

"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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MR. SATOLLI, Archbishop of Lepanto, in Italy, is permanently established at the capital of the United States, as the substitute of Pope Leo XIII.

MR. ARTHUR CLEVELAND COXE, Protestant Episcopal Bishop of Western New York, has his official seat in the city of Buffalo, in this State.

MR. COXE does not like it, that Mr. Satolli is at Washington or any place else in this country for the purpose for which plainly he is here. And Mr. Coxe has lately been telling Mr. Satolli so, in some open letters published in the newspapers.

OF course, Mr. Satolli being firmly seated at the national capital, and being in possession of immense power, which he can use as he pleases in national affairs, does not care whether Mr. Coxe, who has comparatively no place and absolutely no power, likes or dislikes his presence here.

HOWEVER, Bishop Coxe tells some wholesome truths, states some important facts, and exposes some startling situations which are worthy of most serious thought by the American people, whatever Mr. Satolli may think of his communications. Though the bishop's statements are in themselves true enough and worthy of serious thought, yet coming from him they are robbed of their force, as will be seen further on, by the compromising attitude which he holds toward Mr. Satolli's place and power here.

WE shall present liberal extracts from Bishop Coxe's principal letter, not only for the value of the extracts themselves, but also because this matter furnishes such an excellent opportunity to point an important moral for the consideration of vast numbers of people, besides Bishop Coxe, who are personally interested in more ways than one. Last week we

printed statements from Leo XIII, Satolli, and Catholic documents, which gave, in their own words, the purpose and aim of Satolli's establishment here, and also Rome's estimate of her position and power in this country. Our extracts from Bishop Coxe's letters will be also interesting when read in view of our discussion on this line in last week's SENTINEL.

AFTER mentioning some points from the past as between France and the Church of Rome, the bishop asks Mr. Satolli to take a look at himself in the mirror of these things, and proceeds as follows:—

After considerable pulse-feeling as to the admission of a nuncio at Washington; after strong denials of any such idea; after evasions and experiments and contradictions by the press; after your preliminary visit to this country and your exulting report abroad, that persons of your quality are here received and treated "like sovereign princes;" you arrived here last year just before our great presidential crisis and were received, indeed, "like sovereign princes." The politicians managed to get up a reception for you in a national vessel. You were landed in New York like another La Fayette. Monetary objections were removed by explanations that "it was only as a visitor to the great Exposition at Chicago" that such a reception was tendered to you! Of course; no doubt! Who can imagine any other motive? But, all the same, you have ever since posed not as a visitor to Chicago, but as a sovereign prince and a general meddler with affairs everywhere and chiefly among Jesuits at the national capital.

But even had you confined your attention to their immediate concerns, you could not but entangle them more and more, and make affairs worse and worse, with respect to their relations with their countrymen. Your interposition is a wedge, which, if it has divided them into factions, is not less likely to split our entire population into embittered and hostile camps, endangering a social war. Your apologists assert your great friendship for everything in America, and your disposition to settle everything, in our behalf, so as to prevent future disturbances. As to the future, I am not so sanguine, especially when I observe that even your concessions are *pro tempore*. They are a temporary sop to the American Constitution and dust for the eyes of dotards. The Cahensly doctrine is reserved for a time when things shall be right for its enforcement. The "Syllabus" settles that. The Roman court consents never to enforce its dogmas by persecution—where it is not strong enough.

Hildebrand himself was equally pacific in such cases. "But see," cry the newspapers, "how liberal the modern papacy has become." Just so! It will not put us into the Inquisition—till we are first drugged and then chained.

The aggressions of the Roman court upon the liberties of nations have always been begun by this sort of liberality. "Concede, that you may exact." Such is the inveterate maxim of the pontiffs. Concessions once accepted with thanks, the principle of interven-

tion becomes an established fact. It grows and becomes a nuisance. Then it is too late. The people remonstrate; they try to break loose, but no, as in Æsop's fable, the horse has called in a rider to revenge him on other beasts. The plan succeeds, and now with expressions of obligation, the rider is requested to dismount. But not so. He is firm in his saddle; has a bridle in the horse's jaws; and has spurs and a whip besides. The "ablegate" is a fixture in his seat, and let the horse throw him if he can.

THIS is as complete a statement as could be made, of the plans and the situation of Rome with respect to the United States Government to-day. And the statement is complete even to the full meaning of the fable cited. In fact, it is the citation of the fable, especially by Bishop Coxe, which gives point to the whole statement. The statement would be incomplete without the fable. It is true that Rome, in her "ablegate," is a fixture in the American saddle, with the Romish bridle in the horse's mouth, and spurs and whip besides. And it is equally true that Arthur Cleveland Coxe, Protestant Episcopal Bishop of Western New York, helped to put the American horse in this place under the Romish rider. Bishop Coxe took a part in calling in this papal rider for the American horse to revenge him on other beasts. And now the bishop asks the rider to "dismount." But no, "the ablegate is a fixture in his seat, and let the horse throw him, if he can."

LET us have the evidence on this point. The United States Government was established, with the total separation of religion and the State. It was one of the fundamental principles of the Government that it should never recognize any religion in any way, and never by any governmental act have anything to do with any religion, and specifically the Christian religion. And this Government was established upon this principle for the definitely expressed purpose that the American people should not be led back to the Church of Rome, that the American people might be kept forever free from the domination of Rome and of popery. This was the perfect freedom and the glory of the American governmental horse.

BUT for years there has been a powerful combination which has endeavored to persuade this perfectly free and powerful

horse that he needed a religious rider, so that he might properly be revenged on certain other "atheistic" and "godless" beasts, and chiefly that particular beast called "Sabbath-breaking." To make their persuasions more forcible, this combination called to its aid the Catholic Church. This being precisely what Rome wanted most of all, she gladly accepted the call, and prepared to mount as soon as the horse should be persuaded by the other parties to accept the proffered rider. By diligence and persistent effort, and at last under threats, the horse was "persuaded" to accept the proffered religious rider, in order that, at the World's Fair especially, and for all time to come, he might be revenged upon all "ungodly and Sabbath-breaking" beasts. The horse being thus "persuaded" to accept the proffered religious rider, allowed himself to be saddled and bridled, and placed himself in position for the rider to mount. The "Protestant" would-be rider is just placing his foot in the stirrup to seat himself upon the horse, when, lo! Rome, in the person of Satolli, at a single bound, vaults into the saddle, seizes the reins, braces himself in the stirrups, and rides boldly.

AND anybody who will take the time to turn to the *Congressional Record* of July 12, 1892, pp. 6700-6701, will find the evidence that Bishop Coxe was one of the persons who, in company with Catholic ecclesiastics, had a part in the persuading of this horse to accept a religious rider, and in saddling and bridling him for the rider. There, in the last three inches on page 6700 will be seen the words of Archbishop Ireland, Gross, and Riordan of the Catholic Church, calling for this arrangement. And in the first three or four inches on page 6701 will be found the names of the bishops of the Protestant Episcopal Church who called for the same thing. And the name of Bishop Coxe, of Western New York, is named among them. All are presented by United States Senator Joseph R. Hawley, of Connecticut. And now, when the bishop, with the others, sees Rome, in the person of Satolli, instead of themselves, firmly seated in the saddle and riding so boldly, he wildly calls upon him to "dismount." And by the very force of the situation, Bishop Coxe himself is compelled to answer his own call to dismount. "But not so. He is firm in his saddle; has a bridle in the horse's jaws, and has spurs and a whip besides. The 'ablegate' is a fixture in his seat, and let the horse throw him if he can." Under the circumstances, Bishop Coxe, and every other "Protestant" who had any part in this awful transaction, should hide his head for very shame, and forever blush to lift up his face in the presence of the American people.

BUT the bishop has more to say, and he says it to the following effect:—

But I have more to say. For you have not confined yourself to matters of education only. You have come to establish an *imperium in imperio*: a permanent vice-royalty under the eaves of our Capitol. The President of the United States is a citizen who comes and goes. His official residence is no "mansion" or abiding place. He is its guest who tarries but a night. The vice-president has no official house in Washington. Our chief-justice has none. But your visit to Buffalo was prompted (so it was announced) by your gratitude to one of our worthy citizens, who had undertaken to provide a permanent habitation at our capital for the vice-pope. Thus, the one irremovable potentate at Washington is the Roman pontiff, represented by his other self. Queen Victoria, by her vice-roy, reigns in India as empress; and henceforth Leo

XIII and his successors will enjoy their supremacy on the Potomac far more absolutely than it can be exercised on the Tiber. The servile and illiterate Italians, Poles, Hungarians, and such like are educated, only so far as the ox that knoweth his owner, and they will furnish votes by thousands to any purchaser who contracts with the vice-pope for the supply. All has been fore-arranged, like the lines at Torres Vedras. The Jesuits are there—in their arsenal, "The University." The lobby is organized and sacks the treasury. Now, you come as generalissimo. Truly, "in vain the net is spread in the sight of any bird," but the American eagle has been drugged. He is fast asleep.

"Quenched in dark clouds of slumber lie
The terror of his beak, the lightning of his eye."

But I mean to wake him up. That is my humble task.

VERY good, bishop. But can you wake him up? And, especially, can you wake him up, when you yourself were instrumental in drugging him to his undoing? When your voice was heard, with the others, in luring him off his guard that he might be drugged to helplessness and final death, that same voice can never wake him up. Mr. Coxe, your effort comes too late. And even though you should wake him up, what good can it do? What will Satolli care? What will Rome care? Delilah waked up Samson after she had shorn him of his strength and betrayed him to the Philistines. But what did the Philistines care?—Nay, they were rather glad to have him awakened, that he might know how entirely he was in their power, and how completely he was enslaved. You, Bishop Coxe, with others, have played the part of Delilah to this American Samson, in robbing him of the secret of his strength and betraying him to these Romish Philistines. And now, like Delilah, too, you, you, "mean to wake him up." Suppose you do, what will these Philistines care? They, too, will be glad to have you do it, that this aforesaid noble Samson, may the more certainly know how completely he is shorn of his strength, how entirely he is in their power, and how, blinded and harnessed, he shall be required, slavishly, to tread in the mill of Rome's evil purposes concerning the world.

SUCH is the result of the efforts of the grand combination formed of the National Reform Association, the Woman's Christian Temperance Union, the Prohibition Party, and the American Sabbath Union, to get "the Christian religion" and "the Christian Sabbath" recognized by the Government of the United States. And every man and woman who favored any branch of this combination, or who sent a petition to Congress for the closing of the World's Fair on Sunday, or for the recognition of the "Christian Sabbath" or the "Lord's Day" in any other way, is, with Bishop Coxe, responsible for this shameful and awful result. A. T. J.

Sunday Persecution in New York City.

SUNDAY persecution is not by any means unknown to New York City, as shown by the number of Sunday arrests made for ordinary labor and for selling goods on Sunday during the past year. The *Evening World*, of Dec. 18, contained the following:—

Justice Voorhis, in the Essex Market Police Court, to-day, held the following store-keepers for trial, on a charge of having violated the Sunday law:—

Nathan Goldman, of 51 Canal Street; Simon Sloskey, 73 Hester St.; Simon Leimson, 35 Essex St.; Samuel Taylor, 48 Hester St.; Abraham Weipner, 27 Hester St.; Nathan Greenburg, 84 Ludlow St.; Isaac Schwartz, 16 Essex St.; Samuel Raffel, 75 Hester St.; Samuel Spiegelglass, 32 Hester St.; Hayman

Benowitz, 6 Clinton St.; Louis Mozitsky, 34 Orchard St.; and Meyer Flecker, 148 Rivington St. All of the men arrested are Hebrews, and they claimed that they observed Saturday as their Sabbath, and considered themselves entitled to open up their business and sell goods as long as they did not annoy their neighbors.

A policeman attached to the Eldridge Street Station arraigned a Grand Street jeweler because he displayed his wares in the window. Justice Voorhis remarked that he did not know that displaying goods in a show-window was an offense and discharged the jeweler.

The *World*, of Dec. 21, publishes this communication, which refers to the arrests of that same day:—

PURITANISM IN STREAKS.

To the Editor of the *World*:

What next? Is this a monarchy or a republic? I happened to be obliged to call on a party in Hester Street yesterday (Sunday), and did so with difficulty, for the police had given orders that after 10 o'clock A. M. the stores had to be closed, and I might be looked upon as a customer and the proprietor was liable to be arrested. Great Scott! In Connecticut and Rhode Island the Seventh-day Baptists worship on Saturday the same as the Jews do here, and on Sunday the mills are running, the stores are open, and no one interferes. Now, in the name of common sense, who gives the police this authority, unconstitutional as it is? Dear sir, can you explain this and give these hard-working people advice to whom to appeal, so that they, being closed on Saturday, can have six working days as well as other religionists? H. C. KLOPPENBURG.

New York, Dec. 18.

The number of Sunday arrests in the city of New York, solely from a spirit of persecution, increased rapidly in the last few months of 1893. What will be the development of the enforcement of religious law in 1894?

Religion and the Montana Schools.

A DISTRICT school teacher in Montana has insisted on having devotional exercises in school, and to this end required the pupils to bring Bibles and hymn-books. A citizen, resident in that school district, complained to the attorney general of the State, and he has rendered a decision in which he holds that in that State the use of the Bible in the public schools is contrary to law. After quoting from the constitution of the State and the school laws, the attorney general says:—

Among the framers of the constitution of the State of Montana were Catholics, Jews, and adherents of many Protestant sects, who framed these positive prohibitions against permitting sectarian tenets to be taught in the public schools. The constitution was in this connection framed with the view of protecting those settlers and residents of Montana who came from countries in which a State religion is maintained and enforced, and who have suffered under the disabilities resulting from their rejection of the established religion.

Further on the attorney general says:—

It is safe to assert, without fear of contradiction, that the Bible, as an entirety, is the noblest monument of thought, beauty and sublimity, of pathetic narrative and moral teaching, the richest treasury of household words and familiar phrases, of popular illustrations and associations that any language has ever possessed, but the reading of the same in the public schools is a religious exercise, and its use therein is in effect the adoption of it as a text book of the common schools, which is not only inhibited by the constitution, but prohibited by the law. . . . The order made by the school teacher commanding and requiring the pupils of her school, in school district No. 14, to bring their Bibles and hymn books to school for use therein has all the force and effect of adopting the Bible and hymn books as text books in said public school; it therefore brings such books within the prohibition laid down in the constitution and the school laws of Montana. The constitution of the State of Montana prohibits all religious or partisan tests as a condition of admission into any public educational institution of the State, either as a teacher or student, and likewise prohibits the teaching of sectarian tenets therein. The legislature, in executing these wise and beneficent provisos of the constitution, definitely prescribes the text books that shall be used therein for a period of six years, commencing July, 1889.

If the teacher of school district No. 14 may adopt the Bible as a text book in the public school, it means that sectarian tenets may be taught therein. If this

be so, such teachings must be complete and accurate. Complete and accurate teaching of sectarian tenets to a Methodist is the teaching of Methodism, to an Episcopalian of Episcopalianism, to a Catholic of Catholicism, to a Presbyterian of Presbyterianism, in the sense of Spinoza of Pantheism, of Hume of Deism, and to the Baptist mind it involves immersion. Each religious denomination, sect or creed differs as to the correct version of the Bible, but as to God's omnipotence there is no cavil, for it is seen in life, death, and the world's existence. An honest difference of opinion exists among these doctrinal denominations concerning the books that come within the purview and meaning of the term "Holy Bible." The Jew regards the Old Testament as alone inspired; the Catholic adds the Apocrypha and New Testament, while the Protestant repudiates the Apocrypha. Will the Catholic dispense with the Douay version of the Bible, which is the only one recognized by the Catholic Church as correct, and accept the King James version of the Bible without the Apocrypha?

The provisions of the constitution inhibiting the teaching of sectarian tenets in the public schools are prohibitory, and the declaration in the statutes providing a series of text books are mandatory. As the Bible, the use of which in the public schools by the teacher, has all the force and effect of adopting it as a text book therein, comes within the prohibitory provisions of the constitution and the mandatory provisions of the law, the reading thereof cannot be permitted in our public schools without violating the plain prohibitory terms of the former and the express mandatory provisions of the latter. The fact that the board of trustees refuse to order the teacher to desist from using the Bible in the public schools has the effect to establish a rule adopting it. "Regulations adopted by persons in charge of a school are analogous to by-laws enacted by municipal authorities and other corporations, and both will be annulled by the courts when found to be unauthorized, against common right, or palpably unreasonable."

So long as this decision remains fresh in the minds of the people of Montana, it will be difficult to use the public schools as an avenue by which to disseminate religious error. It is not possible, in the nature of things, that the religious teaching of the State should be anything else than error, and Montana is to be congratulated that it has such clear-cut statutes and decisions on the subject.

The Subjects of the Kingdom of Christ.

THE nature of the kingdom of Christ is clearly indicated in the Scriptures, not only by what is said of the kingdom itself, but by that which is said of the subjects of that kingdom. That the kingdom itself is to be an everlasting kingdom is plainly declared in the words of the angel to Mary, when announcing the coming of the Son of man: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."* Of this kingdom, the prophet of God says: "In the days of these kings [the last earthly kingdoms] shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people. . . . but it shall stand forever."†

The last text quoted shows not only that the kingdom is eternal, but that *its subjects are immortal*; for "the kingdom shall not be left to other people." In this mortal state one generation passes off the stage of action and leaves its institutions and possessions to the succeeding generation; but in the immortal state it will not be so. "The righteous shall inherit the land, and dwell therein forever." "The Lord knoweth the days of the upright; and their inheritance shall be forever."‡ Many testimonies of this character might be quoted from the Scriptures, but one

must suffice. Said our Saviour, speaking of his future, glorious kingdom: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 35, 36.

The words of our Lord show that the subjects of his glorious kingdom will, before inheriting that kingdom, be accounted worthy. This places that kingdom after the final judgment of "the great day." And with this agree the words of the apostle: "Behold, I show you a mystery; we shall not all sleep [that is die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed."§

As already seen from the quotations made from the 37th Psalm, the eternal nature of the kingdom of God was not a new truth, nor was it a truth revealed for the first time; neither was the immortal nature of the subjects of that kingdom a new thought. As already seen, the psalmist had declared that they should "dwell therein forever," and in the Acts of the Apostles we learn that the "fathers" did not expect to inherit this everlasting kingdom in the mortal state, but that they looked to the resurrection as the time when they should enter upon the promised inheritance. When before the council, Paul declared: "Of the hope and resurrection of the dead am I called in question."|| And again when declaring his faith before Felix, he said: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and having hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."* And finally, before Agrippa, the apostle plainly declared his hope, the hope of the resurrection of the dead, to be the hope of the fathers; he said: "And now I stand and am judged for the hope of the promise of God made unto the fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"† The apostle's question, "Why should it be thought a thing incredible with you that God should raise the dead?" connects this unmistakably with his words already quoted from Acts 23: 6, and shows that the promise to the fathers was dependent upon the resurrection of the dead.

The promise referred to by the apostle was the promise made to Abraham and to his seed, namely, "The promise that he should be heir of the world."‡ And that this was not a promise to mortal men of a temporal inheritance, is made clear in the 11th chapter of Hebrews. Here we learn that those to whom the promises were made "all died in faith, not having received the promises [or as the "Diaglott" renders it, "The promised blessings"], but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The promise was, as we have seen, the earth as an everlasting inheritance. The promise to Abraham was, the apostle says, that "he should be heir to the world." "Now to Abraham and his seed were the promises made. He saith not, And to seeds; as of many, but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."§ So then every one who belongs to Christ is heir of this world, the dominion promised to Abraham and to his seed, which is Christ. Not "this present evil world," sin-cursed and marred by violence, but the new earth of which we read in Isa. 65: 17 and 2 Peter 3: 13, and which is, according to His promise, to come forth from the fires of the last day, purged of sin and restored to its Eden beauty. And this promise will be realized, not by governmental action; not by acts of legislative bodies or decrees of civil rulers, but by the power of God, who has promised to call from their graves all those who have died in the faith of this promise, that they may share in its fulfillment.

The promise and the manner of its fulfillment are graphically described as follows, in the "Resurrection of dry bones," Ezek. 37: 1-14:—

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

The promise was not to literal Israel, but to spiritual Israel: "Neither because they are the [literal] seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." "And so all Israel shall be saved."*

So then the kingdom of God is an everlasting kingdom, and its subjects are to be men and women saved by divine grace, and changed to immortality in that hour foretold by our Lord, wherein "the dead shall hear the voice of the Son of God; and they that hear shall live," † and come

* Luke 1: 32, 33.

† Dan. 2: 44.

‡ Ps. 37: 29, 18.

§ 1 Cor. 15: 51, 52.

|| Acts 23: 6.

* Acts 24: 14, 15.

† Acts 26: 6, 7.

‡ Rom. 4: 13.

§ Gal. 3: 16, 29.

* Rom. 9: 6, 8;

Gal. 3: 29;

Rom. 11: 26.

† John 5: 25.

forth clad in immortality. "And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." † C. P. B.

Why Not Accept the Responsibility?

THE *Independent*, of Dec. 28, in its editorial résumé of "The Year Among the Churches," has this paragraph:—

The controversy over Sunday opening, in connection with the World's Fair, which had been going on during the previous year, became very animated as the time for the inauguration of the Fair approached. The Fair authorities dabbled with the question, not having finally decided it up to the time that the Fair was opened in May. During the first Sundays of the Exposition the grounds were closed; later they were opened in defiance of the general opposition of the Christian sentiment of the country, and also of the prohibitory action of Congress. The matter got into the courts, both Federal and State. On a technical point, the decision of the Federal Court was given in favor of the managers. From the State courts an injunction was issued to the managers, forbidding them to close the gates on Sunday. In the meantime the managers had ascertained by experience that the public did not care to patronize the Fair on the national rest-day, and that the gates could only be kept open at a loss. Anxious to have the injunction modified so as to permit them to close on Sundays, they found the way to do so curiously blocked. Therefore the Fair was kept open seven days in the week until its close. The experience in this case, however, proves conclusively that the Christian public does not want to have general expositions open on Sunday. The workingman, for whom a Sunday Fair was advocated, preferred to preserve the day as a day of rest, and showed no inclination to favor the invasion of his one weekly rest-day.

The *Independent* is correct enough as to its facts, as far as they are stated, but the experience in this case does not warrant the deductions drawn. In the first place the case is imperfectly stated. The managers did not find that "the public did not care to patronize the Fair" on Sunday, nor that the gates could only be kept open at a loss on that day. The only loss which occurred to the management of the Fair because of Sunday opening was involved in the return of the appropriation which Congress conditioned on Sunday closing. The experience of the comparatively small attendance at the Fair on Sundays did not prove that the "public did not want to have general expositions open on Sunday." The only thing that it proved was that the general public would not attend in large numbers when a considerable proportion of the exhibits were covered and many whole buildings closed. The covering of these exhibits and closing of these buildings, was secured by the influence and concerted action of the American Sabbath Union and its allies, and not from the promptings of the individual conscience of the exhibitors. Why should the writers for the religious press and preachers in the popular pulpits attempt to deceive themselves and their constituency in this thing? They all know that the reduced attendance at the Fair on Sunday was not, on the part of the mass of the people, because of any religious conviction or conscientious sense of duty. The common people went by tens of thousands to other city parks, and out of town resorts, on Sunday, and indulged in much more questionable amusements than attendance at the Fair. Why not acknowledge this openly and accept themselves the responsibility, where it really lies, of having, by skillful devices of politics, influence and boycott, succeeded in keeping the crowds away from the Fair on Sunday?

The result of the contest in regard to

the Sunday closing of the World's Fair has proved nothing except the capacity of the representatives of popular religion to secure a semblance of subservience to their creed as regards Sunday from the people, however, unwillingly, and that in this the prophecies as regards Sunday, and the influence of the popular churches in developing through false Protestantism a similitude to the papacy, is fast being fulfilled.

W. H. M.

Protection.

In the early days of the United States Government it was thought wise to protect the infant industries of the nation from the rivalry of other powers. Laws were formed to compel the foreign manufacturer to pay a heavy duty or tariff on all articles brought into the country which could be made here. Free trade was not allowed. No one claims that this is doing as we like to be done by; but it has been justified on the ground of expediency. Political parties are now contending over the policy purely as a selfish matter. They do not go into ethics very deeply, but each side claims to advocate the matter in the way to enrich the American citizen. One thing is certain, many of the "infants" have grown remarkably strong, and as huge monopolies have become a menace to the maternal breast. Frantic efforts are now made to break the bands, but it is too late. Political ruin is the price any party must pay that makes the attempt, and the whole nation will suffer with it. This is the situation to-day. Money is plenty in the banks, crops are abundant, men are eager to work, but the "infant" declares that the factory will be closed till he is assured of his protection.

In religious matters a similar condition exists. Laws were early made to protect American piety. Especially was the "American Sabbath" an "infant" to be carefully watched and fed. Its free trade rivals are the so-called "Jewish Sabbath" and the "continental Sunday." Restrictive laws against these were made. He who would observe the Jewish Sabbath must pay a duty of 100 per cent. of its value, or 16½ per cent. of his entire capital in time. The "continental Sunday" was not uniformly taxed. Sometimes it came in free through neglect of the custom house authorities; at others it had to pay heavy damages. But how about the "infant"? Oh! that has grown very large and wears No. 12 boots. It has become the hugest monopoly of the age. Even those who once nursed it are afraid its antics will bring disgrace upon them. They are reminded that if the bottle is not promptly filled they will not get back to Congress. The "infant" is cross. He wants feeding, and he wants it quick. He don't know enough to reason, and he will yell while you try to soothe him. Such is the great "American Sabbath" that this nation has adopted.

Uncle Sam might better have remained an old bachelor than to have accepted the apostate Church and the care of this infant. But it is too late. "Give!" "Give!" is the constant cry of mother and child. More protection for Sunday is demanded, even though men go to jail rather than become food for its ravenous stomach. Call out the troops, ring for the policeman, run for the constable, the infant religion is out in uniform and must not be trifled with. Never mind the people, but protect the great "American Sabbath."

H. E. ROBINSON.

Christianity and Equality.

THE equality of all men is a fundamental principle of the gospel of Jesus Christ. Not that all men are equal physically or intellectually or even morally; but they are equal in that they all stand on a common footing in their relation to their Creator. God is no respecter of persons. They are equal in that they all have the same rights; for rights are God-given. God gave his Son to die for all men, that *whosoever* believeth in him might not perish, but have everlasting life. John 3; 16. All souls are of equal value in his sight. He paid the same price for one that he did for another.

But while God is no respecter of persons, we find that man, whom he has created, is a respecter of persons. The Majesty of heaven, the Creator and Upholder of all worlds, treats with equal regard the most humble and the most exalted of our race; but puny, finite man presumes to make a distinction among his fellows, and even those who profess to be his followers are often not behind the rest in ignoring the rights of those whom fortune has surrounded with the least favorable circumstances of birth, education, or nationality.

The Matabele savage, for example, although it is his fortune to be born into surroundings and circumstances which cause him to grow up an ignorant, uncivilized denizen of his native wilds, is none the less for that a member of the human family, and possessed of those rights which are inherent in every man by birth. In his relation to God, he stands upon the same footing as that of his more fortunate fellows in civilized lands. God has no more respect to the person of one than of the other. He gave his Son to die for both alike. And the power of divine grace will work the same transformation in both, and fit both alike for the inheritance of the children of faith. The body of the ignorant savage, no less than that of his enlightened, civilized brother, may become the temple of the Holy Spirit. Yet the latter presumes to deal with the former as if God had given him no rights whatever, and as if his standing, in the sight of God, was entirely different from his own. He invades his country, despoils him of his property, kills him if he tries to prevent it, and divides his territory and portions it out among the victors, with no more thought of its native possessors and their rights than as though they were but "the cattle upon a thousand hills." And he does all this in the name of justice; yes, even sometimes in the name of Christianity.

But the principle which actuates him in such work is the very opposite of Christianity. Christianity is unselfish. It makes a man the servant, not the master, of his fellows. It does not prompt a man, when he beholds some wrong, to commit a greater wrong in order to make it right; but it prompts him to go to the wrong doer, not with rifles and Maxim guns, but with the spirit of Christ, and endeavor to reclaim him from the evil into which he has fallen. It does not palliate a wrong because it is done to one who happens to be uncivilized. It teaches the brotherhood of man, and that each man is his brother's keeper. It puts him under obligation to both Jew and Gentile, not to override and rob and slay the latter, but to bring to him the glad tidings of that gospel which is the power of God unto salvation.

Paul, the great apostle to the Gentiles,

and one of the most illustrious followers of Jesus Christ, has left on record for us his own view of himself by declaring himself to be "less than the least of all saints," and "nothing." Eph. 3:8; 2 Cor. 12:2. This is the view which every Christian will have of himself when he is living as near to his Lord as was the Apostle Paul. And this is the secret of the realization of equality among them. This is the only way in which it can ever come. When each one sees himself to be the least of all, no one will put himself above any of his fellows, no matter what may be their race, color, or the misfortunes which have dragged them down.

Let it be understood, therefore, that nothing that is not done for the welfare of those who are its recipients, is prompted by the spirit of Christianity, or should have the sanction of Christian men and women.—*Present Truth, London, Eng.*

Christ and the Sabbath.*

THE SABBATH BLESSING.

THE Lord blessed the Sabbath, and it became a rest day for man, a day for spiritual rest. The Lord blessed the seventh day, sanctified the seventh day, hallowed the seventh day. We read in Gen. 12:2 concerning Abram: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." The blessing of God put upon any person or any thing is for the purpose of making that person or that thing a blessing to some one else. That is always so; it is so in Christian experience. The blessing that God gives to us is not exclusively for us, but he designs that, in blessing us, we shall be a blessing to others. Just so when he blessed the seventh day, he designed that the seventh day should be a blessing to others. Wherever Abram went, he was a blessing to the people with whom he was associated. In exactly the same way wherever the Sabbath comes it is a blessing to those who know the Sabbath. Those who were acquainted with Abram were blessed because of their acquaintance with him, because God had blessed him to make him a blessing to others. Those who are acquainted with the Sabbath which God has blessed, share in a blessing because God made it a blessing by putting his blessing upon it. But is it not true that man is blessed upon every day of the week?—Certainly. The record says, "And God blessed them." Gen. 1:28. A blessing was placed upon man at the very beginning, and then God blessed the seventh day. Thus man, already blessed, came to the Sabbath, which had been blessed, and so he enjoyed, and can still enjoy, a double blessing upon the Sabbath.

Now let us see in what that blessing consists. The idea of Sabbath is rest. That is the meaning of the term. Turning to the record in Exodus, thirty-third chapter, we find that Moses requested the Lord not to send him and the people up unless he went with them. So the Lord says, fourteenth verse, "My presence shall go with thee, and I will give thee rest." Who was it that went with the children of Israel?—"And they drank of that spiritual rock that went with them, and that rock was Christ." Whose presence was it, then, that was to give them rest?—It was the presence of Christ. With this

agree the words of Christ himself in Matt. 2:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It does not make any difference when it is, whether it be before the first advent of Christ, or since that time, the presence of Christ gives rest. That is the promise, "I will give you rest." My presence shall go with you and give you rest, and that is the Sabbath idea, *rest*. It is Christ's presence which gives rest that constitutes the very idea of Sabbath-keeping. It was the presence of Christ in the day that was the special blessing of the day. It is the presence of Christ in the Sabbath that makes it a Sabbath day, a rest day, that is, spiritual rest. When the Saviour invited those to come to him that were weary and heavy laden, and he would give them rest, he did not mean simply physical rest; he meant that they could rest in him. But it is impossible to rest in the Lord unless the Lord rests in us.

But go a little further. Not only is it stated that he rested on that day, and blessed that day, and made it a rest day for man, a time for spiritual refreshing, but it is said that he hallowed the day; that is, that he made that day holy. The very thing that made it a Sabbath, hallowed it, made it holy. And two or three scriptures very familiar will show this plainly. Refer again to the experience of Moses at the burning bush; when the Lord called to him out of the bush, he said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The day before that time the ground around that bush was not particularly holy ground. It is true that God is everywhere; and it is true, in that general sense, that everything is holy as belonging to the Lord, but that particular portion of the earth was no more holy the day before that occurrence than any other particular portion, but just as soon as Christ revealed himself there—as we have already learned that it was Christ at the burning bush—that place became holy because of his presence. So the other event to which attention has been called, in Joshua, the fifth chapter, when the Prince of the host of the Lord appeared to Joshua, he said: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." It seems likely that that was a place where Joshua retired for secret prayer. It is more than likely that he had visited this place before, and no such word had come to him, but here was the personal presence of the Prince of the host of the Lord; Christ himself was there, and the presence of Christ made that ground holy, and Joshua was commanded to loose the shoe from off his foot, because it was holy or hallowed ground. Peter says, in speaking of the transfiguration, the record of which we have in 2 Peter 1:18, "And this voice which came from heaven we heard, when we were with him in the holy mount." The mount of transfiguration was called holy because Christ in his divinity was manifested there. We have a very marked illustration of this at the time when the law was rehearsed by Christ on Mount Sinai. Bounds were placed about the mount, and the people could not pass beyond them. That mount previous to that time was not specially distinguished from other mountains in that neighborhood; but when the Lord himself, Jesus Christ, the agent in creation, the agent in redemption, came down there in

person, and proclaimed anew to the world the law of God, by his own voice, his presence there made that mount holy. The mount was bounded off by lines that separated it from the other parts of the surrounding country. There was no particular difference between that portion of the country and other portions surrounding it, except this, that on that particular mount Jesus Christ himself descended in person, and his presence made that mount holy. If any one stepped beyond the boundary, into that mount made holy by the presence of Christ, it was certain death to him. Here was a particular portion of the country entirely separate and distinct from the adjacent country. Men could walk about as usual, but when they came to that boundary, they must stop. That was in a special way God's land. To step over the line was to step upon holy ground.

Now, just as the presence of Christ at the burning bush made the ground holy, just as the presence of Christ with Joshua made the ground holy, just as the presence of Christ on Mount Sinai made that ground holy, so the presence of Christ, which constitutes the seventh day a rest day, which makes it a Sabbath, a spiritual rest, makes that day holy. And just as there was a particular portion of the ground made holy in all these other cases, just so there was a particular portion of time made holy. The children of Israel could go about their own pursuits; they could walk about as usual outside of that boundary, but the one who treated that mount, thus marked off, the same as he treated other portions of the surrounding country, forfeited his life.

It is none the less true to-day that the presence of Jesus Christ has made holy a particular portion of time, the seventh day, the Sabbath, and so the Scripture says: "If thou *turn away thy foot* from the Sabbath, from doing thy pleasure on my holy day." Isa. 58:13. It is none the less true that man may go about as usual, may attend to his usual avocations on six days of the week, but when he comes to that boundary line which marks off the time that Christ has made holy by his own presence in it, if he knowingly steps over that line, and treats that time just as he treats the other time, he does it at the risk of his own life. It is true that "because sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil," but this does not lessen the force of the conclusion. The Lord has indicated his mind in this matter, and he will "give every man according to his ways and according to the fruit of his doings."

It is the presence of Christ that makes holy, and his presence has been put into a particular portion of time in a special manner, and that portion of time has been bounded off, separate and distinct from other portions of time. When the children of Israel came up to the boundary of Sinai, they knew it. God did not leave them in ignorance of the boundary line between the common and the sacred. God has not left us in ignorance. He has appointed means that we may know when we come up to that portion of time which he has made holy by his own presence in it, and by his own blessing upon it. But just as the presence of Christ at Sinai made that mount holy, just as his presence in the Sabbath makes that holy, just so the presence of Christ in the individual makes him holy. The Sabbath was de-

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

signed as a constant reminder of the work of God through Christ in redemption. Without holiness no man shall see the Lord. We are commanded, "Be ye holy, for I am holy." But we cannot make ourselves holy. There is one thing that always makes holy, and that is the presence of Jesus Christ. When Christ dwells in our hearts by faith, we are made holy by his presence, and this is the blessing of Sabbath-keeping. That is Christian experience; that is the Christian life. When Christ dwells in the heart by faith, he by his presence makes the believer holy.

DOUBLE BLESSING ON THE SABBATH.

But is it not true that we have the blessing of God and the presence of Christ on other days besides the Sabbath day?—Most certainly it is. But there is a difference between the blessing of God upon man and the blessing of God upon the day. In the beginning, speaking of the creation of man, the Word says, "And God blessed them." When it came to the seventh day, and God in Christ rested from his work, he then blessed the seventh day. Now, there is the blessing upon man, and that blessing has continued for every one who will receive it until the present time; there is the blessing upon the day, and that blessing has continued upon that day, and is there now.

But God in Christ never blessed any other day. He blesses man upon every day, but he has blessed only one day, and that is the seventh day. So when man, upon whom the blessing of God already rests, comes to the seventh day, upon which a blessing rests, there are two blessings, and both of them for man; and so it is possible upon the seventh day of the week to enjoy a blessing which cannot be enjoyed upon any other day because it is not there. When the Sabbath goes by us, the Sabbath blessing goes along with it. God's blessing is still with us upon the first day of the week, his blessing remains upon us wherever we go, his blessing remains upon the Sabbath wherever it goes; and when it comes around to us again, the blessing is still upon it, and it has a blessing in addition to the blessing that God has given us. This is the blessing of the Sabbath; this is the blessing of Sabbath-keeping.

But not only is it said that God in Christ blessed the Sabbath day and hallowed it, but he sanctified it. Notice what it is that sanctifies. "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." Ex. 29:43. What is it that sanctifies?—It is the presence, the glory of God in Christ. And just as God dwelling in the tabernacle sanctified it, so Christ in the believer sanctifies him.

THE SABBATH A SIGN OF SANCTIFICATION.

Now read Eze. 20:12: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Or, as another translation reads, "I am Jehovah, their sanctifier." And in connection with that read Ex. 31:13: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Another translation gives that clause in this way: "I, Jehovah, am sanctifying you." Now, of what is the Sabbath to be a sign to us as it

comes week after week?—It is to be a sign that "I, Jehovah, am sanctifying you," and every succeeding Sabbath marks the progress of that work of sanctification. We receive the blessing of God on one Sabbath; the next one comes, and if we have been growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, the blessing of the next Sabbath is an added blessing. It teaches us more and more of the power of God in creation and in redemption. We add to our experience, and it is a sign continually, "I, Jehovah, am sanctifying you," making you holy. Thus it appears again that the blessing of the Sabbath is the blessing of sanctification.

(To be continued.)

A Splendid Revolution.

[It will be remembered by our readers, that two or three years ago the American Secular Union put a plank in its platform indorsing Sunday laws for "scientific and economical reasons." This was accomplished under the presidency and leadership of Dr. Westbrook. It will be also remembered how the National Reform combination exulted over this surrender of the Secular Union to their principles. Well, there has been lately a revolution in the Secular Union. Mr. Westbrook has been retired from the presidency, and with him also his Sunday-law plank from the platform of the union. In their late annual convention, Mr. Westbrook offered a paper defending his Sunday-law theory, but the union refused to hear it. It seems that Mr. Westbrook resented this, and like the other National Reformers, charged the union with "anarchy." The rest of the story is well told in the following communication which we have received from Mr. Samuel P. Putnam, which we willingly print, and congratulate the members of the American Secular Union upon this splendid revolution which has cut them loose from the National Reform combination.]

I THINK the officers of the American Secular Union were perfectly justified in not reading the speech of Mr. Westbrook, since it squarely opposed the principles of the union. Did not Westbrook once upon a time call down Charlesworth for the reason that he was going *beyond* the Nine Demands, though not *against* them? Where is the intolerance, then, of not reading a speech that is opposed to these demands upon which the union is founded?

The union and federation are opposed, and all true Liberals must be opposed, to any kind of Sabbath or Sunday laws. We want no laws on the subject whatsoever, any more than we want laws to regulate our sleeping, or our eating, or our drinking. This is not anarchy, as Mr. Westbrook charges. It is simply the democracy of Paine and Jefferson, of the Declaration of Independence and the Constitution of the United States. It is simply the rights of man. Can't Dr. Westbrook see that if the government has a right to enforce a secular Sunday, it has the same right to enforce a religious Sunday? It then becomes not a question of principle, but of the wish of the majority. Does Westbrook mean to maintain that the minority has no rights which the majority is bound to respect? I wish Dr. Westbrook would discuss *principles* and not *wants*. No matter what the majority of the people *want*; the question is what have they a right to enforce by law?

I affirm that as a matter of fact the opening of the World's Fair was in accordance with the wishes of a large majority of the people of the United States, and there is plenty of testimony on this point, given by A. T. Jones in the AMERICAN SENTINEL and our own Freethought journals, and in the public press generally. As a matter of fact there were two million signatures in favor of opening to less than five hundred thousand against it.

But to get at the gist of the argument: I will grant that two thirds of Congress, of the National Commission, of the Local Directory, and of the exhibitors, home and foreign, wanted the Fair closed on Sunday. I will give Westbrook all the majority he desires, and then ask, Would this majority of two to one have any right to close the gates of the World's Fair on Sunday? I answer simply, No; and I challenge Dr. Westbrook to meet me on that point, the question of the right of the matter and not merely the wishes of the people.

I met this question fairly and squarely before the congressional committee, and showed that government had no more right to enforce a holiday than a holy day. I am willing to throw out the whole question of religion—although, practically, it cannot be thrown out—but let the issue be, not the enforcement of a religious day, but of a holiday.

I absolutely deny that government has any right to enforce a holiday. It has no right to command people not to work—in other words, to enforce idleness—for in order to enforce a holiday, the government must enforce idleness. It must say to all the people on this day, "You shall not work; if you work, we shall arrest you; if you work, we shall fine you; we shall put you in prison and in the chain-gang, and send you into exile."

That is the logic of the whole matter, and there could be no greater tyranny in the universe than a law that shall say to the people, on fifty-two days of the year, "You shall not earn your bread, you shall not labor for your families, you shall sit in idleness. Though the corn grows, you shall not hoe it; though the grass waves, you shall not cut it; though the wind sweeps, you shall not set sail with merchandise; you can take rum and tobacco and go on a jamboree, but you shall not work; you are compelled by law to enjoy yourselves, but if you labor, then you commit a crime." All business and traffic must be stopped. Only excursion trains can run on Sundays. There may be picnics and church fairs, and kissing bees, . . . there may be all sorts of pleasure parties but no toil. No matter how much a man needs work, he must not do it. The State stands over him with a whip-lash, and says, "Now if you don't quit work and go to play I'll lick you."

That is the position of Westbrook, and it is more nonsensical than the position of the Church itself—a position that grants everything that the Church desires; a position that would make human society rotten to the core; a position as dark and terrible in its consequences as the logic of the Inquisition; a position that necessarily violates the conscience, the rights, the freedom, of every one in the land who voluntarily keeps Saturday as a day of rest, compelling him to keep involuntarily another day at an expense of hundreds of dollars a year.

Will Dr. Westbrook meet this question fairly? Put the religious aspect entirely aside, ignore utterly the existence of the Church, take it as a matter of purely secular legislation, and I will show that Dr. Westbrook is a tyrant, and that his so-called "secular Sunday," enforced by law, is at heart as cruel, unjust, and destructive of all right as the "religious Sabbath." They have different names and different aspects, but at heart they are the same despotism. To say that the wishes of a majority are to be the source of all law is

all that the Church has ever claimed of secular authority, for no church has ever been in favor of religious legislation when in the minority. But grant this principle—that the majority can do as it wishes with no regard to the rights of the minority—and the foundation of every claim of the Church is established.

But even if there were no church to take advantage of this principle, what an atrocious assumption it is, anyway; and in this particular matter of Sunday legislation, what an exasperating infringement of human rights! The idea of a government saying to the people, "You shall not work, you shall be idle. Play, if you will, but if you do any labor you shall be fined, imprisoned, and harnessed with the vilest criminals—the murderer, the thief, the ravisher—for by our 'secular Sunday laws' you are equally criminal with them and deserving of punishment." That is the logic of Westbrook. Where is the difference between it and all the outrageous persecutions of the past?

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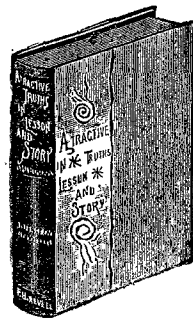
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We have used your "Health Foods" in our family for three years, and can not get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten are the only foods that I can eat with safety.

WM. M. MERWIN.

OHIO.

Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong.

FRED. L. ROSEMOND.

MINNESOTA.

We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand."

D. W. McCOURT.

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.



NEW YORK, JANUARY 11, 1894.

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

THE Washington, D. C., *Evening Star*, notes the fact that "Rev. Wilbur F. Crafts, of Pittsburg, has resigned his editorship in the *Christian Statesman*, located there, with a view to returning to the pastorate, or supervising a national bureau of reforms at Washington."

THE *Patriotic American*, a new American Protective Association paper, has been launched on the tempestuous sea of polemic journalism at Camden, N. J. It is published by the Patriotic Tract Society, and its editor is John H. Buckley. Judging by the initial number, the *Patriotic American* is destined to wield considerable influence wherever it circulates. So far as it shall do battle for correct principles and upon correct principles we wish it success.

THE *Leroy Journal*, of Leroy, Ill, prints the following item:—

A well-known Advent woman, residing in this vicinity, spent last Sunday sewing and doing other work which should have been done week-days instead of the desecration of the Sabbath of our Lord. Such a vile sin as this should not be tolerated in a Christian community.

Were it not that the law of Illinois is more tolerant than the *Leroy Journal* and its paragraphers, it is evident that this dreadful "Advent woman" would soon be behind prison bars.

ISAAC BAKER and Milton Bryan, the Seventh-day Adventists imprisoned in Queen Anne's County, Md., for Sunday work, were released on the 23rd ult. We were misinformed as to the release of Mr. Bryan at a previous date. The technical sentence was "until the fines and costs" should be paid. As neither the fines nor costs were paid a formal order of release was necessary; and as no judge could be found to sign it, they remained in jail more than the usual thirty days required in such cases.

MORE than eighteen hundred years ago the divine Saviour of men, in foretelling the signs that should precede the close of human probation and his second coming, said (Luke 21:25, 26) that there should be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Have not these words been remarkably fulfilled during the year just closed by almost innumerable disasters on sea and land, and by world-wide financial disaster without

any adequate or assignable cause? And is not the following extract from the *New York World*, of January 4, a most significant commentary upon the latter part of the text quoted?

Europe is restless and apprehensive. It is not the shadow of the man on horseback nor the quarrels of the nations "snarling at each other's heels" that worry England and fill the continent with dread. It is something mysterious, deadly, threatening, that causes the great powers to forget for a moment their jealousies and rivalries and to unite in a great crusade against the stealthy foe that threatens the very groundwork of modern society. The drilling of great armies is checked for a time, while the police search nook and corner for the hidden bomb.

The word of the Lord is: "Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, *This generation shall not pass away, till all be fulfilled.*" Shall we not heed the warning?

THE *Independent*, of this city, has this concerning the persecution of Adventists in Maryland:—

The *Signs of the Times*, a Seventh-day Adventist paper, wants to know what we think of the fact that three men should now be lying in jail in the Commonwealth of Maryland for "doing bodily labor on Sunday" in obedience to the dictates of their own conscience and their religious faith—one of them having been discovered plowing in his own field, a second setting out tomato plants in his own garden, and a third chopping wood at his own door. We answer that if it be true, as our contemporary tells us, that these were men who conscientiously observed the seventh day as their Sabbath, and who, in doing this work, disturbed nobody else, and were discovered at it only by persons spying out for the purpose of inquisition, then it is an outrageous injustice, an offense against freedom of worship, and ought not to be allowed by the laws of a reputable State.

This is well as far as it goes; but why must one be conscientious before being permitted to labor on Sunday? Why prohibit voluntary labor on Sunday more than on other days? If the day must be recognized by the law as differing from other days, why put it on a basis different from Thanksgiving day, Christmas, or the Fourth of July? These are in law simply *dies non*. This is as far as civil authority has any right to go; and it is as far as civil rights demand that it shall go. Nobody demands that before one be permitted to work on the Fourth of July he shall have patriotically observed another day. No legislature would think of enacting a law that everybody *must* feast upon Thanksgiving, except such as shall be able to prove that they have eaten turkey and cranberry sauce the previous day. Nobody ever heard of a law requiring everybody to make gifts on Christmas, except such as have given each of their children a present upon their respective birthdays. In short, no holiday except Sunday is hedged about with statutes forbidding labor or amusement; and the only possible reason why Sunday should be an

exception is its religious character, and the mistaken and mischievous notion that it is the duty of civil government to legislate in behalf of ecclesiastical institutions. The whole idea is radically wrong and pernicious.

ABLEGATE SATOLLI has declared that "what Rome has done for other countries she will do for the United States." Not a bit of doubt of it; it is just what we have dreaded all the while; but it does seem to be inevitable. Spain, Italy, and Mexico, are awful examples of what Rome has done for other countries; and now she pledges herself to do the same here! And yet the people will not be aroused to their danger; and men calling themselves Protestants gladly join hands with papists in their iniquitous work!

Those "Catholic Mirror" Articles.

WE have made an effort to obtain a supply of the numbers of the *Catholic Mirror* in which the articles on the "Christian Sabbath," recently republished by us, appeared, but are informed that the desired numbers have been entirely exhausted. The *Mirror* has, however, issued the same matter in pamphlet form, 36 pages, price, ten cents. We have secured a supply of these pamphlets, and are prepared to fill orders at the publishers' price. If you want this pamphlet, order soon, as probably only a small edition has been printed. The price is somewhat high, but the articles are valuable, as setting forth, *authoritatively*, the position of the Catholic Church on the Sabbath question.

Bound Volumes of the "Sentinel" for 1893.

A LIMITED number of volumes of the AMERICAN SENTINEL for 1893 have been bound and are now ready. Orders will be filled as received. If you want a volume please to order at once. The prices are the same as last year, namely, \$1.50 for manilla covers, and \$2.50 for cloth with leather backs and corners.

THE index to Volume VIII of the AMERICAN SENTINEL has been printed and will be sent free to any one requesting it.

ANY old subscriber sending us four dollars with four new names, will receive one year's credit on his own subscription.

Any person sending us five new subscribers and four dollars before April 1, 1894 will receive as a premium one copy of that invaluable little work, "Steps to Christ."

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