



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

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

"LET the principle once be established in the United States, that the Church may employ or control the power of the State; that religious observances may be enforced by secular laws; in short, that the authority of Church and State is to dominate the conscience, and the triumph of Rome in this country is assured."

EVERY statute and municipal ordinance in this country, enforcing or promoting religion and religious observances, has had its origin in the Church and State laws of the original codes from which our system of jurisprudence is derived. The same spirit of Church and State union which established these laws in the first place, has retained them in our statute books.

THESE dormant seeds of persecution, which have lain covered and uncultivated in the statute books now for three generations, have, within the last few years, been brought to the light with the promise of an immediate and rapid growth. A body of associated religious organizations, such as never before existed, has undertaken to foster and cherish the growing iniquity.

IN every State there has been agitation for the enforcement of Sunday laws. Cases under the Sunday laws, in one form or another, have been brought before the courts of almost all the States. In several States these laws have been avowedly used for religious persecution. Although the religious statutes, under which this is done, contradict both the spirit and the terms of the bills of rights of the Constitutions of the different States, and of the United States, still they have been, without exception, thus far, sustained by the decisions of the higher State courts. The Supreme Court of the United States has,

by concurring in Justice Brewer's opinion in the Trinity Church case, February 29, 1892, that this is "a Christian Nation," given notice what position it will take on any case involving this question which it may be called upon to decide. The Congress of the United States has realized this, and acted upon it in advance, in the legislation which it passed in reference to the Sunday closing of the World's Fair. The principle, then, that the Church may employ the power of the State,—that secular laws may enforce religious observances, and that the authority of Church and State, combined, shall dominate the conscience, is settled in the affirmative in this country.

THAT principle, which is the basis of papal policy, is now firmly fixed in the statutes and judicial precedents of the different States. The farther development of this destructive policy is being rapidly hastened, not only by the machinations of the Roman Catholic Church itself, but, even in a much greater degree, by the mistaken course of Protestant denominations and the various other organizations, more or less avowedly religious in character. Some of these organizations are willing to join hands with the Roman Catholic Church in securing strict legislation as to the observance of Sunday, and are, in fact, desirous that the Catholic power should join with them in obtaining a severe interpretation, and enforcement, of those laws by the courts. Other organizations believe themselves to be antagonizing Roman Catholicism, and even confessedly make that the main, and, in some instances, the only purpose of their existence,—still they ignorantly serve the same ends by accomplishing the same thing, only under the name of Protestantism, instead of Catholicism. To be sure there is a difference between Catholicizing and Protestantizing the civil and political institutions of this country; but it is more a distinction than a difference, as this apostate Protestantism is the offspring and the image of its progenitor.

ONE strong and persistent influence continues, with increased energy, to assault Congress and the Nation's executive, to obtain, if possible, still greater and more explicit acknowledgment of the union of

the State with religion. While this is not strictly necessary, for their real purpose is already accomplished, still it will go far towards familiarizing the law-makers of the country with the requirements which their religious advisers are putting upon them. It will also materially hasten the progress of their cause. If, by some such means as secured the passage of the act to close the World's Fair on Sunday, the acknowledgment of a State religion should be inserted in the fundamental law, then the cloak of pretended allegiance to the principle of civil liberty in religious things could be thrown off entirely, and the ascendancy of the papal principle be openly asserted. This is what the more candid and logical, of those who call themselves National Reformers, desire, and for this they are planning to bring great influence to bear upon Congress during this session. It is not at all clear that they will succeed in accomplishing the definite thing which they wish, but it is quite possible that they will succeed in effect, as the Sunday closing of the World's Fair was a practical failure, and yet a theoretical success of their principles.

THOSE who are assisting to create a Protestant similitude to the Papacy while ardently fighting Roman Catholicism, as they see it, are legion. The subtle deception under which these labor and the delusion which they throw around those whom they draw into their ranks is unique. Roman Catholicism may well cherish them as its dearest friends, the enemy. It is a frequent, though paradoxical, statement that the longest way round is the shortest way there,—this is vividly exemplified in the case of those who are now antagonizing the progress of the Papacy in this country by the use of papal methods. No quicker way of securing a papal-Protestant domination in civil affairs could possibly be devised than that which has been taken. The possibility of the Roman Catholic Church, as now existing and organized in this country, obtaining the political ascendancy has aroused a selfish opposition which demands the same thing for itself, and proceeds to obtain it by means which are in themselves Romanizing, and will very shortly bring both parties into com-

panionship in a mutual attack on the same fold.

Just how all will be accomplished that must be done no man can know; but one can see both by the prediction of prophecy and the light which the evidences of history throw on the probabilities of the future, that these strange things will be consummated. Just how quickly all that is to be, will be brought about, cannot be known by any man, but every intelligent observer of the progress of events must conclude, that it need not necessarily be long, and every one who accepts the word of Scripture, and sees with the eye of faith, knows that the time is near, "even at the door."

W. H. M.

A Burlesque on the Giving of Thanks.

THE State of Massachusetts has an annual "fast day," proclaimed by the governor in the springtime, with a recommendation that the people assemble in their respective places of worship, etc., etc. But while the day is called a "fast," it is nothing of the kind; it is, rather, a day of feasting and general rejoicing. Last spring the *Boston Post* suggested that the language of the gubernatorial proclamation ought to be changed to something like the following:—

In accordance with the new adaptation of an old custom, let the people cease from their labors and devote themselves to those cheerful and exuberant pastimes which the opening springtime and the expanding tastes of society invite. Let the sporting organizations of every character improve the day to come forth in imposing array and inaugurate their respective campaigns for the season. Let the bicycle clubs form for inspection and preliminary practice and the ball tossers unlimber for the glorious contests in which they will be called upon to engage. Let the lawn tennis net be drawn, and the lacrosse and polo organizations take their reckonings. Let the courses for fox and hounds be resurveyed, the hurdles be restored, and the tracks placed in order. Let all the people prepare for the season of sport on sea and on land that is soon to engage their best trained and most earnest activities.

This indicates the manner in which the day is spent; but it is not one whit more true of the so-called "fast" day in Massachusetts than it is of Thanksgiving day all over the United States. The President and the several governors call upon the people to "lay aside all secular affairs," etc., and to "assemble in their respective places of worship," etc., and "unitedly give thanks," etc., etc. But by the vast majority the day is not devoted to any such purpose. A few worship, but the masses play; and all make more substantial offerings to the god spoken of in Phil. 3:19, than they do to the God of heaven. Like the Massachusetts "fast," the national "thanksgiving" is a burlesque on the worship of God.

It is an almost universal custom among Protestants to hold prayer meetings Wednesday evening. What would be thought of a church which, while dropping the feature of the meeting from which it takes its name, should, every Wednesday evening, hold a festival instead, but still retain the name, "prayer-meeting;" the pastor gravely announcing every Sunday, "Prayer-meeting as usual next Wednesday evening: let all come in the true spirit of devotion, prepared to unitedly supplicate the Divine favor;" but knowing full well that the only religious service on the occasion would be a single perfunctory invocation or a sensational address by a young member with a burning desire to establish a reputation for

brilliancy, and that all the evening would be devoted to festivities of at least doubtful Christian propriety—what, we ask, would be thought of such a church and of such a minister? But that is virtually what the State of Massachusetts does every year by her governor, and what the whole United States does by the President. A day is with mock reverence set apart by public proclamation to a purpose to which it will not be devoted; and with a show of piety which they probably do not possess, and in many cases do not profess to possess, the chief executives of the States and of the Nation call the people to a religious service which they know not one in a thousand will render. Is it not time, that for the credit of true religion, the proclaiming of fasts and thanksgivings be left with the churches where it properly belongs? And if we must have the annual holiday known as Thanksgiving, let it be called by some other name and be shorn of the mock religious garb in which it has hitherto been clothed, and let it stand forth in its true character as a day sacred to the American stomach.

C. P. B.

Christ and the Sabbath.*

THERE is at present a widespread agitation over the Sabbath question. For nearly half a century the attention of the public has been called to this subject by the teaching of those who observe the seventh day of the week, but a growing tendency to religious legislation in recent years, and especially the efforts to enforce Sunday keeping by pains and penalties, have done more than anything else to make this topic a living issue of the day. It is therefore important to understand the real nature of the institution in behalf of which the State is so strongly urged to legislate. When its real character is understood, it will be apparent that it is a purely spiritual thing, with which civil government can properly have nothing whatever to do. The conception of a "civil Sabbath," or "the civil side of the Sabbath," is a recent invention, adopted under the stress of the situation, in order to open the door for Sunday laws. The State cannot recognize any distinction in days without committing itself to a course of action whose logical result is persecution. This is the danger of the present hour, and every one ought to know it.

God, the Father, is the source of all things; Christ, the Son, is the agent in all things. Christ is the one through whom God is manifested to the world. "Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." 1 Cor. 8:6, Revised Version. The meaning of the text is very broad, extending to this, that all communication, of every kind and nature, and every manifestation of God, to this world, in any way, has been through Jesus Christ, through whom are all things, and that in the fullest and broadest sense.

God has never manifested himself in person, but always in the person of his Son, and through his Son he speaks to us. Every particular of the plan of salvation is wrought out through his Son. We have this statement of Christ when he was here upon the earth: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father;

neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. That is, the only way to know God is in and through Jesus Christ.

It is through Christ that all revelation of God comes to us. This is illustrated in that experience of Jacob when he dreamed and saw a ladder, the bottom of it resting upon the earth, and the top reaching to heaven, and angels of God ascending and descending upon it. It was with reference to this that Christ spoke, as recorded in the first chapter of John, the fifty-first verse: "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Of the angels it is said, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" But Christ is primarily the means of communication. He unites earth with heaven. And it is through a knowledge of Christ that we come to know God. It is God as revealed in Christ whom we are to learn.

It is evident from the Scripture that there has never been any change in this plan. "There is none other name under heaven given among men whereby we must be saved." And it has always been so. Christ is not only now the revelation of God to man, but he has always been the same. Christ is not only now the agent through whom God works in this world, but he has always been the agent. It is through faith in Jesus Christ that we are saved now; it has always been so. Whoever is redeemed from this earth is redeemed because of his faith in the merits of Jesus Christ, and that whether it be the first generation or the last. Read the record of faith, in the eleventh chapter of Hebrews: "By faith Abel," "by faith Noah," "by faith Abraham," and time would fail to tell of all the other worthies who wrought everything through faith. The only one revealed to us in the Scripture in whom we can have faith is Jesus Christ, who is spoken of as the Author and Finisher of our faith. So from first to last it has been faith in Jesus Christ.

It makes no difference in the general plan of salvation at what particular point of time Jesus Christ was manifested in the flesh. If he had been manifested in the first generation, it would have been the same. If he were not manifested until the last generation, it would be the same. When God gave his Son to die, the efficacy of that promise and gift was just the same as after he had actually come to this earth and died. It was always faith in the Lord Jesus Christ. Before his first advent there were certain ordinances introduced which were to be as symbols, occupying the same place and serving the same purpose as the ordinances of the Church at the present time. With reference to these ordinances it is declared: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. And as often as they offered the sacrifices provided, as often as they performed any of those ceremonies in that time, it was always to show the Lord's death, because that was the central point. The Saviour was promised in the beginning, and there was just as much efficacy in that promise to save as in any promise of God at this time. The only difference has been that, as time went on, more clearly were the purposes of God in Christ revealed, more fully were the plans of

*From No. 14, of the *Religious Liberty Library*, by Prof. W. W. Prescott.

God laid out, until Christ came himself, to bring in the fullness of the light, and we live now in the full blaze of that light which he brought to the world. The light of the knowledge of the glory, or the character, of God, is always manifested in Jesus Christ.

CHRIST BEFORE HIS FIRST ADVENT.

Notice two or three marked instances to show that Christ was present before he was manifested in the flesh. We have the record in Exodus, the third chapter, of Moses' experience at the burning bush. It says, in the second verse: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Moses turned aside to see why it was that this fire, burning so briskly, did not consume the bush. God called unto him out of the midst of the bush: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." But as it is true now that God speaks in these last days by his Son, so it was true then that he spake by his Son, and it was Christ who was there at the burning bush and who spoke to Moses.

In the eleventh chapter of the Epistle to the Hebrews the experience of Moses is mentioned; the twenty-sixth verse reads; "Esteeming the reproach of Christ greater riches than the treasures in Egypt." Moses knew Christ. Jesus Christ said to the Jews: "For had ye believed Moses, ye would have believed me, for he wrote of me." It is true that Moses knew Christ, and Christ was to Moses a living presence, and when he chose to join himself with that people who were in slavery, to identify himself with a people with whom to identify one's self was a reproach, it was because he realized that Christ was there. It was because he esteemed Christ more than all the riches in Egypt.

When Joshua was commissioned to take up the work left by Moses, we find an experience of his recorded in the fifth chapter of the book of Joshua, thirteenth and fourteenth verses. Joshua went out to pray. While there, one appeared to him with a drawn sword in his hand. Joshua inquired whether he was for him or against him, and he said, "Nay; but as Captain of the host of the Lord am I now come." The margin says "the Prince"—"as the Prince of the host of the Lord am I come." Who is the Prince of the host of the Lord? Who is it that leads the armies of heaven? "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses." Rev. 19:11-14. In the gospel by John, the first chapter, the first verse and following, "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God." His name was called the Word of God, which was none other than Christ. So it was Christ who appeared to Joshua and announced himself as the Prince of the Lord's host, and then gave him instruction as to how everything was to be done. In fact, in all those experiences we have the

record that it was Christ who was with them. 1 Cor. 10:4: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them [or "went with them"]; and that Rock was Christ."

It is not necessary to multiply instances; there are many of them. But the point to be emphasized is this, that from the very beginning to the very close Christ is all and in all. Nay,

CHRIST WAS THE AGENT

by which all things were created in the first place. "All things were made by him; and without him was not anything made that was made." John 1:3. And this refers not merely to material things, for we read in Col. 1:16: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." More and more appears the fullness of the meaning of the statement, "Through whom are all things."

It is worth while to know how all things were created. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9. So when, in the beginning, God said, "Let there be light, and there was light," it was Christ who is himself the "light of the world," who spake that word. So in every act of creation. God said let it be so, and it was so, but the word was spoken through Jesus Christ. He was the spokesman for God. All things are of God, but all things are through Jesus Christ. It was through Christ that God has spoken in every place in the Scripture where we have the record "God said," or "Jehovah said," and "the Lord spake and said." It was Christ who indited all the writings of the Scripture. For we read in 1 Peter 1:11, speaking of the prophets: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." It was the Spirit of Christ speaking through the prophets. So all the way through the prophetic record in giving to the world history in advance, it was Christ who told the world what was to come. It was his Spirit that inspired the prophets. So it is Christ, it is Christ all the way through, Christ the agent in creation, Christ the spokesman for God, Christ whose Spirit inspired the prophets.

CHRIST GAVE THE LAW.

There is a very interesting fact to be noted in connection with the speaking of the ten commandments at Mount Sinai. In this case, as in the others, it was Christ who was the spokesman. Notice what is said in Acts 7:37, 38: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai." In Isaiah, the sixty-third chapter and the ninth verse, we have these words: "In all their affliction he was afflicted, and the Angel of his presence saved them." Read in connection with that Ex. 23:20, 21: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, . . .

for my name is in him." Put this with Jer. 23:6: "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." These texts of Scripture brought together show of themselves, without any particular interpretation or explanation, that the Angel of God's presence who went with them, who spoke to Moses in Sinai, was our Lord Jesus Christ, and when God spoke "all these words," it was the voice of Christ that was heard. So all the way through: let it be repeated again and again. It is the point to be impressed upon our minds that, from the very beginning to the very ending, expressed in several places, where he says, "I am Alpha and Omega, the beginning and the end, the first and the last," it has been Christ. There has been but one Saviour, and that Christ. There has been but one way of salvation, and that through Christ. Faith in one has saved always, and that one is Christ. It is always so.

(To be continued.)

Conscience and the Sabbath.

THE average American citizen has little or no conscience in the matter of Sabbath observance. The question has been so long treated as a subordinate one, and the human and utilitarian element has been made so prominent, that even religious men have little conscience in the matter. Customs and prevalent modes of teaching have combined to put Sabbath observance outside the realm of *religious* duty in a very large degree. The mere "rest day" theory is a popular one; *i. e.*, if body or brain need rest, it is well to rest. Upon this theory it is easy to invent methods of resting (?) which will gratify worldly tastes and desires, and benumb conscience. Upon the same low plane is the average notion concerning church going and religious culture. Popular opinion says if there be a service conveniently near, where music and oratory will entertain one, it is a pleasant way of spending a part of a leisure day; but if the music be second class and the preaching commonplace there is little or no conscience to compel men even to attend service on their "rest day." The rest-day theory does not necessarily, nor usually, involve the idea of *sacred time*, or of a divine obligation in the matter of Sabbath keeping.

The Church and the pulpit are in no small degree responsible for this state of things. The current discussion shows that even Christian men are loth to discuss the Sabbath from a religious point of view so much do they plead with railroads and pleasure seekers about the "utility of a rest day." We do not object to these lower elements in the discussion, but they are merely secondary; and if men make these the prominent or foundation idea, all conscience as of duty toward God is at an end. The same is true when the "civil Sabbath" is made the prominent thing. Religious conscience is neither awakened nor cultivated by an appeal to civil law. If the Church does not take high *religious* ground the world will certainly drift far away from it. The work of awakening the latent conscience of the people, if it exists, or of creating it, must be done by the Church if it is done at all. Evils do not cure themselves. A revival of Sabbathism will never be attained on the rest-day theory of utilitarianism nor the testimony of medical experts! Conscience toward God alone will form the permanent

foundation for such a revival. The resolutions of synods and conferences and the wisdom of creed makers will prove useless unless the masses are trained to a higher religious conception of the Sabbath as a divine and especially religious institution. It would not be far from the entire truth to say that one of the first steps toward reform is the creating of a conscience on the Sabbath issues.

All this has come because men have discarded the Sabbath, and they know that Sunday has no basis in the Bible; hence they dare not meet the issue on biblical and religious ground.—*Evangel and Sabbath Outlook.*

Liberty a Gift of God.

LIBERTY is something that every man loves. It is one of the many blessings the Creator has bestowed upon the human family; in fact, one of the chiefest blessings. What will make a man happier than to have his liberty,—to be free to go where he pleases, and to do as he pleases? It is just as natural for man to look for, and expect, freedom as it is for him to breathe,—this is the reason men have fought to the death in the past, and will do so until the consummation of all things rather than lose that most precious of all gifts. Liberty is dearer to man than even life itself. He will lay, and even has laid down, his life to bring liberty to his fellows. It is natural for him to do so, for God has made him so.

How miserable is the slave, who cannot do as he pleases, or go where he pleases; who is continually watched by those who lord it over him, and compel him to do as they order, or be punished! When freedom is gone, happiness is gone, too. Life is to that man as an empty dream. It is contrary to his nature to be a slave. God did not make him a bondman. He, in his mercy, knew that man would be a wretched creature without freedom, and so he made him a free moral agent, that is, a being that could either obey him or not obey him just as he chose. When man is living in sin, he is a captive, yet he has that liberty which God gave him in the beginning,—liberty to serve Him or to serve self. With this freedom there is happiness, no matter if that man may be in ever so wretched a condition—and every man outside of Christ is in a wretched condition—yet there is a certain degree of happiness that he would not have if he were bound even by his Creator.

But the child of God is the happiest of all his creatures. He is the one who is free, for Christ says: "Whom the Son makes free is free indeed." He is freed from sin, therefore he is happy, for he looks forward to an eternal life of happiness and bliss beyond this. God has joined freedom to him, and who is it that dares to put asunder that which God has joined? To whom has he given the right to take away that liberty which he has so graciously bestowed upon man?

We often hear it said that man was not made to live alone; he loves company, and neither was he made to live without liberty, for he loves that as much and more than he does society. Everything that man enjoys is a gift from God. Thus life is a gift from him, social joys are a gift from him, and liberty is a gift from him.

Then, if liberty is a gift from God, he certainly does not wish to *force* any of his creatures to serve him. The service

he requires is a service of love. Man serves his Creator because of the multitude of his tender mercies; because of his love to him. Love draws; therefore, God, by the cords of love, draws man to himself; he does not force him.

But certain men, by their actions, say that God's way is not the right way; they have a better way to bring sinners to Christ; God's way is too slow for them. Sinners are rebellious, and will not of themselves come to God; therefore, the next best thing, to their mind, is to force men to come, and by this means to bring them in by the wholesale instead of one by one. To make God's people a large flock, instead of a "little flock." And all this is done in opposition to the will of God, just the opposite way to his way. His command to his ministers is, "Go ye therefore, and teach all nations;" not force all nations. No, no. That is not his way. His way is a loving way; any other way is just the contrary. The time is coming, yes, is near, when the Lord will inquire of those who use force to bring sinners to him, "Who hath required this at your hands?" What will they answer?

Until that time the true follower of God must not look for peace; he must not think he can get to heaven without a struggle, for prophecy must be fulfilled. The "little flock" will be going God's way, and therefore will not be going the way that suits the enemy, for his way is just the contrary to God's way. The child of God must expect persecution even as Christ, his Lord, was persecuted. He will not find peace, for the Saviour came not to bring peace, but a sword. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." And so it is that whenever a little company steps out to serve God in God's way, it brings division, and others step in and say, you shall not serve God in that way, but our way; and so force is used, the only power at their hands. Have they a right to do this? They certainly have not, for where God himself repudiates that right, how much more should they. God made man free. Let him forever stay free, and so continue in happiness.

ALFRED MALLET.

The Crime and the Punishment.

[This article is from the editorial page of the *Gainesville Eagle*, of Gainesville, Ga., and refers to the arrest of Elder McCutchen and Professor Keck, the two Seventh-day Adventists, lately arrested there for Sunday work.]

ON Monday the pastor of the Seventh-day Adventist Church, of this city, and a teacher of a school in the church were fined each \$50 and costs for the offense of disorderly conduct, which consisted in working on Sunday with saw and hammer in the new church building. They were also bound over to the city court for Sabbath-breaking, which is a State offense.

A fine of \$50 and costs for disorderly conduct, in which life, limb, or property were not endangered, and in which the doer was in pursuit of a useful occupation with an honest conviction that he was

committing no sin, seems to be cutting the pants too big for the crime.

A few days ago several persons, male and female, were up before the mayor's court for raising the tallest kind of Cain at a house of the illest kind of fame. It was proved that they indulged in fighting, crying, cursing, and the firing of pistols. One neighbor testified that he was exceedingly disturbed; that he had gone to bed and that his pillow was turned into a pillow of thorns while the carousal lasted. These persons were fined \$5 and costs each, which seemed to satisfy the ends of justice.

The fact is these Adventist gentlemen were not guilty of disorderly conduct. . . . The fact of its being Sunday is not an element in creating a case of disorderly conduct. The act itself must be disorderly. The use of saw and hammer is not a source of disturbance on Monday, and when their use becomes so on Sunday it is Sabbath breaking. The public peace cannot be disturbed on Sunday by a thing that would not disturb it on Monday. A man's religious sensibilities might be shocked, but that is not the public peace. The thing which the sound of a saw and hammer on Sunday would be likely to disturb would be a man's heavenly meditations; but the city has no statute against that. When our city laws were enacted, men with heavenly meditations were so scarce that it was not thought worth while to go to the expense of protecting them.

We are opposed to all forms of Sabbath breaking. We believe in keeping the commandment to the very letter. But who does it? Is it any worse to break the Sabbath by conforming to a conscientious religious conviction, than it is to break it through a laxity of morals? Is it any worse for the Adventist to saw lumber on Sunday, than to run street cars with horses that have worked all week? Our livery stables stand open Sunday and do business. What for? To enable persons to go quickly on errands of mercy? Oh, no—it is to hire horses to persons in pursuit of business or pleasure, in which the dumb brutes are robbed of their God-given right to rest.

It is commanded of God that our horses shall rest on the Sabbath. It is their right, and we cannot take that right away from them without breaking the Sabbath, except in cases of absolute necessity. The man who, on Sunday morning, hitches up his horses that have worked hard all week and drives his family out on a jaunt to see his mother-in-law, or his aunt, or to a camp meeting, commits a worse sin in the sight of God than he who takes his hoe and works in the field, for he not only breaks the Sabbath himself but compels the unwilling animals to do likewise and robs them of their rights given them by their Creator.

Let us suppose a case. A good old gentleman emerges from his home on a beautiful Sunday morn, dressed in faultless linen and his best Sunday suit. Hymn-book in hand, he starts toward the church, his mind absorbed in the contemplation of things divine. He passes the drug store and a crowd of gilded youths smoking cigars which the druggist has just sold. Then further on he has to stop and wait at the crossing for the dust to subside, for many carriages and buggies are passing, going hither and thither on pleasure bent. Then he sees the street cars pass with jingling bells and horses straining their muscles under the heavy load. His atten-

tion is not attracted in the least, for these things are usual; he has become accustomed to them. Then he passes the open door of the livery stable, around which a number of men and boys sit and chew tobacco and talk horse. Inside he sees a number of men hard at work currying horses, washing vehicles, and hitching up teams. But this does not take his mind from the contemplation of divine things, for he has seen it so much, and it has become a matter of course. But he goes on. The birds are singing sweetly, the bees are buzzing in the May flowers. All nature is happy—

But hark! what is that? A saw—upon my soul!

And that saw in the hands of the teacher of a strange religion!

“Crucify him!” “Release unto us Barabbas!”

A Few Straws.

In the *Catholic Mirror* of October 28, is published a reprint of an interview with Cardinal Gibbons concerning the growth of the Catholic Church, etc. Some statements made by the cardinal may be of interest to readers of the AMERICAN SENTINEL, since he is the second highest representative of the Papacy in the United States. Of the growth of the church in America, he said:—

It is by the light of her *past* that we must read the *future*. . . . Here, as in the Old World, with the passage of time, everything else has changed. Her organization [the church's], her principles, her doctrines, her rites, are precisely the same to-day as they were when Columbus first landed. The forms of government have altered, new nationalities with new customs and new ideas have come in; there are a hundred new religions that have been established, and others are constantly springing up daily; but the teachings, the procedure, the forms, the structure of the Catholic Church, are identically what they were when the first Catholic priest raised the cross on American soil.

By a *lapsus lingue* or *lapsus memoria* the cardinal speaks volumes in this much of his interview. The Catholic Church, in the *past*, has been a persecuting power, denouncing all who were outside of her realm as heretics. A few references on this point from Catholic authority may be opportune * Pope Marcellus decreed:—

It is permitted neither to think nor to teach otherwise than the Court of Rome directs.—*Corpus Juris Canonici, part 2, chap. 18.*

Pope Innocent III. decreed:—

The secular powers shall swear to exterminate all heretics condemned by the Church; and if they do not they shall be anathema.—*Decretals of Gregory IX., book 5, title 7.*

These quotations may be alleged to be ancient and of no moment in this enlightened age of civilization. If this be urged, let us quote some Catholic literature of recent date.

Says the *Shepherd of the Valley* (1876), published in St. Louis under the supervision of Archbishop Kendrick:—

We confess that the Roman Catholic Church is

* Before quoting these references, we will give what the cardinal says in this same interview in reference to his being chosen to open the Parliament of Religions with prayer and to make the closing address:—

“Was it not significant that your eminence should have been invited to lead in the opening prayer and make the closing address?”

“There can be no other view. Here were assembled representatives of all the religions and most of the leading sects in the world. I, as the representative of the Catholic Church, was invited to make the opening invocation. Not only was this a high compliment, but it was a circumstance of the deepest significance since it was a virtual acknowledgment that the Catholic Church is the rightful and supreme exponent and teacher of Christian truth. And I may say that when I led the prayer, I followed the Catholic form, and stipulated that I should do so in advance. I could not have done otherwise, because there was a principle involved.”

Now, then, with this interview, place these utterances of the Roman Church authorities, and the reader will not have much difficulty in determining the *future* of the church in this country when opportunity shall present itself.

intolerant. . . . But this intolerance is the logical and necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority—which will certainly be the case by and by, although the time may be long deferred—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our Church, and in what concerns this, her history is open to all. They know, then, how the Roman Church dealt with heretics in the middle ages, and how she deals with them to-day whenever she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters.

Put with this the following from Mgr. Ségur, in his “Plain Talk about the Protestantism of To-day” :—

The church is certainly intolerant in matters of doctrine. True; and we glory in it! . . . In religion, in mathematics, what is true is true, and what is false is false. No compromise between truth and error; truth cannot compromise. Such concessions, however small, would prove an immediate destruction of truth. Two and two make four; it is a truth. Hence, whoever asserts the contrary, utters a falsehood. . . .

The church proclaims and maintains truths as certain as the mathematical ones. She teaches and defends her truths with as much intolerance as the science of mathematics defends hers. And what is more logical? The Catholic Church alone, in the midst of so many different sects, avers the possession of absolute truth, out of which there cannot be true Christianity. She alone has the right to be, she alone must be intolerant. She alone will and must say, as she has said in all ages in her councils, “If any one saith or believeth contrary to what I teach, which is truth, let him be anathema.”

Here we have the record in part of the Roman Church. Testimony could be multiplied upon this point of intolerance, but sufficient is quoted, and coupled with the words of one of her princes, shows that that church is beginning to bestir herself, and come to the front, boldly asserting her queenship and her right to rule the consciences of men. It would be well if Protestantism would stop and consider whether in its efforts to make theology a branch of politics, it is not doing the foundation work for the future of the Roman Church in this country. The great badge of Roman authority is the establishment of the observance of Sunday, the first day of the week, for the Sabbath, contrary to the Bible (the guide of Protestantism at one time), which the Romanists admit; and Protestantism has been challenged by Rome, through the *Catholic Mirror*,† to gainsay the fact that Sunday observance is purely a creation of the Roman Catholic Church; and this was done lately, in September of this year. How about this, Protestantism? Who will answer for her?
S. B. HORTON.

The Boycott in the Church.

It is a curious illustration of the moral weakness, but also perhaps of the numerical strength, of the present majority in the Presbyterian Church, that some of its distinguished representatives should seriously propose to resort to the boycott in making war against the Union Theological Seminary. The boycott was first introduced into civilized society by the [Papal] Church. It was called by another name; it was termed excommunication. It was supposed to carry with it other penalties in the future state, but on earth to cut the excommunicated person off from all fellowship

† See AMERICAN SENTINEL, Nos. 37, 38, 39, 40, current volume.

with his fellow-men. It was borrowed from the Church by the trades-unions, who have made a vigorous effort to introduce it into American industrial society, but, on the whole, with such distinct ill success that they have about abandoned it. It is a curious anachronism that it should be taken up again in a Protestant Church as a weapon in ecclesiastical warfare.

The facts will be found given in some detail in *The Religious World*. A committee of the New York Presbytery seriously proposes that the presbytery should forbid students under its care to pursue their studies in the Union Theological Seminary while under the ban of the General Assembly, and should provide that no minister can present himself for license to the Presbytery if he has acquired his education in that Seminary. The broad humor of this proposition is best illustrated by supposing the same principle to be applied in other departments of education. Suppose, for example, that the College of Physicians and Surgeons should request the legislature to refuse to allow a diploma to be given to any one who had studied in the New York University Medical College, or that Columbia College, from which two years ago three professors went out to found a new Law School down town, should ask the legislature to enact that no men should be admitted to the Bar who studied in the new Law School. Such methods of conducting warfare are not less worthy of derision and contempt when introduced by doctors of divinity in ecclesiastical assemblages. The only function of a presbytery is to ascertain whether the student who comes before it is competent to preach and is sufficiently in accord with the spirit and principles of the Presbyterian Church to be inducted into the Presbyterian pulpit; and they have no more business to inquire where he got his education than where he got his clothes.—*The Outlook*.

A Seventh-day Baptist in the National Reform Convention.

[The *Sabbath Recorder* publishes the following from the *Pittsburg Press* as the timely and apt language of Rev. A. H. Lewis, in the National Reform Convention lately held at Allegheny. Dr. Lewis was given five minutes at the close of a forenoon session, after twelve o'clock.]

WHEN I saw the call for this convention, and the scope of the themes to be considered, I thought it large enough to include the discussion of the claims of the Sabbath as an important factor in the question of Sabbath reform, hence I came here as an accredited delegate from the American Sabbath Tract Society. But as your committee on “enrollment” has decided that I may not be recognized under the “call,” I thank you for the courtesy of these minutes. I am in hearty accord with you touching the questions of Temperance, Social Purity, Divorce, Chinese Exclusion, Labor Problem, Negro Problem, etc. We Seventh-day Baptists recognize the Bible and the religion of Christ as the only source of help in the solution and adjustment of these problems. But the larger question on which I desire to speak to you, not merely as a Seventh-day Baptist, but as a Christian man to Christian men, is the fundamental error in your efforts toward Sabbath reform. The Bible is the only standard by which that question can be settled, and according to that Book the primary trouble, and the paramount error, lies with Christians. You say that Christians support the Sunday papers

in Pittsburg, patronize the Sunday trains, etc. In this you are right. Christians began the work of demoralization, of destroying conscience, long ago when they cast the Sabbath and God's law aside, and put Sunday and the civil law in their place. In the English Reformation, your English and Scotch ancestors, standing between the fire from the Roman Catholics on one side and the English Seventh-day Baptists on the other, undertook to compromise the matter by transferring the law of God to the Sunday. Honest as the effort may have been, and earnest and conscientious as you may now be, this disregarding of the Sabbath and God's law has destroyed the public conscience. You complain that men disregard Sunday and the civil law; you, as Christians, set the example by first disregarding God's law and his Sabbath.

This is not a matter between you and the Seventh-day Baptists. It is between you and God. The important question is not whether you shall grant me membership or courtesy in this convention, but how you will settle your attitude toward God's day with him. Day after to-morrow you will come to God's day, his holy Sabbath, the day which Christ de-Judaized, kept, honored, enlarged, and purified to make it the Christian Sabbath; will you make it your "busy Saturday" regardless of what God's Word says? You may think that the question of the "change of the Sabbath" is settled. It is not. Sinai is a granite fact. Christ's observance of the Sabbath—not Sunday—is a fact; soon or late, you, and the Christian world, must meet this issue. I speak courteously but with an earnestness born of conviction. This is my present mission to you. I stand to defend God's Sabbath, and to urge its claims, and I thank you again for this brief opportunity of suggesting this the fundamental error in popular "Sabbath reform."

The Bible Sabbath.

In Genesis 2:2 we read: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made."

This is the foundation of the weekly cycle. God here declares the seventh day to be "sanctified," a character which it must forever retain, unless God himself declares it off. Man is not competent to do it. We are cautioned, "Add thou not unto his words lest he reprove thee and thou be found a liar." Prov. 30:6.

In Genesis 8:10, 12 we have a glimpse of this weekly cycle, for "Noah stayed yet other seven days in sending out the doves."

It is sometimes stated that God gave no law to mankind until he gave it at Sinai. On the contrary the existence of sin proves the existence of law, for where no law is, there is no transgression. "Sin is the transgression of the law." 1 John 3:4. "And God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth." Gen. 6:12. "His way" must have been made known to men before they could be held responsible for corrupting it.

In Genesis 13:13, the men of Sodom are spoken of as "sinners exceedingly," so they must have been gross violators of

God's law. This is made plain in Genesis 26, where God renews with Isaac his covenant made with Abraham, and gives as the reason of his favor towards him in verse 5, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Abraham was contemporaneous with the Sodomites. He obeyed the laws which they violated, and became "sinners exceedingly," and as such, were destroyed.

The existence of the Sabbath laws is made certain before the Israelites reached Sinai. In Exodus 16, when the children of Israel were in the wilderness of sin, which lies between Elim and Sinai, and six weeks or more before the giving of the law at the "mount which burned with fire," and before the giving of the manna, the Sabbath law was made a test of their loyalty, "That I may prove them whether they will walk in my law or no." Then followed the wonderful provision of manna, with its miraculous adjustments, which continued for forty years, until they entered into the land of Canaan. God thus honoring his own day of rest by an object lesson of weekly occurrence and of long continuance.

This eliminates all possible errors of dates or seasons or countings between creation and the settlement in Canaan. There can be no possible error left. To suggest the possibility of one, or to ask for evidence concerning the Sabbath and the antediluvians is but an impertinence towards God. The Sabbath was made for man, and man has, no doubt, always had its observance commanded.

Gal. 4:4, 5: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," that is, he came down into our place that he might lift us up, to be partakers with him in his place. It is said of this "Son" in Col. 1:16, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him. And he is before all things and by him all things consist." When this Son came he doubtless knew his own Sabbath day, for he was the Creator of it, and he was the one who "sanctified" it. He still kept it as his Sabbath day, for he was born under the law in his humanity, and he still declared himself to be "the Lord of the Sabbath day." He cleared away the rubbish that the Jews had gathered around it, taught us how to keep it as Christians should, and wound up his teaching by declaring that it "was lawful to do well on the Sabbath days." He justified acts of necessity and of mercy. This leaves the seventh day in full force, as his only recognized Sabbath day. Ours is the "Julian Calendar," established by Julius Cæsar, from whom it derives its name, as does the month of July. He established his calendar on the basis of a better knowledge of the length of a year than had before obtained. He was the first of the Cæsars; and was followed by Augustus, just as the month of August follows July.

It was the decree of Cæsar Augustus "that all the world should be taxed," as given by Luke, that brought Joseph and Mary to Bethlehem, where Jesus was born. Cæsar's estimate of the length of a year was not absolutely correct, and this

led to the correction by Pope Gregory, when Catholic nations passed from old style to what is called new style. Russia still rejects this new style, and her dates are to this day purely Julian. The weekly cycle was not affected by this change, for the Russian Church has the same order of days in the week as does the Catholic countries of the west of Europe. When it is Saturday at London it is Saturday at St. Petersburg. This brings us down to our own day, with no possibility of error in the weekly cycle.

Saturday is still the seventh day of the week, and it is "the Sabbath of the Lord our God." W. WOOD.

Satolli.

SATOLLI got out of bed yesterday morning and put on appropriate millinery. Satolli ate breakfast and probably took a potato, as he is said to be fond of them. Satolli ate dinner and probably drank a half-glass of wine, as he is announced to be in the habit of doing occasionally. Satolli read books and newspapers and was probably pleased at the amount of notice given him. Satolli wrote some letters to priests and other people. Satolli ate supper. Satolli went to church. Satolli turned around. Satolli sat down. Satolli changed his millinery several times. Satolli spoke to a man. Satolli shook hands with a bishop. Satolli took a ride on the cars. Satolli smiled. Satolli was gracious. Satolli took a walk. Satolli said that he liked America, and was in favor of freedom and the Constitution and the flag and American constitutions and other things. Satolli pulled the wool over some eyes, browbeat some people, did what he could to Romanize America, and destroy its liberties and prepare the way for making a Mexico, a Spain, or a South America out of the United States. And the secular papers will continue to tell us of his uprisings and his downittings, his incomings and his outgoings, in all the wearisome details, but will omit to tell the people why he is in America.—*Herald and Presbyterian*.

Punished for Violation of Law.

A LONDON paper notes the fact that the Turkish Ambassador declares that there has been no religious persecution of Christians in Turkey, but that all that has been done is to punish violators of the laws of the country; and adds this apt comment: "Exactly, and by the same token there has never been any religious persecution in the world. The Christians were put to death in the days of the Roman emperors, and later in lands controlled by the Roman popes, because they violated the laws of the land; and keepers of the Sabbath of the Lord are prosecuted in the United States and other countries, for violation of the laws of the land, which declare Sunday to be the Sabbath, in defiance of the laws of God." The same paper also truly says that "no professed Christian who believes that civil governments have a right to pass laws concerning matters of religion, or to define to any extent what shall be the religion of a country, can consistently find any fault with what has been done in Turkey and Russia."

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

THE Romanists acknowledge that they own \$118,000,000 worth of untaxed property in the United States; "but good judges," says the *Primitive Catholic*, "place it at double this."

A CONTEMPORARY asks, "Is popery growing liberal?"—By no means. Protestants are simply growing careless of their liberties and recreant to their sacred duties. "*Rome never changes.*"

THE Bible says, "The seventh day is the Sabbath;" the Sunday people say, "The first day is the Sabbath." Is there any reason why we should doubt the Lord's word? If not, can there be any reason why we should believe those who contradict that word?

THE *Sabbath Outlook* says that "judicial decision has virtually annulled the Sunday law of Texas." But has that decision annulled the assumption of the right of the State to legislate upon religious questions? If not, the top of the noxious weed has simply been cut off leaving the root in the earth to again send forth a stock and branches as vigorous as before.

DECEMBER 1, the German Reichstag, by a vote of 173 to 136, revoked the decree, passed more than a score of years ago, expelling the Jesuits from Germany. Germany is to be no exception to the inspired prediction of Rev. 13: 8, "All that dwell upon the earth shall worship him [the papal beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world."

THE *Political Dissenter* quotes the "Homiletic Commentary" as follows:—

Numbers have a wonderful influence in begetting confidence. They inspire men with hope of success. It seems impossible that so many can be defeated. The fact that the wicked are in the majority in this world is often a strong point with them. This was the hope of Pharaoh and Sennacherib. The first Napoleon made his boast that Providence fought always on the side of the great battalions. . . . Men think there is safety in being one of many. But it is not so.

The *Political Dissenter* adds this pertinent comment:—

The plain teaching, therefore, is, no matter what the size of the crowd, or the sphere of its activity if it does wrong, apply the principle of dissent.

Has the *Dissenter* thought to apply this principle to the boasted millions that petitioned for Sunday legislation in the matter of the Sunday closing of the World's Fair,

and who are expected to make renewed demands for additional measures of religious legislation, and who justify themselves in what they have done and in that which they propose to do, on the ground that they are "the majority" and "the best people of the land"? The only prop that the Sunday institution has is the fact that the majority keep it to a greater or less extent. It is without foundation in right or in the word of God.

A CLERGYMAN of Philadelphia says we shall have no return of prosperity "until Christianity shall be recognized as the law of the land." Judge quotes this and adds this comment: "Here is your Church and State with a vengeance—such a vengeance as would leave no free-thinker or honest questioner with a head safe to remain on his shoulders. Oh, let us never be so good in our way that we can't let somebody else be good in his way."

THE *Outlook* states, upon the authority of a correspondent who has interviewed the directors upon the subject, that the Midwinter Exposition in Golden Gate Park, San Francisco, will be open on Sunday. The *Outlook* (formerly the *Christian Union*) expresses the opinion that "the directors would best subserve the moral interests, and even the interests of Sunday preservation, were they to open the fair in the afternoon and evenings, stop the machinery, forbid sales, and not provide for special and extraordinary attractions, such as fireworks on Sunday evening."

A LARGE number of subscriptions are about to expire. These should be promptly renewed in order to avoid missing a single number of this paper. The opening of the new volume will be signalized by a series of articles from the Editor on the Catholic question, now one of the living issues in this country. We do not want to lose a single old subscriber, but on the contrary to gain many new ones; and certainly no old subscriber can afford to be without the paper in view of the important themes to be discussed in its pages in the near future. Any person sending us four new subscriptions, with four dollars, will receive the SENTINEL free for the year 1894.

OCTOBER 5, we printed an article from the *Christian Standard*, written by Jas. A. DeMoss, M.D., and entitled, "Our One Great Danger." The article was sent to us, and the date of the paper from which it was taken was not furnished. Its authenticity was subsequently challenged, but we are happy to say that we now have in this office the paper in which the article first appeared, namely, the *Christian Standard* of August 12, 1893. The doubting Thomases may satisfy themselves of the genuineness of the article by writing to the *Christian Standard* 16-20 East Ninth Street, Cincinnati, Ohio. It appeared on page 18 of the paper, 644 of the volume.

THE Papists having felt the public pulse upon the question of State aid to parochial schools, and ascertained that their proposed concerted raid upon the treasuries of several of the States will probably meet with successful opposition, are preparing for a graceful retreat. The recent circular advocating State aid to sectarian schools was, at the time of its issue, credited to Cardinal Gibbons, and it was positively stated that it was issued with his approval. Now the *Baltimore Sun* denies positively that the circular emanated from the cardinal, and states that the Catholics of Maryland are divided in opinion on the question of State aid for parochial schools.

A Roman Catholic, who is supposed to know the sentiments of Catholics on this question, is credited with this utterance:—

I believe the majority of intelligent Catholics are opposed to the plan. I further believe Cardinal Gibbons has no hand in the plan and is lending it neither active nor moral support. He would undoubtedly see that to urge the appropriation asked for would be bad politics, if there were no other considerations. Personally, I think the cardinal has too much reverence for American institutions to favor any such movement.

I do not know what the outcome of the movement in New York will be, but you can safely say that in Maryland the legislature will not, at this session, be asked for aid for Roman Catholic parochial schools.

Doubtless the cardinal has too much "reverence" for public opinion to do anything that he has reason to believe would arouse successful opposition on the part of Protestants. But the closing words of this quotation amount to a confession that a raid on the public treasury in the interest of sectarian schools is contemplated, but that it is not to be made at *this* session of the legislature. Very unfortunately for the positive denial of the *Baltimore Sun*, the *Catholic Review* of the 9th inst. states that the circular in question was issued "by the direction of Cardinal Gibbons."

THE Emperor William, Germany's young war lord, is credited with this utterance, in a recent speech to his soldiers:—

I want Christian soldiers who say their Lord's Prayer. Soldiers are not to have a will of their own. You must have but one will, and that is my will; one law, and that is my law.

It is difficult to determine from this just what the emperor means. It seems, however, to be an assertion of divine right, and that to the extent that his will is identical with that of the Author of the Lord's Prayer, so that in praying "Thy will be done," the "Christian" soldier might have in mind equally the will of Christ and of Emperor William! And yet we are living in the last decade of the nineteenth century. Times have, in some respects changed, but have men changed with them as much as we sometimes imagine?

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