

"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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THE Christian doctrine of the real presence is, "Christ in *you*."

THE Catholic theory of the real presence is, "Christ in *the eucharist*."

THE Christian doctrine of the real presence is, Christ in the believer by the creative power and overshadowing of the *Spirit of God*. The Catholic theory of the real presence is, Christ in the eucharist by the *word of the priest*.

IN the Christian doctrine of the real presence there is an inward change or conversion of the soul of the believer himself by the power of the Holy Spirit, by which he is made "a new creature." In the Catholic theory of the real presence there is what is called an "inward change or conversion" of the bread and wine, or the wafer, of the communion, into the very flesh and blood of Jesus Christ by the word and at the will of the priest.

NOR is any of this mere captious criticism or prejudiced statement. It is all the straight truth. And that all may see that it is so, we herewith give the authoritative proof. First, as to the real presence of Christ being in the eucharist. Here is the statement:—

Among the various dogmas of the Catholic Church there is none which rests on stronger Scriptural authority than the doctrine of the real presence of Jesus Christ in the holy eucharist. The fathers of the church, without an exception, re-echo the language of the apostle of the Gentiles, by proclaiming the real presence of our Lord in the eucharist. . . . I have counted the names of sixty-three fathers and eminent ecclesiastical writers flourishing between the first and the sixth century, all of whom proclaim the real presence—some by explaining the mystery, others by thanking God for this inestimable gift, and others by exhorting the faithful to its worthy reception.—*Faith of Our Fathers*, pp. 327, 339.

AND that it is in the eucharist instead

of "in you," is shown by the following words:—

Redemption satisfied eternal justice, but it did not satisfy the Saviour's love: this still required the eucharist. The Saviour's love is a consuming passion, and his love achieved the blessed sacrament. There is no true lover but would work a miracle to attain a perfect union with the beloved. Our Saviour had the power, and he wrought the miracle of the real presence. . . . On the altar behold the infinite longing of your Saviour.—*Philip O'Neil*, in *Catholic Mirror*, January 20, 1894.

Every one knows that example loses much of its efficacy in passing through the medium of history, and that virtues perceived at a distance of eighteen centuries are not sufficiently eloquent to move our hearts! It was then very necessary that the divine Model of the elect should dwell in the midst of us full of grace and truth, and that he should offer to each one the living picture of the same virtues which charmed the witnesses of his mortal life and attracted to him so powerfully the hearts of his disciples. This need Jesus Christ satisfies in his eucharistic life. Could Jesus Christ manifest more strikingly his unspeakable tenderness for sinners, and his ardent zeal for their salvation than he does in the adorable sacrament in which he condemns himself to remain on the earth so long as there is one soul to save?—*Religion in Society*, by Abbe Martinet, Introduction by Archbishop Hughes, of New York, p. 180. Sadlier & Co., Barclay St., N. Y.

AND that it is at the word and will of the priest that this is all done, is shown plainly enough and strongly enough to satisfy anybody, in the following words:—

To obtain from us this abnegation of self, it was not enough that the Son of God obeyed Mary and Joseph for thirty years; made himself, during his public life, the servant of all; and delivered himself, without resistance, to his executioners. For eighteen hundred years that he has reigned at the right hand of the Father, he never has ceased to give to men the example of the most universal and humiliating obedience. Every day multitudes of priests, be they fervent, lukewarm, or vicious,—it is the same—summon him where it pleases them, give him to whom they will, confine him under lock and key, and dispose of him at their will.—*Id.*, p. 182.

AND that by the words or ceremony of consecration pronounced by the priest there is what is called an "inward change or conversion" of the bread and wine, or the wafer, into the very flesh and blood of Christ, is shown in these words:—

The holy eucharist is the true body and blood of Jesus Christ under the outward appearances of bread and wine. . . . This most blessed sacrament contains *truly, really, and substantially*, though not perceptibly to our senses, nor with their natural accidents, . . . the body and blood of our Lord Jesus Christ, together with his soul and divinity, which can never be separated from his body and blood. . . . The Catholic Church teaches that, before consecration,

that which on the altar appears to be bread and wine, is simply bread and wine; and that after the consecration of that bread and wine, what appears to be bread and wine is no longer bread and wine, but the body and blood of Jesus Christ. Something remains, namely, the outward qualities or *species* of bread and wine; and something is changed, namely, the inward, invisible *substance* of that bread and wine, into the body and blood of Christ; this *inward change or conversion* is what is called *transubstantiation*.—*Catholic Belief*, pp. 93, 95.

HAVING found so full and so plain a statement of the Catholic theory of the "real presence," it is only proper that we should have an official and highly authoritative "argument from the New Testament," which is set forth as sustaining the theory: even an "argument" by Cardinal Gibbons. He presents "three classes of arguments" on the point, but his first one will be all-sufficient for this occasion. Here are his words:—

I shall select three classes of arguments from the New Testament which satisfactorily demonstrate the real presence of Christ in the blessed sacrament. The first of these speaks of the promise of the eucharist; . . .

To begin with the words of the promise. While Jesus was once preaching near the coast of the sea of Galilee, he was followed as usual by an immense number of persons, who were attracted to him by the miracles which he wrought, and the words of salvation which he spoke. Seeing that the people had no food, he multiplied five loaves and two fishes to such an extent as to supply the wants of five thousand men, besides women and children.

Our Lord considered the present a favorable occasion for speaking of the sacrament of his body and blood, which was to be distributed, not to a few thousands, but to millions of souls; not in one place, but everywhere; not at one time, but all days, to the end of the world. "I am," he says to his hearers, "the bread of life. Your fathers did eat manna in the desert, and died. . . . I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give, is my flesh for the life of the world. The Jews, therefore, disputed among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say to you: Unless ye eat the flesh of the Son of man, and drink his blood, ye shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up on the last day. For my flesh is meat indeed, and my blood is drink indeed.

If you had been among the number of our Saviour's hearers on that occasion, would you not have been irresistibly led, by the noble simplicity of his words, to understand him as speaking truly of his body and blood? For his language is not susceptible of any other interpretation.

When our Saviour says to the Jews: "Your fathers did eat manna, and died, . . . but he that eateth this (eucharist) bread shall live forever," he evidently

wishes to affirm the superiority of the food which he would give, over the manna by which the children of Israel were nourished.

But the best and most reliable interpreters of our Saviour's words are certainly the multitude, and the disciples who were listening to him.—*Faith of Our Fathers*, pp. 327-330.

Now the manifest truth is, that the multitude and the disciples *at that time*, were just as bad and as unreliable interpreters of Christ's words as are any other people who are unconverted and doubt his word, and who therefore receive heavenly things in an earthly way. For all this were *that* multitude, and the disciples *at that time*.

It is difficult to conceive how the cardinal could have made a selection that would more clearly show the utter falsity of the Catholic interpretation of this Scripture, than does this reference which he has chosen. For it would be hard to find in all the record another "multitude" that was altogether so worldly-minded and unbelieving as was this one.

These were the people who were going to take Jesus by force and make him king. And because of this he departed from them and went away alone. When darkness had come his disciples took a boat and started over the sea toward Capernaum, but they were met by a heavy wind which held them back. Then Jesus came walking on the sea, and they received him into the ship, and immediately they came to the land where they were going. The next day, many at least of those who had been fed with the miraculous bread, crossed over the sea also and came to where he was; and knowing that he had not gone with the disciples, they asked him, "Rabbi, when camest thou hither? And Jesus answered them, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." This shows that their minds were earthly and their desires, even with relation to him, were altogether selfish.

This is further shown by the fact that although they themselves had seen the whole multitude fed with the five loaves and two fishes, and had themselves eaten of the miraculous bread, and were at that very time following him for more bread, yet directly in the face of all this, they had the hardness of heart to say to him, "What sign shewest thou, then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, he gave them bread from heaven to eat." They themselves the day before had eaten bread from heaven as certainly as had their fathers in the desert. And he who had given them the bread the day before, was the same one who had given the manna in the desert. But they did not believe in him. Then he said to them, "I am the bread of life. . . . Ye also have seen me and believe not. . . . The Jews then murmured at him, because he said, "I am the bread which came down from heaven." Having thus doubted, and murmured, and opposed him, so far, is it any wonder that, when he said, "The bread that I will give is my flesh which I will give for the life of the world," they should murmur again and "strive among themselves?" And, behold, these worldly-minded, selfish, unbelieving, opposing, murmuring, striving people, are the ones whom the cardinal commends as "the best and most reliable interpreters of our Saviour's words"!

And these people who understood neither the Saviour nor anything that he said, in

any proper sense at all—of these the cardinal says:—

They all understood the import of his language precisely as it is explained by the Catholic Church.—*Id.*, p. 330.

We do not doubt it in the least. We believe that this is the exact truth. And as certainly as the cardinal herein tells the truth, it follows that the Catholic Church, in explaining it "precisely as" those people "all understood" it, confesses herself "precisely" as worldly-minded, as selfish, as unbelieving, and as much opposed to the Lord, as those people were.

Nor is the cardinal any more fortunate in his commendation of the disciples at that time as "the best and most reliable interpreters of our Saviour's words." For it is not only several times plainly stated in the Scriptures, but anybody who will read the four gospels can plainly see, that the disciples, as well as the multitude, did not understand the Saviour's words. They, too, were filled with the same idea as all the others, that if Jesus was the promised Messiah he was surely to set up a visible kingdom at once and give the Jews their coveted dominion over all the earth. And though the disciples never went so far as to propose to take him by force, and make him king, they were most grievously disappointed when he died without making himself the king that they were expecting. The first time that Jesus spoke to them definitely and plainly of his sufferings, and death, and resurrection, Peter actually rebuked him and told him to pity himself instead of talking that way, and told him that such things would never be unto him. Here is the conversation: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and the chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but the things that be of men." And though he told them this at least twice more as plainly as words could make it, and mentioned it five other times besides, making eight times at least that he told them of his rejection, and death, and resurrection, yet for all this not one of them knew a thing about what was going to befall him. And when he had actually been crucified, they knew nothing of the coming resurrection, and were hardly to be convinced of it even after it had been accomplished.

All this darkness of mind and failure to understand the import of his language was but the direct result of their consuming ambition for worldly power, and their selfish desires with reference to high places in the kingdom that they were so positive was to be then set up by the Saviour. There was among them a constant strife and dispute as to which of them was to be the greatest and have the highest place in their much coveted kingdom. So thoroughly were they imbued with this ambition, that at the last supper, almost in the presence of Gethsemane and his dying agonies, when the Sacrament of the Lord's Supper was instituted—even there they continued the "strife among them, which of them should be accounted the greatest."

Luke 22:19-27. Nor did this failure to understand the things of the Lord end with the resurrection. At the very hour of his ascension, when he had promised the descent of the Holy Ghost, they interposed their long mistaken idea of the kingdom, with the inquiry: "Lord, wilt thou at this time restore again the kingdom to Israel?" Nor did this misunderstanding of his words end until, at Pentecost, the Spirit of God had taken full possession of them, enlightening their minds and hearts and converting their souls, and thus enabling them to see heavenly things in a heavenly, instead of an earthly, way.

Such were the disciples, and such their inability to understand the Saviour's words at the time to which the cardinal refers, when he says that they "understood the import of his language precisely as it is explained by the Catholic Church." That is, when they were unconverted, when they were so filled with worldly ambition and selfish desire for earthly power and dominion that they could not understand at all even his plainest words when they were repeated over and over. And men in such a condition as this, the cardinal declares, "understood the import of his language precisely as it is explained by the Catholic Church." There is no doubt whatever, that this is precisely the truth of this matter. And as certainly as it is the truth, so certainly does it demonstrate that the Catholic Church does not understand our Saviour's words at all. And so certainly does it demonstrate also that the Catholic Church is unconverted, and so filled with worldly ambition and selfish desire for power and earthly dominion that she is incapable of understanding the Saviour's words, as were the disciples when they were in this condition.

This much is demonstrated by the cardinal's citation and approval of the example of the multitude, and of the disciples who did *not* abandon their Master. And of those of the disciples who at that time *did* abandon the Saviour, the cardinal says, too, that their interpretation of the Saviour's words was "precisely as it is explained by the Catholic Church," and that this interpretation "led them to abandon their Master:" and that "had they interpreted his words in a figurative sense, it would not have been a hard saying, nor have led them to abandon their Master."—*Id.* 330. Now it were literally impossible for any interpretation to be right which could lead anybody to abandon Jesus Christ. And that interpretation could only be right which would lead them to abide with him. Now the cardinal admits that a figurative sense of these words would not have led them to abandon the Master, while the interpretation which the Catholic Church gives did lead them to abandon him. Then upon the cardinal's own proposition it is certain that the figurative sense of these words is the right one.

And further, from the cardinal's own proposition, it is perfectly plain that as certainly as the literal sense of these words led them to abandon Jesus Christ, and as certainly as this is "precisely as it is explained by the Catholic Church," so certainly is this evidence that the Catholic Church has abandoned Jesus Christ, the Master.

Such is the Catholic doctrine of the real presence, and such are its inevitable results. Such also is the difference between the papal dogma of the real presence, and

the Christian truth of the real presence of Christ.

The Christian truth of the real presence of Christ converts the soul of the believer: the papal dogma pretends to convert the bread and wine. The Christian truth of the real presence of Christ believed, makes man subject to God in everything: the papal dogma makes God subject to man in everything. The preaching of the Christian truth of the real presence of Christ in the believer, is the revelation of the mystery of God: the preaching of the papal dogma of the real presence is the proclamation of the mystery of iniquity. The Christian truth of the real presence of Christ is the sum of the mystery of God; the papal dogma of the real presence is the sum of the mystery of iniquity.

The Right of Man to Work.

THERE is a great deal of talk nowadays about "labor legislation," "labor organization," "labor strikes," etc. At the present time there is a great turmoil among the "laboring" classes. The trouble is, however, not caused wholly by those who work, but by some who refuse to work, and who undertake to restrain others from doing the work which they themselves will not do at the wages offered.

While there is just cause for complaint against those that "oppress the hiring in his wages," yet the methods often employed by those who are oppressed, are wrong. On this point the *Chicago Herald*, of May 29, says:—

Out of the events which mark each strike period some new and valuable lessons of wisdom must be learned. The most valuable lesson is to the effect that it is as cruel and criminal a wrong to prevent a man from working who wants to work, and to whom work is furnished, as it is to compel him to work when he is unable, or, from good causes, is unwilling to work.

The *New York Observer*, of June 7, expresses a similar sentiment, thus:—

In this country freedom of labor is an article of faith; and while the public wishes workmen well if they want to strike, it takes quite a different attitude when they attempt to force other workmen to be idle. It regards the right of every man to work at such work as he can get and at such wages as he will accept as inviolable, and when that right is interfered with, it is ready to oppose force to maintain it.

The *Herald* and the *Observer* are exactly right. And this is just what the SENTINEL has always claimed; "that it is as cruel and criminal a wrong to prevent a man from working [on Sunday or on any day] who wants to work, as it is to compel him to work [on Saturday or on any day] when, from good causes, he is unwilling to work." This correct principle, logically followed out, would blot every Sunday law in the world from the statute books, and from "common law," too.

Again: "One laborer, or a class of laborers, has no right to say that another laborer, or class, shall not work." Yet, in violation of this true principle, repeatedly in Arkansas, Tennessee, Maryland, and other States, "one laborer"—sometimes a farmer, sometimes a civil officer, and sometimes, be it said with shame, a minister of the gospel(?)—has, through the Sunday law of his state, which is nothing else than a "labor" law, for it "prevents labor" on the part of those who desire to labor,—deprived his neighbor of the privilege of laboring on the first day of the week, or even on all days of the week, by putting him under lock and key. Likewise by the formation of "vigilance committees" and the organization of "leagues" under various names—usually a misnomer

—thus constituting a "class of laborers," as they have the same object in view, the same ends have been accomplished.

Furthermore, they not only said that other laborers simply should not work when they chose, but almost invariably directed their efforts against a certain "class of laborers"—those keeping the seventh day of the week as the Sabbath. The *Herald* says, "Any coercion by moral or physical force to compel a man to quit work is slavery." And yet only a few days ago (May 30) the nation spent a whole day in honor of those, a large part of whose work was to abolish slavery from the land.

Again, these "labor strikers"—in principle if not in name—not being satisfied with preventing their "non-unionist" fellow-men from labor, delved into the dusty archives of their State and resurrected some obsolete decisions by which they concluded that the county jail was the county workhouse, and succeeded in compelling the very men they had had imprisoned for laboring, to go out in the chain-gang into the public streets and labor. Concerning such acts the *Herald* says, "Compelling a man to work by any coercion—by a court order or by a taskmaster's lash—is slavery." So it is slavery heaped upon slavery—a condition worse than that previous to the war, the recovery from which latter has just been celebrated with national honors. Which is wisdom: to rescue from ruin, or to foresee and prevent the causes which lead to ruin; prevention or cure?

Finally, "freedom to work or to quit work—the divine right of a man to work, if he wants to work and can get work, and the equally divine right to refuse to work if he is unwilling to work—must be acknowledged as the first principle in any settlement of the immense and important question" of whether a man shall be compelled to work or to refrain from work on Sunday or on any day.

W. E. HOWELL.

The Pope as an Arbitrator.

APROPOS of an article in these columns some weeks ago on "The Pope as International Arbitrator," is the following from the European edition of the *New York Herald*:—

ROME, May 19, 1894.—A copy of the World's Columbian Exposition Memorial for International Arbitration has been sent by Mr. W. E. Blackstone to the holy father, who is very much pleased with it, and has expressed his satisfaction at this new effort to maintain and consolidate peace among nations. The *Civiltà Cattolica* to be published to-day contains on this subject an important article by Father Brandi, one of the most talented and best known ecclesiastical writers. The article is supposed to give the Vatican ideas about arbitration. It begins by showing the exceptional importance of the memorial, which was not presented to a peace Congress or to a special Parliament, but to all the governments of the world, and was sent by the United States through their diplomatic representatives.

RIGHT VS MIGHT.

Then passing on to discuss on what basis international arbitration might be conducted, it proposes that this basis should be not merely one of utility, which is movable and variable, but of law, the moral strength of which is invariable and universal. But the law of right must replace the anarchy of principles now reigning among many people, which anarchy has to be corrected by the schools and the press. Without this there would be no unity of view and consequently no unity of will, so that any effort to bring about international arbitration would resolve itself into the simple expression of a wish.

HOW TO FORM THE TRIBUNAL.

One of the greatest difficulties of the whole question is to decide in what way the supreme tribunal of arbitration should be formed. After showing that instead

of nominating this tribunal on every occasion it would be better to have it sit in permanence and in a neutral land, the *Civiltà Cattolica* asks:—"But who enjoys such universal confidence as to be chosen arbitrator? Is there a man whose qualities may inspire such a confidence?"

"Yes, there is," is the answer, "he is the pope.

The *Civiltà Cattolica* then tries to prove this assertion by historical examples and by the unique position of the pontiff.

The persistency with which this idea is being kept before the world is highly significant. Indeed the whole present policy of the papacy is in line with the suggestion, and shows as clearly as possible that to attain this position of influence and power is the settled purpose of the pope, and that in this the whole hierarchy is one with him.

A Satanic Revival.

THE *New York Sun*, of June 13, contains the following paragraphs of telegraphic news:—

ORANGE, N. J., June 12.—Since the revival of the Blue Laws, Millburn has been an unusually quiet village on Sunday. To all appearances there is no liquor sold, and persons who fail to get their cigars and similar luxuries on Saturday are obliged to resort to strategy to purchase them on Sunday. It is rumored that an attempt may be made to prohibit bicycle riding and carriage driving on Sunday. Donato Russo, the owner of the fruit and confectionery store on Millburn Avenue, who was arrested four times on Sunday, May 28, for conducting business on that day, after being warned by the police to close his place, caused surprise in the township yesterday by entering a complaint before Justice Dean of Newark, against Oliver Bonnell and Jacob Waetcher, butchers, and John Pullman and F. Livingstone, barbers, whom Russo charged with conducting business on Sunday last.

Bonnell and Waetcher appeared before Justice Dean, who fined each \$2 and costs, and warned them not to open their stores on Sundays. The matter is the chief topic of conversation in the village, and many opinions are expressed regarding the outcome of the Township Committee's expressed intention of causing the discontinuance of "unnecessary business" on Sunday. The committee had allowed the butchers to conduct their business until 8 A. M. on Sundays, and found no fault with barbers attending to their professional duties, although they warned the latter not to offer cigars and tobacco for sale.

CHICAGO, June 10.—The city council last night voted to stop merchandising on Sunday. Only the signature of Mayor Hopkins and the enforcement of the measure by the Police Department are necessary to secure for the Sunday Rest Association and for the bodies of organized labor in Chicago the essential points for which they have been contending. In substance the ordinance provides that:—

"No person, firm company, or corporation, either as principal, agent, officer, employé, clerk, servant, or workman, shall keep open for business within the city of Chicago any store or place for the purpose of selling or exposing for sale or selling any clothes, dry goods, hats, caps, furnishing goods, jewelry, boots, shoes, hardware, furniture, meats, or groceries, or any one or more of said articles, on the first day of the week, commonly called Sunday; also that no barber shop shall be allowed to remain open and do business after 10 o'clock Sunday morning."

The ordinance allows the sale of meats and groceries up to 10 o'clock on Sunday mornings during the months of June, July, August and September.

Such paragraphs as these, now so frequently to be found in the public prints, mark the startling advancement of the iniquity of prosecution for the enforcement of antiquated religious laws, and the increasing success of the persistent movement to secure more religious laws, of greater stringency, both national, State, and municipal. If it were possible to obtain accurate statistics of legislation on religious subjects, and enforcement of religious laws, in all the world, for the last five years, the evidence of the surprising growth of this wickedness in the name of religion would shock every true Christian, and alarm every intelligent citizen, not only in this country, but throughout the world.

It is not in the United States alone that this strange revival of mediævalism has

taken place, but there is scarce a country of the earth however high its state of civilization or however great its lack of civilization, in which the influence of these Satan-inspired measures for the antagonism of true religion is not now making itself felt in greater or less degree.

No means ever tried by the enemy of mankind for the destruction of man has been more successful than this subtle delusion by which he leads men to attempt the enforcement of religion by civil law. Persecution will result from the resurrection of this colossal error, but those upon whose heads the destruction will eventually and inevitably fall will not be the subjects of persecution but the persecutors.

W. H. MCKEE.

"In the Stocks" for Conscience' Sake.

Religious Persecution in New South Wales.

MONDAY afternoon, May 7, in the year of our Lord 1894, there flashed over the telegraph wires of the Australian colonies the following piece of intelligence:—

SEVENTH-DAY ADVENTISTS IN THE STOCKS.

SYDNEY, Monday.—At the Parramatta police court to-day, Wm. and Henry Firth, Seventh-day Adventists, of Kellyville, were charged with exercising their worldly labors on the Sabbath day. The defendants pleaded justification, owing to their religious convictions. They were fined under Statute 29 of the reign of Charles II., and were ordered to forfeit the sum of 5s., levy and distress; in default, to be set publicly in the stocks for two hours.—*Melbourne Age, May 8, 1894.*

Harry and William Firth are brothers, living about eight miles from Parramatta. Several years ago they came from England to Australia to establish homes and spend the remainder of their lives in this country. After looking about for a short time, they decided to engage in farming and fruit culture. They selected a block of land in the country near Parramatta, cleared the timber off, broke up the soil, and placed the whole of the block under active cultivation. They have worked hard, and have been rewarded with a reasonable degree of success. Their fruit farm of oranges, lemons, apples, passion fruit, etc., is a model of neatness and industry.

Until recently, these men have had no particular interest in religion. In fact, they were rather skeptical as to the divine origin of the Scriptures. A little more than a year ago, their attention was called in a special manner to the importance of Christianity, and they began to study the Bible with much care. This study resulted in a marked change in their views and lives. The Bible became to them an inspired book, and they gave their hearts to Jesus Christ, the Saviour of men.

As they examined the claims of God upon men, they became profoundly convinced that the seventh day of the week is still the Sabbath of the Lord. They were led to see that Christ, the Creator, rested on the seventh day at the close of creation, and that the fourth commandment of the Decalogue says, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Ex. 20:8-10. This commandment, they believe, is still binding, and it is read and taught in the various churches of the land. Believing this, they began to religiously observe the seventh day of the week; and, having rested the Sabbath day according to the commandment, they pursued their ordinary work on the first day.

It was for this offense that they were arrested and fined.

AN OLD LAW REVIVED.

The statute under which these men were fined was enacted in the reign of Charles II. It reads as follows:—

AN ACT FOR THE BETTER OBSERVATION OF THE LORD'S DAY, COMMONLY CALLED SUNDAY.—29TH CHARLES II., 1677.

And that all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion publicly and privately, and that no tradesman, artificer, workman, labourer, or other persons whatsoever shall soe or exercise any worldly labour, business, or worke of their ordinary callings upon the Lord's day or any part thereof (workes of necessity and charity only excepted). And that every person being of the age of fourteen yeares or upwards offending in the premises shall for every such offense forfeit the sum of 5s., and that no person or persons whatsoever shall publicly cry, show or expose to sale any wares, merchandise, fruit, herbs, goods, or chattalls whatsoever upon the Lord's day or any part thereof upon paine that every person so offending shall forfeit the same goods so cryed or showed forth or exposed for sale.

This is a curious law to be revived and enforced in this country. It not only prohibits labor; it enjoins religious worship. It commands "that all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion PUBLICLY AND PRIVATELY."

Thus it appears that those who have dragged the Firth brothers into court and caused them to be fined have only touched the fringe of the matter. They are "partial in the law." To carry out the work properly, that is, according to the letter of the act, they must set the police on the track of the whole non-religious class of the colony. Every person whatsoever, shall, on the Lord's day, apply himself to the duties of piety and true religion, publicly and privately. First, it must be authoritatively declared what the "true religion" is, whether Jewish, Catholic, or Protestant. In the next place, the proper duties of piety and true religion must be defined. And then the police force must be greatly augmented in order to watch the indifferent and irreligious, and drive them to church or drag them to court for punishment. That is what the act requires, and that is what must be done now that it has been revived. It will not do to single out the smallest part of the act, and seek to enforce that alone.

RELIGIOUS PERSECUTION.

But why has this old law been revived? Why have the Firth brothers been fined for working on Sunday? Are they the only men in the colony who have violated that law? What about the running of railway trains, trams, buses, cabs, etc.? It is well known that hundreds of people, both in the towns and in the country of New South Wales, engage in various kinds of labor on Sunday. Many of the farmers who live near the Firth brothers, plough, hoe, pick fruit, etc., on the first day, at any time they choose to do so. They and the Firths have done this without molestation for years. Again, we ask, Why are the Firths singled out from the thousands of Sunday workers and fined, and, if they have not enough property to pay their fines, ordered to be set publicly in the stocks?

We believe that the whole thing is a piece of religious intolerance. It is not because they have worked on Sunday. It is because they rested on the seventh day, the Sabbath enjoined by the fourth com-

mandment. If this is not the true explanation, why were they not arrested before they began to keep the seventh day? And why were not their neighbors, who work on Sunday, but do not rest on the seventh day, arrested with them?

The whole thing is malicious and wicked. The Firth brothers are temperate, industrious, honorable Christian men. They pay their debts, attend to their business, and worship God in sincerity and truth. They conscientiously and religiously observe the seventh day, and pursue their business quietly and inoffensively on their farm on the other six days. All this is their inalienable right.

But there are some who would rob them of these rights. They would invade the sacred precincts of their conscience, and seek to compel them by unjust laws to live according to the conscience of another. This prosecution is contrary to the spirit of the free institutions of this country. It is contrary to the will of our sovereign, the Queen. It is not her wish that any of her subjects in any part of her dominions should be molested in the exercise of their religion, nor deprived of their natural rights. We commend to those who are behind this wicked work a careful reading of—

THE CHARTER OF RELIGIOUS LIBERTY,
AS ASSURED BY HER MAJESTY'S ROYAL PROCLAMATION
OF 1858.

PROCLAMATION: Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.—*Cassell's History of England, Vol. 8, chap. 52, p. 513.*

This proclamation breathes the spirit of true liberty. Her Majesty disclaims either the desire or the right to impose her religious convictions on any of her subjects. She declares it to be her royal will and pleasure that none be favored, none molested, by reason of their religious faith or observance, but that all shall enjoy alike the equal and impartial protection of the law.—*A. G. D., in Bible Echo, Melbourne, Australia.*

More Persecution in Maryland.

THE State of Maryland still continues the work of persecuting Seventh-day Adventists, finding no occasion against them except concerning the law of their God, which reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Several weeks ago two Adventists, one a minister, were arrested for working on Sunday, in Shady Side, Anne Arundel County. The latest arrest is reported from Church Hill, Queen Anne's County. The facts of the case are these: R. R. Whaley, treasurer of the Seventh-day Adventist Church, is a carpenter by trade, and is at present engaged in building a meeting-house for his society. On Sunday morning, June 3, he worked in his garden.

His neighbor became offended at the sight, though while Mr. Whaley was in the Methodist Episcopal Church he chopped wood, worked in his garden, etc., without protest. Mr. Whaley's real crime was in becoming an Adventist. This neighbor hunted around town for an officer to have Mr. Whaley arrested instantly. To the credit of one officer it is said he refused to have anything to do with the matter. Another officer, anxious to serve the cause of persecution, as well as himself in the way of fees (which the county will have to pay), was secured. After revolving the matter over in their minds, a warrant was issued for the arrest of the offending Adventist.

This officer, not content with being constable, has decreed himself a detective of the "holy Inquisition" type, and is now engaged in hunting up prey.

The Sunday law in Maryland is only pressed against Adventists, it seems, and is being resorted to by bigoted and unreasonable church members, to crush out, as they hope, Adventism. It would be a good thing for Maryland law officers as well as those who may be "drunk with the wine of Babylon," to note carefully the words recorded in Acts 5:33-42.

The Sunday law is a wicked law, and is being used for wicked purposes. Persecution has always been the rule when the State has enacted religious laws. And people who have appealed to law to force the consciences of men holding contrary views in religious matters, have not served God as they sometimes may have thought. Force is of Satan, and those who appeal to force serve this arch-enemy of God and man.

S. B. HORTON.

A Sunday Bill in Canada.

FOR several years Mr. Charlton, a member of the Canadian Parliament, has persistently kept before that body a Sunday bill. His bill, modified somewhat, is again up for discussion, and in moving its second reading on the 2nd of May, Mr. Charlton said:—

Now, this bill, Mr. Speaker, is based, of course, upon religious considerations. The Sabbath was set apart in the first place to commemorate the creation of the world; it was set apart by the Creator and hallowed by him. The only institutions, the only blessings that were transmitted to posterity as part of the wreck of man's first estate were the Sabbath and marriage, and when the time came to inaugurate a greater event than the creation of the world, when the time came to redeem man, the hallowed day was changed from the seventh day of the week to the first and re-established as a memorial of redemption. And thus it stands to-day recognized by nearly all Christian churches—recognized by the Catholic Church, recognized by almost every Protestant church—as the day set apart by Divinity to celebrate that great event, the greatest of all events in human history. Now, Mr. Speaker, I propose to present this bill not from the religious standpoint except incidentally. I propose to present this bill and urge its claim upon the members of this house from a civil standpoint. I propose to present this bill as a civil measure; as a measure designed to secure for the people of this country their civil rights, and their religious rights as well, under the law.

All human law rests upon the Decalogue: Thou shalt not kill; thou shalt not steal; thou shalt not bear false witness against thy neighbor; thou shalt not commit adultery—these are the foundations of civil law. And the Decalogue, Mr. Speaker, is not a partial obligation—it is a symmetrical whole; and the State cannot observe part of the Decalogue and disregard part of the Decalogue. If it gives heed to the sixth or the seventh or the eighth commandment, it must give heed also to the fourth, which is a part of the symmetrical whole. Now, although there is no union of Church and State in this country, there is, nevertheless, some intimate connection between the civil institutions of the country and religious obligations. No State can be entirely divorced in its laws and usages and consti-

tutions from this obligation. . . . So, sir, we are bound, in the consideration of this question, to give the requirements of the higher, the divine law, due consideration. We are bound to permit these requirements to have their due weight and to determine what bearing they have upon our civilization and to what extent we are meeting these requirements. . . .

I may be permitted to say, or rather it may be necessary to say a few words with respect to the change from the seventh day of the week to the first day of the week. I judge this is necessary from the fact that last year one of the leading newspapers of this city contained an editorial, in which it combated the position that the law with respect to Sabbath rest had any application now, or if it had any application it referred to Saturday and not to the first day of the week, and an honorable friend, who sits behind me, took the same ground, that we were arguing for the enactment of a law requiring the observance of a day for the observance of which there was no sanction or requirement in the divine law. I do not think it is necessary to enter into a learned disquisition on this point. Suffice it to say that the Catholic Church has accepted the first day of the week as the Lord's day, and the Protestants have accepted it, with one or two trifling exceptions, and the change of the day is held to rest upon the example of the early Apostolic Church. . . . I desire to refer to certain Catholic authorities. I take the liberty of reading what the holy father, Pope Leo XIII. said about this matter. His holiness said:—

"The observance of the sacred day which was willed expressly by God from the first origin of man, is imperatively demanded by the absolute and essential dependence of the creature upon the Creator. And this law, mark it well, my beloved, which at one and the same time so admirably provides for the honor of God, the spiritual needs and dignity of the man, and the temporal well-being of human life; this law, we say, touches not only individuals, but also people and nations, which owe to divine Providence the enjoyment of every benefit and advantage which is derived from civil society. And it is precisely to this fatal tendency, which to-day prevails to desire to lead mankind away from God, and to order the affairs of kingdoms and nations as if God did not exist, that to-day is to be attributed this contempt and neglect of the day of the Lord. They say, it is true that they intend in this way to promote industry more actively, and to procure for the people an increase of prosperity and riches. Foolish and lying words! They mean, on the contrary, to take away from the people the comforts, the consolations and the benefits of religion; they wish to weaken in them the sentiment of faith and love for heavenly blessings; and they invoke upon the nations the most tremendous scourges of God, the just avenger of his outraged honor."

These are the words of the head of the Catholic Church. These are weighty words, these are words of wisdom, these are words that every man, whether Catholic or Protestant, in this Dominion may well heed, these are words directly warranting the action proposed on this occasion, to ask by legislative enactment to some extent the honoring of this day for which his holiness speaks. I have here expressions on the same line from his eminence Cardinal Taschereau, from his grace Archbishop Fabre, from his eminence Cardinal McCloskey, from Cardinal Gibbon, from Archbishop Ireland, from Archbishop Riordan, from Archbishop Goss, from Bishop Keene, of Richmond, Va., from the bishop of Buffalo. All these Catholic prelates take exactly the same position (some of them in a more pronounced way) that is taken by the head of their church. As to the Protestant clergy, it is unnecessary to quote from them; it is only necessary to say that all are in favor of legislation that will secure a better observance of this day for the public benefit and for the civil government of man.

It is thus that Mr. Charlton presents his Sunday bill from a "civil standpoint." Of course he indulged in the usual platitudes concerning the "civil benefits" to be derived from Sunday observance, but as a whole his speech was religious; and why not? for he told the simple truth when he said, "This bill, Mr. Speaker, is based, of course, upon religious considerations." No Sunday law was ever based on anything else. This Dominion Sunday bill is simply like its fellows,—for the benefit of the prevailing religion.

I AM a Baptist, and I say that the man who would establish a religious qualification for citizenship or office under this Government or any other government is as unfit for membership in a Baptist church as Judas Iscariot was for the apostleship.—Rev. J. B. Hawthorne.

Some Plain Truths by an A. P. A.

[The following was sent to the *Citizen*, an A. P. A. paper published in Boston, but it was declined. The writer asks that it be published in the AMERICAN SENTINEL, which not being an A. P. A. organ, is as ready to smite papacy masquerading under the name of Protestantism as when labeled "Romanism." It is the principle that is to be condemned and opposed, not any particular embodiment of that principle.]

To the Editor of the *Citizen* :

THE writer of these lines is a staunch A. P. A. My hands are the calloused ones of the hard-working man. They are more used to the hammer than to the pen. And if, once in my life, I leave the former for the latter, it is because those who are better qualified keep still.

As for me, I can no longer be silent. Week after week I have watched the columns of the *Citizen* to see if somebody would not sound the note of alarm. But in vain! If nobody else will speak the truth, I shall.

That simple, burning, shameful truth is this: there is a conspiracy in the camp; the gates are secretly opened by our friends to let the enemy in; there are Protestant Romanists even in the A. P. A.

The most lamentable part of it is that this enemy is so closely related to us, so self-deceived as to disarm antagonism. If I should point him out now, many I fear would not recognize him. They would be horrified and indignant if I should name this foe of liberty.

To the deceived ones and to those who are sleeping on guard, I say: In the name of liberty and country, listen to me for a few moments and then judge for yourselves!

What is the A. P. A. ?

Its object, says our platform, is "to keep the pope of Rome and his emissaries from interfering" with our Government.

We are willing and glad to grant "all religions equal rights;" to allow all Catholics to remain such in all freedom.

We are "not against Roman Catholics as a Christian body." They may take their religion from the pope or the fathers or the heathen to their hearts' content; but we are, and tremendously, against, their taking their politics from Rome and practicing it on our Government.

And why?—Because Rome's fundamental article of politics is "the right of perpetuating the union of Church and State;" the right not "to leave every man free to profess and embrace whatever religion he may deem true;" "the right to require that the Catholic religion shall be the only religion of the State, to the exclusion of all others;" "the power of requiring the State not to permit free expression of opinion."

And yet this is the very state of things which many "Protestants" are trying to introduce—a union of Church and State—a governmental religion! What have we to do with Rome until we have cleaned the camp from such traitors?

Now I want you to be able to recognize this angel-faced monster when you see it. It strikes at the very root—just as much as the foreign potentate on the Tiber—at the very root of our dearest, immortal, American principles, which every A. P. A. is sworn to defend.

What are these principles?

A. P. A. PLATFORM.

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.—U. S. Constitution.

Every man who conducts himself as a good citizen is accountable to God alone for his religious faith, and should be protected in worshiping God according to

the dictates of his own conscience.—*George Washington*.

Religion is not in the purview of human government. Religion is essentially distinct and exempt from its cognizance; a connection between them is injurious to both.—*James Madison*.

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without creating a claim to infallibility, which would lead us back to the Church of Rome. . . . Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last in the career of intolerance.—*Thomas Jefferson*.

Keep the Church and the State forever separate.—*U. S. Grant*.

[The Constitution of the United States does not delegate to Congress any power] to inquire what part of time or whether any has been made holy by the Almighty. . . . If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may, with equal propriety, define every part of revelation and enforce every religious obligation even to the forms and ceremonies of worship.—*U. S. Senate Report, 1830*.

Will the Protestant ministers in general wake up from their lethargy before it is too late, or will they continue to work hand in hand with the Protestant National Reform Association and with the Romans, to establish a national religion, . . . or will they, like true spiritual advisers, join the A. P. A. in the good work?—*A. P. A. tract, Read and Reflect, No. 2, revised edition, p. 11*.

Such is the simple, lucid, immortal platform of the A. P. A. Let us see to it, if we want to prevent a shameful defeat, that it be not perverted, and that every one who does not subscribe to it be regarded and rejected as a foe, even if he be a "Protestant" minister.

Now I can tell you who the foe is; our official platform has just named it, it is the National Reform Association, and with it, to the extent they hold the same principles, the American Sabbath Union, the Young People's Society of Christian Endeavor, the Woman's Christian Temperance Union, and, taken as bodies, almost every Protestant denomination in the land.

Here is the proof of it. Read the platform of the National Reform Association:—

To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land.—*Art. 2. National Reform Constitution*.

Our remedy for all these malefic influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.—*Christian Statesman, Jan. 13, 1887*.

Let those who will, remember the Sabbath day to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of law.—*Christian Nation, Sept. 1887*.

All this is sound Romanism and nothing else.

Now read the platform of the American Sabbath Union:—

The basis of this union is the divine authority and universal and perpetual obligation of the Sabbath, as . . . formulated in the fourth commandment of the moral law.—*Constitution, Art. II*.

The American Sabbath Union, while recognizing the value of arguments for the Sabbath from expediency and physical health, still regards as its chief work the quickening of the Christian conscience upon the subject.—*Annual Meeting of 1888, resolution II*.

In view of the neglect to enforce Sunday laws . . . it has become an imperative necessity that Christians should insist that the officers of the law perform their duty.—*Resolution V*.

We indorse the petitions for the passage of a National Rest Bill.—*Resolution VI*.

That also is rank popery under a Protestant garb; enforcing by law an act of worship, a matter of conscience.

Now read the platform of the Woman's Christian Temperance Union:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, or-

ganic thought, one all-absorbing purpose, one underlying enthusiasm, and that is that Christ shall be this world's King. . . . The kingdom of Christ must enter the realm of law through the gateway of politics.—*Convention of 1887*.

A true theocracy is yet to come.—*W. C. T. U. Monthly Reading for September 1886*.

This also is as un-American and fanatical as it is antichristian and Jesuitical.

Read now also the platform of the League for the Protection of American Institutions.

The League for the Protection of American Institutions (a veritable twin-sister of the A. P. A.) which is the originator and the promoter of the proposed Sixteenth Amendment to the Constitution, is another ingenious, hypocritical scheme to provide for the teaching of "the principles of the Christian religion" in our public schools. The two leading organizers and champions James M. King, D.D., and John Jay, now deceased, both publicly committed themselves to the doctrine of a State religion, and of enforcing by law "the Christianity of the Bible" (?).

The Evangelical Alliance finally, which is the representative, authoritative spokesman for Protestantism all over the globe, a sort of Protestant Ecumenical Council, did, on the 15th of February 1889, through its representative, the same James M. King, D.D., commit itself publicly in favor of the Blair Amendment to the Constitution, providing for the teaching of "the principles of the Christian religion in the public schools."

Such are the platforms of the so-called "Protestant" church and State leagues, and associations. Is there anything more un-American, more liberty destroying, more papal, and at the same time more plausible and deceitful in any of the Bulls of Gregory VII. or Innocent III.? And yet such are the satanic doctrines taught and diffused throughout the country by these excellent, pious,—many of them,—and sincere, but exceedingly deceived, distorted, intolerant, and bigoted Protestant Romanists.

Let me repeat that the A. P. A. platform squarely denounces all these subtle, would-be Christian methods of Romanizing the country, when it warns "the Protestant ministers in general" against "working hand in hand with the Protestant National Reform Association and with the Romans, to establish a national religion," and when it says that "all sectarian and religious teaching therein [in the public schools] should be positively prohibited."

That being the case, I lift a voice of warning and solemn protest against our accepting as square and fair A. P. A.'s any man who is in any way, shape, or manner connected with these malefic and mistaken religious orders or societies. I go further: I predict that, unless we stick to our platform and refuse to initiate any who do not intelligently subscribe to all its principles and renounce contrary principles, the A. P. A. will either die of woeful assassination, or else that a split will take place sooner or later, both of which alternatives are lamentable beyond expression, because our country, our lives, and our homes are at stake.

And now, before I close, just a few words as to what has been done by the Protestant Church and State conspiracy toward creating an American Protestant papacy.

They have succeeded in getting the United States Supreme Court to declare, February 29, 1892, that "Christianity is

the law of the land," that "this is a Christian nation." And since that, the Catholic Church, in its Catholic Congress at the World's Fair, says this is a "Catholic Christian nation"!

They have succeeded, after many defeated attempts, in passing safely through Congress in 1892 also, the thin edge of the wedge, the infamous precedent of religious legislation—for the first time since 1776—under the form of the Sunday closing law about the World's Fair. The law was signed by Benjamin Harrison, President of the United States of America, August 5, 1892.

And since that the Catholic Church, through the organs of Archbishop Ireland and Cardinal Gibbons, boasts that "Church and State, have been united for its own benefit and preparatory to its coming triumph."

This treason completed, the Constitution mutilated, Church and State united, liberty stabbed to the heart; Rev. J. D. Sands tell us that "the Church has weight with great political governing bodies," that "the United States Senate, the highest body in the country, listened to the voice of religion and passed the World's Fair \$5,000,000 appropriation bill with the church-instituted proviso;" and Rev. H. H. George, D.D. exclaims: "I have learned that we hold the United States Senate in our hands." "We can hold Congress in our hands, and wield this country just as we please."

And now Romanism, beaming all over with an infernal grin, sees its way all cleared and paved toward the complete destruction of liberty and its own total supremacy for another thousand years of moral midnight.

And who is it that indorsed and joined the American Sabbath Union and the National Reform Association in petitioning Congress in 1892 for the passing of that pious and murderous bill on religion? Listen: the Presbyterians, the Episcopalians, the Congregationalists, the Methodists, the Baptists, the Disciples, the Second [Sunday-keeping] Adventists, etc. How did they do it? Answer: Officially, in bodies, at their general meetings.

More than all this, as Jefferson predicted it, the machine of Church and State has again been put into operation. A Protestant Inquisition has been inaugurated. For the last few years, until this very day, honest, conscientious people, who keep Saturday and of course work on Sunday, have been on that account molested, prosecuted, persecuted, fined, tyrannized over, yes, imprisoned from thirty to sixty and ninety days; yea, more, marched in the chain-gang with highway robbers.

Ask the jails of Arkansas, Tennessee, Georgia, Maryland and they will tell you. Read the documents published by the National Religious Liberty Association and you will see if it is not time to protect our American institutions against papal Protestants first, and against papal Romanists next, or rather against both all the time, and if it is not time to make sure that every A. P. A. is an enlightened patriot, and not a traitor, an imbecile, or a jewel of inconsistency, and a parody on common sense.

Yours for a free America, and for a consistent and triumphant American Protective Association.

W. H. SEAMAN.

P. S.—There is at this writing three Protestant religious bills before Congress: one for the recognition of God, Jesus

Christ, and the Bible in the Constitution; one for the enforcement of the "Lord's day" as "a day of rest and worship" in the District of Columbia, and one general Sunday law. The first two were introduced in Congress by "Hon." Elijah Morse of Massachusetts. And now, Monsignor Satolli, take your turn for the catechism, and Saint Joseph! S.

What Will the Harvest Be?

A WESTERN paper of recent date publishes the following, which is significant: **Anarchism by Christ.**

Rev. C. H. Wilson of Greely, spoke last Sunday at Denver in Unity Church on "Anarchism." He depreciated the ignorance, prejudice, and hatred displayed or affected by people generally at the word "anarchy." Above the tramp of Coxe's Army and the sound of the great coal strike could be heard the message of anarchy. It was simply the Christian socialism taught by Christ and Paul, the first anarchists. They came into a nation bound hand and foot with rigid ecclesiastical law. They taught men to break the law and free their minds and souls. Men are born into the world to-day with no place to lay their head without asking permission of some other man. The anarchist says this should not be. He does not blame the Astors and Vanderbilts because they have thousands under tribute to them. He blames the laws of a State which allows such a system. What if silver is coined free? In a few years Wall and Lombard Streets will have it all as they now have the gold. The speaker advocated the study and inculcation of anarchy in the home, since in their application lay the solution of present social conditions.

"Whatsoever a man soweth, that shall he also reap." Such men are now sowing the wind; they shall presently reap the whirlwind. It matters not that injustice and corruption do abound; anarchy, even if it be dubbed "Christian," is not the remedy. The Lord says, "Be patient, therefore, brethren, unto the coming of the Lord."

Where Is This to End?

"THE fact," says an exchange, "that 53,000 organized Catholic laymen marched in the great procession in Chicago which celebrated the opening of the World's Fair, while not a single Protestant Church in the land was represented as an organized body, has not only set the latter to thinking but seems to have inspired a movement in Protestant churches and in public and private schools for the organization of boys' brigades."

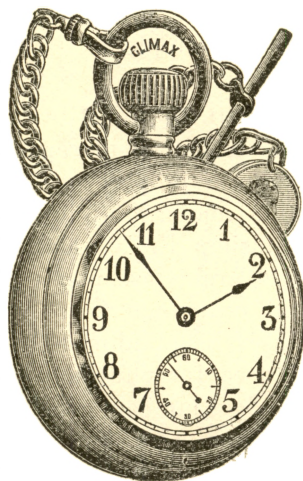
Has it indeed come to this that the churches of our land are dependent in any degree on such organizations to maintain their influence on the rising generation? If so, God pity them; for the end of such a state of affairs can be nothing but bloodshed.

MONSIGNOR SATOLLI has been so pleased, it is said, with his reception in New England, that he has said he will always stand up for New Englanders when they are accused of religious intolerance. Upon this the *Christian at Work* remarks: "There will be little occasion to 'stand up' for New England toleration now, though there was need for some one to do this in 1693. The status of the Roman Catholic Church in this country shows that at least the fault of religious intolerance is not chargeable upon any section." The *Christian at Work* is mistaken; as long as a single religious institution is enforced by law just so long religious intolerance reigns to just that extent. Sabbath-keepers in prison in several of our "free" American States are a living testimony to the survival of religious intolerance.

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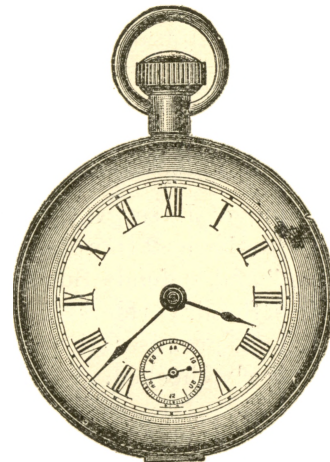
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NEW YORK, JUNE 21, 1894.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

REV. DR. SCUDDER, of Jersey City, declares the bicycle to be a "thoroughly Christian machine," and defends Sunday riding. He invites Sunday riders to attend his church and promises that all wheels shall be properly checked.

AN item in the *Pilot* of the 9th inst., says: "Everywhere throughout the entire country the most gratifying reports reach O'H-Uigin as to the growth and progress of the A. O. H." This means simply that the Ancient Order of Hibernians, a Roman Catholic order, armed and drilled under the name of Hibernian Rifles, is growing rapidly in the United States.

IN discharging a man a few days since, arrested for horse racing, Justice Gaynor, of the New York Supreme Court, said: "The arrest was an exercise of arbitrary power, and history teaches that we have more to fear from arbitrary power than from all species of gambling combined." Justice Gaynor's words should be pondered by the Sunday law bigots.

THE *Northwestern Christian Advocate* has this to say about the exemption of church property from taxation:—

In the wiser day coming, every dollar of church personal value and every foot of church land will pay taxes to support honest secular government. Remission of taxes for church and church school uses is a secular gift to churches.

True enough, but could the *Advocate* ever have seen the point had not the Roman Catholic Church been by far the largest beneficiary from such secular gifts?

THE *Catholic Review* has the following caustic editorial note, which, owing to the inconsistencies of professed Protestants, is not without force:—

Some of our neighbors are constantly chattering about the dangers of a union of Church and State, "the encroachments of Romanism," clerical influence in politics, etc., yet clergymen of theirs are constantly seeking public office, and they make no protest. Here, for instance, is the Rev. Alexander Mackay Smith, of Washington, D. C., who has secured the appointment of himself as member of the Board of Visitors to the United States Military Academy at West Point. What has a preacher, as such, to do with war or the martial training of soldiers? Taking advantage of his expenses-paid visit to West Point as a civil official, he had the cadets coralled in the so-called cathedral there and preached to them a sermon intended to be religious. Now, where is the National League for the Protection of American Institutions? Where? Why, lurking in the lobby of the Constitutional Convention lying about the Catholics.

We are not so sure about the latter

count in the indictment. There is certainly no occasion to lie about Catholics: the truth is bad enough; but so-called Protestants can not consistently demand that papists shall, as such, let civil matters alone until they set the example.

CITY ATTORNEY HAMILTON, of Milwaukee, Wis., has given an opinion in regard to the taxation of church property which has caused a sensation among churchmen. He says that Archbishop F. X. Katzer must pay taxes on the archiepiscopal residence. The ground on which City Attorney Hamilton bases his opinion is that the property is not used for church purposes, and therefore does not come within the provisions of the exemption law. The opinion must commend itself to all thinking men as sound.

THE *Christian Statesman*, which some months since declared that "the most powerful organized enemy, civil and religious liberty has ever contended against, is the papacy," notes in its issue of June 9, with evident satisfaction, the fact that a recent "mass meeting," in the interests of Sunday sacredness, held at Stevens Point, Wis., under the auspices of the American Sabbath Union, was addressed by a Catholic priest. "The mayor of the town was upon the platform, and strong resolutions were passed urging him and the council to enforce the Sabbath laws."

A WESTERN paper commenting on a request by certain women of Chicago to be appointed sanitary inspectors, says:—

From Congress to city council there is such a cringing to popular favor for votes, that it would be well for the country if the whole brood of demagogues could be thrust aside and independent women of principle substituted.

The idea that official corruption would be reduced by woman suffrage is chimerical and leaves out of the question human nature, which is not essentially different in the sexes. "Man's inhumanity to man" is not greater than woman's inhumanity to woman, which shows that selfishness inheres not to masculinity but to humanity, that is to the race. Woman suffrage is not a panacea for the ills of the body politic.

WE print elsewhere in this paper an article, "In the Stocks for Conscience' Sake," from a Melbourne, Australia, paper, which shows that religious persecution by so-called Protestants is not confined to the United States. We have never imagined that it would be, "for all that dwell upon the earth shall worship him [the papacy], whose names are not written in the book of life of the Lamb slain from the foundation of the world;" and this they will do by receiving his mark, the badge of papal authority, the Sunday institution to which the Roman Catholic Church appeals as showing her authority

to appoint fasts and holy days and to command men under sin.

Concerning this case the *Bible Echo* says:—

A letter from one of our brethren who attended the trial of Brethren Harry and William Firth at Parramatta, informs us that the proceedings were truly autocratic. They were not permitted to explain matters, nor to state their God-given rights in justification of their course. "Guilty or not guilty," was the demand of the magistrate, and the moment they admitted having worked on Sunday, the sentence was pronounced. They refused absolutely to pay the fines. We await with much interest the final outcome of this high-handed proceeding.

This is the same spirit that is manifested elsewhere, namely, the spirit of Satan; and why not? for it is he who instigates all persecution.

TUESDAY, May 15, a "mass" meeting was held in Chicago in the interests of so-called Sabbath observance. The meeting was held in the People's Institute, and the speakers "were prominent churchmen and workers in social reform movements." The audience was made up of the friends of enforced Sunday observance. "The meeting," says the *Inter-Ocean*, "was an unusually enthusiastic one. Its purpose to arouse a sentiment in favor of a holy Sunday was fully realized." The meeting was held under the auspices of the international Sunday Observance League. And "the speeches," says the *Inter-Ocean*, "were thoroughly practical. There was no theorizing. The main plea was for an enforcement of the present laws."

IN connection with the meeting referred to in the preceding paragraph, Chairman Heap explained the object of the International Sunday Observance League, as follows:—

The object of this league is to promote a more general and thorough observance of the law of God, as laid down in his fourth commandment; to the end that the desecration of the Christian Sabbath day, by unnecessary labor and amusements, may be suppressed; that man may rest and be refreshed in body, mind, and soul; to maintain good morals, and the peace and good order of society, and with this end in view, to establish State, provincial and local organizations, whose objects and purposes shall be to cooperate in the enactment and enforcement of laws for the suppression of all violations of the Sabbath day, and to promote the highest and truest patriotism toward God, our country, and the world.

The work of this league is intended to embrace all objects pertaining to good government, including, among other things, the election of persons of good moral character to public office.

In other words, the object of the league is to use the civil law to compel men to serve God.

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