, was wholly based on the New Testament, and from this book he showed clearly and conclusively that Christ kept the seventh-day Sabbath, not mentioning or intimating one word during all his ministry that it ever would be

changed; that the disciples never by word from the Lord nor any other source mentioned the first thing as to the change of day. It was also portrayed vividly that the line of argument followed by the advocates of Sunday as the Sabbath was faulty, worthless, and wholly useless.

The origin of Sunday (*Dies Solis*) "that wild solar holiday of all pagan times," was clearly traced to paganism; its embryo first forming among pagans, then receiving life, growth, and strength from the papal church which adopted it as its own; and afterward, being lovingly embraced in the arms of Protestantism, together with many other doctrines and beliefs from the papal hierarchy. The whole of the argument was clear, logical, and quite scholarly,—fearlessly attacking the positions held by Protestants to prove Sunday the Sabbath, showing them to be contradictory and illogical, if not sophistical.

At the close of this paper, the time generally allotted to the five minute speeches for discussion, was wholly given to the Rev. Wilbur F. Crafts, the Sunday cause champion, to talk upon the paper from his side of the question. Instead of discussing the paper as was expected, Mr. Crafts immediately began to attack Seventh-day Adventists and their work, stating that their position in regard to the Sabbath of creation, as being the same as that given at Sinai, is groundless and without Bible proof. That all that they could adduce in favor of seventh-day observance before the Decalogue, was merely inference at the best. He stated it was almost preposterous to entertain the idea, even from the fourth commandment itself, that the seventh day referred to there is the same as our Saturday. We used to tell the people, said he, that we kept the Sabbath in the spirit only, but we have learned by study that we actually keep it in the letter also. Referring to that commandment, he said, if I were to go to an attorney with this document and ask him what the seventh day in it referred to, and suggest it to be the seventh day of the week, he would laugh at the idea and think it ludicrous. He would say, the seventh day referred to is the one after six working days. Hence, said Mr. Crafts, that being correct, we keep the law not only in the spirit, but also in the letter, for after we work six days, beginning with Monday, etc., we get around to the seventh to rest, which, of course, is Sunday.

What vain, specious reasoning! Thus is the Word of God made of none effect by human tradition. Surely this is a fulfillment of the words of the prophet Isaiah concerning those who place no difference between the holy and the profane, and who call darkness light and light darkness. Did Mr. Crafts ever see a calendar or an almanac that began the enumeration of the days of the week with Monday, Tuesday, etc., making Sunday the last day of the week? But this is barely a prelude of denials of Bible truths uttered by this so-called minister of the gospel.

After contradicting himself several times in trying to show the impossibility of any definite seventh day ever being kept, he remarked that a definite seventh day never was known anyhow. And to prove this, he claimed that away back among the ancient Assyrians there were just four weeks and three days lost, and hence no definite seventh day could be kept. This certainly illustrates well the man who dug

a pit for his neighbor to fall in, but fell in himself. It seems remarkably strange that just the length of time lost should be known, but no one know whither it went. Therefore it necessarily follows that there was no time lost at all. But perhaps, however, he did not stop to consider the weight which that phraseology would have, providing he could say something to oppose the Lord's holy day.

That the Lord made the heavens and the earth in six literal days was worse than foolishness,—the height of absurdity, in his estimation. Nay, they were long periods of time, he remarked, the length of which no one knows anything about, and which it is impossible to find out. But we say with Paul of old, "Let God be true and every man a liar."

In searching after more hay, wood and stubble with which to build up this false structure of a Sabbath, this scholarly(?) divine stated that a Rev. Dr. Wood had lately discovered in the Talmud a statement which showed that Sunday keeping was observed away back in the third century of the Christian Church. Mr. Crafts said he considered it one of the best of arguments to show a Christian recognition of Sunday, in contrast with seventh-day keeping by the Jew, at almost the beginning of the Christian era.

The statement found is, that in the year 230 A. D., the Rabbini warned the Jews against having anything whatever to do with those who observe * "Yom Natsroi," the day of the Nazarene, which indicated that there was a day observed at that time by the followers of the Nazarene different from that held by the Jews.

There is one great difficulty about this "best of arguments" against the Sunday advocates, to their injury. It proves *too much*, and is therefore worthless to them as an argument. If this statement be in the Talmud, which I have never discovered after years of research in the original Hebrew, it demonstrates very clearly that the Rabbini wished the Jews to understand that if this Nazarene who claimed to be the Messiah told *his* followers to observe another day other than that which God declared to be *his* holy day (the seventh day, Saturday), then it was certain that that being could not have been the Messiah of God, and hence the Jews should have no confidence in him, his day, nor in his followers. For the Jew has always believed that when the Lord has once given a command he does not change it, for God is unchangeable. Mal. 3:6. Therefore the Talmudists would have a good and sensible reason for telling the Jews to have nothing whatever to do with those who observed this day. They could not have been the true children of God, but must have been apostates.

But I would like to ask Mr. Crafts, before he makes another statement in the Hebrew tongue, to be either more familiar with the language, or, if he be at home in that tongue, to express his terms correctly. For there is no such word in the Hebrew language as Natsroi, meaning Nazarene. The word for Nazarene in the Hebrew is * (Nazer), and the term "Day of Nazarene" is Yom Hänazer, or Hä Yom Nazer.

But that which seemed to cap the climax of his argument was the spirit he manifested toward Seventh-day Adventists.

* Our correspondent, who is an educated and converted Hebrew, has inserted here the original Hebrew characters, but as we have not the proper type, we use instead their translated equivalent, which he gives.

He said it was an admitted fact that there are 26,000 Seventh-day Adventists in this country, and *all of them ignorant*; not one educated man among them. There are 10,000 Seventh-day Baptists in this country, and among them only one really educated man, and he, Dr. Lewis. Can it be possible, said he, that on the one hand all the learned, scholarly, educated, cultured, philosophical, etc., throughout Christendom should be wrong on this question, and *these few ignorant Seventh-day people have the truth and be correct?* Such an idea is preposterous!

To this unchristian statement of Mr. Crafts, Dr. Hiscox, the author of the paper read, said (pointing directly at Mr. Crafts): "When you talked about those *ignorant* Seventh-day Adventists, a slight indignation arose within me, and it cut, yes, deep, within my heart. It is as possible for ignorant men to be right and have the truth as it is possible for learned and wise men to be in error; and even such wise men as you and I may make mistakes, as doubtless we have done today. God teaches ignorant men the truth, not always revealing it to the wise."

He also said that the acknowledgment that the Seventh-day Adventists had the burden of Bible proof on their side of the question, was certainly very advantageous to them, for they most assuredly had the benefit of the doubt, if there be any doubt. After a few other remarks made in continuation of the truths stated in his paper, to which Mr. Crafts never even referred, the meeting adjourned for the day.

By the appearance and actions of many of the audience who were present, it was very apparent that all the truth uttered in the paper read was not accepted, and by some quite a little of the dragonic spirit was manifested.

Thus once more did the Lord use an instrument, as his mouth-piece to herald truth to many of its worst opposers, who would perhaps have been unwilling to listen to it if told by a Seventh-day observer; and also to give evidence clear and conclusive of the utter impossibility of even one jot or tittle of the law passing away till all be fulfilled.

F. C. GILBERT.

PRISON LIGHT Wants active agents everywhere. Good pay. 15c. Trial year. Indorsed by SENTINEL. Particulars free. MYERS, PRISON LIGHT, Newfane, Vt.

CHRISTIAN LIFE SERIES.

Four excellent books of which we can give no better idea than by quoting the table of contents of one. The first, "Christian Living," contains nine chapters, as follows:—

- I. The Appropriation of Christ. II. Christ's Proprietorship. III. Reciprocal Indwelling. IV. "Sins" and "Sins." V. The Will. VI. Guidance. VII. The Fullness of the Spirit. VIII. Our Work for Christ. IX. Concluding Words.

The second book of this series, "The Present Tense of the Blessed Life," has seventeen chapters and treats of the many promises of present help and blessing. The Christian should live in the present as well as for the future. Jesus not only promises future salvation but he gives present victory.

"The Future Tense of the Blessed Life," deals with promises of future blessings. The first chapter is "A Cluster of Grapes;" the text is Zeph. 3: 17. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Truly this is a rich cluster of promises.

The title of the remaining book, "The Shepherd Psalm," will sufficiently explain to every Christian the character of this volume. What follower of Christ is not familiar with the Twenty-Third Psalm and where is the trusting Christian who does not love to dwell upon it?

About one hundred and sixty pages each, bound in blue velum cloth, **50 cents each, or four for \$1.75.**

Address **Pacific Press,**
43 Bond Street, New York City.

SOME VALUABLE BOOKS FOR YOUNG MEN.

We have secured the following books which we can recommend, not only as unobjectionable but as highly beneficial reading for young men:—

Moral Muscle and How to Use It, by FREDERICK ATKINS. A Brotherly Chat with Young Men.

"This is positively the best book for young men that we have seen. It looks the facts of young men's lives full in the face, and proclaims the gospel of industry, perseverance, self-control, and manly Christianity. We can certify that no one will find it stupid."—*St. Andrews Cross.*

First Battles and How to Fight Them, by F. A. ATKINS. Friendly Chats with Young Men.

"It is true in substance, attractive in its style, and admirable in its spirit. I heartily commend this little volume."—*Rev. John Hall, D.D.*

The Spiritual Athlete and How He Trains, by W. A. BODELL. Introduction by REV. B. FAY MILLS.

A work for young men, pithy, pointed and practical.

"Its power and value lie in the consistent carrying out of the comparison between physical and spiritual training."—*The Independent.*

Brave and True, by J. THAIN DAVIDSON. Talks to Young Men.

"This is one of the books the wide distribution of which cannot be too greatly desired."—*Presbyterian Journal.*

Each of these books is complete in itself, and so can be sold separately at **fifty cents each**; but as they are all about equally good, and desiring to encourage the dissemination of such literature, we offer the **four for \$1.75.** They are all bound alike, and put up in a neat box present a very attractive appearance. They will form a valuable addition to any young man's or youth's library.

IN THE HEART OF THE SIERRAS

—BY J. M. HUTCHINS.—

This book has been out but a short time, but it has attained a large sale. It is a book which sells to all classes of readers. As a work of art it surpasses anything of the kind which has ever before been attempted. The Yo Semite Valley is now the leading attraction for tourists, and it is visited every year by thousands. It is one of the wonders of the world, and this work written by a man who has lived so long amidst these scenes is one which all will be eager to possess.

IT IS A COMPLETE HISTORICAL AND DESCRIPTIVE SUMMARY OF THE GREAT VALLEY AND ITS MARVELOUS SURROUNDINGS.

A Book of Thrilling Interest.

All who have seen the volume pronounce it the most intensely interesting work published on the Pacific Coast.

MORE THAN ONE HUNDRED ILLUSTRATIONS.

Price, in Flexible Cloth, \$1.50; Heavy Paper covers, \$1.25.

HENRY M. STANLEY, the African Explorer—By Arther Montefiore, F. R. G. S. Brought down to 1889. 12mo. 160 pages, fully illustrated, cloth extra, 75 cents.

Address all Orders to **PACIFIC PRESS PUBLISHING COMPANY,** 12TH & CASTRO STS., OAKLAND, CAL. | 43 BOND ST., NEW YORK.

AGENTS MAKE 100 PER CENT. PROFIT and more. Get samples free. Best known goods in all America. Corsets, Belts, Brushes, Safety Razors, Curlers, Insoles, Plasters, and all our other popular goods. (*Either sex.*) Address, **DR. GEO. A. SCOTT,** 842 Broadway, N. Y. City.

MEMOIRS OF EDWIN BAINBRIDGE.—

The subject of this memoir is the young English tourist who met his death at the dreadful volcanic eruption of Tarawera, New Zealand, on the 10th of June, 1886. 12mo, 160 pages, fully illustrated, cloth extra, 75c.

THOMAS J. COMBER, Missionary Pioneer to the Congo—By Rev. J. B. Myers, Association Secretary Baptist Missionary Society. 12mo, 160 pages, fully illustrated, cloth extra, price, 75 cents.

JAMES CHALMERS, Missionary and Explorer of Raratonga and New Guinea—By Wm. Robson, of the London Missionary Society. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

THE POCKET ATLAS OF THE WORLD

—A comprehensive and popular series of maps, illustrating physical and political geography, with geographical statistical notes, 54 double maps, cloth, \$1.00.

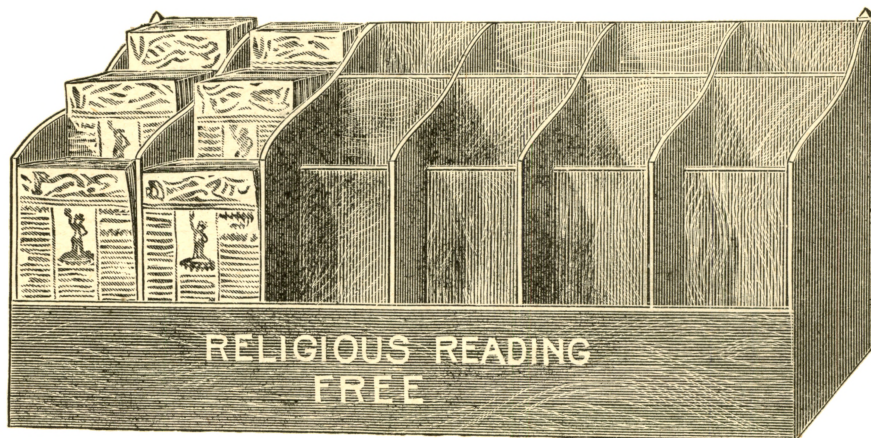
WILLIAM CAREY, the Shoemaker who became a Missionary—By Rev. J. B. Myers, Association Secretary Baptist Missionary Society. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

SAMUEL CROWTHER, the Slave Boy who became Bishop of the Niger—By Jesse Page, author of "Bishop Patterson." 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

MISSIONARY LADIES IN FOREIGN LANDS—By Mrs. E. R. Pilman, author of "Heroines of the Mission fields," etc. 12mo, 160 pages, fully illustrated, cloth extra, 75c.

JOHN BRIGHT, the Man of the People—By Jesse Page, author of "Bishop Patterson," "Samuel Crowther," etc. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

PACIFIC PRESS PUBLISHING COMPANY. 19th & Castro Streets, OAKLAND, CAL. | 43 Bond Street, NEW YORK.



The above cut represents a receptacle for S. D. A. literature, now being used by the T. & M. Society in the Union Passenger Station, Columbus, Ohio. Societies or individuals desiring to get important matter before the public who would choose this method and style of box are informed that I am prepared to furnish the boxes and any information concerning same on application.

Address, **C. L. SHELTON,** Columbus, Ohio.



NEW YORK, NOVEMBER 9, 1893.

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

"WILL Jesus yoke up with the police court to fit men for heaven? Are policemen laborers together with God? Shall human prejudice and weakness sit in judgment upon men's religious principles? Preposterous! Let us relegate such ideas to those dark and bloody ages where they have their dreary habitation."

THERE were five Sundays in the last month of the World's Fair; and the attendance upon those days was as follows, 48,575; 88,050; 82,276; 138,011; 146,821. Out of the twenty-six Sundays of the World's Fair period, the Fair has been closed during four. In the six different phases in which the matter has been brought before the courts, in only one instance was the right of Congress to close the gates of the World's Fair on Sunday upheld, and the decision to that effect was immediately reversed as to its every detail by a higher court. And yet those who sought the Sunday closing of the World's Fair by Congress, and by the courts, are claiming a great victory. The fact is, it has been as complete a Waterloo, so far as legal enforcement is concerned, as any cause ever suffered. In the line wherein they sought success there has been ignominious defeat. But it has been a great success where they do not care to publicly acknowledge and boast of it. Their agitation has aroused the heretofore dormant bigotry and fanaticism of hundreds of thousands, and intimidated many more by the power for financial harm which they have shown themselves able and willing to exercise. This is the victory which has been achieved; one not to be proud of, certainly; but a victory.

THE *Independent*, of October 26, publishes an article by Lady Henry Somerset, with the title "What is it to be a Christian?" In this article Lady Somerset, in speaking of Christ's ministry, says, "it was as a peripatetic preacher an acknowledged fanatic, and a social anarchist that Jesus was regarded by the cultivated and educated of his day," whose preaching was of idle superstitions which would die as had others before. Among the cultivated and refined, wealthy, powerful and worldly wise his words were strange tales unworthy of credence. To-day, however, to be a member of the church means the opposite of all that Christ met with, home, love and honor, added reputation and business opportunities, a luxurious pew

and a noble eulogy with which to depart in the odor of sanctity. "Church membership is now too often considered an excellent insurance, providing a lease of comfort and consolation in this world, and the freehold of eternal happiness hereafter." So Lady Somerset sees that there is an inconsistency here, but does she, and do others, see the parallel too? Is there not precisely the same pharisaical class in the nineteenth century that there was in the first? Is not this class laboring under the same deceptions, guilty of the same sins, and covering itself with the same cloak of religious profession? Are not those who constitute the popular church of to-day taking the same course as did the popular church in Christ's time? When he comes again will they be any more ready to receive him?

SOMETIME ago a Cleveland paper reported Wilbur F. Crafts, when organizing a Sunday League in that city, as saying:

Since Elliott F. Shepard died the cause has greatly lacked for financial aid, but we are going to organize a "third House" in Washington that will bring the right sort of pressure to bear on Congress.

This harmonizes remarkably well with the different utterances in the article, on another page, entitled, "To Press the Matter in Congress." It has been evident for a considerable time that the promoters of religious law have been planning to bring, if possible, still greater influences to bear to attain their ends than ever before. Their experience with Congress in the World's Fair Sunday-closing question taught them, as they have not hesitated to say, that they could control congressmen and intimidate them by political means into obedience to their requirements. This, then, is the first result of their councils made public,—the establishment of a "third House," at Washington, similar, of course, to that which the Roman Catholics have had in successful operation there for several years. So, however successful this may prove to be, it can only be an imitation of that which the Romanists have done before them. No doubt, too, as the specialty of this "third House" will be to seek the national enforcement of a Catholic institution,—Sunday,—it will receive a cordial welcome and hearty proffer of assistance from the already established Roman Catholic lobby.

THE Minneapolis *Journal* thinks that "if no more serious disaster were possible to this country than the increased prosperity of the Catholic Church, we would be fortunate indeed." If the Romish Church were prospering only as a church, it would be small concern to the country, but it is as a political factor that the Catholic Church is developing most rapidly, hence its power for evil.

"The men who fear Catholicism," says the *Journal*, "are those who are living in the text books of the schools, and who are

filled with the same spirit which they imagine regulates the conduct of the Romish priests." The *Journal* is mistaken; the men who fear Catholicism are the men who live in the present, and who are observing the signs of the times as they are seen at present. Only the criminally indifferent can fail to be alarmed at the rapid progress of papal principles not only in the United States but in the world to-day.

THERE is a movement on foot to give the pupils of the different high schools throughout the country a military drill and organization similar to that which is in vogue in the public schools of Washington, D. C., and some colleges, under an instructor detailed from the regular army. The *Woman's Voice*, of Boston, deprecates this as distracting the minds of the students from their studies, but says:—

We agree most fully with those who believe a trained army should be in readiness to ward off the attacks of the Romanists who are drilling and preparing to take possession of the United States Government at no distant day. . . . Doubtless these boys will be called on in the near future to defend the public schools, perhaps by force of arms. . . .

So this is the purpose of all this organizing, is it? Are the promoters of the military organization of the Sunday school pupils and children of the churches looking forward to such exigencies as these also? It is time that the attention of the Peace Society was called to this matter. But, indeed, it is time that those who are promoting all this military organization in public schools, and Sunday school and church, and the dozen and one Protestant and Catholic societies, should be asked, and should ask themselves, what it is they mean, and what master they serve? whether it is the God of peace or the god of war!

THERE has been a very large call for those numbers of the SENTINEL, containing a reprint of articles from the *Catholic Mirror*,—Cardinal Gibbons' organ,—on the "Christian Sabbath," and entitled in full—"The Christian Sabbath the Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The Claims of Protestantism to any Part Therein Proved to be Groundless, Self-contradictory and Suicidal." A consideration of this title, together with a realization of the source from which the articles emanate, will lead any one to appreciate the fact that this direct presentation from the Roman Catholic Church is of vital interest to, and should be in the hands of, every Protestant. This office can furnish an unlimited number of the papers containing these articles. The series of four numbers, 37, 38, 39 and 40, containing the articles complete, will be furnished for four cents. You will need not only these copies for yourself, for preservation and use, but you should also have a quantity for distribution. Send in your orders without delay.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single copy, per year, - - - \$1.00.

In clubs of	5 to 24	copies to one address, per year,	- - -	90c
"	25 to 99	" " " " " "	"	80c
"	100 to 249	" " " " " "	"	75c
"	250 to 499	" " " " " "	"	70c
"	500 to 999	" " " " " "	"	65c
"	1000 or more	" " " " " "	"	60c
For foreign countries in Postal Union,			- - -	5 shillings

Address, AMERICAN SENTINEL,
48 Bond Street, New York City.