



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

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By the plain considerations of scripture we have found, and all may find, that the Sabbath question, which has been the leading question of the country all summer, instead of being a question merely of days—of one day or another, of the seventh day or the first, of Saturday or Sunday—as such, is a question of rival institutions representing rival powers.

THE seventh day which God made the Sabbath, by resting upon it, by blessing it, by making it holy, and by sanctifying it, which he declared from Sinai is the Sabbath, and of which in Judea he declared himself to be the Lord; this—the Sabbath of the Lord—God has set to be the sign by which men may know him the only true God and Saviour. It is the sign which God has set, by which men may know what Jesus Christ is to men. It is the sign of the power of God in Jesus Christ to create men new creatures, to give them rest from all their toil, to make them better, to bless them, to make them holy, to sanctify, to save them.

THE Sunday, which the Catholic Church, "by her own infallible authority," "has substituted" for the Sabbath of the Lord, which she has declared to be "holy," and which she "sanctifies"—this is the sign of the "salvation" provided by the Papacy; "the man of sin," which has opposed and exalted itself above God, in the place of God, showing itself that it is God. This is the sign that the Catholic Church has set, to show what that church is to men. It is the sign of her power to bless, to make holy, to sanctify, and to save.

AND all this is what the Sabbath question means. The question as to whether men shall observe the Sabbath of the Lord, or whether they shall observe Sunday, is the question as to whether men

shall honor God, or honor the Papacy above God. It is a question as to whether men shall depend upon Jesus Christ himself, alone, for salvation, or whether they shall depend upon the Catholic Church for salvation. It is a question as to whether men shall bear the signet of the Creator of the heavens and the earth, or that of the Papacy; whether they shall receive the sign of the living God or the sign of the Catholic Church—"the seal of the living God" or "the mark of the beast;" whether we shall serve Christ or antichrist.

THERE is a difference between God and the Papacy; a difference between Jesus Christ and the Catholic Church. The one is "the Sun of righteousness," the other is the "man of sin;" the one is the revelation of "the mystery of godliness," the other the revelation of "the mystery of iniquity;" the one is "the Prince of life," the other is "the son of perdition." Now, just as there is a difference between God and the Papacy, between Christ and the Catholic Church, so there is a difference between the way of salvation provided by Jesus Christ and the way of salvation provided by the Catholic Church. And the difference between the way of salvation provided by the Lord and that provided by the Catholic Church, is just as great as is the difference between God and the Papacy or between Jesus Christ and any pope that ever lived.

THERE are a number of points upon which this difference might be demonstrated; but for the present occasion we shall dwell on only one, and that is, that whereas *the salvation provided by Jesus Christ is of GRACE ONLY, manifested through FAITH ONLY, and that the gift of God;* the salvation provided by the Catholic Church is of *force only, manifested through penance and "the law and State authority."*

Now to the evidence: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not but believeth

on him that justifieth [maketh righteous] the ungodly, his faith is counted for righteousness." Rom. 4:4, 5. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe: for there is no difference. For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just and the justifier of him that believeth in Jesus. Where is boasting, then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified [made righteous] by faith without the deeds of the law." Rom. 3:20-28. And "if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." Rom. 5:17. "Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else." Isa. 45:22. "Hear and your soul shall live." Isa. 55:3. "Speak ye unto the rock, and it shall give forth his water." Num. 20:8. "And that Rock was Christ." 1 Cor. 10:4. "O taste and see that the Lord is good." Ps. 34:8. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved." John 3:16, 17. "And 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." John 12:47. This is the way of salvation provided by Jesus Christ.

Now for the other. Everybody knows that *penance* is the very keystone of the Catholic structure of doctrine as to the

way of salvation—that without penance the system is even, in the church's own estimation, an empty shell. So closely connected, indeed, is penance with justification, yea, so essential is penance to justification, that Cardinal Gibbons, in his book, "The Faith of Our Fathers," in discussing "The Sacrament of Penance," uses all along "penance" as synonymous with "forgiveness of sins" and "justification."—See pp. 391-394, 411, 413. And, in fact, the Catholic version of the Scriptures reads, "Do penance," where the Protestant version reads, "Repent." It is therefore in order in this place to inquire, What is this doctrine, this "sacrament" of penance? In answer, we quote from a book entitled, "Catholic Belief: or A Short and Simple Exposition of Catholic Doctrine;" by the Very Rev. Joseph Faà Di Bruno, D.D., Author's American Edition, edited by Rev. Louis A. Lambert, author of "'Notes on Ingersoll,' Imprimatur. John, Cardinal McCloskey, Archbishop of New York; Imprimatur. Henricus Edwardus, Card. Archiep. Westmonast: Benziger Brothers, printers to the Holy Apostolic See." It is stated thus:—

Penance, by which the sins that we commit after Baptism, are forgiven.

Now, as "baptism" is to be administered to the infant "at the earliest possible moment" ("Faith of Our Fathers," p. 313) it is evident that all the sins that a Catholic can possibly commit are "after baptism." And from this it certainly follows that as "penance" is that "by which the sins that we commit after baptism are forgiven;" and as without forgiveness of sins no person can be justified or saved; then penance is the very nucleus of the way of salvation provided by the Catholic Church. To a person who has grown up without "baptism" he can only obtain "the grace of justification," forgiveness, by, among a number of other things, "a resolution to approach the Sacrament of Penance."—*Catholic Belief*, p. 75.

THAT is what penance is in definition, now what is it in practice? What are works of penance and what are they really for? Here is the official statement, under the heading, "Works of Penance:"—

In the case of those who have fallen into mortal sin after baptism, when the guilt of such sin and the everlasting punishment due to it are forgiven, there still very often remains a debt of temporal punishment, to be paid by the sinner. This debt remains, not from any imperfection in the power of absolution in the Sacrament of Penance, nor from any want of efficacy in the atonement of Jesus Christ, but because by God's will, chastisement for past sins helps us to compensate for the imperfection in our repentance, and serves as a correction. The fear of temporal punishment often helps to strengthen the resolution of amendment; it acts as a check to prevent us from again falling into sin, and excites us to make reparation for the scandal given.

From this we see, whilst the God-man, Jesus Christ, has, by atoning for our sins, done what we could not possibly do for ourselves, He has not dispensed us from doing, with the help of his grace, what we can, to punish ourselves for the offenses and outrages we have offered to God. Good sense tells us that this is but right and just.—*Catholic Belief*, pp. 191, 192.

So essential, so indispensable indeed, is penance to salvation in the Catholic system, that even the dying thief, whom the Lord Jesus himself pardoned on the cross—even he is taken up by the Catholic Church and made to do penance, when he, "in the spirit of penance, suffered the torment of his crucifixion, and the cruel breaking of his limbs, as penalties justly

due to his sins; and it may be that it was the first time that he repented and received pardon of his sins."—*Id.* p. 193.

WELL, then, when the guilt of sin, and the everlasting punishment due to it, are both forgiven, if there still remains a debt to be paid by the sinner, then is not the sinner's justification, his salvation, in the last resort, accomplished by himself? And as this debt is to be paid in punishment, and that punishment inflicted by the sinner himself upon himself, then is it not evident that the justification, the salvation, of the sinner, in the last analysis, is accomplished not only by himself, but by punishing himself, and therefore by force—force exerted upon himself by himself to save himself. This is not the salvation provided by Jesus Christ. The salvation provided in Jesus Christ is wholly of the Lord, not of self. The mind that was in Jesus Christ empties self wholly that God may appear wholly.

BUT not only is this self-inflicted punishment to pay up for the sins already committed, it is to "act as a check to prevent us from again falling into sin." And as I am to punish myself, to keep myself from sinning again, it is again myself saving myself from myself; again it is salvation accomplished not only by the sinner himself, but by punishing himself, and therefore by force—force exerted upon himself by himself to save himself from himself. Thus completely is it demonstrated that the salvation provided by the Catholic Church is "salvation" not of the Lord but of self; not by grace but by force; not through faith but through penance.

So far however the application of this way of salvation is only to the cases of those who are hers and who can be led to apply this self-inflicted punishment. How about those who are not hers, and who cannot be led to adopt this way? Oh, she is perfectly logical, and as "the fear of temporal punishment often helps to strengthen the resolution of amendment," she has recourse to the temporal power, "to the help of the law and State authority," so that she herself may succeed in inflicting the due amount of punishment—of penance—to "act as a check to prevent men from again falling into sin." This is not only the logic of the case but it is the doctrine of "the church." Pope Leo XIII. only a little more than one year ago, definitely published to all the world for the world's instruction, that—

The church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; and acts on the decided view that for these purposes recourse should be had, in due measure and degree, to the help of the law and State authority.—*Encyclical of May 15, 1892.*

So "the church" sets forth her "precepts" to direct "the life and conduct of men." But as there are many men who will not voluntarily conform to these precepts, she requires the State to make her precepts a part of the "civil" law with the due penalty attached, so that "the fear of temporal punishment" may duly "act as a check to prevent the people from falling into sin." And so she has "recourse to the help of the law and State authority," in directing by her precepts the life and conduct of men into the way of salvation which she has provided. And still it is all of force only, and but the logic of her own essential doctrine of penance which is in itself only force.

AND such has been her course from the first day that she ever succeeded in gaining the help of the law and State authority. This was when she and Constantine entered into alliance to bring men by force to the Saviour, and so to render them fit subjects of the kingdom of God, by bringing them to the Catholic Church. A passage or two from the history of that time, and that procedure, will be proper to cite here. Eusebius, the favorite bishop of Constantine, and who took a leading part in all that scheme of securing to the church the help of the law and State authority, has told us not only what the object of it was but how the object was accomplished. In speaking of Constantine and his great goodness and his likeness to the Saviour, he says:—

That preserver of the universe [Christ] orders these heavens and earth, and the celestial kingdom, consistently with his Father's will. Even so our emperor whom he [Christ] loves, by bringing those whom he rules on earth to the only begotten Word and Saviour, renders them fit subjects of his kingdom.

Such was the object. Now as to how it was accomplished: This the same bishop relates by preserving to us the very edict of Constantine himself, A. D. 323, as follows:—

Victor Constantinus Maximus Augustus, to the heretics: Understand now, by this present statute, ye Novatians, Valentinians, Marcionites, Paulians, ye who are called Cataphrygians, and all ye who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death.

Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies; and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the Catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times; I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error, to the right path from darkness to light, from vanity to truth, from death to SALVATION. And in order that this remedy may be applied with effectual power, we have commanded (as before said), that you be positively deprived of every gathering point for your superstitious meetings; I mean all the houses of prayer (if such be worthy of the name) which belong to heretics, and that these be made over without delay to the Catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public.

Thus the very first fruit of her original recourse to the help of the law and State authority only the further, and the more emphatically if need be, illustrates that the way of salvation provided by her, is of force only.

AND right there too, was set up her sign of her power and authority "to command men under sin." Right there was set up her own sign of the way of salvation provided by her. Right there she by "the help of the law and State authority" substituted her own Sunday for the Sab-

bath of the Lord, set up this sign of her power unto salvation instead of the Sabbath of the Lord which he had set as the sign by which men may know his power to create and to save. Thus says Eusebius again:—

All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.

And again, referring to what "Christ" had accomplished in Constantine's Sunday law, which was enacted to please "the church," the same bishop says:—

Who else has commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord's day, and to observe it as a festival, not indeed for the pampering of the body, but for the comfort and invigoration of the soul by instruction in divine truth.

Thus plainly is it apparent how and why and when, the Sunday of the Catholic Church was substituted for the Sabbath of the Lord; and how this sign of the power of the Catholic Church to save, was set in the place of the sign by which men may know the power of Jesus Christ to create and to save. And thus plainly does it appear upon every count that the Sunday institution is the sign of salvation by force only, while the Sabbath of the Lord is the sign of salvation by the grace and gentleness of Jesus Christ only through the benign operations of his Spirit.

Now, which of these two ways did the churches and Congress of the United States take? Did they leave every man free, as Jesus Christ does, to choose for himself the way of salvation, and the sign of it? Or did they, by "the help of the law and State authority," go into the way of salvation by force, and set up the Sunday institution, the sign of salvation by force, in the place of the Sabbath of the Lord, the sign of salvation by the love and grace of Jesus Christ? Which did they do? Everybody knows which they did. They set up as the sign of salvation to this Nation, the sign of the salvation provided by the Catholic Church—the sign of salvation by force. And then, as though they would proclaim to all the world, and demonstrate before all people, how certainly this is so, the same church leaders who, by the force of threats, had required Congress to set up the sign of salvation by force, followed it up swiftly by loud calls, even by telegram, to the head of the Government of the United States, to furnish armed troops with which to enforce, at the point of the bayonet, the proper observance of, and respect for, the sign of the salvation provided by the Catholic Church—the sign of salvation by force. Right worthily indeed have they vindicated their right to wear the badge of papal salvation, the sign of salvation by force.

LET them wear it as they have chosen it. It becomes them. It belongs to them. But, oh! will the people of the United States wear it, upon whom these men have presumed to force it? Will the people of the United States tamely submit to the wearing of the badge of papal authority and of papal salvation, which, by apostate Protestantism, has been forced upon them? Choose ye this day whom you will serve. Will you honor God, or honor the Papacy in the place of God? Will you receive and wear the signet of the Creator of heaven and earth and the Saviour of men? or will you wear the sign of the man of sin—the mystery of iniquity—the

Papacy? Will you keep the Sabbath of the Lord, or the Sunday of the Catholic Church?

A. T. J.

Chicago Correspondence.

Suffrage, Law, and Legislation, at the World's Fair.

THE proceedings of the various branches of the World's Congress Auxiliary, in session at the Art Institute, the past week, have been interesting and suggestive. The different branches of the Congress of the Department of Government, in session this week, have been: The Department Congress of the National American Women Suffrage Association, the Congress on Jurisprudence and Law Reform, the General Congress of Suffrage, in Republic, Kingdom, and Empire, the Civil Service Reform Congress, and the City Government Congress. It probably was not intended that any particular branch of the general subject of suffrage and ballot reform should monopolize the attention of the congress during the week, but nevertheless, the fact has been, that the woman's suffrage question has overshadowed all else in interest, enthusiasm, and occupancy of attention.

As in previous subjects in which women have been interested, in the different congresses which have assembled here, much greater enthusiasm has been shown in the organization of the congress and in the bringing forward of papers, presentation of speakers, and the general working up of interest, attendance, and the filling of time by speakers who are known to their constituency, and able to command their attention.

In the opening address of welcome, William Dudley Foulke, on behalf of the committee, said, among other things:—

The subject which will arouse the greatest interest in this congress is that of woman suffrage. It used to be said that women did not care for the right of ballot; but no one who was present at the congress last May and saw hundreds of women assembled and displaying the utmost eagerness in the women's movement will fail to see that the time is approaching when women will take an equal part with men in the affairs of government. Women will bring some inconveniences into our politics, but they will bring, on the other hand, an overwhelming wealth of public spirit, far greater than men present at this moment. Their unselfish interest in public questions will be of great value.

In the World's Congress on Jurisprudence and Law Reform, a paper from Judge Thomas M. Cooley was read, on the administration of civil justice, which was a philosophic discussion upon the civil law of this country and its derivation. Another paper from David Dudley Field, Justice of the United States Court, was also read at length in the course of which Justice Field said:—

In the category of individual rights I conceive that the greatest achievement ever made in the cause of human society is the total and final separation of the State from the Church. If we had nothing else to boast of, we of this country made it an article of organic law that the relations between man and his Maker was a private concern into which other men had no right to intrude. To measure the stride this made for the emancipation of the race, we have only to look back over the centuries that have gone before us and recall the dreadful persecutions in the name of religion which have filled the world with horror. Think of Torquemada in Spain; the martyrs suffering at the stake or in prisons in many other lands; the exiles driven from France by the revocation of the Edict of Nantes; and the slaughtered saints whose bones lay scattered on the Alpine Mountains. Amid all our shortcomings it will remain forever to the glory of the States that they allow no man to step between his fellow-man and his Maker. Clouds of darkness do indeed often seem to cover the land, but there is one rift in the clouds through which,

to the mind's eye at least, the daylight will shine as long as the world lasts. This Nation may be torn into fragments, or other nations and races may occupy the land in some era far away, but the fact will still remain that there was a Nation of free men on this continent which first rent the shackles that priestly domination had been forging for centuries and solemnly decreed that no man should dare intercept the radiance of the Almighty upon the human soul.

In the face of the religious laws in the statute books; in the face of the enforcement of those laws in many States in the Union; in the face of the marvelously organized effort to secure the complete enforcement of these laws and the increased severity of the laws themselves; in the face of the strange and unexampled contest over the religious question of the Sunday closing of the World's Fair as it has made itself public through the proceedings of Congress, and courts, and the public press; in the face of a remarkable religious opinion delivered in a well-known case from the supreme bench itself; in the face of the fact that a portion of this very congress of the week, in which Justice Field's paper was read, has been occupied by a consideration from its secretary and others, of the extra-judicial work of the International Law and Order League and other "voluntary organizations to aid the constituted authorities in the enforcement of the laws;" in the face of all this and very much more that might be enumerated, what a pitiful thing it is that a member of the bar of the United States, as high in place and authority as Judge Field, should be so blind to the cloud of intolerance with which this land is already covered, and through which there is no rift to let the daylight, and complete liberty in civil and religious affairs, shine again as long as the world lasts.

W. H. M.

Chicago, Aug. 11.

A Confederacy for Evil.

FOR years and years the "leaven of hypocrisy" has been working in the religio-social fabric of this country. With increasing wealth has come increasing worldliness and desire for worldly power on the part of the churches. This has just as naturally led to a decrease of the real power of God and spiritual life. As a result, the churches to-day are in large measure turning toward human laws for help, and are seeking to accomplish, by the force of legislation, what they have failed to do by the power of the gospel, namely, to convert and control men's consciences.

And so gradually has this change come about, that many honest-hearted Christian people are loath to believe that anything of the kind has even yet occurred. To the thoughtful ones, however, the evidence is very conclusive on this point, and the more so, from the fact that the drift of religious thought has been in this direction for several years.

Almost a decade since, the New York *Independent* (February 14, 1884) published with hearty approval, a very significant article from the pen of Bishop A. Cleveland Coxe, D.D., under the caption, "A Christian Alliance the Demand of our Times." After referring to the restrictive conditions of the National Reform Association and the Evangelical Alliance, so far, at least, as coöperative work was concerned, the article suggested the formation of a new organization, to be called the "Christian Alliance," which should combine and consolidate into one body all

the Christian forces of the world and direct them against the materialism and unbelief of the present day.

But, inasmuch as wide differences in principles and measures would necessarily occur in any such organization, the bishop, in words that now seem to have been well-nigh prophetic, suggested "Church Congresses" as a remedy for this inevitable condition of affairs. To illustrate his point he says:—

For example, this "Christian Alliance" may agree to sustain the Sunday laws. Differences of views as to the "Christian Sabbath" may seem to clog the effort, but then, it will call a "Congress," and give freedom to all Christians to compare their ideas, and to reach a good understanding.

If these words were significant when they were first written, they are doubly so now. Such an "alliance" (not Christian, alas, but unfortunately, very much the opposite of it), while not theoretically established in name, has been practically at work for some time in fact. The "Church Congress" has already been called, it has been decided to sustain the Sunday laws already existing and frame all the new ones possible, while the unanimity with which the partisans of the Sunday movement are already beginning to call down the wrath of Heaven upon all who oppose their ideas, furnishes a reliable index to the "freedom" likely to be given to those whose "differences of views" are such as to "clog the efforts" of these would-be regulators of public morals. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." Isa. 8:12.

J. W. SCOLES.

Greysville, Tenn.

A Warning from "Father" Chiniquy.

[The following was written for the *Interior*, a Presbyterian paper published in Chicago, but was rejected. "Father" Chiniquy, appeals to "all the papers which take an interest in the present and too successful efforts of Popery to take possession of the United States, to reproduce this warning letter."]

Editor of the Interior:—I consider it a duty to address you a few remarks on your article of 25th of May last, "The Rumor."

1. You are right when you say that the letter of Leo XIII. ordering the Catholics to kill the Protestants on the 5th of next September, is a hoax. But you are sadly mistaken when you say that they, the Roman Catholics, do not prepare themselves for the impending bloody conflict which they are provoking.

2. It is an undeniable fact that the Roman Catholics are forming secret and military companies under the names of Hibernians, St. Patrick's Cadets, St. Patrick's Mutual Alliance, Knights of St. Peter, Knights of Columbkil, The Sacred Heart, etc. Those secret societies are not only drilled, but they are well armed, some of them with arms bought by themselves; some got from the governors who bought their votes under that condition. They parade your streets several times a year under the name and mask of State militia.

3. I was a priest of Rome twenty-five years, and have been a citizen of the United States since 1856. During that time I have lectured in more than three hundred of your largest cities, towns and villages, and I have had many opportunities of being acquainted with the undeniable facts which I proclaim here, though

they are kept under the most sacred secrecy by the Roman Catholics.

4. Before many years your country will be drenched with the blood shed by these secret Roman Catholic societies, armed with the best modern weapons, forming an army already more than half a million of men.

5. To prove that there is no danger, you tell us that the Roman Catholics are not insane.

Surely the Roman Catholics are not insane when they take possession of New York, Boston, Washington, St. Paul, St. Louis, Cincinnati, New Orleans, Mobile, San Francisco, Chicago, etc., etc., and drive away almost all the Protestants from the positions of honor, power, trust and money.

6. You are right to tell us that the Roman Catholics are not insane when, with their marvelous, mysterious, diabolical deceptions, they persuade every year more than ten thousand (10,000!) of the very best Protestant families to entrust the education of more than ten thousand young Protestant ladies to the nuns of the Pope, who soon make them Papists, and then get their millions of dollars for the holy (?) church.

8. You are perfectly correct when you tell us that the Roman Catholics are not insane when, being ordered by their church to destroy the great principles of liberty, equity, tolerance, self-respect and patriotism, which are melting Romanism as the rays of the sun melt the ice and snow, they so obstinately and sternly aim at destroying your schools where your young men learn those great principles of liberty, equity, tolerance and self-respect which are the death knell of Romanism in the United States if they stand.

9. It is evident to every one of your readers that the Roman Catholics are not insane when, not being more than the eighth part of the population, they not only rule your press, command your armies, man your navy, but they are forcing you to yield, yield, yield, day after day, till very soon the American Protestants will have to take the background everywhere, and let the Roman Catholics rule this country for the benefit of the Pope.

10. But those Roman Catholics who are not insane know very well that there are many Protestant Americans who think that the time has quite come to put a stop to those concessions, privileges and yieldings in favor of Rome—if they do not want to become as strangers in their own country.

The order has come from Rome to sharpen the swords and the bayonets—to prepare the powder and the bullets, in order to get rid of those who will refuse to be ruled by the priests, the bishops and the cardinals of the holy (?) church.

When you say to the Protestants, "There is no danger," you must have forgotten that the *Jure Canonis* says positively: "It is not a sin nor a murder for a Catholic to kill a Protestant." You must also have forgotten the declaration of St. Thomas, who has lately been put among the Doctors of the Church of Rome, and whose works have been approved by all the Popes, and by Pius IX. in particular. These are his words:—

Though heretics must not be tolerated because they deserve it, we must wait till they are twice admonished to submit to the holy church. But if, after a second admonition, they persist in their errors, they must not only be excommunicated,

but they must be delivered to the secular power to be "exterminated!"—St. Thomas, "Theologia," vol. 4, p. 90.

The 30th December, 1870, I forced Bishop Foley, of Chicago, to swear before the court of Kankakee that this was the present law of the church of Rome towards the heretics, wherever they are the ruling power.

11. You must forget that the few years before the last terrible and so bloody civil war, several prophets had been sent by our merciful God to warn the northern people against the approaching storm, and to reproach them for their yieldings and coward concessions to the slaveholders. You remember that, with a burning eloquence, these prophets foretold that those concessions made to the merciless slaveholders would be paid with the blood and the tears of the northern people!

How were these prophets answered? Just with the very words you use to-day:

"There is no danger!"

"The southern men are not insane!"

"We are two northern men against one in the south!"

And those who saw and foretold the impending danger then were rebuked and called fanatics. They were accused of spreading false alarm—they were even driven away from their towns and cities; more than that—a good number of them were stoned; and even put to death as fanatics and disturbers of the peace.

The ministers of the gospel were the most in earnest in those days, as they are, unfortunately, to-day, crying peace! peace! and put the people to sleep till the echoes of the land reverberated the booming of the cannon of Sumpter. You know the rest. . . .

Yours truly,

C. CHINIQUY.

A Nation Cannot Be Christian.

A CHRISTIAN is a follower of Christ, and since Christ is not divided, but is "the same yesterday, and to-day and for ever," there can be only one standard of Christianity, and that is the life of Christ. "Why call ye me Lord, Lord, and do not the things that I say?" the Saviour asks. The beloved disciple says: "He that saith he abideth in Him, ought himself also so to walk even as he walked." 1 John 2:6. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with thy God?" Micah 6:8, margin. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:29.

Meekness, then, is an essential quality of a Christian. Hear what Jesus says: "I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Again: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. Matt. 5:39, 44, 45.

Again the Master said: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Then came Peter to him and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." Matt. 18:21, 22. He said also, "If he trespass against thee seven

times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him." Luke 17:4.

All this was practically illustrated in the life of our Lord: He left us an example that we should follow in his steps. He, "when he was reviled, reviled not again, when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:23. "He was oppressed, and he was afflicted, yet he opened not his mouth." His only words concerning those who were torturing him were, "Father, forgive them, for they know not what they do."

Such love and forbearance as this are not natural to man, yet they are possible. All this Christ did as a man, but not with the strength of man. "God was in Christ reconciling the world unto himself." As God was in Christ, so may Christ dwell in our hearts by faith, that we also may "be filled with all the fullness of God." Eph. 3:17-19. This cannot be done for a people as a whole, but only as individuals. It is not accomplished by any formal statement of belief, to which all give assent, or subscribe their names, but by Christ's dwelling in each man's heart, through his personal faith. Each one must be able to say for himself, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Then how would it be possible for an entire nation to become Christian? Only by every person's becoming converted, and a follower of Christ. But in that case the nation would cease to occupy a place among the governments of earth. How so? Because no government on earth could follow the instructions of Christ, and remain in existence. Just imagine a government acting according to the injunction, "Love your enemies;" or "Resist not evil." Its place would be known no more, and it would be absorbed by others. Earthly governments can be maintained only by force, and violence is foreign to the character of Christ. So it is utterly impossible that there should be such a thing on this earth as a Christian government. This does not mean that civil government should be abolished; on the contrary, it is imperatively demanded in the present condition of things; since there are so many who will not behave without the use of force. In the world to come, when the kingdoms of this world have become the kingdoms of our Lord and his Christ, civil government will come to an end; for God's government is a moral government. Then the peace and love of God will reign in every heart.

E. J. WAGGONER.

Not a Civil Question.

THE question of morals and conscience should be relegated to moral and religious agencies. Questions of conscience suffer enormously when there is an attempt to legislate upon them. It is not within the province of religion *per se*, to enter the realm of civil law, and it is just as much out of place for the civil law to come in and compel the enforcement of any matter of conscience, as for instance the observance of the Sabbath.

The present governor of Iowa, whose life at the last gubernatorial contest was almost made a burden, by the assumed

authority of several churches, particularly the Methodists, to dictate his policy in reference to certain public questions, answered these would-be guardians of the people's morals in the following, which has the ring of true Americanism:—

The fundamental principle on which the whole fabric of our political institutions is based, guarantees to each citizen the greatest possible degree of individual liberty consistent with a just preservation of the natural rights of every other individual.

It is the uncontroverted right of every man to persuade men to accept the beliefs and practices of conscience that he holds to be right, but when compulsion is resorted to, then tyranny enters and we have established the Inquisition and rekindle anew the fires of persecution.

W. E. CORNELL.

Contrary to the Spirit of Christ.

ACCORDING to the teaching of our Saviour, it is not right for his professing disciples to call down his vengeance upon those who are not doing his will, or rather upon those who are not doing what those professing Christians think is his will. He does not approve of it, neither does he answer their prayers. He tells us he came to save men's lives and not to destroy them. We read in Luke 9: 51-56, these words:—

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

Did the disciples do right in asking that fire might come down upon these people who would not do just what they thought they ought to? They certainly did not. That spirit is contrary to the Spirit of Christ. Man cannot discern the thoughts and intents of the heart. God alone can do this. Therefore man cannot judge his fellow-man righteously. God is the Supreme Judge of the conscience. What kind of a world would this be if men had the power to punish others if they did not believe as they believed? Let the foregoing quotation answer.

If the spirit of persecution is not the Spirit of Christ then whose spirit is it? Jesus said, "Ye know not what manner of spirit ye are of," and in the next verse he shows that it is not his Spirit by the following words: "For the Son of man is not come to destroy men's lives, but to save them." Then whose spirit is the persecuting spirit? In another scripture the Lord said to those who were professing to serve God: "Ye are of your father the devil, and the works of your father ye will do." So the spirit of persecution, being contrary to the Spirit of Christ, must be of Satan, and when men pray for destruction to come upon their opponents the Lord does not hear them; but there is one who hears them, and that one is Satan. He it is who will destroy men's lives, and he would be only too glad to answer their prayers if the Lord would allow him.

Now, what must the Lord think of those professing his name to-day who are calling to him to send destruction upon those who

visit the Fair on Sunday? Even if Sunday were the Sabbath, would he answer their petitions? Nearly the whole world is breaking the Sabbath of the Lord—the seventh day, but does the Lord destroy the world? Would he destroy it if his disciples were to call upon him to do so? His answer would be the same as he gave to his early disciples. It is because of his love and mercy that he allows his Sabbath to be trodden upon, that the honest in heart may eventually see that they are going wrong and turn and serve him.

National Reformers profess to serve God. They profess to be Christ's disciples, and yet they petition him to send the accursed cholera upon the land rather than have the World's Fair a success. Why? Because it is open on Sunday. They have set themselves up as judges of the consciences of men. If they had their way every person who refused to believe as they believe would be put to death, for they call upon the President to send troops to Chicago to prevent the gates of the Fair from being open on Sunday. What does that mean? It simply means that the troops are to shoot the people down if they persist in having that Fair open on Sunday, and National Reformers would do it themselves if power was given them. But, thank the Lord, they have not the power yet. They must wait God's appointed time.

The spirit of Satan is certainly at the back of the National Reform movement, as every man and woman with an honest heart can see. Where are the churches to-day that they would join in such a satanic movement? Is it not true that Babylon has fallen, and seeing that it is true, what is the duty of God's people? Let the Lord answer: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

ALFRED MALLET.

Blue Laws Revived in Massachusetts.

In the town of Somerville, Mass., about three months ago, Henry D. Padelford, one of its most prominent druggists, was arrested and fined twenty-five dollars for keeping open store on Sunday. Considerable feeling, which in some cases amounted to indignation, was aroused over this action at the time. This had partially died down, however, when the smoldering, flickering flame of bigotry burst forth anew.

The alleged ground of Mr. Padelford's arrest was selling candy to children and cigars to smokers, on Sunday; this time orders were issued closing barber shops and drug stores, and preventing the delivery of ice cream on Sunday. Accordingly the Somerville News came out under date of June 17 with the whole issue printed on blue paper, and headed, "Blue Law Edition." At the heads of four columns on the first page are printed the following "Blue Laws," with dates: October, 1633, "That noe person shall take any tobacco publicquely, under paine of punishment," attaching a penalty of 1d (one penny) for violation thereof; November, 1637, "That no person shall sell any cakes or buns, . . . upon paine of 10s fine," excepting the selling of cakes "made for any buriall or marriage, or such like spetiall occasion;" September, 1634, "That noe person, either man or women, shall hereafter make or buy any apparell either woolen,

silke or linnen, with any lace on it, silver, gold, silke or thread, under the penalty of forfeiture of such cloathes, etc.;" and a notice dated Nov. 8, 1666, that the sheriff had been removed from office, fined £50 and imprisoned "For allowing Baptist conventicles in his house."

The following extracts from the *News* will give the situation. In the first page editorial entitled, "Blue Law Sunday; Somerville's first Experience in Puritanical Ways," is the following:—

Last Sunday our citizens had their first experience of the coming Blue Law era of this city. In compliance with the order issued by Chief of Police Parkhurst, the barber shops were closed and the unfortunate that did not get shaved on Saturday, went without it until Monday. The druggists (with three exceptions) also closed their stores and had hung in conspicuous places signs, "Closed on account of the Blue Law," and of a similar character.

Then follows an enumeration of cases where ice cream was refused to sick persons (to well persons too, forsooth), inability to obtain liquor for a case of poisoning, prohibition of labor to a provision packing company, railroad employes, etc. While these little grievances may be considered serious enough by those bearing them, yet the same spirit at work in Somerville will work vastly more serious results, if it is not zealously opposed and driven to the wall. Not mere policy and expediency for the present, as many regard it, but principle is involved. Once let the spirit of bigotry get hold of the civil law and persecution is sure to follow. The State is ruined and religion is suppressed. Religion and morality cannot be forced upon an individual.

A whole bundle of truth is wrapped up in the following humorous editorial:—

How old Sol steamed up last Sunday! The issue was made fair and square, and we will venture to say that there was more hungering and thirsting after ice cream and soda than after righteousness!

It would be no more absurd to pass a law that every one shall be hungry for a certain article of food at five o'clock every other day, than to pass a law that they should hunger for righteousness every first day of the week. One law should be just as successful as the other; both would make hypocrites and fools. But is not the State dipping into just such absurdities when it makes a Sunday law? "Keep the State and Church forever separate."

Massachusetts is following the evil example of her sister States, and soon her records will be stained with blots like those of Arkansas, Tennessee and Maryland. Let other States take warning, and root out the dangerous weed of bigotry before it kills the tender plants.

W. E. HOWELL.

History Repeats Itself.

THE truthfulness of the statement made by Gibbon, in his history of the "Decline and Fall of the Roman Empire," Vol. 4, page 528, has probably never proven itself more true than in the case of the Boston preachers, calling upon the President of the United States to use troops to enforce the closing of the World's Fair on Sunday. Speaking of the time of Justinian, A. D. 519-565, Gibbon says:—

Toleration was not a virtue of the times, and indulgence to rebels has seldom been the virtue of princes. But when the prince descends to the narrow and peevish character of a disputant, he is easily provoked to supply the defect of argument by the plenitude of power, and to chastise without mercy the perverse blindness of those who wilfully shut their eyes against the light of the demonstration.

The demonstration being satisfactory to their own minds everybody must bow in silent submission or take the consequences. Any number of men bound together to enforce unjust laws, can be as cruel as one prince, if the same power is given to them. Just let these men, with such a spirit, get the laws they are seeking for, and how quickly we would see our glorious land of liberty filled with violence from one end to the other. How soon we would learn by sad experience, that, indulgence to rebels has never been the virtue of law.

O. OPPEGARD.

Eau Claire, Wis.

Christians Destroying the "Christian Sabbath."

THE *Christian Statesman* does not spare its lurid rhetoric in denouncing the World's Fair officials for their part in Sunday opening, but it is compelled to acknowledge that Christians, in their organized capacity, as well as in individual cases, set the example which the Chicago directors have followed. In its issue for July 8, 1893, the *Statesman* said:—

We frequently hear of a minister going to the pulpit from a Sunday train. Why not prelude the sermon with theft or adultery, or murder, the commands against which are in the same code and much briefer than the Sabbath law? We will be glad to give evangelical ministers who use Sunday trains, half a column each to explain, over their own signatures, if they dare, how they harmonize a ride on a Sunday train with either the Old Testament law of the Sabbath, or the New Testament spirit of the Lord's day. Most preachers who use Sunday trains explain that they do so only in emergencies? But do they steal in emergencies? No man can do as much good by a sermon as he can do harm by going to it, or from it, on a Sunday train. The excuses made do not satisfy other people, nor the offender himself.

At this season of the year there is special danger that churches that have protested against a large Sunday picnic at Chicago, will advertise their inconsistency by holding small ones in camp-meetings and assemblies. The mother Chautauqua keeps the Sabbath and most of her children, but at Sedalia, if newspaper reports are correct, one of the Sunday-school assemblies, on the 25th of June, opened its gates with an admittance fee, and a preacher—just like the World's Fair, to that extent—and no doubt in the fact that Sunday pleasuring followed the sermon. We are glad the pastors of Sedalia set themselves against this attempt to sanctify the Sunday show business, and we hope that if any other assembly or camp-meeting brings such a scandal on Christianity, its officers will be called to account in the church or in the courts. It is one of the strange things that, while a man who steals a dollar is "churched," a man who steals time from God and man is not even reproved. A greater peril to the Sabbath even than Sunday-opening at Chicago, is the widespread Sabbath-breaking of Christians. It is this Achan that causes our defeats and delays our victory.

Undoubtedly these Sunday-breaking preachers would answer the *Statesman* as they do the *Evangel and Sabbath Outlook*, when it presses the claims of the Sabbath, by saying that the "Old Testament law" has nothing to do with Sunday, and that there is no command in the New Testament to regard Sunday. Should they do this their plea would be half true, which is more than can be said of the words of the *Statesman* while it asserts that the fourth commandment requires men to keep Sunday holy, and that the preacher who rides on a Sunday train is as wicked as he would be if he committed a theft before going to the pulpit. The mock piety of the *Statesman* has no foundation.

Nevertheless it is true that the danger to Sunday, and to all Sabbathism, and all confidence in the Bible, is far greater because of the false and inconsistent posi-

tion of Christians than it is from "Sunday opening." But the "Achan" lies further back. He does not dwell wholly in Chicago. The stealing began when pagan influences drove the Sabbath out of the Christian Church and put Sunday and many other holidays in its place. The wicked theft was continued when Puritanism stole the name of the Sabbath and sought to make Sunday sacred by pasting the sacred name thereon. The *Statesman* keeps up that theft and indulges in many prevarications to make the theft appear honest. There is the real trouble. The days of ignorance on these points are passed and God cannot be cheated by the thin guises the *Statesman* weaves. Hence defeat follows defeat, and Congress, the Congress of a "great Christian Nation," cannot save Sunday from ignominy. The *Statesman* is doing excellent work in undermining and ruining the Christian Church by its false claims concerning Sunday and the false accusations against the Sabbath. Go on if you will. Plenty of defeats await you, they lie in ambush all along the path you have chosen. How many must you suffer before you will cease fighting God and truth?—*Evangel and Sabbath Outlook*.

THE *China Mail*, published in Hongkong, has this to say about the attitude of the churches in America towards the anti-Chinese law:—

Now that it is too late, the various churches are very indignant and emphatic against the Geary law. The Methodists announce that they have decided to make a "vigorous fight" against it. If they had fought with only a little vigor a year ago, and brought the great political power of their denomination to bear on Congress and executive, they could have beaten the Exclusion act easily. The General Association of Congregational Churches of Massachusetts adopted a resolution at Boston on Thursday in which they "beg the Chinese to suspend judgment upon Christian ethics until the Christian people of the land have asserted themselves." What were the Christian people of the land doing when the Geary law was pending? They were moving heaven and earth to avert the judgments of the Almighty on a nation that would open a World's Fair on Sunday. They were asserting, as a distinguished Congregational clergyman has said, that it was a great boon to a Christian nation to have a President who began the day with family prayers in the White House, no matter whether he rose from his knees to sign or veto a bill that outraged religion and humanity alike. This was the real display of "Christian ethics" upon which the Chinese are now asked to suspend judgment. Perhaps they will consent to do so, though the Founder of the Christian religion did not feel compelled to in his day, and had some particularly unpleasant things to say of the pious and respectable churchgoers of his time who made long prayers for a pretense, and were especially sound on the Sabbath question, but cared nothing about justice and mercy.

The criticism is just. If one fourth the effort had been put forth in opposition to the Geary law that was expended to secure governmental recognition of Sunday sacredness, the churches would not now be deploring its existence and its probable destructive effects on Christian missions in China. But if the missions in China are devoted to inculcating the superficial Sunday "Christianity" which has of late become so popular in this country, their destruction would be small loss to the cause of vital piety. However, we do not believe that the religion of the cross, so far as it is represented in heathen lands, has degenerated as it has in this country. Not having the civil arm upon which to lean, Christians in China have not yet forsaken their Lord for Baal, nor gone down to Egypt for help. It is only in "Christian" lands that the followers of Christ thus deny him.

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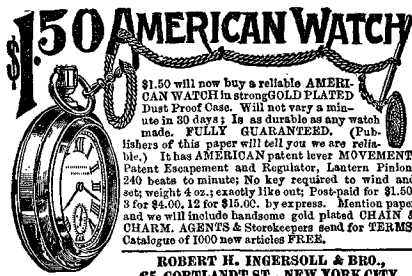
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WILL the gentleman who has sent us a communication from Muddy Lane, Mo., please send us his name?

IT is announced that the Supreme Court is to grant a re-hearing on the Geary law. As one of the five justices who sustained the law has since died, it is thought that the court may reverse itself and declare the law unconstitutional.

ASIDE from the merits of this law from a purely civil and politic standpoint, it ought not to be difficult for the court of last resort to decide against the act if it would only adopt the same course of reasoning pursued in the case of the Rector and Vestry of Trinity Church vs. the United States.

IN the decision of Feb. 29, 1892, in the case just referred to, the Supreme Court held that Congress could not exclude clergymen because this is a Christian Nation. If that reason is potent in the one case it ought to be also in the other. Nobody can defend the anti-Chinese law from a Christian point of view, and the "Christian sentiment of the country" is clearly against it. The attorneys for the Six Companies ought to lead the justices around to their side of the Chinese question, and ask them to adjust their Church and State goggles and look the Geary act over again.

THE series of religious congresses will open in Chicago, September 11, and continue seventeen days. The object of this so-called parliament of religions, is thus stated by J. H. Barrows, D. D.: "To furnish a great school of comparative religions; to bring the different faiths into contact and conference; to deepen the spirit of brotherhood; to bring out the distinctive truths of each religion; to show why men believe in God and in the future life; to bridge the chasms between Christians of different names and religious men of all names; to induce good men to work together for common ends, and to promote the cause of international peace."

THE *Sabbath Recorder* (Seventh-day Baptist) thinks that it might be right under "certain conditions," to make a law shutting up dramshops on the first day of the week, but says: "In our own experience and observation, however, the conditions never appear. The situation is an imag-

inary one rather than real. If the saloons can be closed on Sunday, they can be closed all of the time. It is difficult to conceive of a man who should want liquor sold on all other days of the week but not on Sunday. Sunday-closing is a half way measure; but it can be attained no more quickly than the 'whole loaf.' Leaving out of account its flavor of religious legislation, it is unsatisfactory. No wonder that many good men have not enough faith in it to write their name on a petition in its behalf."

IT now transpires that, as reported some time since, President Cleveland did write a letter of congratulation to the Pope, upon the occasion of the golden jubilee of his episcopate. When President before, Mr. Cleveland sent the great "Infallible" a copy of the Constitution of the United States. Such acts are entirely out of place in the chief magistrate of this country. As an individual, Mr. Cleveland has a perfect right to thus truckle to Rome, but as President he has no right to do anything of the kind.

WHAT is the matter with England? there they have a Sunday law, and yet "A startling discovery," says *The Free Church Monthly*, "has been made with regard to the condition of Methodism in the midland counties of England. In Birmingham alone there are 21,000 empty Wesleyan sittings. On the census Sunday the chapels were found to be two-thirds empty in the morning, and not two-thirds filled at night." It seems that it takes something more than a legal Sunday to fill the churches.

REV. J. J. RANSOM, a correspondent of the Nashville *Christian Advocate* in a communication to that paper of July 20, quotes a young minister as saying in justification of the boycott on the Fair: "We want to show them that we can't be run over." Mr. Ransom's only comment is: "there spoke the natural man." But that means a good deal when we remember that the "natural man" is but another term for the "carnal mind," which is declared to be "enmity against God: for it is not subject to the law of God, neither indeed can be."

THE new President of the American Sabbath Union, Rev. Geo. S. Mott, has a series of articles running through *The Soldier*, a South Carolina paper, in which he says of a divine command for Sunday observance:—

We admit there is no such command. But if we are to be limited by such a demand, all of us shall soon find ourselves in a very entangling predicament. Let us point to one as an illustration. Polygamy is an institution recognized in the Old Testament. Its conditions were provided for by divine enactment. Now polygamy is utterly prohibited by the Church, and it is a crime punished by the State. Yet there is no positive divine command recalling that permission of polygamy which was granted in the Old Testament. The Mormon

can intrench himself behind the same breastwork of argument, as that put up by the Seventh-day Adventists. He can triumphantly demand the text of Scripture which repeals polygamy.

And everybody else can just as emphatically demand the text of scripture which ever commanded polygamy. It is true that polygamy was permitted under the Theocracy, but it never was commanded as a moral duty. If polygamy had ever been as plainly commanded as is the observance of the seventh day, or commanded at all, then might men reasonably demand as plain a repeal, but as it was only permitted like divorce, "because of the hardness of your hearts," neither Mormons or any other National Reformers ought to insist that it stands on a par with the Sabbath of the Lord.

A WRITER for the *Christian Index* (Baptist), in an article in its issue of June 29, has the following:—

If we cannot persuade men into our way of thinking about religious matters, let us concede to them the same rights of opinion which we claim for ourselves. If I cannot conscientiously visit the World's Fair grounds on Sunday, or read Dickens or Thackeray or Shakespeare or the secular newspapers on that day, that is my affair. My more liberal minded neighbor dare not interfere to force me by law to accept his views on the subject. No more have I the right to force my views upon him. I may endeavor to courteously persuade him to my way of thinking; but the time is long past for appeal to the civic magistrate in such matters. About the most unprofitable business that any government can engage in, is legislation on religious subjects. Let it preserve order and allow men to think and act for themselves on matters of conscience.

This is in our opinion sound sense. It is a pity all professing Christians cannot see the truth of this statement. The Lord can certainly take care of his own without the aid of civil law. His Spirit is the medium he uses to bring men to him, and his Spirit he gives to all those who truly follow him. It is only when they are without his Spirit that they appeal to civil law. Paul tells us that the "weapons of our warfare are not carnal," and "this is the word of the Lord, . . . Not by might, nor by power, but by my Spirit." The Spirit of the Lord is the weapon the Christian should use to fight the powers of darkness, and with this he will succeed, but not by civil enactments.

READ the "ad," on another page, of "Little Folks Bible Gallery," and "Bible Pictures and Stories for Little Folks." We have examined these books and can recommend them.

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