



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

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WHAT is now the position and work of the Catholic Church in the United States?

THIS is a question worth careful inquiry, and watchful attention on the part of every one who would not be deceived by this "mistress of witchcrafts and mother of abominations."

THE Government and people of the United States having been sold and delivered, by the National Reform American Sabbath Union combination into the hands of the papacy, it is well for the people to study and understand how the new claimant looks upon her new accession, and what she proposes to do with it.

WE have given in these columns the published purpose of Leo XIII., that "what the church has done in the past for other nations, she will now do for the United States;" and the command of Satolli from Leo to the Catholics of the United States to "bring your country into immediate contact with that great secret of blessedness—Christ and his church;" and also the hope of that church "to missionize the entire land in half a decade of years," and that "the nets of St. Peter will drag this continent from ocean to ocean, till they are filled to breaking with the souls of men that shall be saved."

SEEING her purposes so plainly stated, it is well to see what steps have been, and are being, taken to accomplish them. It cannot be expected of course that we should tell all of this in one number of the SENTINEL; not only because there is more than could be given at once, but because it is a constantly active and rapidly growing work. However, we pledge ourselves to watch the thing closely, and to point out as faithfully as is possible the developments of this everlasting "menace" to the political and religious liberties

of mankind, which has been so firmly seated in the American saddle by the officious governmental tinkering of Bishop Coxe and others, and of the National Reform American Sabbath Union combination.

THERE were some developments at Cardinal Gibbons' late jubilee, which are worthy of particular note; but which we have not seen mentioned in any paper, outside of the Catholic papers which published full reports of the proceedings. At that celebration Archbishop Ireland delivered a panegyric upon Cardinal Gibbons in which he linked Leo XIII., and the cardinal together as the links which are to bind together "the church and the age," and himself gave the definition of his expression, "The church and the age," thus: "*Rome is the church; America is the age.*" With this specific definition there will be no difficulty in seeing the archbishop's meaning in the extracts which we shall present.

SPEAKING evidently of the cardinal the archbishop said:—

I indicate the opportunity for the great and singular churchman. His work is to bridge the deep valley separating the age, to clear off the clouds which prevent the one from seeing the realities of the other, to bring the church to the age and the age to the church.

With Rome as the church, and America as the age, it is clear that the archbishop's speech is in the direct line of Satolli's instructions from Leo to the Catholics of America to bring their "country into immediate contact with" "the church."

THE archbishop continues:—

I preach the new, the most glorious crusade. Church and age! Unite them in mind and heart, in the name of humanity, in the name of God. Church and age! Bring them into close contact; they pulsate alike; the God of humanity works in one, the God of supernatural revelation works in the other—in both the self-same God.

And of course for all the purposes of this design, this "crusade," and of those engaged in it the pope is this god who works in both "the church and the age."

THIS is more clearly indicated in another place in the archbishop's speech, as follows:—

Surely, much yet is to be done before the union of age and church is complete, but the work has begun

and has progressed in a surprising degree. Let us pray that Leo may live yet many years, and that when death at last comes Leo's spirit may yet dominate in the Vatican, and all will be well. Meanwhile, in America, let Catholics of America cluster around him, inhale his ideas and work with him, as Americans should work, in energy and earnestness. We are especially favored by him. *He lives among us in an especial manner, having sent to us his chosen representative, who makes Leo known to us as no other could; whose words, whose acts, prove to us daily how truly Leo is the pontiff of the age. Monsignor Satolli, the church and the age! Rome is the church; America is the age!* And Monsignor Satolli's command to Catholics of America is: "Go forward, on the road of progress, bearing in one hand the book of Christian truth—Christ's gospel—and in the other the Constitution of the United States."

NEXT the archbishop turns personally to the cardinal and defines his place, thus:—

I have spoken of the providential pope of Rome. I speak now of the providential Archbishop of Baltimore. How oft, in past years, I have thanked God that in this latter quarter of the nineteenth century Cardinal Gibbons had been given to us as primate, as leader, Catholic of Catholics, American of Americans, a bishop of his age and to his country; he is to America what Leo is to all Christendom. . . . A particular mission is reserved to the American cardinal. . . . America is watched. The prelate who in America is the representative of the union of church and age is watched. His leadership guides the combatants the world over. . . . The ripples of Cardinal Gibbons' influence cross the threshold of the Vatican. . . . The historic incident of the Knights of Labor, whose condemnation Cardinal Gibbons averted by personal interview with Leo, was one of the preparations to the encyclical on the Condition of Labor.

The work of Cardinal Gibbons forms an epoch in the history of the church in America. He has made known, as no one before him did, the church to the people of America; he has demonstrated the fitness of the church for America, the natural alliance existing between the church and the freedom-giving institutions of America. Through his action the scales have fallen from the eyes of non-Catholics, prejudices have vanished. He, the great churchman is the great citizen. Church and country unite in him, and the magnetism of the union pervades the whole land, teaching laggard Catholics to love America, teaching well-disposed non-Catholics to trust the church.

NOR is this all theory, nor simply the grandiloquence of a set panegyric. For before that celebration was over there was furnished an object-lesson, which, whether it was pre-arranged or not, was seized upon and made to tell for all the occasion was worth, and in Rome's hand it is worth a great deal. The next night after this speech was made, a great banquet was held in honor of the cardinal and the oc-

casation. At that banquet the Vice-president of the United States sat at the right hand of the cardinal. And in response to loud calls for a speech at the table, the archbishop made use of this situation to the following effect:—

I do not know whether or not you appreciate the full value of the union you see typified here to-night, the union of the Catholic Church and America, the fraternity between the church and the non-Catholics of the nation. The Vice-president of the United States comes here and takes his seat alongside the cardinal. This spirit of fraternity between Church and State, thus typified, is the result of the work of our American cardinal. . . . In this freest of democracies it was his providential mission to prove that the Catholic Church is at home. . . . Of this our cardinal is proof to all men, to all the world. . . . I wish for him many years of life for the sake of the church and the sake of the country—that he may go to work even more vigorously, bringing into closer contact the old church and the new democracy.

At the same table the cardinal took occasion to make again the statement which he has taken particular pains to make as often as possible lately, that he "would be sorry to see the relations between Church and State any closer than they are at present," and for fear that "the State might want to have something to say as to the doctrines we teach." Yes, the relations between the State and the Catholic Church are always perfectly satisfactory so long as the State will support the church and enforce her dogmas—in other words so long as the church can use the State and run it in her own interests. But when the State presumes to take a hand in the affairs of the church—that is a thing the church is always very "sorry" to see. That this is the cardinal's idea here, and not the American idea of the total separation of religion and the State, is made plain by other words in the same speech in which he gives the religious characteristics of governmental affairs in the United States as follows:—

Our common law is taken from the common law of England, which is thoroughly permeated with the spirit of Christianity. Where is the Christian Sabbath better observed than it is here? The proceedings of our national and State legislatures are opened with prayer; and still another evidence of our respect and regard for religion is the fact of our setting apart a day each year for special thanksgiving; the President of the United States and the governors of the States calling upon the people by proclamation to return thanks for the blessings they have enjoyed.

Now all these statements concerning the close relations between "the church," "Christianity," "religion," etc., and America, the United States, etc., are made and repeated upon every possible occasion for a definite and set purpose. The spirit of aggression and usurpation is the very life of Romanism. And all these are but the first soft, purring steps in the carrying forward and toward the final and complete accomplishment of the aims and orders of Leo, through Satolli, to bring this "country into immediate contact with that great source of blessedness," the Catholic Church. These statements, which taken alone, and merely by themselves, might appear quite harmless, when taken in view of the definite orders of Leo, the presence of Satolli, and the very spirit of life of the papacy which is aggression and usurpation, then they every one have in them a world of meaning. These statements are made and often repeated for the purpose that they shall be hereafter used as the foundation upon which to build upon, position and decided movements in matters of interference in governmental affairs and use of governmental power. And then when these later movements

shall have been made so openly that their evident purpose can be clearly seen by all, and any protest is raised, she will calmly point to these statements and claims so often made in the presence of all *without any protest*; and then she will say that silence when these statements were so often and so openly made was consent that they were true, and those things being thus confessedly true the later and open movements follow as the natural consequence. Upon this ground she will impudently claim as of divine and natural right, that which she has usurped from beginning to end, and will coolly observe to all who then resent it, that they ought to have let their voices be heard at the beginning; but that having by silence already and so long consented, now it is too late; possession has been acquired and it is too late for dispute.

THIS is precisely what this is done for, and this is the use that will be made of it in later situations. This is the working of this Romish spirit from the beginning of her existence. Concession in order to exaction; insinuation in order to usurpation; aggression in order to domination; *everything* in order to absolute possession for purposes of unmitigated oppression—this is the history of Rome and Romanism from the beginning, and this is and will be, her disposition and her course in connection with the United States Government to-day and forward.

AND her position and power here as well as her opportunities, are seen and remarked even from beyond the borders of this country. Not long ago Mr. John P. Hopkins was elected mayor of Chicago. And a dispatch from Montreal to Chicago Dec. 22, 1893, runs as follows:—

MONTREAL, Canada, Dec. 22.—The French Canadian Catholic press of Montreal and Quebec is very enthusiastic over the election of John P. Hopkins, the Catholic Mayor of Chicago. Prominent French-Canadians in Chicago telegraphed Senator Tasse that 6,000 French-Canadians voted for him and assured his election. *La Minerve* adds that the election of a Catholic in Chicago is a great event.

The position of the mayor of Chicago, it says, is equivalent to that of many leaders of States, seeing that the city expends \$38,000,000 annually, as much as the whole of Canada. Though the late Mr. Harrison did much to give the Catholics their due share of patronage, much still remains to be done.

It would be a mistake to believe that the United States is a tolerant country enough for Catholics. They merely have the crumbs of patronage. This is quite evident when we remember that the ten millions of Catholics in the United States have not a single representative in the Cleveland Cabinet, *though it owes its existence to them*.

Note what a world of meaning is in the last words of this quotation—that the Cleveland Cabinet "owes its existence" to "the Catholics in the United States." This is true. There is no doubt of that. But that and other things of equal importance being true, and this showing the use that is to be made of these things, adds emphasis to the point which we make on the statements which we have herein reproduced from Archbishop Ireland and the cardinal at the jubilee celebration. Yes, there is not the least doubt that the relations between the State and the Catholic Church in the United States are close enough to suit the cardinal and for all practical purposes—for the present. And in view of the things here presented we simply ask every American, "Will not the papacy in the United States bear watching both for the present and the future?—for the present preparatory for the

future, and for the future in view of the present?"

A. T. J.

NOTE.—The quotations from Archbishop Ireland and Cardinal Gibbons are all found in the *Catholic Times*, of Philadelphia, October 21, 1893.

Roman Catholic "Loyalty."

"It seems utterly useless," complains the *Catholic Standard*, "for American Catholics to protest that the charges brought against them by the American Protective Association are calumnies; that Catholics are not disloyal to the Government of the United States," etc. The SENTINEL is not an American Protective Association organ, nor is it in sympathy with the methods of that organization; but it cannot see that any great injustice is done the Catholics, nor is it a misrepresentation to say that Roman Catholics are necessarily disloyal. Not that they are necessarily at the present time in open hostility to the Government, but that the papal system so enthralled its votaries that their highest allegiance is due, not only in religion but in civil duties as well, to the Roman hierarchy. This has been repeatedly demonstrated; but the most recent example is France. There for years the attitude of the papal church was one of hostility to the Government, until only recently the pope bade his minions support the republic. Instantly the whole body of the French Catholics became supporters of the Government. But did they become loyal? Certainly not; for were the pope to so bid them they would tomorrow become hostile again.

However well satisfied a Roman Catholic may be with government, however well his liberties may be guarded, his rights guaranteed, if "the church" so bids him he must assume an attitude of hostility to that government. The pope claims the right to depose kings and to set up kings, and to absolve from their allegiance to any given government a whole people. It is this preposterous claim that makes Rome the enemy not only of religious liberty but of civil liberty as well.

The essence of Protestantism is the right of private judgment subject only to the divine law. The essence of popery is submission to the pope. The divine law commands obedience to civil rulers in all civil things, and obedience to God in all things religious. This is a principle of universal application and admits of entire loyalty both to divine and human government, for it is an unchanging rule and one of universal and uniform application. The papal rule is, however, no more stable than is man himself, for it makes the pope, who is only a man, and the man of sin at that, the arbiter and judge in both civil and religious things. Hence, a vassal of the pope can be only provisionally loyal to any civil government, his loyalty being always conditioned on the will of his supreme master, who assumes the right to depose kings and to set up kings.

C. P. B.

A Papal Ally.

THE *Catholic Review* notes with evident satisfaction the fact that in an interview given a reporter of the *Baltimore Sun* recently, Right Reverend Bishop Penick, General Agent of the Protestant Episcopal Church for its work among the colored people in the United States said:—

It has been interesting and gratifying to watch the

drift of the controversy on State aid for parochial schools, and through it feel the loyal heart-beat of the intelligence of the country for our institutions. Being a Protestant, I hold in common with other Protestants that denominations should keep their hands off of the public school funds. But owing to the fact that for some time past my studies have been much occupied with the drift of the young life of the land toward criminality, I do most heartily feel with the Roman Catholics in their desire to have their children instructed in things deeper than mere secular knowledge. When we know that in 1850 we had but one criminal to 3,500 population, and to-day we have one to about every 645 of us, surely the demand for moral training seems to be sufficiently loud to startle all who love their country and their children.

This is so; but another thing is also so, namely, that a very large proportion of these criminals have been "educated" in popish schools and instructed by popish priests. And yet it seems that the bishop is ready to go down into Egypt for help.

Sunday Fishing and the Law.

THE Court of Appeals has decided, four to three, that all fishing on Sunday in this State is contrary to law and a penal offense, whether done in open waters or in private ponds.

This is in accordance with the attorney-general's recent ruling that the game and fish commissioners have nothing to do with the enforcement of the statute against Sunday fishing, because that statute was not enacted for the preservation of fish, but for the preservation of the Sabbatarian character of Sunday.

Now why should not this law be repealed? It exists solely for the purpose of enforcing the religious observance of a day, and under our system and idea of government the State has no proper business to prescribe that or any other religious observance. It is not the function of government in a free country which rejects the idea of State and Church union to say what days any man shall or shall not "keep holy." It is the business of the State to protect all men equally in their perfect religious liberty and beyond that to keep its hands off.

Sunday fishing is in no sense disorderly. It is the quietest and most peaceful of occupations. Its prohibition cannot be justified upon any ground of necessity for the protection of anybody's peace.

To many thousands of very hardworking people an occasional Sunday's fishing is the only possible outing of a healthgiving, refreshing character. To forbid it by law merely because the theological notions of some persons condemn it is to impose one man's conscience upon the conduct of another without reason or right.

The law ought to be abolished.—*N. Y. World.*

Degenerate Sons of Noble Fathers.

ONCE, the Baptists were the defenders of religious liberty in this country. When it was sought to establish the Church of England in Virginia, Baptists opposed it. And when it was proposed to levy a tax for the support of "the Christian religion" they opposed that also, because the same power that could establish Christianity to the exclusion of all other religions, could with the same ease establish any sect of Christianity to the exclusion of all other sects.

But times change and Baptists change with them. Then the Baptists were a small sect struggling for existence, and had but recently felt the hand of persecution. In Virginia their ministers had been arrested as "disturbers of the peace,"

simply because they had held meetings at which rude fellows of the baser sort had made disturbance. Holding and teaching doctrines and practices contrary to the prevailing doctrines and practices was the real offense. The "disturbance" was only a pretext. It is even so now. Adventists are, in various places, arrested and imprisoned, nominally for working on Sunday; but really for teaching and practicing contrary to the opinions and practices of their neighbors. And Baptists justify this persecution and demand that it shall be continued!

The *Standard*, a Baptist paper published in Chicago, has in its issue of December 7, an article by Rev. W. H. Geistweit, and also an editorial note on this subject, which fully justify the statement that Baptists are proving recreant to their principles and are belying their record as defenders of soul liberty. Mr. Geistweit says:—

Is the enforcement of the Sunday law religious persecution? Some ignorant people talk that way. In deed, it so happens many supposedly intelligent people argue in that direction. Let me answer it by asking another question: Is the trial of a thief religious persecution? Certainly not, you answer. But isn't the commandment "Thou shalt not steal" in the Bible? Keep in mind this view as I try to answer the first question more directly. The government, for the good of society, declares that a man shall not steal; it doesn't declare it, primarily, because thievery is a sin against God; it is a law for the good of the whole family. This Government, the people who mold sentiment, which crystallizes into law,—declares that for the good of society, and the welfare of the country, the wheels of business shall stop on the first day of the week; it is not intended, primarily, that men shall obey the law because it is a religious thing; the good of the whole family is aimed at. And just as a violation of the law against thievery is a crime against the family, so a violation of a Sunday law is a crime against the family. Its religious aspect has no foothold in the government's view. To arrest a man for working on Sunday, for keeping open his saloon or store, is not religious persecution. If our Government should pass a law naming Wednesday as a day of rest, for the good of the family, as law-abiding citizens we should not work on that day. We might observe any other day, the first, or seventh, as our conscience dictates, but that does not give us license to break a law which in the opinion of the Government is for the good of the whole family. The Seventh-day Adventists work harder on Sunday than on any other day in the week, to show their contempt for the religious aspect of the day. But they are law-breakers, not necessarily against God, but against the laws of the country in which they live. I have looked for this view of the case, and am surprised to see so little made of it. But it seems to me that this is the very kernel of the whole matter. The maintenance of a civil law cannot be ascribed to religious persecution. Yet that cry is always raised when you come to discuss the Sunday question. The Government, under the Constitution, says: "You may think as you please, you may pray as you please, you may be a Trinitarian, or a Unitarian, or an infidel; you may have as many holy days as you please; but to save this Government, to perpetuate it for the common good, to save it from anarchy and bloodshed, it is deemed wise to say to the wheels of industry "stop." One day in seven is necessary to good citizenship; if you go contrary to it, you are a law-breaker, and should be punished for it.

The fallacy in his is in confounding civil and religious things. Laws for the protection of property are demanded in the interests of natural rights. But laws for the protection of Sunday are demanded solely in the interests of a religious dogma. The "good of society" is simply a pretext. Were Sunday not a religious institution we would hear nothing of Sunday laws. Nobody ever heard of an enforced holiday. It is only holy days that are forced upon people by law.

But the real animus of the article is most clearly seen when we remember that it was written from a State which makes legal provision for ordinary labor on the first day of the week by those who observe another day. But notwithstanding this, this professed minister of the gospel, and a Baptist, brands as "law-breakers"

who "ought to be punished" Seventh-day Adventists who work on Sunday!

There was a time when in Massachusetts they had a law which required that for the good of society all parents should have their children sprinkled. Baptists refused to obey that law and were whipped. Was it not religious persecution? Certainly; but it was supported by arguments very similar to those now urged in defense of Sunday laws. The neglect of infant "baptism" and the vows which accompanied it, it was urged would tend to immorality and irreligion, and thus the very foundations of society would be sapped. The argument was just as good and just as valid as is the argument made in support of Sunday legislation.

Another law of Massachusetts was that everybody should on Sunday reverently attend divine services. Certain Baptists failing to recognize the services of the Established Church of the colony as "divine services," refused to attend, and when forcibly taken to the meeting-house refused to remove their hats, or to otherwise manifest a reverence which they did not feel. For this they were cruelly whipped. Was this religious persecution? Certainly; and yet degenerate sons of noble Baptist fathers declare that the imprisonment of Adventists for Sunday work is not religious persecution, and attempt to justify Sunday legislation! And the *Standard*, a representative Baptist paper, commends this spirit and this demand, saying of the article from which we have quoted that it "makes clear the real significance of the attitude assumed toward violators of law, even when this attitude is assumed in the name of Christianity itself. Separation of Church and State does not mean the leaving of society to go to perdition, while discussing theological abstractions from the pulpit, or singing hymns in prayer-meetings." Roger Williams and a host of noble Baptist martyrs would blush for such representatives of Baptist principles. C. P. B.

Here's Great Detective Work.

To the Editor of the *Herald*:

I read the following in the *Herald* to-day:—

Morris Lichenaun, of No. 220 Bowery, was arrested Sunday by Detective Sloan for selling him a shoestring for two cents in Park Row. Lichenaun was held in \$100 bail in the Tombs to stand trial for violation of the Sunday law.

There is justice for you! There is "detective work" worthy of the name! Sloan ought to have a higher place. A man who can accomplish such results without endangering life or limb should be promoted at once. Think of it! Such a hardened wretch as this Lichenaun must be, secretly, perhaps, and with malice aforethought, to assail the peace and safety of the great city of New York—the city which once boasted Tweed and which now boasts a still greater, Tammany—by selling a shoestring in the street on Sunday!

What training Sloan must have gone through beforehand to enable him to cajole this sin-steeped, godless, Sunday-breaking vender of shoestrings to deliberately transact business—yes, Mr. Weller, business to such an extent—on the "American Sabbath"!

What piety, what sincere, Sabbath-keeping piety, must have filled the soul of this detective as he walked softly out in the hush of the sacred city on its sacred

day with two consecrated cents in his pious pocket with which to tempt Lichenaun to the great wickedness which the *Herald* reports so graphically! How proudly he must have led the criminal toward the Tombs, conscious that he was saving the commonwealth of New York, and its holy city, from the terrible results of the base machinations and the unholy purposes of a man who dared to go in the streets and place himself where he could be tempted to do this horrid thing—tempted, too, by the agent of the government he assailed!

Think again how sacred that money was when it rested in the pious pocket of Sloan. Was it a "punched" dime, and did he get back eight cents in good money, and a shoestring, too? And what devil's price of blood it was the moment it touched the itching, sin-stained palm of the depraved seller of shoestrings!

Let it not be said henceforth that New York City is not governed—aye, governed in the interests of religion and morality. Let no man hereafter dare to doubt the future triumph of the "American Sabbath" when such feats as Sloan's can be accomplished and men live to tell the tale. When such things can be, the wicked "continental Sunday" must go to a seat which is not in the front row.

But the magnanimity of that judge! Out on bail for such a crime, and such paltry bail, \$100 against two cents! There was never such a thing in history before. Surely "the quality of mercy is not strained" when such a pestilential fellow as Lichenaun can come again next Sunday if he will and hold his tempting bait before the eyes of officers and citizens and whisper amid the holy hush of cabs and cable cars, "Shoestrings; shoestrings." *O tempora. O mores.*—*New York Herald*, Dec. 27, 1893.

Christ and the Sabbath.*

WHAT SABBATH-KEEPING IS.

We have already learned that the Sabbath rest is a spiritual rest, and it is therefore impossible for one to keep the Sabbath unless Christ, whose presence gives rest, dwells in his heart by faith. Every case of conversion is a display of the creative power of God in calling out of darkness into light, in delivering from the power of darkness and translating into the kingdom of his dear Son; and the true Sabbath is a sign to every Christian of the creative power that has thus wrought for his deliverance, and which is to uphold him through all his varied experiences, as he journeys toward the eternal kingdom. As the Israelites were enabled to keep the Sabbath after they were brought out of Egypt, so the Christian, who has been delivered from the bondage of sin, can enjoy the spiritual rest, which is the true idea of Sabbath-keeping.

So the Sabbath is a sign to every Christian of the creative power of God in his deliverance from the power of sin. It is a sign to him of the blessing of God in turning him away from his iniquities. It is a sign to him of the presence of Christ to make him holy. It is a sign to him of the presence of Christ in him to sanctify him. That is to say, it is a measure of the working of that creative power in his individual experience.

But the real purpose of God in creation will not be fully carried out, until all who

receive Jesus Christ have been created anew, until the body has been fashioned anew, "that it may be conformed to the body of his glory," until the new heavens and the new earth are made. Then, with the new heavens and the new earth, with the body conformed to his glorious body, and with the character of God in Jesus Christ wrought in them by faith, the earth will be peopled with a righteous people, just as God intended in the first place, and just in pursuance of his original plan of creation. And so in the new earth the Sabbath will remain, the sign of God's power in a completed creation. And thus we read in Isa. 66:22, 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." And so onward through all the ages of eternity, the Sabbath will always be the sign of the creative power of God.

What, then, is the Sabbath?—It is the memorial of the power of God manifested to the world through Jesus Christ, not only in the creation of the heaven and the earth, but in the re-creation of the individual. What, then, is Sabbath-keeping?—It is Christian experience. What, then, is the Sabbath blessing?—It is the blessing of sanctification by the power of God working through Jesus Christ. What, then, is Sabbath-keeping?—It is the sign to the individual Christian of his own Christian experience. It is to him the measure of the working of that creative power of God in Jesus Christ, that he may be renewed in the image of God, that he may be made a perfect man in Christ Jesus. What, then, is Sabbath-keeping?—It is the sign to the Christian that he trusts for salvation in the power that created all things. What, then, is Sabbath-keeping?—It is the sign to the Christian that his hope, his confidence, are entirely in Jesus Christ, who is the Creator and Redeemer. What, then, is Sabbath-keeping?—It is the sign of his growth in Jesus Christ. What, then, is Sabbath-keeping?—It is all and in all to the Christian.

When it is understood what the Sabbath really is and what Sabbath-keeping is, there is not a person who desires Jesus Christ, there is not a person who longs for the blessings and the rest that there are in Jesus Christ, who would hesitate one moment as to what day it is. It is *what* it is rather than *when* it is that we must consider, because when we study *what* it is, we shall at the same time find out in the most emphatic way *when* it is. One day will do just as well as another in which to rest physically, but there is only one day on which we can keep Sabbath; there is only one day that has the blessing by the presence of Christ in this way. Come to the Sabbath blessing; come to Sabbath-keeping.

THE SABBATH SATAN'S OBJECT OF ATTACK.

It being evident that the Sabbath is designed to turn men's minds toward the true God and Jesus Christ as the agent in creation and in redemption, it follows that if any movement is to be made to defeat the plan of God in the salvation of man, in the re-creation of man, the first thing to be done is to turn men away from the Sabbath, the reminder of Jesus Christ as the only Saviour. If men's minds can be

turned away from Christ, they will fail of salvation. Christ's power is the only power sufficient to save. If men can be led to trust in any other power, they will be disappointed in all hope of salvation. Therefore the most certain way to defeat the plan of God in Christ for the salvation of men, is to turn men's minds away from Christ; and the first thing to be done, then, is to turn men's minds away from that which reminds them of Christ. Therefore, if the Sabbath can be hidden, if men's minds can be turned from the Sabbath, and the meaning of the Sabbath, a successful move has been made in turning men away from the plan of salvation in Jesus Christ.

There is one being who has made it his purpose for these many years to oppose the work of Jesus Christ for the salvation of the human race. Created an angel of light, made an anointed cherub, standing in the immediate presence of God, one on whom the light of the glory of God shone in a most remarkable and special manner, Lucifer, filled with envy that he was not made equal to Christ, and that the honor which belonged to Christ was not given to him, rebelled against God. His heart was filled with pride and envy, and he turned against the government of God. In spite of every offer of mercy, he persisted in rebellion until his own course cast him out of heaven. Since that time Satan's purpose has been to defeat the plan of God for the salvation of men. Having lured man into sin that he might involve him in the same penalty with himself, he has sought to keep man away from God's plan to save him. He has sought to induce the human family to put their trust in him and his power, instead of in Christ and his power.

The root of the trouble which caused Satan to be cast out of heaven, which brought rebellion into the government of God, and which has resulted in this earth being cursed by sin, was simply this: that Satan, given this exalted position in the presence of God, was not yet satisfied, but envied the position occupied by the Son of God, and desired that the honor which was bestowed upon Jesus Christ should be bestowed upon himself. God had given him an exalted position, yet it did not satisfy his ambition, and he sought the place occupied by Jesus Christ. Persisting in this, and refusing to give up his own way and his own selfish ambition, he was necessarily cast out of heaven. From that day he has worked on this same line. He has stirred up just that same feeling of self-exaltation in the hearts of the human family, and all these centuries, he has not given up that one plan and project of his, which is that, if possible, he should occupy the place which belongs to Christ; that, if possible, the homage due to Christ should be paid to himself instead of to Christ. And from that time to this he has tried to put himself in the place of Christ; he has tried to turn men away from God as manifested through Jesus Christ.

SUN-WORSHIP AND SUNDAY.

Our worship is due to God as revealed in Jesus Christ, since he is the Creator, and to pay that homage to any other person or thing is idolatry. All idolatry is instigated by Satan in his efforts to turn men from the true God, and is in essence a worship of Satan as opposed to the worship of the true God. The most ancient and widespread form of idolatry was sun-

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

worship. Under one name or another, and represented by different symbols, the sun was worshiped by all the heathen nations of antiquity; and as this worship took the lead, the day devoted to this worship—Sun's day, or Sunday—was a special day in the heathen calendar; and there is a reason for all this.

It is said of God that he "only hath immortality, dwelling in the light which no man can approach unto." And again; "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment." Ps. 104:1-2. Light—an outward representation as it were, of God in Jesus Christ—light was created on the first day of the week. "And God said, Let there be light; and there was light, . . . and the evening and the morning were the first day." Gen. 1:3, 5.

And so men's minds were turned away from God, who dwells in light and who covers himself with light as with a garment, to the light, and the light bearer, and were led to worship the sun. We have traces of this all through the Scriptures. "If I beheld the sun when it shined, or the moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the Judge; for I should have denied the God that is above." Job. 31:26-28. The manner of worship was to salute the images of the sun by kissing the hand; and Job, as the proof of his loyalty to the true God, appeals to the fact that he never worshiped either the sun or the moon.

When the children of Israel were delivered from Egypt, and were on their way to the promised land, they were instructed, above all things, to have nothing to do with this form of idolatry. "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves; for thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God." Ex. 34:12-14. The "groves," or "Asherim," as they are called in the Revised Version, were sun images, lofty pillars of any material.

So universal was this worship, that when the children of Israel were on their way to Jerusalem, to the annual feasts, as they passed by, they would see upon the hills these groves, indicating sun-worship, and they sang this psalm on the way: "Shall I lift up mine eyes to the hills? whence should my help come?" Then came the answer: "My help cometh from the Lord, which made heaven and earth." Ps. 121:1, 2 (margin). How thoroughly this idea of sun-worship was in-wrought into everything! And the reason is clear. Shall I lift up my eyes to the hills? that is, shall I engage in idolatry, sun-worship? From whence cometh my help? My help does not come from any such source as that. Those are the false gods. My help cometh from the Lord who made the heaven and the earth, that is, the Creator; and the Sabbath all the time was the sign to them of that Creator and his power to save, as opposed to any power that might be claimed for the false gods which did not make the heaven and the earth.

The sun was worshiped toward the east, and so worshiping toward the east was the greatest abomination. We have reference to this in the eighth chapter of Ezekiel.

After showing to the prophet a variety of abominations that had come into the worship, on the part of the children of Israel who had departed from the true God, we read in the fifteenth and sixteenth verses: "Then said he unto me, Hast thou seen this, O Son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east." And that was the climax of all the abominations that the prophet was shown.

So particular was God to guard his people against even the semblance of sun-worship that he ordered his tabernacle to be pitched with the door toward the east; then, when they came into the temple of God, as the door was open toward the east, they turned their backs on the sun and turned their faces toward the true God.

They turned their backs on the sun and sun-worship, and they looked to the Lord. That was his invitation: "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." But when they worshiped toward the east, they turned their backs upon the law of God in his temple, in his tabernacle; they then cast the law of God behind their backs. So, every time we turn away from the true Sabbath, we turn our backs upon the law of God, and our faces toward the false gods.

(To be continued.)

Romanism in the Public Schools.

WHILE others have been talking of dividing the public school funds, the Roman Catholics of Subdistrict No. 1, Marion Township, Mercer County, Ohio, have seized the school and devoted it to the sectarian ends of that church. The fact that the law is dead against them seems to have been ignored for fifteen years, during which time Catholic Readers, Catholic Church History, and the Catholic Catechism have been taught by teachers paid by public money. For many years the local priest has had charge for a quarter of every Thursday, and exercised and reviewed the school exactly as though it had been Catholic. Moreover, it has been regularly dismissed on every Catholic holiday. All this, and more, has been brought out by the official report of Inspector D. F. Daniels to State School Commissioner Carson. The report concludes:—

After a careful investigation I believe the charges laid against the management of said district are true; that a considerable portion of the money expended for tuition has been misapplied as alleged; that abuses exist in said district that call for immediate correction; that the real welfare of the children, irrespective of sectarian affiliation, requires a complete divorce of church and school, and a rigid enforcement of the same laws to which the people elsewhere accord a ready obedience.

Isn't it a shame to interfere with them? Of course Methodists, or Baptists, or any Protestant or Jewish sect, would not be suffered to use the public schools to propagate their faith. But then their faith is heresy. Heretics have no rights. Moreover, Satolli says that "the Catholic education is the surest safeguard of the permanence throughout the centuries of the

Constitution, and the best guide to the Republic in civil progress." Of course Satolli knows. Why not, then, turn over to him the whole system of public instruction? Otherwise the Constitution will not be "permanent throughout the centuries," and the Republic will lack "the best guide in civil progress." For does not Satolli also say: "The more public opinion and the Government will favor the Catholic schools, more and more will the welfare of the commonwealth be advanced"? Such being the case, we submit that Subdistrict No. 1 should be approved and not censured; and Inspector Daniels should be bastinadoed! Incurrible heretic! Moreover, how unreasonable to compel Satolli, Cardinal Gibbons, and the Catholics generally, to resort to the slow process of circulating petitions throughout Maryland to secure from the reluctant legislature a division of the school funds, which process has already been extended to New York, and will be, it is said, to all the States! Rather should a spontaneous impulse seize the breasts of all in authority to make over the schools to Rome, and set the seal of everlasting and most loyal submission by kissing the pope's great toe!—*Western Christian Advocate*.

Civil Law Cannot Save Sunday.

REV. DR. J. H. KNOWLES, in *Mail and Express* (New York), says:—

The present is an age of intense social agitation, a time when all divinely ordained institutions are tested even to their very foundations. The holy Sabbath, especially, is in imminent danger. Many who bear the Christian name have admitted the secular spirit into the home and church on the Lord's day; some have suffered habits of self-indulgence to impoverish their religious nature; in some cases the excitements of worldly pleasure dissipate serious thought; while in not a few God's blessed Word is no longer relished on the Sabbath on account of the preoccupation of the modern Sunday paper.

We may well ask, What is the right basis of action in attempting to remedy these evils? Shall we fly to civil law and plead for protection against Sabbath evasion?

Shall we seize human weapons? Do we hope to stem this mighty current by human skill and force? The holy Sabbath rests upon moral, not upon mere positive, injunction. All moral injunctions are to be regarded by us as perpetually binding; as accompanied by penalties whenever disregarded; as accordant with reason, and as answering to that mental and physical constitution which God has given to man.

We may, therefore, despair of finding relief in any method which overlooks the moral. Force is powerless. More than this. Human force, however, helpful and necessary in certain exigencies, may provoke needless hostility and precipitate evil results whenever moral questions are denied their moral basis. The Sabbath—God's designated day for holy rest and worship—is to be upheld by assigning moral reasons, by seeking through divinely wrought convictions to preserve its sanctity, and not by the authority of civil statutes.

It is not enough to rely on "moral" forces unless the term is made to include, as the only basis of success, *religious conscience*. It would seem as though men like Dr. Knowles would see the utter hopelessness of the efforts to secure reform by law, however devoutly they may believe in Sunday. The Sabbath, the Sabbath idea and Sabbath-keeping must rest on God's Word and the divine law. Anything less is "sinking sand." Every effort to accomplish the observance of Sunday, or of any other day, as a Sabbath by civil law, sinks it deeper in the mire of holidayism. If the Bible plainly upholds Sunday, the issue can be trusted by that standard. If it does not—as it certainly does not—all other efforts only cultivate disaster.—*Sabbath Outlook*.

Righteousness by Faith and Not by Civil Law.

THE standard of righteousness as held by Protestants in general is the same, namely, the ten commandments. The Baptists, Methodists, Congregationalists, Presbyterians, Episcopalians, Unitarians and others in this country hold with us the same standard by which righteousness is determined—the ten commandments. (See catechisms and creeds of the different churches.) This same standard of righteousness is held to by nearly all the Christian churches in the world, at least in theory if not in practice.

But how this righteousness is obtained, is where the difference of opinion arises. Our position is that righteousness is obtained only by faith in Christ, and faith alone. While nearly all the above named denominations hold to the same in theory; yet many of them in *words* and in *fact* deny it. This is emphatically true of National Reformers. Said Jonathan Edwards in a speech before a National Reform Convention in New York City Feb. 27, 1873, "We want State and religion, and we are going to have it. It shall be that so far as the affairs of State require religion, it shall be religion—the religion of Jesus Christ. The Christian oath and Christian morality shall have in this land 'an undeniable legal basis.' We use the word *religion* in its proper sense, as meaning a man's personal relation of faith and obedience to God." Mr. Edwards then believed in State and religion combined, for he said: "So far as the affairs of State require religion, it shall be the religion of Jesus Christ." It is plain from this statement, that in order for a man to have righteousness in the eyes of the State, he must conform to the standard of righteousness set up by the State religion; and as it is the business of the State to define and enforce its righteousness upon the people, it follows that the people get their righteousness from the State and not from Jesus Christ. Again, as the State is made up of men and they make and define the righteousness of the State, then it is a man-made righteousness which they get and not the righteousness of Jesus Christ. Moreover, as all our (man's) righteousness is as filthy rags; they get from the State filthy rags and not the righteousness of Christ. Furthermore, as all things that are not of faith are sin, (Rom. 14:23), and the man who gets righteousness from the State does not exercise faith in Christ, because the State stands between him and Christ, he gets sin instead of righteousness and nothing but sin. The further impossibility of obtaining righteousness by legislative enactments may be seen by considering a few passages of scripture. Rom. 3:23, "For all have sinned," "And all are unclean." Job 14:4. How can man then, by combination and civil law, produce a clean thing out of an unclean? As well might we expect to gather figs of thorns, or grapes from brambles, as to think of getting righteousness out of, or by means of, any code of laws enforced by human enactments. Righteousness is of God by faith in Jesus Christ unto all them that believe. Rom. 3:22. This is of the heart and life and not in outward observance. Is it possible for any human law to change the heart of man? As well might the Ethiopian change his skin, or the leopard his spots, as for a nation to make men righteous; no matter if the nation calls itself Christian, it is still wicked.

It is further evident that no man can get righteousness by even keeping the law of God. The reasons for this are the same as in the other case, man is carnal and the law is spiritual; consequently he must be created a spiritual being. This new creation is wrought by faith in Christ. It is in this way that a man becomes righteous, and in no other way. The Apostle Paul learned this lesson when he said, "What things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:7-9.

The one who is made righteous by faith in Christ Jesus, and who retains him in his life will be himself just like the law of righteousness in Christ, the ten commandments, so that the things contained in the law will be done in him. "For," says the apostle, "it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. So the work is all of God in Christ. Said Christ, "Without me ye can do nothing." It is said of the remnant church, Rev. 12:17 and 14:12, that "they keep the commandments [righteousness] of God and the faith of Jesus." This last clause tells how it is that they keep the righteousness of God, by simply keeping "the faith of Jesus," which in turn makes them righteous and keeps them so. This is righteousness by faith and nothing else is.

H. J. FARMAN.

A Sanctified Bully.

As it is by professors of religion that persecution is brought upon observers of the seventh day, so it takes professors of religion to defend it. The following is copied from the *Christian Advocate* of Detroit, Mich., of December 2, 1893:—

The Seventh-day Adventists of Battle Creek are reported as about to scatter to the four winds for the purpose of being persecuted and oppressed by the dreadful people of this world who believe in keeping the Lord's day and not the Jewish Sabbath. Now, if these saints will behave themselves on Sunday, as well as on other days, we will venture that they will not suffer much. But if they are going to be offensively boisterous and loud on the Christian Sabbath, as is too frequently their custom, they will deserve the legal penalties whether they receive them or not.

The foregoing betrays a spirit of which no one need have very much reason to be proud. The *Advocate* has heard of the persecution of the observers of the seventh day, or it would not mention it. It, therefore, very well knows that those who have been arrested and imprisoned were not making themselves "offensively boisterous and loud," but had to be searched out before it could be ascertained that they were doing any work whatever. But it has no inquiry to make, as to whether a wrong may not have been done, no word of condemnation for the manifest partisanship and injustice that has been exhibited, but only a sneer for the people, a misrepresentation of the facts, and an intimation that they do not receive, even yet, what they deserve! It was out of just such choice spirits as the writer of the paragraph under notice, that the blackest inquisitors of the Dark Ages were made; and should they be called for again, it seems there is suitable timber ready for

the office. We know not what profession the writer of the foregoing paragraph makes, but we know from his language what he is: he has simply thrown off the mask, and stands before the world in the attitude of a self-righteous, self-sanctified bully.—*Advent Review and Sabbath Herald*.

IN an appeal to its Freethought constituency the *Truth Seeker* says:—

We cannot afford to have any more religious legislation by Congress. Already too many precedents have been established. This country was dedicated to freedom, and it was decreed that Church and State should be separate. It cannot be denied by any honest and intelligent person that the ship of State is rapidly drifting from her secular moorings out into the rock-torn waters of ecclesiasticism. We must at once bring her back to her safe anchorage or meet wreck and death in the near future.

But we shall have more religious legislation by Congress. Eighteen hundred years ago the prophet of God foretold that in this country would be formed an image to the papal beast. This has been done. The Government has surrendered to the united churches; the power is now in the hands of a religious hierarchy as relentless as ever Rome was—a hierarchy that has boasted that it holds the Congress of the United States in its hands—and it now only remains for it to fulfill the remainder of the prophecy of Rev. 13:15-17. The *Truth Seeker* does not believe the word of God, but it cannot deny the facts as they unfold. Our contemporary thinks the rising tide of governmental ecclesiasticism will yet be stayed by a revival of the love of liberty now latent in the American breast; but it is a vain hope. Only the power of God can break the hold that apostate Protestantism and Roman Catholicism has on this fair land, and that power will not be put forth until the time comes for the fulfillment of the promise of the Father to the Lord Jesus Christ: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

THE *New York Herald*, of the 12th inst., contained this bit of local news:—

Captain John Drum, of the Tenth infantry, has been assigned to duty as professor of military science and tactics at the College of St. Francis Xavier, in this city.

An order to that effect issued from the Adjutant General's office, Washington, and signed by Secretary Lamont, has been received by the Rev. T. J. Campbell, S. J., president of the college. It is as follows:—

WAR DEPARTMENT,
WASHINGTON CITY, JAN. 4, 1894. }

By direction of the President and in accordance with section 1,225, Revised Statutes, as amended by the acts of Congress approved September 26, 1888, and November 3, 1893, Captain John Drum, Tenth infantry, is detailed as professor of military science and tactics at the College of St. Francis Xavier, New York City, and will report in person for duty accordingly.
DANIEL S. LAMONT, Secretary of War.

St. Francis Xavier's College thus affords additional evidence that it is an eminently practical and progressive institution.

"Eminently practical," is a good term to describe a religious school that requires the services of a military instructor; it is certainly more practical than pious. Doubtless the military training to be given in this "eminently practical and progressive institution" is to be put to a very practical use in the not distant future. Military drill and armament are not designed by the papists of this country to be simply ornamental. They are for use.

"THE czar and the pope," remarks an exchange, "have exchanged autograph letters on the religious situation. It is believed that the disposition on the part of Russia and the Vatican to reestablish a religious *entente* is firmer than ever." It is said that when rogues fall out honest men get their dues; but what happens when tyrants are made friends? If the future is to be judged from the past no good can come to true Christians by any understanding between the pope and the czar. It was over the arrest and trial of Christ that Herod and Pilate were made friends; and our Lord's crucifixion immediately followed.

AN Albany judge has decided that the law of this State does not give the police authorities power to require the closing of saloons on Sunday. The decision is:—

There is no law, notwithstanding the opinion of the Chief of Police and the police commissioners, that prevents a man from keeping his saloon open on Sunday. There is no law which prohibits a man from keeping his front door open or prohibits three, four or five, or a dozen people sitting in the saloon.

There must be exposure. Men have the right to sit there and amuse themselves quietly in any way they see fit, so far as they do not violate the law by being disorderly or drinking. The doors can be locked or unlocked. A man's saloon is his castle as much as his store or home. It is not within the power of the police to slip into them. It is not their business.

Of course this does not touch the question of selling liquor on Sunday, but only the power of the police authorities to require the actual closing of the room in which liquors are sold. It shows, however, the great flexibility of the Sunday law where the liquor interests are involved.

But while a man may actually keep his saloon open on Sunday, and there enjoy himself with his friends, he may not fish on Sunday in this State, even in his own private pond; for so the Court of Appeals of the great State of New York has decided. "This," remarks the *World*, "is in accordance with the attorney-general's recent ruling that the game and fish commissioners have nothing to do with the

enforcement of the statute against Sunday fishing, because that statute was not enacted for the preservation of fish, but for the preservation of the Sabbatarian character of Sunday."



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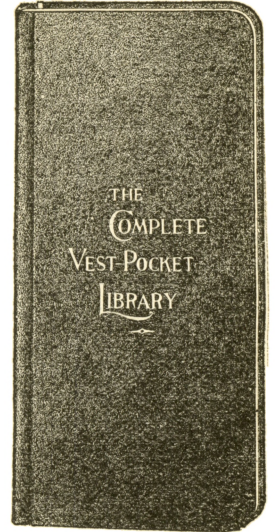
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THE *Christian Reformer* asks, "Shall we have a political dissent society?" Certainly, if you want it; there is nothing to hinder that we know of.

It is stated that the advocates of legally enforced Sunday rest claim to have petitions representing 10,000,000 adults in favor of the suspension of Sunday mails.

AN exchange says that Sunday mails are now to be attacked "with all the available forces of Sabbatarianism." Not so; Sabbatarians do not object to Sunday mails. It is Sunday keepers who war against Sunday mails.

"THE Rev. A. W. McCullough, of Indiana, Pa.," says the *Christian Reformer*, "has prepared a printed schedule of Scripture lessons for use in our common schools. They are selected from the gospels and cover a term of twelve weeks, with a lesson for each day."

IN about a month from now Elder W. A. McCutchen and Professor E. C. Keck, a Seventh-day Adventist minister and a Seventh-day Adventist teacher, will be placed on trial in Gainesville, Ga., for Sunday work. If convicted, they can be punished by fine in any sum not to exceed \$1,000, imprisonment not to exceed six months, or work in the chain-gang not to exceed twelve months. *Any one or more of these punishments may be imposed at the discretion of the court.*

WE have been criticised several times for calling the papal church, simply, the "Catholic Church." The following anecdote will serve to illustrate our use of the word "catholic" as applied to a church, which, by her own usage, in calling herself the "Holy Roman Catholic Church," confesses that she is not catholic in the true sense.

There was, many years ago, in the city of Boston, an old colored man, who gained a livelihood in winter by the sale of what he called "hot meat pies." One very cold day a farmer came to town with a load of wood. Thoroughly chilled and feeling that something at once hot and nourishing was just what he needed, and being attracted by the old man's cheery cry of "Hot meat pies," he purchased one; but lo! when he bit into it he discovered that it was frozen. He at once exclaimed, "You rascal, you said this pie was hot!" But the old man was equal to

the occasion, and answered, "No boss; I said 'twas a 'hot meat pie.' Dat's the name ob dem, boss. Dat's what I call 'em, boss." The appellation "Hot meat pies" was simply a name and not a description of the old man's pies. It is even so with the word "catholic," as applied to the Romish church; it does not describe that church; it is simply a name.

THE *Catholic Mirror* of the 13th instant is out with a long article denouncing as religious persecution the imprisonment of Sabbatarians in Maryland for Sunday work. It is rather late in the day for Roman Catholics to cry out against governmental enforcement of religion. The writer of the article in question may be candid enough in what he says, but the whole system is at fault. The imprisonment, by so-called Protestants, of men for refusal to do homage to the papal Sunday, is simply the logical outcome of papal principles. No doubt individual papists revolt at the injustice, but the system is responsible for it. This will be more and more apparent as the iniquity develops in this country.

THE *Herald and Presbyterian* remarks that "all Romanists are not so candid as the great Ultramontane editor Veuillot, who wrote, 'When Protestants are in the ascendancy, we demand religious liberty, because that is their doctrine; but when Catholicism is in the ascendancy, we deny religious liberty, because that is our doctrine.'" There are not a few so-called Protestants who might make a like confession were they so disposed. Even in "free America" religious liberty has its metes and bounds, and the line is not drawn at the demands of civil justice either. Much that is called religious liberty is at best only religious toleration; and tolerance is necessarily a denial of inalienable right. The assumption of the right to tolerate is an assertion of the right to prohibit.

It is said that a bill has been prepared and will be introduced in the Iowa legislature as a substitute for the present prohibitory law. It provides that the council of a city or town may grant to a corporation of not less than twenty-five resident freeholders an exclusive franchise for the term of ten years for the sale of liquors. Prescribing how the corporation shall be managed, etc., it provides that after a five per cent. semi-annual dividend is paid, the remainder of the profits shall go to the city or town, to the school district and to the Young Men's Christian Association! But what of it? The fines for Sunday work in Georgia go for the support of Sunday schools; why not license money as well go for the support of the Young Men's Christian Association? Or why not give it direct to the dominant church? or to the church making the largest number

of converts during the revival season? This would be eminently practical for it would mightily stimulate Christian (?) effort.

"IN Philadelphia," says the New York *Christian Advocate*, "an elderly citizen of excellent repute, in a public address, is reported to have said that in his opinion 'the world is growing better morally, religiously, and physically; in fact, better every way *except politically.*' This opinion, continues the *Advocate*, "must be *wrong* either in the main proposition or in the exception." It is wrong in everything but the exception. "Evil men and seducers" are waxing "worse and worse" according to the testimony of the Word of God. And as foretold in the same Word even the churches are filled with those "having a form of godliness but denying the power thereof."

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"THE World in the Church" is a pamphlet of 104 pages, by Rev. John Sawyer, D. D., of the M. E. Church, South. It is an excellent commentary on such texts as 2 Tim. 3:1-9, and should be in the hands of every one who feels any burden to warn the professed Church of Christ of her fallen condition. The Pacific Press, 43 Bond Street, New York, will fill orders for this pamphlet at the publisher's price, 25 cents. Don't fail to secure a copy at once.

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