

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

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## American Sentinel.

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

OUR attention has just been called to a mistake in the fifth paragraph on the first page of No. 43, date of November 2. As printed the statement is exactly opposite to the truth. The blunder was made by the compositor, and in some unaccountable way was overlooked in reading the proofs. The copy reads: "The correct principle of the separation of Church and State,—that the State has no jurisdiction in religious affairs, and the Church no authority in civil matters,—that every man must 'render unto God the things which are God's, and unto Cæsar the things that are Cæsar's,' is not primarily an 'American' principle, although first governmentally enunciated in the Constitution of the United States. It is first a divine and biblical principle."

THERE are no more worlds to conquer. For generations the hives of Central Asia and Central Europe had swarmed and swept on to the westward. The Atlantic met them. They bridged it with ships. A new world was found. That too is occupied. They go to and fro but find no more worlds to conquer.

As these advancing human tides turned back upon themselves when they first came to the impassable sea, so now, as they meet the Pacific boundaries of emigration and encounter the reverse current from the Orient, they turn again. There is no new world beyond. Neither is there any possibility of stemming the flood, either from the east or the west. Here the conflict will be.

THE powers of Europe must utilize their great standing armies. They must fight out their final battles on the prophetic battle fields. Nevertheless, here, on this western continent, must come the turbulent struggle of the races. Here blood that will not mix will burn hot. Color prejudice is not fading out. Race hatred

is increasing. The right hand of fellowship is no longer offered to the alien. He will still come. There will be strife. And where the battle is there the vultures will gather.

THERE is an impending conflict. The forces are gathering to it from all quarters. Diverse human agencies are nursing their anger against each other. Long hidden animosities are being uncovered. Persecutions are developing. The legal enforcement of the observance of one dogma of the present prevailing religious creed is common in more than half the States of the Union. In four States Protestants have been fined and imprisoned, for no other reason than because of the very reality and purity of their Protestantism. In at least one State Jew-baiting has begun. The spirit of Satan, in the guise of religion, already occupies men's minds, and has hardened their hearts against their fellows.

HUMAN reason is fast becoming dethroned by intemperance and by excessive indulgence in all the pleasures of the senses. The gratification of personal desires and selfish delights is made the end and aim of existence. By this means all the higher and finer feelings are either blunted or destroyed. All the increased facilities for the attainment of the sensuous joys of the world only increase the number of the devotees and slaves of pleasure, and carry them to even greater extremes and more extravagant indulgencies. It is doubtful if at any age of the world sensualism, in its various forms, was carried to greater lengths than now, and it certainly was never so widespread. The result of this is apparent in the prevalence of insanity, and the many monstrous, inhuman, and abnormal deeds of criminality and violence. Even in those who do not otherwise show any lack of mental balance the very sources of the milk of human kindness seem dried up, and a man's foes are found to be those of his own household. Certainly the last state of mankind is likely to be worse than the first.

WHILE the corrupt nature of man conspires with the originator of all evil to dethrone human reason and work the eternal destruction of both mind and body

in as great a number as possible,—the elements also become a fateful factor in existing conditions. Subtle combinations not before known give rise to new diseases, or new and perplexing forms of ancient ills. The very achievements of man, in science and supposed control of the elements and forces of nature, bring him into the presence of heretofore unknown dangers, and the more intense expressions of force with which he is totally unable to cope. Thus he continually finds himself handling so-called natural forces, in forms of their expression so intense, that his use of them becomes possible only through the merciful assistance of the restraining hand of Omnipotence. Then, when, as a result of his presumption or defiance, the restraining hand of Providence is removed, disaster follows quick and terrible. So man, working without God in the world, is allowed to compass his own destruction. Why has man forgotten that, if he would but follow the Master in simplicity of faith and obedience, his command of physical forces would be no less than that which said to the winds and the waves—"Peace, be still,"—and they were still.

BUT the very elements themselves are becoming treacherous. The gaseous combinations of air and water seem to show possibilities of dangerous variableness. The effect of hidden fires within the earth shows itself with increasing power. The subtle capacities of electric forces are displayed with increasing frequency and greater evidences of ability to destroy. Unprecedented tides and storms upon the sea make known how unstable a thing it is which covers such a proportion of the earth's surface, and how unlimited is the possibility of its destructive use when once it becomes an instrument in the hands of the destroyer. Is it not true that all these subtle essences and forces are now coming, and soon will be, within the control of the arch enemy of mankind? Is it not true that Omniscience has foretold this in prophecy?

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses,

children, were swept away, one trouble succeeding another as in a moment. It is God that shields his creatures and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what he has declared that he would, he will withdraw his blessing from the earth, and remove his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. . . . While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous; destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

All these things the Pharisees of the latter days will claim, as they even do already, to be the visitations of God because of the refusal of those who are indeed his servants, and keep this law, to join them in the observance of the changed ordinance and the breaking of the everlasting covenant. W. H. M.

#### The State of Maryland vs. the Fourth Commandment.

THE Circuit Court of Queen Anne's County, Maryland, has decided, Judges Robinson, Wickes, and Stump on the bench, that whether or no the fourth commandment says that the seventh day is the Sabbath and must be remembered, nevertheless the laws of Maryland affirm that the first day is the Lord's day, and must be observed as the Sabbath. As an object lesson for the enforcement of this, Isaac Baker, Geo. W. Marvel, and Milton A. Bryan, Seventh-day Adventists and conscientious Christian men, have received the sentence of, "Five dollars and costs with confinement in the county jail till the amount is paid," and are to-day within the walls and bars of Centreville jail. The offense of Isaac Baker was plowing in his field; that of George Marvel, supposably setting out tomato plants, as he was seen in his garden making motions such as one might at that work, and the complaining witness, on going there, found newly-set plants. In this case Samuel Marvel, the son of the defendant, was both the prosecuting witness and the constable who made the arrest. In the third case, that of Milton Bryan, the witnesses saw him at a distance doing what they "took to be" cutting up bushes; they came nearer while he also approached them, and in plain sight, at his woodpile, chopped some firewood, then taking up a shovel threw something together into a heap in his garden. For such causes, which were offenses against no man, these three men, with families dependent upon their daily labor, are deprived of their liberty.

Besides these three there were four other similar cases to come before the court at the same time, but, in the case of Charles O. Ford, his brothers, who were the complaining witnesses, had, without the knowledge of the defendant, paid the fine and costs imposed in the lower court, and thus secured the removal of the case from the

docket. Alexander Dodd was acquitted of one case, and in a second, the cases of himself and Joseph Warram were dismissed because of a fatal variance between the papers, sent up by the justice in the court below, and the facts.

Although out of the seven trials that were expected to be had there were but three convictions, yet from the demeanor of the court and the temper shown by all concerned in the prosecutions, it is evident that while the present spirit continues no Seventh-day Adventist can expect to escape. It should be mentioned that as the cases came before the court on Friday, Nov. 10, and but two of the four tried were finished that day, the remainder were postponed until Monday, Nov. 13. It did not appear whether this was due to the respect of the court for the defendants' observance of the seventh day, or from consideration to the request of the defendants' attorney, Mr. James T. Ringgold, of Baltimore, who exhausted in their defense every device of the skilful lawyer applicable to the situation, and made also in their behalf the appeal of an earnest advocate.

Each case was tried before a jury, and to them and the court Mr. Ringgold made, among others, the point that Sunday was not the Sabbath and no observance was due it other than a civil observance, and that, as such was also all that the law of Maryland, or any civil law, could constitutionally and properly enforce, therefore, as the defendants had injured or disturbed no man, nor broken the public peace, they had not committed any crime known to the laws of Maryland, and were improperly held. But neither judges nor jury seemed to show any intention of secularizing the Maryland Sunday law by putting upon it any such profane construction as that; they therefore held these consistent Bible Christians to be guilty of profanation of the Sabbath on account of bodily labor done on Sunday, and committed them to jail.

This matter will be heard from further. W. H. M.

#### South African Correspondence.

IN former communications to the SENTINEL I referred to the agitation in the Colonial Parliament for laws concerning the observance of Sunday, and also mentioned some facts regarding the Sunday law already in existence. Parliament has since adjourned without touching the matter. Numerous petitions were presented, principally by the Dutch Reformed Church, praying for a more puritanical observance of Sunday. The petitioners did not so much ask for more rigorous laws, as for the enforcement of those that are now on the statute books. It is difficult to conceive how they could get a law that would be much more strict than the one now in existence (or that they consider in existence, but which is really repealed, as shown in a former letter).

But the time of the general election being at hand, the members of the honorable body were rather timid in taking hold of the matter. They all wanted to "come back again," and as public opinion was divided on the question, they were fearful that they would be found on the wrong side to please their constituents, who would, in consequence thereof, "knife them at the polls." To antagonize the measure would be to array themselves against the so-called religious part of their

constituency, some of whom had already expressed themselves in resolutions. At a recent meeting of the Presbyterian Conference, held in Swellendam, Cape Colony, a committee appointed to consider the matter of Sunday observance, reported as follows:—

This assembly feels called upon to request the moderator of the church to prepare forms of petitions to Parliament, to be sent to their congregations for signature; and declares that the time has arrived when they, as ministers and elders, are called upon to use their influence at elections to send to Parliament, men who will oppose Sabbath desecration.

As they did not think it "wise statesmanship" to oppose, the matter was passed over for the time being. The above resolution is similar to one that was passed by some religious bigots in America, as follows:—

*Resolved*, That we do hereby pledge ourselves and each other, that we will from this time henceforth, refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid for the World's Fair, except on the conditions named in these resolutions (that the Fair be closed on Sunday).

It is easily seen that the motive power behind both of these resolutions is the same. It is that august personage, known as a deceiver, and in fable representations, said to have cloven feet.

All the agitation here concerning Sunday laws is made by the clergy, which shows at once that Sunday legislation is religious, and that it is religious bigotry clamoring for the power to force the conscience, and compel the minority to worship according to the consciences of the majority. A meeting of the Evangelical Alliance was held not long since in Cape Town. The object of the meeting was to urge on Parliament the necessity of more stringent laws for the observance of Sunday. All ministers and church officers in the city and suburbs were invited to be present. During the discussion, one gentleman, a clergyman, who was present, ventured to suggest that all were not agreed as to which day was the Sabbath, that the measures, if carried out, would conflict with those who observed another day, and asked if it would not lead to persecution for conscience' sake. He was asked by the chairman, if he was not a Seventh-day Adventist. On replying in the affirmative, he was summarily informed by the presiding officer that he must keep quiet, as no one would be heard except those who were in favor of the movement. This displays the despotism in all movements in favor of compulsory Sunday laws. Those who oppose the making of the laws are stigmatized as "law-breakers," "anarchists," etc., and are proscribed as among the off-scourings of the earth. When once the laws are secured, they are then made to feel the vengeance of a bigoted majority. In Russia they are sent to the barren wastes of Siberia, in the United States they are sent to prison and worked in the chain gang with brutalized criminals, and here in this colony they have a law which confiscates all the offender's property to the benefit of the State. The strangest of all is that the United States should engage in such a wicked work. The eyes of the world are turned to the United States, and as they see her engaged in such an unholy business they wonder. Not long since at a meeting where the writer and some others were talking in reference to the work of persecution now commenced in America,

a gentleman who was present asked in astonishment, what we could mean. When we explained the matter to him he was amazed beyond expression, and could scarcely believe that such could be the case. He wanted some SENTINELS that he might read for himself some of the devilish proceedings. I could better understand then, how the United States, having led all nations away from Rome, will, by commencing to persecute, lead all nations back to the "mother of harlots."

At the magistrates' court here, Oct. 9, 1893, the cases of several persons who were accused of selling goods on Sunday were heard. The articles sold were fruit, cigars and tobacco. An Indian and a Greek, were fined thirty shillings; five others were fined a pound each; and another unfortunate individual, who had been convicted of the same crime (?) before, was fined three pounds, the extreme limit of the law.

Thus the Sunday juggernaut moves on in the earth, seeking to exalt itself, by force, to the place of the true Sabbath, the seventh day.

GEO. B. THOMPSON.

Cape Town, Oct. 11, 1893.

#### On the Mustard Tree Boughs.

LIKE the mustard tree of Christ's parable, the Parliament of Religions, at Chicago, gave hospitality to a great variety of habitants. The gathering was very different from that at Pentecost, although from the eulogies pronounced upon this great and unique assembly one might be tempted to associate the two. There are points of similarity and these are manifest. Representatives of many nations were in the upper chamber at Jerusalem, and representatives of many nations met in Chicago. A religious element is noticeable in both of these historic gatherings, but the object of meeting can hardly be said to be the same, nor is the message to the multitude so simple and direct in the later gathering as in that of Pentecost. That the results will tend in the same direction, aiding in the spread of the gospel, must be very seriously doubted.

While attributing the best motives and intentions to those persons who conceived the plan and have carried it out in all its details so thoroughly, and who find their efforts crowned with success so far as to insure a notable occasion, we doubt the benefit to the cause of religion or humanity. The Saviour likened the kingdom of heaven to a mustard seed, because, though so small among the seeds, it became great among the trees, and because on its leafy boughs all manner of the fowls of the air found shelter and a resting place. Like generous hospitality has now been afforded by Christianity to various religious systems. These have perched by invitation in places of honor among the mustard tree boughs. The sight has been unusual, stirring, attractive. A great many sermons have been preached upon this exhibition of progress in a religious line. To some clergymen the great Parliament has appeared as the crown and acme of the whole World's Fair. Preachers have waxed warm with their theme and have been maintaining that this great assembly will do wonders to insure missionary progress. One good man whose knowledge of the foreign mission fields is beyond that of ninety per cent. of the ministry, is reported as saying that the Christian religion would be safe in the Chicago Parliament, because it is the handiwork of

God and embodies nothing but the living truth. Truth cannot suffer by contact with error. Such contact and the resultant contrast only serve to make the genuine article shine out more luminously. The great men of the old and widely practised religions of Asia, who have come to Chicago, must go away with a greater admiration and higher appreciation of our civilization, and the account they will render of their trip to Chicago will make the path of the missionary smoother.

Others have even painted a more glorious and a broader horizon. But the kingdom of heaven does not come by observation. It does not make its greatest progress during weeks of immense assemblies and stirring conventions. The world will never be captured by any such magnificent *coup d'état*.

To say that truth cannot suffer by contact with error, and that such contact and the resultant contrast only serve to make the genuine article shine out more luminously is simply to misuse one great principle. Truth is of God and must ultimately prevail, but it can suffer along its career, and is often wounded in the house of its friends. Has there been no such wounding at the great Parliament? Moreover, if such a theory be correct, why should not the false and the true doctrine be perpetually represented in our pulpits?

Men are burdened with sin and want and woe. Among the mighty multitude of weary ones stands the Lord Jesus Christ more wearied and burdened than all others, and he cries: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And this he says preëminently to those who are burdened with the consciousness of guilt before God. This is man's supreme burden, but Christ can relieve the heart and conscience even of this weight that otherwise must sink the bearer into woe eternal. There is but one Redeemer who can do this. There is but one Mediator between God and man. There is but one way of salvation, one door by which if a man enters he shall be saved. Christ is the sole Redeemer, the one Mediator, the only way, the one door of hope opened in the valley of human bitterness. In the salvation which he offers is atonement for sin and release from sin's power. No religion but Christianity, and that of the evangelical type, can offer any such power. Therefore, because there is but one Saviour, it behooves his followers, and above all, the ministers of his gospel, to be careful how they make a platform of fellowship broad enough to accommodate the teachers of religions that cannot save the souls of men. The Chicago Parliament has practically to a certain extent indorsed a number of man-made religions. Thinking Asiatics will undoubtedly feel so. The glittering counterfeits have been exhibited alongside of the one genuine religion, and the exhibitors have expatiated in glowing terms on the virtues of their respective faiths. We do not believe that any of the representatives of the Asiatic religions will haul their colors down and go home flying the banner of Calvary.

In his paper on "Hinduism," Virchand R. Ganthi, of India, claimed that religion, instead of being a mere matter of faith, might well become the solid province of reason, and a science of religion may not be so much a dream as is imagined by persons pledged to certain conclusions. Holding, therefore, these views on the nature of religion, and having at heart

the great benefit of a common basis of religion for all men, he submitted the following simple principles for consideration: "Belief in the existence of an ultra-material principle in nature, and in the unity of the all; belief in reincarnation and salvation by action. These two principles of a possible universal religion might stand or fall on their merits, apart from the consideration of any philosophy or revelation that upholds them."

"Salvation by action," forsooth! How does that sound by the side of the teachings of the New Testament? It is a brass sham and bears no likeness whatever to the gold coin of the gospel of salvation by faith. "By the works of the law shall no flesh be justified." The idea of one universal religion propounded at Chicago, is the devil's subterfuge. It is a radiant, iridescent dream. And shall the soldiers of the Cross march in rank with the followers of these delusive religions for the subjugation of the world? How long may unity of purpose and action be expected to last where there is no real unity of faith? How can the devout Christian have concord with men of creeds so unlike? Verily these birds on the mustard tree boughs have fine plumage, but they are not of our flock, and they bring no honor to the name of Jesus, and pay no tribute to the King of kings.

The "Idealism of the New Religion," was the theme of Dr. Adolph Brodbeck, of Hanover, Germany. Our correspondent says of him and his paper: "He was surely a warm enthusiast of his own doctrine, and the audience was interested in the discussion of his new scheme for the satisfaction of the religious instinct of man. 'The chief aim of the new religion is idealism, that is, the striving for the ideal, the perfection in everything, for the ideal of mankind, especially for each individual; further, for the ideal of science and art, of civilization, of all virtues, of the family, community, society and humanity in all forms.' The platform or creed of this new religious system was very beautiful to look upon and pleasing to contemplate, but there was no escaping the conviction that humanity must be made over before these finely spun theories can be made serviceable and practicable."

Just so! But in the "ideal" religion, there is no preparation for making the man over again. Christianity, on the contrary, offers the regenerating power of the Holy Ghost. It preaches idealism and presents the ideal in the Man of Nazareth, tempted in all points like as we are, yet without sin, and so, able to succor them that are tempted. Do we want or can we have anything superior?

No antiquity of years, no widespread enthralment of human minds, no æsthetic or esoteric elements, no matter how abounding in beauty or mystery, can justify the ranking of any religion with that of Christ. This is as a mountain among molehills, so far as real power to save and uplift men is concerned. We dare not as faithful servants of the Cross dally for a moment with these antichristian forces. We must not look eastward to Babylon nor southward to Egypt for allies. Such alliances will lead to disaster as they did in the history of God's people of old. As God's people, enlightened and instructed by the law and the gospel, we must find our strength in God. Nor need we any other helper. Ah! it is a beautiful piece of patchwork which deft fingers would



weave in the hope of forming a universal religious fraternity. But the covering, though like Joseph's coat, of many hues, must ever be narrower than that a man can wrap himself in it. Christ only can so wrap a man around that the soul shall be at ease.

The purpose of the parliament was set forth on the opening day in this utterance:—

We seek to unite in this congress all religion against irreligion; to make the Golden Rule the basis of this union, and to present to the world substantial unity of many religions in the good deeds of the religious life. Without controversy or any attempt to pronounce judgment upon any matter of faith, or worship, or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness.

The Apostle Paul should here be heard. Under his sturdy blows some planks of the platform would vibrate and be loosened; the boughs of the mustard tree would shake and some of the fine-plumaged birds, these fair but false religious systems, would be compelled to seek other shelter. The apostle was determined to know nothing among men but Christ and him crucified. He could not believe in Lords many and Gods many. He proclaimed one faith, one Lord, one baptism. There was with him one God and Father of us all, and one Lord Jesus Christ. As the revelation of the Father and the only Redeemer of the lost, Paul preached Christ. It was with him the religion of the Cross against all irreligion. To unite all religions against irreligion is a Utopian scheme. As well try to make a rope of sand. It is a theory wrong in its inception because dishonoring and debasing Christianity, and it is impracticable of execution.—*New York Observer.*

#### The Power Unto Salvation.

It is true there never was a time when there were more efforts being put forth, professedly, in the interests of salvation for man and the Nation. All seem to acknowledge that *power* is necessary to the accomplishment of this work, but it is also evident that there is a lack of harmony as to the source of the power, and the means of obtaining it.

When we look over the various societies, unions, etc., on this line, and see the course pursued, we incline to the conclusion that *the mine of power* is seen, by many at least, in *organizations*. But when we see that organizations are made up of men and women, we again conclude that they see the power in themselves. We listen to the voice of organization, however, before passing judgment, and from almost every direction, whether from the Church as such, or from its professed auxiliary organizations, the trumpet is blowing with no uncertain sound. Listen!

Here is a blast from a ministerial convention. "What we want is *law* in this matter [for the establishment of their ideas of salvation], and we are going to have it too; and when we get it we will show . . . that their time is short." Where is the power here? "What we want is *law*," in this they acknowledge that they do not have the power, but when they get the *law* they will have the *power*. Then the power must be in the law. But what is law? It is but the voice of man; it is a product of man. Therefore the cry from individuals or or-

ganizations for "law" is but the voice of man, for more power of man to save man.

But some will say at this point, "It is not man's law we want, it is God's law." Very well. Do you mean to say that you do not have God's law; and if not, what have you done with it? It has been on record, in God's statute book, for over three thousand years, and has been sealed by the finger of the eternal God himself on tables of stone at Mount Sinai, and all down the ages since then in the hearts of his true people. Please read Ex. 20:1-17; Heb. 8:10. If it is *God's law* that men want they are without excuse if they do not have it, and in their hearts too. But that is just the trouble here. It is not in the heart that it is wanted, but in the Constitution and statute books of our Nation. Listen again!

"We propose to incorporate in our national Constitution the moral and religious command, etc." Again, "Have the Government set up the *moral law*. . . . Inscribe this character on our Constitution." No man desires to see any such law, or any law for that matter, on our statute books, unless he desires to see it enforced either upon himself or some one else (usually some one else); therefore, every man or woman who is working to connect the moral and religious law with the Government, is laying plans for the enforcement of morality and religion. Not a few have admitted this in language like the following:—"Have the Government simply set up the moral law . . . and lay its hands on any religion that does not conform to it." This testimony shows not only that morality is to be enforced, but it is that kind of morality that is called religion. Again, "By external force of sheriffs we propose to arrest and punish all violators of this [moral] law." "Let those who *will*, remember the Sabbath to keep it holy, from motives of love and obedience; the remnant must be made to do so through fear of law."

Call it the law of God all we may, but if it is ever put into our national Constitution or statutes, man will put it there; then man must put with it the penalty for its violation; then man must execute the penalty, and this makes it a man's affair, and it never can be anything else. Since Christ came into this world, God has never made men the ministers of his law. Again, we ask, what is the object in all this? The only answer that can be given is, to make men "holy," or make them act as though they were holy, by law. "Those who will not keep it [the moral commandment] holy, from motives of love, must be made to do so through fear of law." All the holiness man can get from forced obedience will be the holiness there is in the compelling power; but as has been often shown, the only compelling power (for religious acts) is man, and he only while he is separated from the gospel of God. God says that all of man's righteousness or holiness "is as filthy rags." Isa. 64:6. Therefore, is it not true that the best thing organizations, for the enforcement of religious dogmas, can give to poor sinners is man-made righteousness? This is the power unto salvation that is being aggressively sought after! This is the power of *man* unto salvation, but it is not the power of *God* unto salvation!

The law of God is "love" and that is just what his service is, therefore it must be from the heart, and from the heart only, to be at all acceptable to God; and

that love and service can only come through faith in Jesus Christ. "Therefore," says Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." This is the power men ought to seek after to-day.

There is no holiness or goodness for a single sinner in this world that has, or ever can, come to man only through the gospel of God. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Law cannot accomplish holiness in a single sinner, no, not even the "holy" and "perfect" law of God. Why? for, "By the deeds of the law [by doing the law] there shall no flesh be justified [made righteous or holy] in his sight. . . . for all have sinned and come short." Rom. 3:20, 23. "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness [holiness] should have come by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given." Gal. 3:21, 22. Thus it is seen again that since sin came into this world there has been no law given that can possibly give life; hence there is no law, however thoroughly enforced upon a sinner, that can ever give him, or develop in him, one particle of holiness.

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#### Nature and Effect of American Sunday Laws.\*

THE religious dogma, then, of the idle and cheerless Sunday is not a Christian dogma at all, but a dogma of the Cromwellian Church militant. The development of this dogma is as curious as the origin of the first Sunday law, which, as we have seen, was avowedly created in honor of Mithra, the sun god, and applying as it did to work alone, and very partially to that, of course established nothing like "our American Sunday." The distinguishing attribute of the Puritan was moroseness. His pet aversion was gaiety, light-heartedness, play, sport. To be serious, solemn, and gloomy was, outwardly at least, to manifest a respect for Puritan ideas, to be Puritan-like, if not Puritan. When the Puritans got the power to compel by law special "observance" of their sacred day, they naturally turned their minds in the first instance to the requirement of that form of observance which was calculated to make everybody, externally at least, respectful toward the puritanic idea, and imitative of the puritanic deportment and behavior. Their first Sunday legislation, therefore, was directed against sports, play, diversions, visiting from one parish to another, etc. It was not till they had been tinkering at the subject for about fifty years that it occurred to them to prohibit work as a "profanation" of "the Sabbath." And even then it was not work *per se* that they objected to. It was only work of one's "ordinary calling." Thus, a carpenter might engage in blacksmithing, and a farmer build on his house; and persons who had no "ordinary calling," *e. g.*, noblemen and tramps, remained as free on Sunday as on other days. In consequence of the application of these words, "ordinary calling," by the English courts they

\* By James T. Ringgold, member of the Baltimore Bar, and author of "The Law of Sunday," etc., etc.

were omitted from the puritanic Sunday law, as transplanted to this country.

The manner in which the Puritans attained "the immortal honor" of an idle and cheerless Sunday by law established, was as follows: They repudiated all tradition, holding, as they said, to the "written Word" alone, meaning thereby the King James' Version of the Bible. Now, there is nowhere in this "Word" any prescription or even suggestion regarding the "observance" of Sunday in any manner, the only day of the week "set apart" therein being Saturday. But the Puritan repudiator of tradition altered the fourth commandment as given in the "written Word" so that it read: "Remember Sunday to keep it holy, . . . the first day is the Sabbath of the Lord, thy God," etc., and this alteration he made on the strength of tradition alone. Again, the Puritan repudiator with scorn and indignation the authority of the Catholic Church; he appealed to the "written Word" against her and all her works. But the written Word says "the seventh day is the Sabbath," etc.; and for his authority to change "seventh" to "first," the Puritan repudiator of Catholicism had nothing to rely on except the Catholic Church, and her incorporation into a dogma of a traditional practice.

Having by this strange process fixed upon his sacred day of the week, the Puritan next proceeded to settle the manner of its observance. And here he displayed an originality for which he does not usually receive sufficient credit. The "Sabbath" of the fourth commandment is only half of the Puritan Sunday. The first involves abstinence from work alone. Saturday was a day of play, recreation, social visiting, and entertaining, etc., with the Jews in Palestine. The Puritan Sunday involves abstinence from work and play. The inhibition of the latter is, as already shown, the stamp of puritanism upon the day. As Sunday play and social intercourse were objects of Puritan antipathy long before Sunday work, so it is safe to challenge contradiction of the assertion that if our Puritans of to-day were given their choice between the repeal of the prohibition of Sunday work and the prohibition of Sunday play, they would, to a man, vote to retain the prohibition of play. "They hated bear-baiting," says Macaulay, truly, "not because it gave pain to the bear, but because it gave pleasure to the spectators." They hated Sunday opening of the World's Fair, not because it kept the employes at work, but because it enabled non-Puritans to enjoy themselves on Sunday. A man may work on Sunday and still pay puritanism the compliment of an outwardly gloomy and morose,—that is to say a puritanic, demeanor on its sacred day. But if non-Puritans are to be permitted to enjoy themselves on Sunday at their own sweet will, just as they may on other days, there is an end of external deference to puritanism by law compelled; there is an end of the union of the Puritan Church with the American State; there is an end of the embodiment of the Puritan dogma of the idle and cheerless Sunday in an American statute.

All history shows that attempts of the civil power to enforce religious duties, while sure to fail of their purpose, develop the most objectionable traits of human nature, and debauch the moral sense of the community. It may be true, that the more profound philosophers of the Inqui-

sition looked on as calmly and dispassionately at the sufferings of the heretic, as a surgeon views the lacerated limbs of a patient under his knife, being wise men as well as good, and so knowing that their work was a salutary one, and that it was necessary for the sufferer's own sake that he should be tortured into conversion here to save him from eternal agony hereafter. But the masses were not philosophers; and it is impossible to doubt that their interest in an *auto da fé* was little connected with their appreciation of its value as a means of grace to the victims, and that it was mainly based on the love of cruelty and the appetite for blood always latent in human nature, and like all our baser passions "growing by what it feeds on." We have gotten rid of the stake and the rack, let us hope, forever. The Sunday laws are about the only means left of invoking the power of the State to compel an external compliance with a dogma of the Church. The Sunday opening of the World's Fair has attracted special attention to these laws, and sporadic and spasmodic attempts have been made to enforce them. The obvious futility of the attempts renders them ridiculous. But they have a serious side. While the instinct of cruelty, in its worst and extremist manifestation, the delight in actual physical torture, cannot be gratified by means of persecutions under the Sunday laws, other low, shameful, and deplorable instincts find in such proceedings at once a vent and a stimulus.

Not the least conspicuous of these is the desire to cause others annoyance because they differ from us on religious points and the impulse of meddlesomeness, the spirit of "setting others straight," the ambition of "bossing" one's neighbor and compelling him to govern his private conduct by our standard instead of his own. If we consider that to instigate and subvert the cause of prosecutions under the Sunday laws requires the sacrifice of manliness and self-respect to the extent of playing the part of a volunteer detective and spy, we may form some idea of what a man must be or become, who habitually foments such prosecutions. Add to the demoralizing effects upon the prosecutors of such proceedings, the inevitable ranking in the hearts of the prosecuted, who, being reasonable creatures, understand perfectly that they are proceeded against not because they have done any harm to anybody, but solely because they have violated a religious dogma, in which they do not believe, and we begin to get some idea of the evil effects on any community of Sunday law trials.

(To be continued.)

#### Apply This to Sunday.

THE following is from an Irish paper:—

MR. WM. JOHNSTON.—I beg to ask the Chief Secretary whether he is aware that (as has been stated in the *Westmeath Independent* of July 1st) Father Kelly informed five painters employed in Mr. Coen's premises on June 29th that it was a religious holiday and that he would not allow them to work; that because they declined to leave off work the men were denounced from the altar afterwards by Father Byrne at ten o'clock mass, that after the artisans were denounced they left their work and returned to Dublin; and whether he will take steps to prevent the recurrence of such action on the part of ecclesiastics.

MR. J. MORLEY.—I am afraid that the facts are substantially as stated in the gentleman's question. I am forced to think, however, that the case is one in which the aggrieved persons themselves should take action rather than the Government.

Mr. Johnston is a member of Parliament

and Mr. Morley Chief Secretary for Ireland. The question put implied that a priest had no right to interfere with men because they worked on a saint's day or other religious holidays. Mr. Morley's answer grants that such interference is improper. But why any more improper for a priest to denounce men for working on a saint's day than for the boycotting Sunday preachers to denounce men for working on Sunday?

#### Be Not Deceived!

ROMANISTS are in a sweet mood these days. They are preaching up charity at a great rate. They are profuse in their declarations of loyalty to country and love to its institutions. They talk very glibly about the Republic, as if they owned it and as if its liberties were due to their efforts, and under their special guardianship. Chicago has been fairly overrun with smooth speeches in favor of the educational and religious institutions of the land. It is wonderful the effect which the Columbian year has had upon Romish liberality. But what does it all mean? Has there been a change of heart in Jesuitism? Are we to see a new era of friendship toward Protestantism? Is the Roman Catholic hierarchy really in love with Protestant development? This Republic is the product of the principles and life of Protestantism. But Americans are not blind to facts, nor are they ready to shut their eyes to Jesuitic intrigue. They hear much just now about the good points in Leo, but they have no disposition to encourage his advances. It is a fine stroke of policy on his part, and that of his supporters, to fall in with the current and exalt America—what she is and what she may become—but he and they are working for ulterior ends, and discerning Protestants see through their cunning devices, and will watch the movements of Rome under various guises with growing vigilance.—*Presbyterian*.

#### The Cities and Sunday Trains.

THE papers report that at the recent Boston meeting of the League of Railway Trainmen a resolution was adopted declaring against Sunday trains. Commenting on this fact, a paper of this city says:—

There are some considerations involved which are amply conclusive against the wisdom of such a resolution, and we are confident that when railway workmen examine them carefully they will refuse to maintain the position the league is said to have taken, and this, without reference to the Church and State issue, which is the real question at the bottom of all Sunday law agitation.

The population of the cities increases in a much more rapid ratio than does that of the country. It is not necessary to our present purpose to inquire regarding the cause of this difference; we are here concerned only with the fact, and the sequences. The rich and moderately well-to-do city residents have, most of them, homes in the suburbs, or at least some distance removed from the crowded centers, and hence are not directly so vitally interested in the question of transit. But the masses of the people are forced to live in close quarters, contiguous to their work, and so their surroundings are often unsanitary to a degree, and even when not so bad as the worst, are far from healthful or desirable in other ways. By millions so situated Sunday is hailed as a day of release. On cheap excursion trains and boats they flock into the country and to the seashore or to the marge of some inland lake. They get away from the noise and dust and unwholesome odors of the city. The restful, cooling green of forest and meadow delights eyes strained by the glare reflected from towering walls of brick and stone. Children dance and roll and play merry games upon the sand or under the trees. They watch in wondering awe the incoming

and receding tides, or with bare feet and rolled-up clothes waded in the limpid waters. To old and young is brought relaxation, rest and quickened pulses, but the benefit to the children is greater than to the elders. They are growing, and they need every touch with nature that can be given them. To none, however, is it less than a positive blessing, and he is an enemy of his kind who would lift a finger in opposition to the weekly outflow into the country and to lake and ocean.

Then there are other multitudes who have relatives and friends in the country, and in neighboring villages, towns and cities. On Sunday, with proper traveling facilities, they can hold delightful family reunions or make and receive pleasant visits to and from valued friends and agreeable acquaintances. Or they can go and hear a lecture or attend an entertainment in some other place. All these varied forms of recreation, entertainment and instruction are rendered possible by the Sunday train, electric or cable car, and boat. They are all innocent and health-bestowing. The trouble is that there are not half enough trains and boats running on Sunday.

In view of these self-evident facts, and many more equally unassailable, it is a matter of amazement that any laboring man can oppose Sunday trains. All classes of workmen are benefited by them, and this is especially true of trainmen themselves. It is perfectly easy, with the power possessed by organized labor, to so arrange business that each man will get his weekly rest-day without depriving any other person of the opportunity to go into the country, to the seashore, or on a visit on Sunday.

This shows how strong are the holiday tendencies against which friends of Sunday sacredness protest so loudly. But their protest is in vain. Whatever may be true of Sunday labor, Sunday recreation, Sunday play, is bound to increase. The rapid growth of our cities makes this inevitable. Enforced idleness on a given day in cities cannot fail to make it a holiday. Civil law can never make a holy day. It does make holidays, and it is fast making little else of Sunday.

#### Where Shall the Line Be Drawn.

THE State cannot do the work that has been assigned to the Church by her Lord. When it undertakes that work, it ceases to be the work of Christ and becomes antichrist. The Church of Christ cannot retain her purity and do the work of politicians. The question arises, Where shall the line be drawn between the civil power and the work of the gospel? There must be a clear distinction; their work though not antagonistic, is not interchangeable.

There is no work that the State and Church can do in conjunction, acting as Church and State. They cannot join hands except at the peril of the legitimate work of both, and therefore a clear-cut line of separation should ever be maintained between them. Any infringement of this condition is fraught with danger, not only to the citizen, but to the cause of true religion and of true statecraft as well.

These words are written with a profound impression that they convey the truth upon this vital question, with the earnest prayer that this truth may be deeply impressed on the mind of every reader, and with the ardent wish that it might become the ruling sentiment of our country at large; for herein lies our public safety, the integrity of the Government, the security of individual rights, and the success of the gospel. Some who adopt this position in theory desire to see it modified in actual practice, and do not hesitate to curry favors for their church from the civil power. There are some people who are totally opposed to any union of State and Church when it means their State and somebody else's Church, but look very pleasantly upon the scheme when it is their State and their

Church. Indeed, this is where the great majority of the people really stand upon this subject.

But there is a better place for honest people, and many such there are, who seek for right principles, and having found them, are willing to abide by them wherever the lines may be drawn. Such our readers are taken to be. It is in this confidence that the position before stated has been taken, that the separation of the Church from the civil power should be entire and complete. In taking this position no one places himself alongside the infidel or the anarchist. He who stands on these grounds stands by the Bible. He stands in the full light of the genius of Christianity and is in accord with the teachings of its great Founder. History justifies the stand he has taken, and every consideration of justice declares that his position is right.

G. C. TENNEY.

#### Rome in New England.

THERE is an alarming condition of affairs in New England. The census of 1890 shows that the communicants of Roman Catholics in New England exceed the number of all the members of Protestant churches combined, by nearly a quarter of a million. New England churches contain 1,005,120 Catholics and 763,987 Protestants. Dr. Wordsworth, in the *Congregationalist*, explains the condition of affairs in this wise: "The pulpit of New England in the last twenty-five years, has changed, as to the style and quality of its preaching. Up to that time it had a strong doctrinal cast and tone. The older New England pulpit was militant, and was not only ready to defend itself, but to attack error and unbelief, on any ground it might choose to occupy. But for a generation it has been growing pacific and has been quite content to let false doctrine and false teaching shift for themselves, while its own tone has been apologetic, and as little antagonistic as possible. There has been a cry, Let controversy alone. Don't hold up the dry bones of orthodoxy. Preach Christ, and cease from the hard doctrines of the fathers! The cry has prevailed and the pulpit has supplied the demand made upon it. The old doctrines are still formulated in the creeds, and are still assented to by candidates for church membership; but they are held very much as the fossils of extinct animals are held in our cabinets of natural history." The lesson for us to learn in view of these facts is this: First, that we should maintain a high degree of spirituality and that we "contend earnestly for the faith once delivered to the saints," without fear, favor, or affection. A cold-hearted membership and a cringing, time-serving ministry, present the most inviting field on earth for the Catholics.—*Central Baptist*.

#### An English "Protestant Alliance."

AN English exchange contains an account of the Protestant Alliance, its object and work, from which this extract is made:—

The object of the Protestant Alliance is to maintain and defend against all the encroachments of popery, the scriptural doctrines of the Reformation and the principles of religious liberty, as the best security under God for the temporal and spiritual welfare of the British empire.

And for this purpose: "To unite the Protestants of the empire in a firm and persevering demand, both in Parliament and out of it, that the national support and encouragement given to popery of late

years should be discontinued. In this demand would be included all indorsements of popery in every form and of every kind drawn from the public revenues, concession of rank and precedence to Roman ecclesiastics, and the allowance of conventual establishments, not subject to the inspection and control of the law."

It seems that organizations to unite Protestants against the encroachments of Roman Catholics are not confined to this country alone.

#### An Epoch in Politics and Religion.

REV. DR. SCUDDER, pastor of Jersey City Tabernacle, sees roseate hues in the political horizon, the first beams of a better day in municipal, State and National rule; and all the result of the late election. Referring to the result in New Jersey, he said in a recent sermon:—

One peculiar feature of this moral revolution was the entire taken in it by the churches and the coöperation of all the sects against a common enemy. There was a prodigious moral current in this election, and in my judgment it marks a new epoch in both politics and religion. Hereafter these two forces are to be combined. A religion that cannot enter politics is not worth having. Christianity is leaven, not sawdust. Its business is to quicken, to put moral life into political dough.

Not until recent years have we ministers of the gospel done our duty toward our country. We were afraid to bring politics into our pulpits—cowards that we were! But all this has changed and when great moral interests are concerned, we shall speak out like men. We are here to build up the kingdom of righteousness, and one of the best ways to accomplish that result is to purify politics. The modern clergyman is becoming more courageous and cannot be quieted or bluffed by low-down politicians, who cry "keep politics out of your pulpits." Our churches are moral forts, from which we shall pour shot and shell into all forms of wickedness.

Sectarianism is dying out, and coöperation between the various sects of Christendom is already an assured fact. Even Protestants and Catholics are learning to work shoulder to shoulder in behalf of good government and a variety of useful reforms.

I am proud to say that the churches of Hudson County had much to do with this recent election. They will have more to do in years to come.

The doctor forgets that rings have been "smashed" before and new ones formed in their stead. He who looks to political agencies for the moral reformation of man must look in vain. Human nature does not change, and political corruption is the legitimate and inevitable fruit of human greed. It is well to "smash" the rings occasionally; and all who had a part in "smashing" the particular rings in question are entitled to credit for it; but churches in politics, as churches, are a dangerous force, and it is far from reassuring to be told that Protestants and Catholics are learning to work together shoulder to shoulder. Good may come of it occasionally, but it must in the end result in disaster to free institutions.

#### A Significant Interview.

A PROMINENT Catholic in Washington, in an interview with a representative of the *New York World*, said:—

Archbishop Satolli becomes more and more impressed all the time with the United States and her institutions. He is enthusiastic indeed about our great arena for the battle of human progress and he wants to see, and expects to see, Catholicism having a leading part in all the work. It is everything, even for so great a man as the apostolic delegate, to gather his information at first hand—to see for himself, as the phrase is.

This Archbishop Satolli is doing as rapidly as possible; and every time he returns here it is with increased encouragement in his work. The result of all this of course is to advance the church in America, in the eyes of the supreme pontiff and to insure it consideration at Rome that it has never enjoyed before. As a matter of fact, Leo is looking



to America for that distinct triumph of his policy which is to insure him the title he so much covets—that of "The Pope of the People." His work in France is great, but his work in the United States is even greater. This is the larger field. Here the people have been born to the estate of freedom, and to that of self-government and Leo wants Catholicism to go hand in hand with popular suffrage.

Such things are significant, and especially when taken in connection with the trend of public sentiment in the United States Romeward. The coming of Satolli, the Catholic Congress, and the World's Parliament of Religions have directed all eyes toward Rome as never before in the history of the country, and the increase of popish influence is simply astounding. Nor is this remarkable turning toward Rome confined to the United States; all the world is wondering after the beast.

THE November *Arena* closes the eighth volume of this popular review, which, by the conspicuous ability of its contributors, has become a power in our land. The November issue contains, among other brilliant papers, a noteworthy article written by the late Richard A. Proctor, in which the eminent astronomer reviews the claims of Bacon and Shakespeare at length. This paper was originally a portion of a correspondence between Mr. Proctor and his daughter. The Bacon-Shakespeare case closes in this issue. Rabbi Solomon Schindler contributes a very thoughtful, though rather Socialistic paper, entitled, "Thoughts in an Orphan Asylum." E. P. Powell's contribution is a strikingly interesting "Study of Thomas Paine." Louis Frechette, the poet-laureate of Canada, appears in an interesting historic story entitled, "La Corriveau." The book reviews are also a noteworthy feature of this number. Those who would keep in touch with live issues should include this review in their list for the ensuing year. The announcements for 1894 are very interesting.

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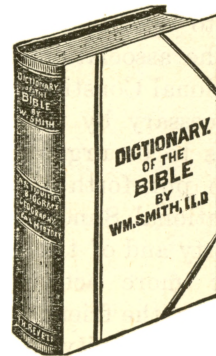
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At the time of closing this paper, the National Reform Convention in Allegheny City, Pa., has not yet finished its work, but the SENTINEL has a representative on the ground, and adequate reports will be furnished in due season.

THE convention in question is larger and more enthusiastic than former conventions held under the auspices of the National Reform Association. Up to the time of writing this note, the several papers read have been unusually able. Logic could scarcely do more in the service of error than it has been forced to do thus far in this convention.

THE purpose of the National Reformers, as revealed in the resolutions presented at the first meeting of the convention, is to immediately follow up the practical work already done in Congress, and the Supreme Court, by aggressive work in Congress. A committee is to be sent to Washington to advance the work of the association. The amendment to the national Constitution, rendered really unnecessary by the Supreme Court decision, is to be urged; while every effort will be put forth to secure the passage of a national Sunday law. The enemies of liberty and of true righteousness were never more active than now. It is no time for the friends of liberty and of genuine Christianity to slumber.

ON another page is a short article, from the *Central Baptist*, "Rome in New England," which is significant not only for the fact stated, namely, that "the communicants of Roman Catholics in New England exceed the number of all the members of Protestant churches combined," but also for the reason assigned. And what is the reason? In substance, that Protestant ministers have ceased to "contend earnestly," or at all, "for the faith once delivered to the saints." Modern Protestantism has ceased to be aggressive and has become utterly colorless as to those doctrines once looked upon as essential to vital piety; and as inculcated by the Protestant pulpit; Christianity is now little more than a system of ethics, scarcely distinguishable from the better phases of the false systems which it recently met upon a level in Chicago in the Parliament of Religions.

Sound doctrine is essential to sound faith. The inspired charge to the ministers of Christ is, "Preach the word; be instant in season, out of season; reprove,

rebuke, exhort with all long-suffering and doctrine." And why? "For the time will come when they will not endure sound doctrine." Has not that time fully come? and is not that fact the reason why Rome dominates that section of the country once the stronghold of Protestantism?

The gospel, the whole gospel, meets exactly the wants of the human soul. But emasculated, it becomes "another gospel," impotent to lift man out of himself and into God; powerless to change the heart and to transform the life; utterly insufficient to satisfy the longings of the human soul, and its thirst for the streams of living water. Denied the water of life by those who profess to be dispensing it, is it any wonder that multitudes turn to Rome?

But this suggests another thought. If a failure to preach the whole gospel, the real gospel, has resulted in such large accessions to the ranks of the Papacy in the United States, does it not follow that the only effective way of successfully resisting the Papacy is by preaching the pure gospel? It was thus that Luther broke the power of Rome when the Pope ruled supreme in Christendom; and shall Christians now resort to other methods? Shall they deny Christ and the power of his truth by resorting to papal methods in resisting Rome? Nay, verily; let us not go down into Egypt, but let us oppose popish craft and deception with the living Word, the force once potent to create worlds, which caused light to shine out of darkness in the beginning, and which is now pledged to renew the human heart and to subdue the stubborn will, causing light to shine out of the moral darkness of superstition and sin.

A CORRESPONDENT of the *West Virginia Monitor*, writing to that paper from Newark, that State, says: "Not far from here a Seventh-day Adventist has been persecuted in many ways. Not long since they burned his wheat in the stack." This means of punishing this man for working on Sunday was resorted to because under the law of West Virginia "one who conscientiously believes the seventh day of the week ought to be observed as a Sabbath and actually refrains from all secular labor and business on that day," cannot be punished for devoting the first day to secular purposes.

A CONSIDERABLE number of the "leading citizens" of St. Mary's parish, Louisiana, lately began a very energetic anti-Semitic movement. The Jewish storekeepers of Franklin, the principal town in the parish, were ordered to leave within ten days, and were so intimidated by the threats made to "run them out of the country," that they were preparing to go, when Judge Allen, of that district, interfered in their behalf and promised them protection. In several other parishes of the State the Jews have also been ordered

out. The roll of dishonor is increasing; to the religious persecutions of Arkansas, Georgia, Tennessee, and Maryland, can now be added the Jew-baiting of Louisiana.

THE question whether a man may fish on Sunday in the State of New York is now before the Court of Appeals. The case in which this question is to be decided is that of Robert H. Moses, who was arrested on July 5, 1892, for fishing on Sunday in the preserves of the Orange County Anglers' Club, of which he is a member. Mr. Moses has carried the case from the Justice Court to the Court of Appeals at an expense to himself of nearly eight hundred dollars and infinite trouble and vexation. If the final decision of the court is against Mr. Moses it will make it necessary forever hereafter to preface every fish story with the words—"It was not on Sunday."

THE Law and Order League has attacked Danbury, Conn. The league has employed a lawyer and made known its purpose to close up the town on Sunday hereafter, and to call to its aid all the Sunday laws of Connecticut, both ancient and modern.

A TELEGRAPHIC news item says that seventy-five citizens of Buffalo, N. Y., will be presented to the next grand jury at its meeting on Nov. 29, under charges of conspiracy, growing out of their membership in the American Protective Association.

LOUIS COHEN, of 121 Allen Street, this city, has been arrested for selling a stove at auction on Sunday.

WE take great pleasure in announcing to our readers the early publication of a work interesting and valuable to all, "The Parliament of Religions" at the Columbian Exposition. It will be issued complete in one large octavo volume, and will be a careful compilation of all of the proceedings—at once a fascinating story and a book of universal value. A narrative of the grandest achievement in modern religious history. The book contains the origin of the Parliament of Religions; proceedings of every meeting of the Parliament; speeches delivered and papers read at every session of the noted gathering; the beliefs of the various religious denominations; opinions of eminent divines in regard to the Parliament; influence of the Parliament upon the religious thought of the world. Published by F. T. Neely, Chicago. 800 pages. Price: Cloth, \$2.50; Full Sheep, \$4.00.

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