



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

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To every night there comes the break of day. No matter how dense the gloom before the dawn, at the hour appointed the daylight comes. The beneficent blessing of the sunlight never fails. Every successive morning at the instant set from the beginning, the sun appears. The sun never lags,—never loses its course in the illimitable heavens. Promised sunshine and rain come to all. God's promises are sure,—his prophecies certain of fulfillment.

THE wicked shall receive their recompense in the earth, and the righteous also. This whole round earth, till its renewal, is but the grave of man. Here are enacted the sad death scenes of all men until the moment the righteous are caught up to meet Him in the air. This earth, too, will be the scene of that last act in the terrible tragedy of sin,—the second death.

WITH this the work of Satan is finished, and neither he, nor his evil angels, nor his wicked deeds, will be known any more forever. Then it will be that—"The wicked are overthrown, and are not: but the house of the righteous shall stand." All these thousands of years Satan has gone to and fro upon the earth seeking whom he may devour,—and his seeking has not been without success,—he has found and devoured many.

SHALL this go on forever? Shall man be born but to live out his few days in sorrow and toil,—to sin and to die? Shall the earth continue forever to be a charnel house, and its surface the scene, throughout infinite time, of the continual re-enactment of the curse, while all created nature, man and beast, and the products of the earth, and the earth itself, suffer, and the whole world is full of woe,—woe of man, and woe of beast, and woe of plant, and woe of the very soil itself which brings forth noxious or imperfect fruits,

or perhaps lies helpless in barren death?—prophetic of the time when, because of the breaking of the everlasting covenant, "therefore hath the curse devoured the earth, and they that dwell therein are desolate."

THIS will not go on forever. God is merciful, his promises are sure, and he has promised that in his mercy he will make an end. His very mercy, and the gracious light of his countenance, will be to the wicked a consuming fire, while to the righteous he is "both a sun and a shield." The first heaven and the first earth shall pass away,—there will be a new heaven and a new earth, purified, beautified, without a shadow of sin, or illness or death, or any such evil thing. All created nature will be renewed in its Edenic beauty and perfection. God will fulfill his original purpose.

HE that made the earth did not create it in vain. He made it to be inhabited,—to be the abode of his children,—and when it has become the heritage of the righteous and they "dwell therein forever," then will his original purpose be fulfilled. Then, and not till then, will that be restored which was lost to man through sin, Christ will have redeemed it, and will then be King of all,—for the prince of this world into whose hands man betrayed himself and the dominion of the earth, will have been vanquished and consigned to eternal death, with the extinction of all that is evil.

THIS is the glorious consummation. This is the end to be desired. To this the faithful have looked forward since the beginning. Not only man has desired this, but, says the apostle, "We know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, . . . even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." If mankind and the whole creation have longed for this day, despite the tribulation and the terrors by sea and land, in the heavens and in the earth, which are to signal its approach, ought not these evidences to be carefully noted and their progress toward completion realized? Tempest and earthquake and

pestilence, strange disaster, and wars and rumors of wars, are not wanting, but that which may be the least noted is the most significant and that is the vast and complicated organization, taking in the whole civilized world, to secure the civil enforcement of certain religious observances which the theologians have decided are necessary to the maintenance of their religion.

FOR years this movement has been subtly working underneath the surface and gradually, and unperceived, gaining force and impetus. Such a system of organization has now been reached as has never before been known in the history of the world. Those who have promoted this have but little comprehension of the completeness and vastness of that which they have accomplished, as they have no understanding of what will be its ultimate result. Some of the most seemingly diverse interests, and even active antagonisms, organized ostensibly, and with an intent, to oppose one another, are yet unconscious factors in the accomplishment of a common end. The ambitions of these organizations are insatiable. They look forward to bringing all men into their ranks or subjecting to their influence and authority all who will not be numbered with them. Their purposes are far-reaching indeed. They propose to capture heaven itself and secure for themselves and this unpurified earth, while yet burdened with the curse, that which they think to be millennial joys. The magnitude of the undertaking is superhuman. The mystery of its inception marks it as having originated elsewhere than in the human mind. The contemporaneous birth of similar organizations in different parts of the world, without apparent collusion, and having in view the same ends, is evidence that the general plan, to which they all with one accord bend their energies, had its origin outside of the human mind.

If they should think of this, and realize it, no doubt they would take courage and flatter themselves still farther with the belief that they are ordained of God to a great work and are the ministers of his will. But are they doing his will in his way? There is a difference as broad as the gap between eternal life and eternal death, which marks the path of the

righteous who keep his commandments and do his will in his way,—and the broad road which they follow, who having given themselves to the furtherance of the great deception are unconscious, and yet zealous, advocates for evil in the last great contest. By them will the wrath of man and of Satan be made to praise God. If this consummation is soon to be reached, and it is now glooming toward the darkest hour just before the day, shall not the watchman on the walls cry,—“All is well, for the morning comes”? If this be true, then God’s sure promises are about to be fulfilled to his people and it is time that they “arise and shine.” W. H. M.

National Reformers in Council.

THE event of the season in National Reform circles was the convention held in the First United Presbyterian Church, Allegheny, Pa., November 14, 15, and 16. As stated last week, this was the largest and most enthusiastic meeting of the kind ever held in this country, or in any country, since the palmiest days of the Papacy, when so-called Christianity was the supreme law of the Roman world,—as National Reformers demand that it shall be of the United States,—and the State promptly laid its hand upon any religion that did not conform to it, as these same pseudo-reformers demand shall be done also in this country.

The programme was elaborate and almost every phase of National Reform work was discussed. The subjects of the papers and addresses were:—

The Broad Basis of National Reform, Qualities of the Christian Reformer, You Can’t Make Men Moral by Law, Practical Aims of the Convention, Moral Problems in National Life, The Law of the Lord of the Sabbath Paramount in the Nation, The Kingship of Christ, The Sunday Newspaper, Our Divorce Laws and the Law of Christ, The Chinese Exclusion Law and the Law of Christ, Our Danger from Infidelity and How to Meet It, The Drink Traffic, The Labor Problem, The Moral Character and Accountability of the Nation, The Ultimate Source of National Authority, The Place of the Bible in National Legislation, The Relation of the Nation to Christ, Constitutional Expression of Fundamental Moral Principles, Public Education and the Christian Religion, Railroad Men and Sunday Work, Christian Reform or National Ruin,—Which?

Nearly all the papers were able, some masterly; but a single question raised, innocently enough, by one speaker revealed the innate weakness of the whole movement, namely, “If God is the Ruler who are his executors?” The answer was, “We, the people.” It is equally true that in their scheme, “we, the people” are also the interpreters of the will of God. And “we, the people” are simply the dominant party.

In treating the subject, “You Can’t Make Men Moral by Law,” President Scovel of Wooster University, Ohio, denied the proposition in toto, and affirmed most emphatically that law is the very agency by which men are made moral. This is unquestionably true of the moral law, the law of God, for the Psalmist declares, “The law of the Lord is perfect, converting the soul;” but it is not true of human law. But in treating the subject President Scovel made no distinction between human and divine law, and practically affirmed divinity of all law, whether human or divine. This was the weak spot in his otherwise able paper.

“The Kingship of Christ” was treated by Rev. W. F. Crafts, who showed how in all the Scriptures “the kingship and

saviourship of Christ are linked together.” But he forgot to mention, or did not know, that while the kingship and saviourship are frequently mentioned in close connection the two offices do not in fact run contemporaneously. It is when Christ comes again that he comes “King of kings and Lord of lords.” Christ is now “a priest upon his Father’s throne.” At the close of his priestly work Dan. 7:13, 14 and Ps. 2:7-9 will be fulfilled; but those who now insist upon the kingship of Christ, in the National Reform sense, are merely following in the footsteps of those who anciently would have taken Jesus by force to make him king; and like them they practically deny him.

But notwithstanding the sophistries of National Reform and the structural weakness of the system, the movement is gathering force, and in connection with various other so-called reform organizations the National Reform Association is destined to do a good deal of practical work in the near future. It is true that the Supreme Court decision of Feb. 29, 1892, renders unnecessary the amendment which the association has long demanded, but National Reformers are not satisfied and are still demanding “the embodiment in our fundamental law of a suitable acknowledgement of God as the ultimate source of national authority, of the Bible as the supreme rule of moral legislation, and of Christ as the Nation’s Sovereign, Lord and King.” Not all the energies of the association are however to be devoted to the securing of this amendment. A lobby is to be established in Washington “to press at every opportune time, in coöperation with agents of other kindred reform organizations, any such bill or bills as may be before Congress in defense of our public schools, for the investigation or suppression of the drink traffic, or for divorce or any other Christian reform; that the committee labor as far as possible for the enactment of a national Sabbath law, and for the promotion of such an amendment to the national Constitution as will justify beyond all peradventure the declaration of our Supreme Court that ‘this is a Christian Nation.’”

That much will ere long be accomplished by the National Reformers can scarcely be doubted by those who have watched the trend of recent events. They have learned that *they hold Congress in their hands*, and they will not hesitate to use their power. Petitions, letters, and telegrams will be showered upon congressmen until they will be made to believe that *the people* demand various and far-reaching measures of religious legislation. And now that the precedent has been established by the World’s Fair legislation, Congress can scarcely do otherwise than grant whatever the churches ask.

But really it makes little difference what legislation is had henceforth, or whether a religious amendment shall be secured or not; the union of Church and State has already been effected. The evil principle has been recognized by the three branches of the Government, and whatever may be done hereafter will be only the logical outcome of what has been already done. The National Reformers of the various schools, embracing all the various so-called reform associations that have lent their influence to the furtherance of National Reform principles, have already subverted our free institutions; they have established a veritable image to the Papacy. It is there, though scarcely discerned by many;

and, like the shadow on the sensitive plate, only needs to be developed to be seen by all; and also like the photographer’s negative it must be developed in a dark room. The clear sunlight of truth would ruin it, hence the seductive hues in which it is colored. The time long since foretold by a prominent National Reformer has come. Politicians are tumbling over one another to secure front seats in the pseudo-reform car, and the careless masses cheer them on, caring nothing for the consequences, many of them indeed thinking that they are doing God service. But in fact National Reform is only making void the law of God by the traditions of men.

C. P. B.

The Just and Considerate Views of a Sunday Keeper.

[These extracts are taken from an excellent article in the *Wilmington Messenger*, of Wilmington, North Carolina, written from the standpoint of a Sunday keeper, by a lawyer of that city.]

THIS duty [rest-day observance] is only one of the many duties resting on Christian people, and the observance of it, whether at all, or to what extent, is a matter which addresses itself only to the conscience of each particular individual, and no outside interference to enforce its observance seems consistent with Christian peacefulness and forbearance. The appropriate agencies for the conversion of the world are preaching, praying, and the exercise of a godly life and conversation. All of the apostles and evangelists, and the great teachers and preachers of the world, contented themselves with preachings and warnings and prayers, and then left the responsibility with the world; but they abstained from all overt acts of opposition or interference in their work of reformation.

One Church [the Methodist Episcopal], by a canon passed in 1832 only enacts, that “all persons within this church shall celebrate and keep the Lord’s day, commonly called Sunday, in hearing the word of God taught and read, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.” But this law binds only the members of that church, and with its customary good sense and conservatism simply enjoins a duty, and contains no negative proposition whatever. It leaves the world alone, and its own members to their individual consciences. I do not know how it is with other churches; but manifestly their laws bind only themselves, and they should attempt no more. Upon all outside of the Church, excepting the laws of the State, there is no law at all requiring any observance of the Lord’s day, or forbidding any work, recreation, relaxation, or thing whatsoever. I say then that the observance of the Lord’s day is simply a moral duty which rests on all mankind at all times, to love and worship God, and keep his commandments, and that he who keeps it with any other motive or feeling than a profound thankfulness for, and the remembrance of, the love of Jesus Christ in rising from the dead for our sakes, does not keep it at all.

The preaching of the truth, and the setting forth of godliness, in our lives and conversation, are the only efficacious means of converting the minds and hearts of mankind. “If they hear not Moses and the prophets,” it is not necessary to do anything further; the responsibility is

with them. Further contention or resistance only excites opposition, and is incompatible with the Christian character. To single out the Lord's day, and treat its religious observance as a duty resting on all men, out of the Church as well as in it, and to prohibit all recreation, amusement, or other diversion whatever on the part of everybody, and not also at the same time make a corresponding exertion to suppress and prevent the grosser sins of stealing, lying, adultery, fornication, slandering, backbiting, and all uncharitableness, seems to be giving undue prominence to one idea, and surely strikes the world as illogical, unreasonable and unsound. This was the mistake the lawyer made when he asked, "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The truth is, all parts of God's law are of equal importance. Spread it all before the world, and exhort mankind to keep it all, and let the law of liberty, and individual responsibility, and conscience, work it out the best it can. This singling out of one part of it and unduly magnifying it is the way in which Protestant Christendom has been divided into more than four hundred different sects. Persons who travel on Sunday, not members of a church prohibiting it, without sufficient excuse, their own conscience being the judge, are guilty perhaps of discourtesy to the religious sensibilities of Christian people, but towards God, so far as his law is concerned, come in only to the condemnation which rests on all thoughtless and impenitent persons generally, and on general principles.

A Protest.

[The *Centreville Record*, published at Centreville, Md., where the late trials of Seventh-day Adventists for Sunday labor were had, prints the following in its issue of Nov. 18]

In behalf of the Seventh-day Adventists, I desire to present a respectful, but decided protest to the enforcement of the Sunday laws making it a crime to do ordinary labor on the first day of the week. Our position briefly stated is as follows:

Sunday observance is based on a religious belief in the sacred character of that day. The law recognizes the fact in calling it the "Lord's day," "Sabbath," and similar expressions. No one can reasonably assert that acts of common labor necessary and commendable on six days of the week are in themselves criminal if done on another day. It is not the work done, but the day on which it is done, that makes it a violation of the law. Thus the law is made in the interest of a day considered sacred by a portion of the people, and, therefore, it seeks to enforce that idea upon others. Whoever obeys that law is thereby compelled to acknowledge a religious practice which may be directly contrary to his conscientious conviction. He must either disobey the law and suffer the penalty or he must at least outwardly conform to a religion in which he has no faith. This is not only contrary to the inalienable right of every man to worship how and when he pleases, but it is opposed to the Constitution of the State and Nation

of which we are citizens. Our claim is that the State has no right to say that one day shall be regarded differently from others and so undertake to decide matters of religion. It might as well decide how men shall be baptized and which church they shall support.

Seventh-day Adventists believe in and practice cheerful obedience to all civil authority, when it does not relate to the worship of God. But Sunday laws have no other purpose than to secure rest on that day because the law makers consider it the Lord's day. Even if it could be shown beyond question that the day selected is the true Sabbath of the Bible it would still be a matter outside the jurisdiction of any earthly court to enforce it upon any person. That matter is between the individual and his Maker.

Seventh-day Adventists would object just the same to a law that should compel the seventh day to be observed. We are, therefore, compelled by the law to suffer fines and imprisonment or stultify our consciences. We choose the former, but we protest against the usurpation of our rights. We stand on principle that is dearer to us than liberty or life. We utterly refuse to obey the laws of men that interfere with the claims of God. We desire our fellow-men to know our reason and so we invite careful consideration to our protest and to the principle involved.

H. E. ROBINSON.

"Babylon Is Fallen."

In the earlier days of Protestantism the Church had with it the power of God—the only weapon of the Church of God with which to fight the evil elements of the world, the flesh, and the devil. This weapon, when possessed and used, is mighty, even to the pulling down of the strongholds of evil. This power is nothing less than the Spirit of God, which Christ promised to his disciples, as he was about to leave them, when here in the flesh. It is by this power that the work of God is to be accomplished. He himself says that his work shall be done, not by the might and power of men, but by his Spirit—not by the civil power, which is nothing more than the might of man—but by his mighty power. When the Church is endowed with this power, this weapon, she will need no other, for who can overcome God? Who can gain the victory over him? Can all the powers of earth? No, never. God is supreme; he rules supreme. The Church is offered his power, his strength, and even his wisdom.

The Protestant Church was once the possessor of this power, and with it she made the enemies of God, the evil elements of this world, tremble. When such men as Luther, Zwingle, Huss, Jerome, and other reformers, filled with the power of God, and therefore full of courage, firmness, self-possession, and determination, stood before the enemies of truth and righteousness, these same enemies were made to tremble before them, not because there was anything more in them, as men, than in themselves, but the power of truth defeated them. Falsehood cannot stand before truth, for truth is of God, and it will, it must, be vindicated. The power of Satan cannot stand before the power of God. The final victory belongs to the Church of God,—to those who will stand firm and loyal to God. It is predicted by God that in the last days,

and consequently, in these days, because wickedness shall abound the love of many shall wax cold, but whoso endureth unto the end, the same shall be saved.

The Protestant Church once made Rome tremble at her fearlessness, her firmness, her loyalty to God. Why? Because error cannot stand before truth. There is a power in truth, because God is in it. Rome was defeated by the truth, but to-day how is it? Does Rome fear this same Protestantism now? Does she tremble at it now? No; Protestantism has ceased to protest. She no longer has the power of God. It is lost and she knows it, and her enemies know it, too, and this is the reason they fear her no longer. They know that Protestantism can do nothing without this power. Satan is more powerful than men, and if they have not God's help, can overcome them every time. God alone can overcome Satan, and so Protestantism can only overcome evil when God is with it.

The Protestant Church, finding that she has lost the power of God, that power she once possessed, must have power of some kind to carry on her work, not the work of God but her own work, which is a selfish work, and so she does the same as Rome did before her, that is, gets control of the civil power. Indeed, what else could she do? She has no power of her own. She once was exalted, but now she has fallen from grace; her pride, her selfishness, has caused her to be abased. She has changed her work. She once did the work of God, having his power and might to carry it forward, but now she is doing the work of Satan, with his power, or the power of self, to carry it forward. What must be her final end?—Destruction; for Satan and every evil thing will at last be destroyed. Her final end is predicted in Revelation 18:1-21, as follows:—"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Thus is the end of that Church that was once clean and unspotted; that once walked the earth in the strength and might of God, conquering all her enemies, and making even Satan stand in awe of her; she who once took God and God alone for her defense; the Bible and that alone for the weapon of her warfare; she who pledged herself to protest against evil and every appearance of evil. She is now defiled with the evil of this world; she has forsaken her Lord and Master, and joined herself to another; she can no longer go forth to conquer evil, because she is evil herself; she is working for Satan, therefore she cannot gain the victory over him. And what has brought her to this?—The love of self, the pride of life.

But in the Protestant Church there are many honest souls who see that the Church has fallen; who see that she has not the power she once had. God calls such, "Come out of her, my people." Will they hearken to the kind Shepherd's voice, and come and follow him? Will they cast their influence on the side of truth and righteousness, or on the side of error? Will they still continue to have "a form of godliness," but deny "the power thereof"; or will they accept God and his power in all its fullness? Victory is theirs if they stand loyal to God and retain his power. "He that endureth to the end, the same shall be saved."

ALFRED MALLET.

Tradition or Bible! Which?

In commenting on a paragraph from a sermon delivered by a London divine, on the subject, "Is Protestantism Decaying?" the *Sabbath Recorder* says:—

Protestantism must meet the fact that in so far as it yet holds to "tradition" as a source of authority in religion, it is un-Protestant and must, by an un-failing law, go back to Rome, from which it revolted on the theory of "the Bible alone, etc." Nothing can save it from being re-Romanized except compliance with its fundamental theory. That it does not yet do this on several points, especially in the matter of the Sabbath, is too well known and too generally acknowledged to admit of question. Until it does accept the Bible wholly, without manipulating texts, and repeating the fourth commandment with "mental reservation," saying in effect, "Oh, Lord, incline our hearts to keep this law, thy law according to the traditions of the Catholic Church," it cannot escape the backward undertow which sweeps into the heart of historic Romanism.

This is true. Of course it is asking a great deal of the Protestant churches which call themselves orthodox to give up all the unbiblical theories to which they are so fondly wedded, and attach themselves to the Bible alone. That, however, they must do, otherwise the inevitable result will be a relapse to Romanism.

What are some of the cherished doctrines which they hold, in common with the Catholic Church, and contrary to biblical teaching? One is a union of religion with the State, that such religious observances as the Church may dictate shall be enforced by the civil law. This is contrary to the words of Christ and the whole spirit of the gospel.

A second is the institution of Sunday, the first day, as a substitute for the Sabbath, the seventh day. For this there is not an iota of biblical authority, and that the substitution was made through the decree and practice of the Roman Catholic Church, the learned men of the church themselves declare and are supported by their ecclesiastical archives, by profane

history, and by prophecy. This, then, is an unbiblical observance practised in deference to Roman Catholic tradition, and must be given up.

A third is the baseless theory that man is naturally immortal, independent of his Maker, and instead of going at death into the grave among the dead who "know not anything" until he shall rise in the resurrection at the call of his Saviour,—assuming to be co-equal in immortality with God and scorning the mission and the service of a Saviour to raise him from the dead,—making a mock of those lofty words of exultation which are put in the mouths of those who rise in the first resurrection, "O death, where is thy sting? O grave, where is thy victory?"—making possible all the Roman Catholic deceits of purgatory and saint worship, with the multitude of satanic deceptions of Spiritualism and the last great deception, wherein Lucifer himself, as an angel of light, attempts to counterfeit the second coming of Christ. This is a tradition of man, and of the Roman Catholic Church, it, too, must be given up.

A fourth is that libel on a merciful and omnipotent God, the never-ending punishment of the wicked in an eternal burning place of torment, a theory of furious-hearted theologians which directly contravenes the revelation of God as to "the second death," and contradicts the word of Scripture in many places. This almost insanely cruel theory must be given up for biblical realities.

But this is sufficient to show that it is no small task which the *Sabbath Recorder* has set popular Protestantism, to do away with the authority of "tradition" in religion and accept fully its fundamental theory of "the Bible alone." W. H. M.

Nature and Effect of American Sunday Laws.*

(Concluded.)

NOTHING could more conclusively demonstrate the purely religious character of Sunday laws, as understood and appreciated by their advocates, than the recent proceedings against Seventh-day Adventists in Tennessee and Maryland. In both these States every man did practically what he pleased on Sunday, under the same police restrictions as surrounded him on other days, and thus it had been "from the beginning." But now come these Seventh-day Adventist people and teach, rightly it must be said, because it is a matter of history, that "Saturday" is the weekly "Sabbath of the Lord God" of the Bible, and that Sunday is the feast of the pagan deity, Mithra, which was "established," as a general rest-day or Sabbath in his honor by Constantine; and further teach, rightly or wrongly is not to be argued here, because it is matter of doctrine, that the acceptance of this pagan substitution of Sunday for the biblical Sabbath by the Christian Church constituted a "great falling away" from the Master's teaching, which is repeated wherever Christians acquiesce, even externally, in the following of Constantine's example by a so-called Christian State. And for preaching this doctrine, and by no means for doing, like all around them, whatever work they please on Sunday, these Seventh-day Adventists are harried and badgered and persecuted, rather than

prosecuted, under the forms of the Sunday laws. "Did the accused disturb you in any way by his alleged work?" was asked of a witness in a recent Maryland case. "Not at all," was the answer. "Then why did you swear out this warrant?" was the next question. "Because," said the witness in reply, "I loved him so that I wanted to save his soul." "And do you still seriously consider that his paying a fine of five dollars and costs, or going to jail for thirty days, as the outcome of this trial will be calculated to improve the condition of his soul, or to impress him with a sense of the 'sweetness and light' possessed by your religion, as distinguished from his own?" was then asked, but to this query no response was vouchsafed. Similar language might be quoted from the testimony in all the other cases. There was nowhere any pretense that any harm had been done to anybody, or that any complaint would have been made about the work, if any one had done it except a Seventh-day Adventist. It must be said of these people that, whatever "rankling" there may be in their hearts, which are but human, there appears neither in their conduct, nor language a trace of bitterness against their persecutors. The zeal of these last has in more than one recent Maryland case outrun their discretion, and some of them owe immunity from criminal prosecution solely to the forbearance of those whom they have most "despitefully used." But the tale of the persecutors themselves is a sad one. In most of the Tennessee cases, the "informers" objected to having their names given as such, and showed a creditable reluctance to appearing in court,—thus demonstrating that fanaticism had not wholly destroyed their sense of self-respect, and that they were ashamed of the business they had undertaken. In one Maryland case a brother asked the magistrate to "look up the law and see if he could not have his sister arrested for sewing on Sunday." (The sister having recently joined the Seventh-day Adventist Church.) In another, a son, newly appointed constable, being himself engaged in making a business trip on Sunday, stopped his horse, left his buggy, and walked a considerable distance across a rough field, in the hope of "catching" his venerable father (a Seventh-day Adventist of course), "violating the Sabbath," as he himself, not being a Seventh-day Adventist, was doing without peril. A prominent citizen swore that he spent the greater portion of the morning of his Sabbath watching his Seventh-day Adventist neighbor through a hedge, with the view of accumulating *data* for his prosecution; and he declared, with evident sincerity, that he considered it no "desecration" of his own sacred day thus to spend it in playing the spy and doing the work of a volunteer detective! And at every turn we have seen manifested either an honorable shame, as of one carried along despite his own better impulses, or a boastful, swaggering, defiant, aggressive demeanor, strongly suggestive of a consciousness of doing dirty work, coupled with a fixed determination not to admit it to oneself or anybody else; one or the other frame of mind being the invariable characteristic of prosecuting witnesses in Sunday law cases, and either sufficiently proving the demoralizing effect of these prosecutions on those upon whom they depend for success.

If, then, a Sunday law is a religious dogma embodied in a statute; if the

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

dogma is itself disputed among Christians; if every attempt to enforce such a law is at once absurd in its inevitable futility, and tragic in its demoralizing effects upon the people—may we not trust that sound American sense will soon reduce every such law to a state of “innocuous desuetude,” even if formal repeal be too much as yet to hope for?

The California Midwinter Fair.

EDS. RECORD-UNION: No single consideration has inspired so much enthusiasm of the masses in behalf of the Midwinter Fair as the appeal to charity. The idea of giving bread to the army of unemployed men and their families in our midst touched a chord of public sentiment which carried the enterprise beyond the stage of skepticism and doubt that at one time veiled the prospect in uncertainty. Other motives, no doubt, prompted large subscriptions; speculation, State and local patriotism, and perhaps personal ambition called out considerable investment; but the long lists of smaller donations from the wage-earning class, who had nothing to gain but the satisfaction of adding their mite toward securing employment for fellow-laborers, did more than all else to permanently establish that confidence which actually set the graders and mechanics to work. This charitable enthusiasm on the part of the masses inspired the confidence which induced many of the more affluent contributors to double their subscriptions.

On the basis of charity it would hardly have been supposed that those who make the loudest profession of charity would be the first—in fact the only ones—to throw serious obstacles in the way. Especially is it surprising to hear them demand, as the price of their indorsement, that every one interested in this matter of general concern shall recognize a certain religious dogma. We repeat that it would hardly have been supposed that such would be the case, but it is even so. The project is barely suggested, the ink on the newspapers making the announcement is scarcely dry, when the Christian Endeavor Union of Alameda County rises in its assumed capacity of custodian of “the good name of our State, as well as moral character of our people,” and resolves that “We suggest to all Christians and law-abiding citizens of the Pacific Coast the eminent propriety of taking no concessions at the fair, and of entering into no contracts regarding exhibits or other matters without a clear, irreversible clause securing Sunday-closing during the entire time of the exposition.”

Simultaneous with this action some Presbyterian ministers, of San Francisco and Oakland, conceived the idea that the hour was propitious for a Sunday boom. Now was the time, while the young enterprise was struggling for funds, to force its prostration before the Sunday shrine. The aim was to get ahead of the canvassers and urge the Sunday-closing condition upon all subscriptions and contracts. Thus their ambition for power and their determination to force at all hazards a pet religious tenet upon the people at large would lead them to cripple or even to destroy, unless they can control, a beneficent enterprise, designed to relieve the prevalent hard times and give employment to hundreds of laborers and artisans who otherwise must be fed at the public soup-house.

To see that such action is a travesty upon Christianity, we have but to contrast the charitable life of the Founder of the faith. Many times and in various places was He called to exercise His charitable offices toward multitudes of suffering people, but there is no instance on record of His first exacting of the community a pledge of Sabbath observance as a condition of relief. Although He often and earnestly exhorted the people to a better observance of the letter and spirit of the moral law, yet under no circumstance did He ever resort to or advise compulsion of conscience, much less as a condition of physical relief to the needy and suffering. Such a phase of charity finds champions only among those professed disciples whom the prophetic word describes as “having a form of godliness.”

But the infection is spreading. Those Presbyterian ministers have been reinforced by some of other denominations, and the Christian Endeavor Union of Alameda County is being joined in its uncharitable (and therefore unchristian) crusade by fellow-Endeavorers throughout the State. By the way, this society seems to regard the boycott as its special aggressive armor. About the time of the opening of the World's Fair at Chicago the following item appeared in the *New York Mail and Express*:—

The Executive Committee of the Ohio societies is now in session in Cincinnati, and on Monday morning will receive a telegram from Chicago informing them if the gates have been open on the previous day. Every Christian Endeavor Society in the world will be notified, and efforts will be made at once to carry the boycott into effect. This will extend not only to the several million young people of the society, but to all the persons whom these members can influence. This will doubtless seriously affect the World's Fair gate receipts.

Other “Christian” associations and temperance societies are falling into line, and the full strength of the avowed Sunday law element is to be brought into play to compel the management of the fair either to close the exposition on Sundays or stand a religious boycott.

But the folly of follies is exhibited in the crusade for Sunday closing as a temperance measure. With every avenue to the fair grounds lined with drinking places open day and night every day in the week, is it reasonable to suppose that men must needs pay an admission fee to the show in order to gain access to a bar? If drink be the object of Sunday attendance, hundreds would prefer to save the gate money and buy the drink outside. The park is open on Sundays now, but men do not go there just to drink. It is safe to say the drinking ones imbibe less while viewing the attractions and mingling with the multitudes within the inclosure than they do while on the outside, albeit the opportunity is there. Hearing some of these one-day-in-the-week temperance agitators talk, one might suppose that the exposition was to be principally a great drinking saloon, and that it would be the only available drinking place on the peninsula. If the logical conclusion from their premises be anywhere in the range of probability, consistency on their part would unconditionally discourage the enterprise altogether.

But there is a motive underneath all this zeal for Sunday closing that does not appear on the surface. This is simply a strategic move in the deep laid State Sunday law game which has been on the board for several years. This spirit of compulsion, this innate desire for controlling

power, is characteristic of the Sunday law principle. It was manifest in the coercion of Congress, by threats of political defeat, to add a Sunday closing condition to appropriations for the Columbian Exposition. It was manifest in the dishonest manner of obtaining petitions whereby actual petitioners numbering but thousands were multiplied to represent millions. It was manifest in the conspiracy, even before the action of Congress, to boycott the Chicago Fair in case the advocates of Sunday closing could not carry their point. It was manifest when the First United Presbyterian Church of Boston appealed to President Cleveland to guard the gates of the World's Fair on Sunday with United States troops. It has been manifest in our own State election campaigns for a dozen years in attempts to secure, by threats of Church opposition, the pledges of legislative candidates in favor of Sunday legislation. It has been and is manifest in the assumption that Sunday law abettors are “the best class of people in the land,” and that they represent “the great majority of the people,” notwithstanding repeated defeats at the polls by large majorities, and notwithstanding the fact that even ministers and churchmen of eminent standing and ability oppose the iniquitous scheme to bind the consciences of their fellow-men.

This effort to forestall the action of the managers of the fair, and to cripple their efforts to procure means by exacting conditions favorable to an irrelevant religious project is but another link in the chain of unscrupulous maneuvers for legal control of the actions of the people on Sunday. The present is declared an opportune moment for compelling a popular work to yield to the demands of a would-be dominant class through fear of a damaging opposition. And, if successful, what next? The fact of success will be used as an argument that Sunday observance is demanded “by the people,” and weak-kneed politicians, with perhaps not a shade of religious scruple, will be overawed by this grand spectacle of power and be whipped into the traces in the same manner as were many noted members of Congress. It was publicly boasted by a leading champion of Sunday closing that “by writing letters twenty ministers in Kentucky made the Congressmen from that State believe that the whole State was in favor of the Sunday closing of the World's Fair.” And others have boasted that the churches hold Congress in their hand. This was true to the extent that Congress, largely through fear of losing the Church vote, did establish the precedent of legislating upon a religious doctrine in violation of the Constitution, and the result was brought about by studied deception as to the extent of the sentiment behind the demand.

But those who have assumed the task of securing the Sunday closing of the San Francisco Fair are encouraging themselves with the idea that what they call “Christian sentiment” has virtually overawed the whole country through the results at Chicago. It is represented that the people did not visit the World's Fair on Sunday on account of their conscientious scruples against attending on that day. The fact is, the Sunday-closers accomplished their purpose of keeping the people away from the gates on Sunday by inducing Congress to cover up the Government exhibit, and several of the State legislatures to cover their State exhibits, and so

on till so much of the Exposition was invisible that people would not pay their money to see only a fractional part on Sunday. Notwithstanding these well-known facts, the result in Chicago is being used here as a warning that failure to yield to the assumed "Christian sentiment" will mean disaster to the fair. In the language of a certain organ of the Sunday law movement, "It is not safe to defy the Church."

What will be the outcome of the contest in the matter of opening or closing of the Midwinter Fair, it is not the purpose of this article to predict. It is merely intended to arouse the people to a sense of the real issue before them, that they may be awake to the designs of a certain class who, in the name of Christianity, and taking advantage of a critical stage in the progress of a popular enterprise, would compel all to a formal observance of a religious institution regardless of their conscientious scruples in the matter. "Eternal vigilance is the price of liberty." — *W. N. Glenn, in Sacramento Record-Union.*

The Power Unto Salvation.

No man, no matter how earnestly he may desire, and try even, to get holiness or salvation, if he tries to get it from the law, he gets wrath and wrath only. Why? Because it takes power, and the power of God, too, and that power has never been revealed to a single sinner, only in the gospel, and, even then, only "to every one that believeth;" "for therein [in the gospel] is the righteousness of God revealed from faith to faith." Then what must the man get, who, without the love or the power of God in his heart, is forced by his fellow-men to go to a national law for holiness? What can those expect to receive, who, by their own power, have set up this law in the government, that they might use the power of man in enforcing their own ideas of holiness upon poor sinners?

As I look over the many organizations to-day having religious legislation as their prominent purpose, I think of the words of Paul, "They have a zeal of God, but not according to knowledge, for they being ignorant of God's righteousness [the life and power of God, revealed only in the gospel] and going about to establish their own righteousness [the life and power of man, revealed only in the law of force] have not submitted themselves to the righteousness of God." Rom. 10:2, 3.

The only power God has ever revealed to man, that can save him or make him holy, is revealed, not in the law but in the gospel, not in force or fear, but in love. "The goodness of God leadeth thee to repentance." Therefore, when men seek in the law a power to do this work, they can be doing nothing else but leaving the Bible (the only source of true power) and making an open denial of our Lord Jesus Christ; for, says Paul again, "I do not frustrate the grace of God: for if righteousness come by the law then Christ is dead in vain." Gal. 2:21.

Now, I ask, in all sincerity, all who have favored legislating in religious matters, to weigh these things carefully, to see if, perchance, the work you have been advocating and upholding, in honesty, perhaps, is not striking against the Lord and the truth of the Lord, whom you love. I ask you how much holiness you think can ever be forced into a man by law

through a policeman's club or sheriff's irons? Will you look into the past and tell me how many have been made holy by law? Philip Schaff, D.D., says truly, "Secular power has proved a satanic gift to the Church, and ecclesiastical power has proved an engine of tyranny in the hands of the State." Which, think you, if you were a poor sinner, like other men, would have the most wholesome effect unto salvation to you; to hear professed ministers of Christ say, "What we want and must have is, more of the gospel of Christ, if we save these sinners," or "What we want, and are going to have, is 'law' in this matter, etc."?

I would, with the spirit of my Master, ask my brethren in the ministry, "Do you not really believe that if as much time and zeal, as has been spent in boycotting, and in lobbying Congress and legislatures, to bring upon our statute books laws to make men hypocrites, and thus bring the "woe" of Christ upon them, had been spent in the closet, seeking God for his power revealed in the gospel; and by the fireside, in the shop and in the field, with their sinful neighbors, pointing them to the Lamb of God that taketh away the sins of the world; I ask you which course think you would make the most and best Christians, or develop the most and best holiness and salvation? Which would make the best nation? We all know that the devil will tremble before this latter work. The ministry and truth would be exalted in the eyes of sinners, and we would hear once more the good old-time cry, "Men and brethren, what must we do to be saved?" Then we could reply, with the tenderness of Christ, "Repent and be baptized;" and three thousand in one day might be seen "gladly" receiving the word. But be assured that such a work is not the result of the power of man, through the enforcement of moral law upon the bodies of men, but the "power of God" through his Holy Spirit, shining in the gospel into the hearts of men, writing there his perfect law of love, with all the tender, touching lessons of Calvary. "Let this mind be in you, which was also in Christ Jesus," and the weapons of your warfare will cease to be carnal, and will become spiritual and "mighty through God, to the pulling down of strongholds." Your sword will be only "the sword of the Spirit, which is the word of God." You can say, "If any man hear my word, and believe it not, I judge him not," and "Whosoever will, let him take of the water of life freely." Then, even sinners will call us blessed, and the good Lord will say at last, "Well done." A. E. PLACE.

A Lesson to Ecclesiastics.

THE New York *Examiner*, of Nov. 23, has among its editorial paragraphs this lesson for ecclesiastics:—

The Roman Catholic clergy of the Province of Quebec are much chagrined by a discovery they have just made, namely, that priests are subject to the civil law, like other mortals. The archbishop of Quebec put certain publications under the ban and ordered all good Catholics to refrain from reading them, because they had spoken plain words about the scandalous conduct of an ecclesiastic. An action for damages to the amount of fifty thousand dollars was brought by the publishers, and there is an excellent prospect that this ecclesiastical boycotter will be compelled to pay handsomely for his indiscretion. The idea that an ecclesiastic can ruin a legitimate business by a word, and be responsible to nobody for speaking it, may be very pleasing to those who have been in the habit of tyrannizing thus over the community, but

it is quite intolerable to every one else. Catholics, who have breathed the free air of America, are as little inclined as Protestants to submit to the despotism of priests in matters not spiritual.

The thought which inspired this paragraph is commendable; the inferences from it lead to just and sound conclusions. But will the *Examiner* accept all the conclusions? Grant that ecclesiastic interference to ruin legitimate business, exercised by Roman Catholics in the Province of Quebec, is a "despotism of priests in matters not spiritual" to which no man should submit, then would similar interference in the United States be any different? And would it change the principle any if the ecclesiastics in question were Protestant rather than Roman Catholic?

Is there any reason why an ecclesiastical boycotter of one denomination in Canada should be condemned, and many ecclesiastical boycotters of another denomination in the United States be commended? What is the religious legerdemain which can make that which is tyrannous and despotic, in the Province of Quebec, a most cherished and freely exercised prerogative of the Christian Church in the United States?

The boycott is tyranny. It is no less tyrannous when instigated by a Protestant minister, in the United States, than when ordered by a Catholic priest in a province subject to the English crown. Who is willing to deny so plain a proposition? And if it cannot be denied, to what legitimate conclusions must it lead? Must not the inevitable conclusion be that it was an exercise of ministerial despotism, when the Protestant clergy of this country threatened congressmen with the ban of their religious and political displeasure, if Congress should not pass a measure to close the World's Fair on Sunday? Can the conviction be avoided that the attempts which ecclesiastics of this country have made to ruin the business of the World's Fair, and of corporations, and of individuals, by their words, and be responsible to nobody for speaking them, is pleasing only to those who are in the habit of tyrannizing thus over the community, but quite intolerable to every one else?

What is the particular odor of unsanctity which attaches to a Roman Catholic boycott, from which a Protestant boycott is free? Is "Protestant" such a name to conjure with that merely prefixing it in the place of "Roman Catholic" should make the boycott smell as sweet incense to heaven? There is no such virtue in names. No prefixing of any denominational name can make the boycott anything else than tyrannous and wicked.

W. H. M.

Appropriations for Denominational Indian Schools.

[The *Independent*, for November 16, has an article under the title "A Year of Indian Affairs," from which this paragraph is taken.]

WE have been told, over and over again, that the Protestant denominations have withdrawn or are withdrawing from connection with the Government in their Indian schools; and yet we find that the same amount, \$30,090, is allotted, in 1894, for Presbyterian contract schools, as was allotted last year, although that for the Congregational schools has been reduced from \$25,736, in 1893, to \$8,950, for 1894. It is true that the Presbyterians have postponed the date of withdrawing from the Government but for the Congregation-

alists, the American Missionary Association has entirely withdrawn. The appropriation is for the independent Ramona school and perhaps one other. Last year the Episcopalians reduced their claims on the Government from \$23,220 to \$4,860, but for the year ending June 30th, 1894, they have increased the figures to \$7,020. The Friends still take \$10,020, the Menonites \$3,750, the Unitarians \$5,400, and the Lutherans \$15,120. The amount assigned for the Protestant denominations sums up \$80,350 against \$365,045 assigned to Catholic schools.

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It is said that the reading of the Bible in the public schools has become a local political issue in Cincinnati.

In the case of Geo. W. Marvel, convicted of Sunday labor and committed to jail, at Centreville, Maryland, the fine and costs, amounting to about twenty-six dollars, have been paid by Samuel Marvel, the son, who was both prosecuting witness and the constable who made the arrest. The father has been by this means released from imprisonment. Isaac Baker and Milton Bryan remain in confinement.

THE United Presbyterian remarks that "the Faribault compromise on the school question worked fairly well as long as the schools remained in fact Catholic, but when the directors elected two Protestant teachers, the Catholic priest announced to the board that the agreement was at an end. So Rome ordered." And so Rome always has ordered when such "compromises" have served her purpose.

ON Sunday, Nov. 19, over eighty arrests were made in Philadelphia for violation of the Sunday liquor law. The warrants were sworn out by agents of the Law and Order Society, who had personally secured evidence. This is supposed to be moral reform, but its puerility is only equalled by its futility. The liquor business should be suppressed on all days, but this is not the purpose of such arrests as these. Such arrests as these are not made with the intent to reduce or suppress liquor selling, but to vindicate the right of civil officers to enforce an ordinance of municipal religion.

THE Christian Statesman thus bemoans the fact that many Sunday "Christians," themselves disregarded the Sabbath claims of that day, in order to visit the World's Fair:—

Some very sad and suggestive statistics come to us from a town in Iowa (which we have no reason to suppose are not representative rather than exceptional) in regard to the use of Sunday trains by Christians in going to and returning from the World's Fair. On the Sabbath preceding "Chicago Day," which was Monday, when rates were low and inducements high, a leading deacon of one of the churches and several members of the church he was appointed to lead aright took the Sunday train for Chicago. Many other Christians of the town started Saturday night and reached Chicago on Sabbath morning. Other Christians of the same town started for home on Saturday night and arrived on Sabbath morning. Among the above offenders against divine and human and humane laws, were four members of an elder's family—all church members. Of twenty-three members of one church that went to the Fair, eight used Sun-

day trains, all but one of whom had petitioned against Sunday opening. Many of those who thus offended were also members of the young people's societies of the churches.

It is not to be presumed that Iowa Sunday "Christians" are worse than their fellows in other States; hence we must conclude from the facts given in the Statesman that one-third of all the petitioners for Sunday-closing were moved to so petition by caprice and not by principle; for when opportunity offered to save a paltry sum by visiting the Fair on a certain day they did not scruple to travel on Sunday to do it. After closing the Fair to others on Sunday, they themselves travelled on that day in order to see the show on Monday!

THE piecemeal conquest of California by the Sunday legislationists still goes on. The latest place to surrender is San Bernardino. A news item says:—

On Sunday, November 5, the ordinance closing all stores, save bakeries, drug stores and news stands, in San Bernardino, Cal., became operative, and the city took on the appearance of a quiet, modern town of rest. Thus about the last vestige of the mining camp and frontier town has been legislated out of existence, and San Bernardino will no longer be spoken of as "the place to go to spend Sunday if you want to have a lively time."

When a large proportion of the municipalities within the State are furnished with a full complement of Sunday ordinances, then it will be a comparatively simple matter to secure the passage of Sunday statutes by the legislature.

A LARGE amount of Mormon Church property confiscated some time since has been restored to the church through the joint action of Congress and the Supreme Court of Utah. The Sun of this city, remarks that "this is an act of justice, and yet the seizure of the property was not unjust." The reason for this paradoxical statement is thus given by the Sun:—

When it was seized, the Mormons, who had previously made war upon the Government, stood in an attitude of defiance toward it, while for years past they have been both peaceful and completely submissive to the laws of the country. They have not now any grievance, and there is not any complaint pending against them. Mormonism has ceased to be law-defying. It has undergone other changes. It is not a public enemy, as it was forty years ago.

This is a very different statement of the case from that made to the courts at the time of the confiscation. The reason assigned then for the seizure was that the Mormon Church had accumulated property far in excess of its charter limit. If this was not the true reason, but the property was in fact taken merely upon a pretext for the purpose of punishing the whole Mormon Church for the acts of individual members, has not a dangerous precedent been established? As we have several times shown in these columns, the Government properly prohibits polygamy, because it is an invasion of natural rights, but to undertake to change the policy of a church by confiscation of its property is, it strikes us, quite another thing.

As shown in a reprinted paragraph, from the New York Independent, on another page, some Protestant denominations are very loath to give up the union with the State which they have secured in Government appropriations for their Indian schools. This is evidence, and it has been evident from the beginning, that the objections of the Protestant churches to Government appropriations for sectarian schools has not been because of opposition to State support of religion on principle, but because the Roman Catholic denomination was receiving the lion's share of the money. There seems to be no likelihood that the Catholic hand will be taken from the people's pocket, and so long as it remains there these Protestant denominations, being without conscientious scruples in the matter, see no reason why they should refuse a share in the spoils, though it be humiliatingly small. Rather than receive nothing the Protestant churches are willing to be the jackal herd which follows the successful beast of prey that they may feed upon the surplus left from its feasts.

FROM one standpoint it certainly behooves France to keep on good terms with the Pope, for it is stated that of the 2,000,000 foreigners found by the recent census to be living in France, 800,000 have received a military education and belong to the reserve in their respective countries. More than 350,000 are Italians, and no doubt very largely Roman Catholics, who in case of war would, at the bidding of the Pope, at once array themselves against the country which now affords them shelter.

JUST as this paper is being closed up, we are in receipt of news of the arrest of two Seventh-day Adventists in Gainesville, Ga. These men, one of whom is a minister, were doing some work on Sunday inside the new Seventh-day Adventist Church, when arrested. The city has no Sunday ordinance, and so they were charged with disorderly conduct. They were fined \$50 each and costs, with the alternative of ninety days on the streets. They refused to pay the fine and were locked up, but friends, one of whom was a lawyer, interfered, and their cases have been appealed and they released on bond. Proceedings have also been instituted against them under the statutes of the State for "Sabbath-breaking."

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