

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

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WHAT is anarchy? Who are anarchists? These are pertinent questions just now. They will soon be still more pertinent. Most particularly are they apt at this moment because the cry of "Anarchy! Anarchy!" has been raised in a congressional committee room. Shrewd and quick-witted men saw their opportunity to manufacture a catchword, a campaign cry, a party shout, and they took it. They not only raised the shout there, but they have echoed and re-echoed it in the public press throughout the country.

IN the last hearing upon the Sunday closing of the World's Fair, before the House Committee, a far-seeing woman, of clear intellect and unprejudiced mind, read the Sunday-closing clergy a lesson which stung them to the quick. They have sought to retaliate by misrepresenting to congressmen and to the country at large, a striking sentence from her address, upon which they thought it possible to fasten a misinterpretation. The very fact that so strenuous an effort has been made to give publicity to a false meaning, which they have read into this sentence, signifies much. It means that an unwelcome truth was touched, one which they must cover up at any cost, by every device.

SELECTED examples of the false light which they have thrown upon this sentence will clearly show their animus. In his report of the hearing in the *Political Dissenter*, Rev. H. H. George says:—

A lady from a social club of Chicago, said: "If the gates of the Exposition be closed on Sunday there may be justifiable cause for the planting of the red flag on the streets of Chicago." She was made to hear that she had uncovered the tiger; and whether by slip of the tongue, or designedly, she had voiced the real sentiment that lay behind the opposition, and that was anarchy; nothing more nor less than red-handed, murderous anarchy!

Shall Christian America rule America? or shall infidel foreignism and anarchistic socialism rule it?

Certainly! little dreaming how furious a beast it concealed, she had drawn the lambskin from off the dragon.

THE same incident is thus reported in the *Christian at Work*, by Jesse W. Brooks, Ph. D.:—

Among those who urged Sunday opening were Mrs. Washburne, Mrs. Remick, and Mrs. I. K. Boyesen, representing the Woman's club of Chicago. The people gathered in the committee room were startled as Mrs. Boyesen exclaimed, "Shut the gates of the World's Fair on Sunday, and you will give just cause for the red flag to flaunt itself in the streets of Chicago." This was punctuated with a loud "Hear, hear!" from Joseph Cook.

On the plea of apologizing for this interruption Mr. Cook afterwards took a few moments time in an attempt to fasten upon the speaker the stigma of anarchism. To this Mrs. Boyesen replied, giving explicitly the true bearing of her remark. But as that is just what it is to their interest to conceal no mention is made of it.

THE *New York Independent*, as wise and just as that is supposed to wish to be in all its utterances, said:—

In the hearing on the Sunday-Closing Repeal bill at Washington, one of the women that spoke for Chicago and for Sunday opening declared that if the request in behalf of the workingmen were not granted, the red flag would again appear on the streets of Chicago. Some reporters say that she distinctly stated more than once that such a refusal on the part of Congress would be a *just cause* for the waving of the flag. However this may be, it was a very foolish remark, and must have strongly prejudiced the case of the advocates of Sunday opening. Certainly Congress can not afford to yield to any such threat.

Was it a foolish remark? Perhaps time will tell whether it was or not. Immediate events may prove that an almost startling prescience was shown in those words, and that it would be well indeed for legislators and people to heed their warning.

THESE quotations are enough to show in what sense her opponents wish Mrs. Boyesen's words to be taken. She herself explained that she was a resident of Chicago, and had seen the red flag in its streets. She knew only too well its meaning. Her words were the very antithesis of an invitation to its flaunting, or a

threat that it would flaunt. They were a warning and an appeal against doing that which might cause dreaded anarchy to again run riot. Has the timeliness of this unwelcome and unheeded warning been fully shown by immediate events, or not? Ask Dean Hart, of Denver. He will tell you whether or no the interference of the civil law in the Sunday occupations of the people has proved sufficient cause for violence or not. He will refer you to the thousands of excited and riotous theater-goers who, when excluded, at his instigation, from their accustomed Sunday night entertainments, surrounded his cottage, broke in his doors and windows, and drove him to a hasty mount and a fast horse to escape personal injury. He will say, Your question needs no reply; facts speak louder than words. He will have his opinion, whether he will tell it you or not, as to how "very foolish a remark" Mrs. Boyesen's warning was.

IF Dean Hart's own testimony is not enough let the descriptive headlines of some of the newspapers speak in such words as these: "Fierce Sunday Riot." "Rev. Dean Hart, of Denver, Colorado, escapes from mob violence;" "Does it mean the beginning of a desperate conflict?" "Sunday riot in Denver;" "A mob savagely storms the residence of Dean Hart;" "Hart's house mobbed;" "An angry crowd attacks the Dean's residence with sticks and stones;" "Glass in the windows smashed;" "Violent outbreak caused by closing the Tabor and Wonderland;" "Rioters mad with resentment;" "The crusader against Sunday amusements the victim of their ire." Is any better evidence needed of the timeliness of Mrs. Boyesen's well-meant warning? What epithets are applicable to those who will so blindly or unkindly misconstrue such womanly words of wise and thoughtful and earnest counsel. Let this counsel be considered, and let it be asked whether it be "wise statesmanship" to give cause for such deeds as this, or whether it be not wiser statesmanship to escape the untoward result by avoiding the cause.

ANARCHY is that condition of society in which there is no supreme power. Has there always been, heretofore, an author-

ity in this country which was supreme? There has. The Constitution has held unquestioned supremacy. That complete supremacy does not now exist. The Supreme Court of the United States in the case of the Church of the Holy Trinity, and Congress in the passage of the World's Fair Sunday-closing proviso have nullified the supreme power of the land. While the question of supremacy is at stake there is no supreme power. Who has brought about this condition? What is the name to be applied to such a governmental situation. What is the fitting appellation for those who have brought about such a state of affairs?

That our Constitution, as it stands, gives no authority for the passage of Sunday laws or any other religious laws is acknowledged editorially by the *Political Dissenter*, of February 1. The editors of the *Dissenter* have, as editors of the *Christian Statesman*, furnished the logical intellect for this movement ever since its inception. They have been consistent from the beginning. They have not hesitated to acknowledge that religious laws are religious, that they are not in harmony with the Constitution, and that therefore the fundamental law of the land must be changed. This they have openly sought from the first. These editors now say, and correctly, that, in case Illinois sees fit to question and defy the Sunday-closing power of Congress, "We believe that the commonwealth of Illinois would be able to make out a strong case in its interpretation of the national Constitution, and of the powers of Congress under it. Congressional legislation on behalf of the Christian Sabbath, or any other Christian institution in the life of our Nation, has no adequate legal basis in our written Constitution."

In its decision that this is a Christian Nation the Supreme Court ignored the Constitution. It did not in so many words repeal the First Amendment, but did set up its authority in antagonism to it. The Supreme Court virtually said: When that amendment is reviewed it will be repealed; in the meantime we shall ignore it in our decisions. This leaves the supremacy in question and the supreme power in abeyance. So far as these matters go it leaves us in "that condition of society in which there is no supreme power." Who is responsible for this? What is the correct name to apply to them?

Such occurrences as this violent outbreak at Denver are the natural results of an attempt to enforce illegitimate law. Is the support of legitimate law and constitutional principle anarchistic? Are they anarchists who are wise enough and public-spirited enough to warn against the sure results of the enforcement of illegitimate and unconstitutional law? What is anarchy? And who are anarchists?

W. H. M.

Is this a Logical Sequence?

As is perfectly natural, in connection with the enforcement of Sunday observance by law, the question of the imposition of civil penalties for blasphemy is now receiving increased attention. It is in the logical sequence of events that this should be so.

Foreign despatches say of England:—

Some time ago the suggestion was made in one of the London newspapers that a society should be formed to suppress the growing evil and scandal of

street profanity. It was generally admitted that English towns were disgracefully pre-eminent in the matter of cursing and swearing in public places, and that English street loafers possessed probably the foulest mouths in all Christendom. The proposal came to nothing for various reasons, one of which was that it would be as unpopular and dangerous to interfere with the English workmen's privilege to curse whenever he felt that way inclined as to meddle with his right to get drunk. This week it has been tardily discovered that the statute book actually contains an act, passed in the reign of George II., "for the suppression of profanity," and the law was put in force on last Wednesday at Wisbeach. The act is delightfully comprehensive, the only defect being the absence of a schedule of oaths and an appraisalment of their comparative wickedness. Penalties are imposed according to the social position of offenders. The scale is one shilling per oath when uttered by a laborer, two shillings when the sinner is above a laborer and under the degree of a gentleman, and five shillings when spoken by any one above the degree of gentleman. The punishment is applicable whether the offense be committed in the public streets or in a man's own house, which seems somewhat restrictive of the liberty of the subject and opens up possibilities of domestic complications.

The Wisbeach case, however, was perfectly simple. The prisoner uttered four wicked words in a public street, and, being a mere laborer, he was ordered to pay a shilling for each oath and thirteen shillings costs.

It is upon this same ancient authority that the statutes and ordinances upon the subject of blasphemy and profanity, in the several States of this country, are based. They can, in every case, be traced directly back to this English statute. If, while the English law was dead, it could still have such life as it has had in this country, how much more activity will now be given to it,—now that it is resurrected in England.

In Germany this subject comes up for legislative action; of that country the foreign dispatches say in this regard:—

Among the measures with which the Imperial German Parliament will be called upon to deal in the course of the present session is a bill for the abolition of paragraph 166 of the penal code, which makes blasphemy punishable by three years' imprisonment with hard labor. Neither in Belgium, Italy, Holland nor France is it considered necessary to make blasphemy a penal offense, and, indeed, the only three countries of any importance where the offense is still regarded as a crime are Austria, Great Britain and Germany. In England the acts of 1661 and of 1695 have never till this day been repealed, and the *New York Tribune* says that prosecutions for blasphemy have been pretty numerous during the present century. It is, however, impossible to deny that the time has gone when blasphemy could be regarded as a penal offense. The question has become more one of public order and decency than of right of judgment. In Germany, where the present political maneuvers on the part of the emperor, in connection with the military bill, may lead to a possible ascendancy of the ultramontane party, the repeal of the law is particularly urgent. For when once the ultramontanes are in power there is nothing, as the law now stands, to prevent them from sending to prison for three years with hard labor any person who should venture to speak ironically of the latter-day miracles of the Roman Catholic Church.

This German law against blasphemy may be modified, it will not be repealed. That would be contrary to the inevitable progress of the present course of worldwide legislation for the enforcement of accepted religion. It will be seen that this paragraph marks the fact that in Germany the contest is, as so lately shown here in the congressional hearings upon Sunday opening of the World's Fair, between Protestantism and Catholicism for supremacy in the State.

Just as, in this country, the Protestants are now willing to give up Government appropriations for Indian schools entirely, in order that Roman Catholics may be shut out from sharing in the public treasury, so in Germany they are willing to reduce the efficiency of their law against blasphemy because of a use to which it may be put in the enforcement of Roman

Catholicism. It does not occur to them that by this they impeach the law. No law against which such an indictment can be brought has any place in the statute books of any people. But laws against blasphemy and profanity are in the statute books. It is in the logical sequence that active agitation for their enforcement should now arise.

W. H. M.

The Tennessee Inquisition at Work.

SPRINGVILLE, Tenn., Jan. 30, 1893.

The Adventist neighborhood was visited again on the 27th instant by the deputy sheriff, who made several additional arrests for Sunday work, and summoned quite a number of witnesses. One of the witnesses subpoenaed was the ten-year old son of W. D. Dortch, summoned to testify against his own father. The little fellow was at school where the representative of the law found him. In the *SENTINEL* of January 26, it was stated on the authority of a letter from this neighborhood, that this boy had been subpoenaed, and, on the writer's recollection of the boy, that he was eleven years of age. Neither statement was strictly correct; the summons was not served until the 27th, when it was done in the presence of the writer, who was informed by the boy's father that his son was only ten years old on the 11th inst.

Before this reaches the readers of the *SENTINEL* the trials of these Adventists will have been held and sentence pronounced. What the judgment of the court will be it is of course impossible to predict with any degree of certainty, but it has been stated in Paris, the county seat, that "they are going to be harder with them this time." A business man of that place is reported as wondering "what they will do that will be any harder than the chain-gang."

Before coming into this neighborhood the writer understood that all the indictments for Sunday work, seventeen in number, were against Adventists, but such, it seems, is not the case. Seven out of the seventeen are against negroes in the employ of the Paducah, Tennessee & Alabama Railroad. These inoffensive colored men have doubtless been indicted to break the force of the charge that the prosecution of the Adventists is religious persecution; but not until the law is enforced impartially against all, white and black, Adventist, Methodist, Baptist, Presbyterian, or what not, the people can not be deceived—the prosecution of Seventh-day Adventists in Henry County, Tenn., has in it all the essential elements of religious persecution, and everybody except those in sympathy with it recognizes it as such.

With the prosecuting attorney who gets two dollars and a half for every indictment and five dollars for every conviction, the Sunday cases may be,—as some who know the man do not hesitate to assert,—a matter of fees; but back of everything else is religious bigotry and intolerance. One of the indicted Adventists is a young man who up until a short time prior to the finding of the indictment against him was rather wild, and did not keep any day, but worked alike on all days or spent the time riding around the country. But nothing was said about it; so long as he did not keep another day nobody seemed to care what he did on Sunday; the first term of court, however, after he became an Adventist, he was indicted, and will

probably be in jail by the time that this letter is printed.

There are some exceedingly sad things connected with this persecution, but the courage of the Adventists seems to be good. Persecution has not come to them as a surprise, for it is simply what their study of prophecy has led them to expect for years, and instead of being discouraged by it their faith is simply confirmed.

Since the writer visited this neighborhood last summer a very neat and commodious church has been erected here. It is the best church building in the neighborhood, if not in the county outside of Paris. The old church building is now used as a school house. Just at present it is occupied by the public school, but during several months each year when there is no public school the Adventists maintain a subscription school. They believe in education, and though poor they do not suffer their children to grow up in ignorance.

Additional particulars concerning the practical workings of the Henry County Inquisition and the temper and bearing of the Adventists under persecution will be given in another letter. This one must be mailed just on the eve of the trials in order to reach the reader in good season.

C. P. B.

In a Great Crisis.

TO-DAY we are an astonished people. Knowing that our Government was founded upon the principles of civil and religious liberty, we rested quietly under the clamor for religious legislation, not believing for a moment that Congress would yield to such demands. Now we awake from our lethargy to find a union of Church and State already inaugurated, and all branches of the Government fully committed to the requirements of a religious hierarchy.

The character of this religio-political despotism which is to take the place of our free institutions, has not yet been fully developed. The particulars are not all arranged. It has not yet been determined which of the two grand divisions of the church shall in the first instance represent the Christian religion, much less have the subsequent struggles for precedence in the favored party itself been anticipated and provided for. That is, in case it should be the Protestant party. If it should be the Catholic party there would not, perhaps, be much discussion. But these questions will soon arise, and their decision will be forced upon the Government.

When Constantine issued the edict of Milan, reversing the decrees of Diocletian, and granting religious freedom to the Christians, it soon became necessary to decide who were the Christians, and who represented the Christian religion. He designated first the Catholic Church as distinguished from all heretics and dissenters. But there were dissensions among the Catholics themselves; and it next became necessary to decide between them.

It was in Africa where the principal division existed, and Constantine gave his decision in favor of the church presided over by Cecilianus. And so rapidly were these questions precipitated upon the Emperor that it was less than four years from the edict of Milan before he was obliged to determine definitely who were entitled to its benefits. It will take some-

what longer to decide who are to be the beneficiaries of the religious legislation of this country. But it will be necessary to decide between the rival religious aspirants for political power. They can not be put aside. The State has lent itself to the Church, and must now become the arbiter to adjust the differences as they arise.

And additional legislation will be required in behalf of the Church. The advances will be insidious, but the demands will be pressed with unrelenting purpose and with ceaseless importunity. This conspiracy against the Republic, having achieved its first triumph, is not to be put down except by a general uprising of the people. We have been basely betrayed by agents selected for other purposes.

What makes the situation more serious and alarming is the fact, that the Supreme Court of the United States, on the 29th of February last, in the case of the Church of the Holy Trinity vs. the United States, by another Dred Scott decision, laid the foundation for religious legislation, by deciding, in effect, that the Christian religion is a national institution. As Chief Justice Taney went into a history of the country to show that it had been considered that colored people had no rights which white people were bound to respect, so Justice Brewer reviewed the history of the country for the purpose of showing that the propagation of the Christian religion was the principal factor in the settlement of the colonies and in the establishment of the State and Federal governments, and had become so interwoven with our political institutions as to become part and parcel thereof. Though Justice Brewer is not so bold in his utterances as was Judge Taney, yet the logical outcome of the decision is, that disbelievers in the Christian religion have no rights which believers are bound to respect.

We are astonished, and yet we have no right to be if the matter be philosophically considered. Both the Supreme Court decision and the legislation which legitimately followed it are but the development of a sentiment which has been cultivated with wonderful assiduity and success during the last ten or twelve years. The signal success of the movement illustrates, first, the superiority of organized over unorganized activity, and secondly, the advantage of a positive over a negative object in any social or political movement.

Those who were managing this campaign against the Government were thoroughly organized, while we were only imperfectly so; they were conducting an aggressive movement, while we were only opposing it. If the people become aroused to a sense of their danger, and there is now some indication of their so doing, they will see the necessity of organized effort in self-defense. In the reactionary movement which in that case will become general, the American Secular Union will be in the front ranks. It will have no quarrel with any other organization, but will work with them all, and hail with joy assistance from any quarter. We gladly recognize the fact that some religious societies and many clergymen throughout the country are taking a stand for civil and religious freedom. The Seventh-day Adventists especially, form a strong bulwark of defense against the encroachments of religious bigotry. The

AMERICAN SENTINEL, their organ in New York, is striking powerful blows in behalf of our free institutions. Not frightened at the thought of consorting with infidels, these people are side by side with us in this contest.

It is with them already, as it will soon be, perhaps, with us also, a life and death struggle. They, believing in the Bible, take it as it reads, and obey the command to observe the seventh day as the Sabbath. Holding the other injunction to be obligatory also, "Six days shalt thou labor and do all thy work," they labor on Sunday; not in a noisy or offensive way, but quietly on their farms or in their houses. But though living by themselves and disturbing no one, they are sought out, and even their own children made witnesses against them, in order to bring them to punishment for the great crime of working quietly on Sunday.

Especially is this the case in Tennessee, where they are tried, fined and imprisoned, and in punishment for their contumely in not paying their fines, they are sent out to work upon the road with the chain-gang. This in the nineteenth century, in this boasted land of liberty.

Why now for the first time during the hundred years that have elapsed since the formation of the Government, do the sticklers for Sunday holiness insist upon the aid of the civil power? Where do they find authority for such assistance? Have they discovered in the Constitution powers which have been hidden from all the statesmen, from Adams, Madison, and Jefferson down to the present time? . . .

The State has drawn the sword at the behest of the Church. Tell me not that the age of religious persecution has passed. It ceased for awhile, but will be revived, and is being revived under a revival of State religion. There are some who are hoodwinked into the supposition that this legislation of Congress is not intended to be religious, but only in aid of a civil institution; establishing Sunday as a rest-day only, without any reference to its religious character. And this in face of the fact that a United States senator for his argument, sent up to the secretary's desk a religious book, with the passage marked to be read, which declared the seventh day to be a holy day; leaving it to be inferred, that if the seventh day was a holy day for the Jews, it followed that the Americans might be forced by Congress to keep holy the first day. If this is not a religious movement, why is it headed by clergymen all over the land? When, before, in the history of the world, have the clergy shown so much interest in the working classes, and had so much anxiety lest they should do too much labor? We all know it is a religious movement. None know it better than those who are carrying it on. Senator Peffer said: "To-day we are engaged in a theological discussion concerning the observance of the first day of the week."

When the Sunday condition to the appropriation for the World's Fair was under discussion, then for the first time in the history of the Government, the national legislature sat gravely deliberating over a question of religion. The chaplain of the United States Senate, writing to the New York *Independent*, said: "During the debate you might have imagined yourself in a general council, or assembly, or synod, or conference." The Bible sent up with a passage marked to be read as the argument of a United States senator,

and the debate so conducted that one might imagine himself in a general council or synod of the Church, and yet not a religious question! It *was* a religious question and a religious law, passed in accordance with a decision of the Supreme Court, establishing a national religion. And yet "no union of Church and State was contemplated"! Oh, no! But sometimes there is a slip of the tongue and more is let out than the leaders authorize.

For instance at the ministerial Union, at Syracuse, New York, the Rev. Charles Ferguson said that "he believed in one organic church, of which the President of the United States should be the head, which church should take hold of every phase of American life."

The Rev. J. D. Sands, in a speech in Pittsburg, declared that "this grand, good action of Congress suggested to the Christian mind that if this may be done, so may other equally needful measures." "The Church is gaining power continually," said he, "and its voice will be heard much oftener in the future than in the past." And H. H. George, who had labored for months to secure this legislation, said: "I have learned that we hold the United States Senate in our hands."

Thus we stand to-day, facing a great revolution. The struggle is upon us. "Gentlemen may cry, 'Peace, Peace,' but there is no peace, the war is actually begun." We are in a great crisis—the work before us is too momentous to permit us to present any other than a united front to the cohorts of bigotry and superstition. Let us with calmness and in a fraternal spirit discuss the best mode of conducting the campaign, and when we have determined upon it, let us proceed to carry on the work with vigor and tenacity of purpose.

C. B. WAITE.

The American Theory of Government.

I HAVE read with interest the review of Judge Hammond's opinion in the King case, in one of the publications of the Religious Liberty Association. I want to express my hearty approval of the spirit, the truthfulness and the logic of the criticism of the opinion of the court.

Christianity is founded on the teachings of Christ and animated by his Spirit. Theology is only the opinions of men formulated into church creeds and confessions of faith. Theology is not Christianity. Christ being infallible, there must, of necessity, be a perfect unity in Christianity. The want of this unity in theology demonstrates the fact that theology is not Christianity. Those who assail the Bible assail it as interpreted in church creeds and confessions of faith, and assuming that theology is Christianity, the assault is made on theology in fact and only on Christianity in name. But the world, accepting the proposition assumed as true—that theology is Christianity—is easily misled and deceived. This is the fortress of skepticism and the misfortune of the cause of Christianity, and the sooner this truth is recognized and appreciated, the better it will be for all concerned. Church creeds had their origin in a civil and religious despotism, in which Church and State were united, and the power of the civil government was wielded to enforce the decrees of the council, which was assembled for the single purpose of enforcing the will of the

majority, regardless of the conscientious convictions of the minority. And with wonderful unanimity the churches have adhered to the beliefs formulated in this quasi-religious assembly, for nearly eighteen hundred years, in the face of all the facts and circumstances surrounding and influencing the action of the men who held the controlling power in the Council of Nice and succeeding councils of the Church. The duty of all men to reverence, if not worship, the Creator is recognized. But the Church is dogmatic. It demands that all men shall believe, and believe as the particular Church believes, or else stand debarred of all church privileges and denied the right to call themselves Christians. I am to believe something that somebody else believes, regardless of my own convictions, or I am not permitted to believe at all. This is slavery in its worst and most degrading form and is enforced in the name of Christianity. I believe that the constitution and laws of every country should embody the principles of Christianity and that this is essential to good government. But when a government undertakes to say what Christianity is and enforce its convictions as represented by the majority in the State or national legislative assembly, such government does not embody the fundamental principles of Christianity, which appealing to the consciences of men leave each and every one free to choose for himself.

I believe in what is known as the Christian Sabbath. This is my conviction and I do not suppose I will ever change my opinion on this question. Now, if I happen to stand with the majority to-day and demand the enactment of a law embodying my belief as to the Sabbath, and the time comes when I stand with the minority, and the majority holds that another day is the proper day to be kept as the Sabbath, and embody its belief in a penal statute, *what can I say?* This is the crucial test of the right or wrong of legislation on questions of this character. If I can not keep two days, but keep the one my conscience approves I am a criminal, and if I keep the one enforced by law I am a hypocrite; and if I can afford to keep the two days, in the keeping of one I am a hypocrite; so in any case I am forced into the position of being either a criminal or a hypocrite. This is the logic of the proposition that the Government has the right to legislate on questions of religious belief. This is a matter with which governments can not deal. It is violation of the underlying principles of our Government that all power is inherent in the people, and that all the powers of government are derivative. To suppose that the power of the Government is above the conscience of the people is to leave the Government nothing to rest upon as a foundation, and without recuperative force, for this must come from the people, and a people without liberty of conscience is a people without power.

It is an axiomatic truth with us that all just governments derive their power from the consent of the governed. This is pre-eminently the American idea of government, distinguishing it from all other governments in the world—ancient or modern.

If in the matter of civil government the public conscience is higher than the government, is it reasonable to be supposed that such a government is clothed with a

power to deal with questions of religious belief? To ask this question is to answer it. The truth is, the American theory of government—the separation of Church and State—necessarily involves the idea of the absolute freedom of the individual from governmental control in the matter of his or her religious belief. This is the American theory of government, and any departure is dangerous.

W. R. GILLENWATER.

Is It Real or Only Apparent Injustice?

In its issue of Dec. 16, 1892, the *Apostolic Guide*, published at Louisville, Ky., has the following:—

It is certainly to be deplored that a few Adventists in this great Republic, should, under the statute regulating the observance in Tennessee of the civil Sabbath, be forced to pay the fine attached to such violation of law. It does appear to outrage justice when for the violation of one law and that in no way affecting the offender's moral integrity, he must wear a ball and chain with negroes convicted of heinous crimes. This hardship assumes the most aggravated appearance, when, according to the Constitution of both Tennessee and the United States, the religious convictions of every man are to be respected and protected.

Does it only "appear" to outrage justice, when, for the violation of one law, and that in no way affecting the offender's moral integrity, he must wear a ball and chain with negroes convicted of heinous crimes? Is it not, indeed, an injustice to put men, who are acknowledged to be honest, upright citizens, in the chain-gang? This hardship does, indeed, assume "the most aggravated appearance, when, according to the Constitution of both Tennessee and the United States, the religious convictions of every man are to be respected and protected." But the day has passed when the rights of men are to be respected in this country. Ignominy has taken the place of respect, that is, to those who do not follow the majority in the keeping of Sunday. Freedom no longer reigns, only for the Sunday-keeper. Keeping Sunday is the test of good citizenship. A man may be ever so good, but if he does not keep the Sunday he is a disgrace to society, and is punished in the same way as those who have committed heinous crimes. Is this justice?

This language must sound strange to loyal Americans, but it is true, nevertheless. Freedom is gone. This is no longer a "land of the free," but a despotic land. The minority have no rights, or if they have, they are not respected. They must suffer because they follow the dictates of their own consciences; because they keep the Sabbath according to the fourth commandment. The State has no right to say how a man shall worship God. It cannot do this, for only God knoweth the heart, and he alone can judge in such matters.

But the *Guide* evidently justifies the State in passing Sunday laws, for it says further:—

The abolition of the Sabbath, or Lord's day, will abolish moral instruction. The abolition of moral instruction will ruin the State. The issue, therefore, resolves itself into the balancing of the injury inflicted upon a few men who hold to the observance of the Sabbath against that inflicted upon the whole State. *It is better for a few Adventists to suffer, than for the whole State to break to pieces by the complete desecration of the day.*

By "Sabbath, or Lord's day" the *Guide*, of course, means Sunday. Has the State anything to do with the teaching of morality? The State is a civil institution,

the Sabbath a religious. Can the State rightly pass laws compelling men to rest on the Sabbath? Or can it be rightly argued that because the State can not exist without moral instruction, therefore, laws must be passed to make men religious, and to compel them to rest on Sunday? Religion is a matter between man and his God, and not between man and the State. Jesus taught this when he was on earth, in the injunction, "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Were not the apostles justified when they were brought before the rulers and refused to stop preaching Christ and him crucified when commanded to do so? Or the three Hebrews, years before that, when they refused to worship the image which Nebuchadnezzar had set up? If not, why did God deliver them from the burning fiery furnace? Would he have delivered them had they been doing wrong, something contrary to his will? Has God changed since then? Because man has set up a day in opposition to His Sabbath, and made a law compelling men to worship on that day and rest upon that day, and some refuse to obey, does God say it is right now to forsake his commandments and obey man any more than he did years ago?—I think not, for he is unchangeable.

It would be just as wrong to keep both the first and the seventh day, as it would have been for the three Hebrews to have formally worshiped the image of Nebuchadnezzar. The Adventists in Tennessee, as well as elsewhere, have a perfect right to work on Sunday so long as it does not interfere with the peace of others, and they are justified in the sight of God in doing so.

Sunday is not the Sabbath, and therefore if men choose to keep the seventh day and work on the first, they have a perfect right to do so. No man can, of right, compel them to rest on the first day as well as the seventh. Or even if Sunday were the Sabbath, the State would have no right to say that all must rest on that day because the Decalogue says so. As soon as the State interferes in such matters, persecution begins. It always has been so; it always will be so. It was that which brought about the persecution in the Dark Ages, when millions of martyrs were slain in all the cruelest ways that could be invented. It was that which brought about the Inquisition; and that same thing will come again if the State interferes in such matters, because human nature is the same now as then.

The *Guide* says: "It is better for a few Adventists to suffer than for the whole State to break to pieces by the complete desecration of the day." If this is true, then it was right for Caiaphas to say, when Christ was on the earth: "It is expedient for us that one man should die for the people, and that the whole nation perish not." But it is no wonder that the same thing should be said of the followers of Christ, for we find him saying in John 15:20, "If they have persecuted me, they will also persecute you."

Has the *Guide* an appropriate name? Apostolic! Did the apostles teach such things as this paper teaches? Would not a better, a more appropriate name, be "Pharisaic Guide?" The apostles entreated men to turn to the Lord. They did not use force. If the whole Nation were compelled by civil law to serve God,

there would not be one more true Christian than there is now. The State would have all its time taken up in punishing men, but it would make them no better; they would still do evil, for they could not help it. They are evil by nature and nothing short of the Spirit of God can change that nature. Why is it that men can not see this, and use the means that Christ and his apostles used, to bring men to God? It would be better to have a few *Christians*, than to have a whole Nation of hypocrites, for that is what a State-bolstered religion would make.

A. MALLETT.

A Blow at the Freedom of the Press.

UNDER the Constitution of the United States, as lately construed by the Supreme Court, Congress possesses the same despotic power of the *intellectual contents* of all communications, written or printed, open or under seal, which pass through the mail, that was exercised at the end of the middle ages in Europe.

In the judgment lately rendered in the freedom-of-the-press cases (*In re Rapier*, *In re Dupre*, 143 U. S., 110-135), the first in which the rights of the press under the Federal Constitution were ever presented for adjudication, it was held that the limitation in the First Amendment, which expressly provides that "Congress shall make no law . . . abridging the freedom of speech or of the press," does not restrain the autocratic power of that body to look into the contents of all documents passing through the mail, and to exclude all, when the ideas which they seek to disseminate are "condemned by its judgment." The Federal Government has the right "to refuse the facilities for the distribution of matter deemed injurious by Congress to public morals;" it may decline "to become an agent in the circulation of printed matter which it regards as injurious to the people." Congress may refuse "to assist in the dissemination of matters condemned by its judgment, through the governmental agencies which it controls."

It is thus clearly and curtly declared that Congress may exclude from the mail every document, public or private, political, religious, or social, whenever the ideas or principles which it seeks to disseminate are "condemned by its judgment," "as injurious to the people." The only restriction that rests upon this newborn despotism is that Congress can not "prevent the transportation in other ways, *as merchandise*, of matter which it excludes from the mails." The court holds that the Constitution guarantees to the people no right whatever to disseminate their ideas through the only agency which Congress controls. It is one of the most remarkable episodes in our judicial history.

In the Constitutional Convention of 1787 no special limitation for guarding freedom of speech and of the press was inserted in the Constitution, simply because it was by the majority deemed unnecessary. But as soon as it was settled that amendments embodying a bill of rights were to be added, five States proposed, in as many different forms, the suggestion out of which grew the clause of the First Amendment, which expressly forbids Congress, by name, from making any law "abridging the freedom of speech or of the press." Thus was this vital provision set in the forefront of our national bill of rights.

The meaning of this provision was then

known to all men, even to the judges. It was understood as denying to Congress that kind of *political* censorship which had passed away from the Crown and the Parliament of England a century before; as denying to the judges that kind of *judicial* censorship which Mansfield had vainly struggled to uphold; and as a guarantee to every American citizen, so far as the Federal Government was concerned, of the right to speak or write what he pleased, subject only to the censorial power which resides in juries alone. . . .

If the decision lately made by the Supreme Court—to the effect that all communications may be arbitrarily excluded from the mail when the ideas they embrace are "deemed injurious by Congress to the public morals"—be a sound one, then at its next session Congress may amend the act against immoral literature by incorporating into it a black list of all the books and papers which have passed under the ban of its censorial judgment, and this may include the New Testament alongside of the works of Voltaire.—*North American Review*.

Should This Nation Be Baptized?

It has been decided by the Supreme Court of the United States that "this is a Christian Nation." But the decision does not alter the facts in the case as to the religious status of the country. To be a Christian is to be Christ-like—"If any man have not the Spirit of Christ he is none of his." Rom. 8:9. If this Nation, then, is not led and controlled in its corporate capacity by the Spirit of Christ it is not Christian except by a hypocritical profession.

Christ thus commands his followers: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15,16.

A theoretical belief is not what is here contemplated (even devils can exercise that, Jas. 2:19), but a belief that will appropriate Jesus as a Saviour from sin. See Matt. 1:21. Has this Nation done that? Then it ought to be baptized; for "he that *believeth and is baptized* shall be saved." But how shall the rite be administered to the Nation, and by whom? and what shall constitute the baptismal font? Suppose the Nation has only a theoretical belief, and refuses to be baptized? Then it would be a hypocrite, and would suffer the fate of the unbeliever.

What fitness would such a nation possess to make religious laws, and enforce them by the lash of civil process? It would be as Satan undertaking to govern the church of Christ. What right has any earthly nation to make and enforce religious laws? God has framed all the laws, and established all the usages necessary to govern his people, even in this world, and he is able without human interference to enforce them.

Millions of people in this country make no profession of Christianity at all; and, according to Christ's own teaching, only a small minority of those who do so profess are recognized by him as his own. See Matt. 7:13, 14; and Luke 13:23-27. But the Supreme Court of the United States has, unwittingly perhaps, undertaken to reverse the decision of the Son of God.

The Government has no more right to

attempt to enforce the law of God, or that of Christ, for the government of his church, than it has to do the same thing by the laws of Great Britain, France, or Russia; nor as much, for God and Christ are superior to this Government in the exercise of their divine jurisprudence, while the nations of the earth are only equals.

This Nation is not a Christian nation, and never will be, even though a majority of the people were to become Christian.

It is one of the nations that the devil promised to give the Son of God in exchange for one act of worship. See Matt. 4:8-10. But, lo! National Reformers have undertaken to bring about a state of things in this Nation that was rejected by the Son of God with a scathing rebuke. Let lovers of liberty rebuke it too.

A. SMITH.

Wisconsin's Position.

ON January 17, Representative M. E. Burke, of Wisconsin, introduced into the Assembly of that State the following resolution:—

Joint Resolution in relation to the management of the World's Columbian Exposition on Sundays.

WHEREAS, By the provision of a statute recently enacted by the Congress of the United States, the American people and visitors from abroad are denied the right, and prevented from exercising the choice of visiting the World's Columbian Exposition, to be held at Chicago in 1893, on Sundays, and,

WHEREAS, said provision, in the opinion of a large and influential portion of the citizens of the State of Wisconsin, and surrounding States, does not serve, promote, or attain any public, private or individual purpose whatsoever, but on the contrary, is an unjust and unnecessary and unwarrantable interference with, and infringement upon, the personal right and privileges of free and law-abiding citizens, and that its enforcement will result in the exclusion of hundreds of thousands of laboring and business people in the northwest from the pleasures, instruction, and other benefits to be derived from an inspection of the many magnificent and instructive works of God and man, which will be displayed at said Exposition, and will also result in a financial loss thereto. Therefore, be it

Resolved by the Assembly, the Senate concurring, that it is the sense and desire of the legislature of the State of Wisconsin, that said World's Columbian Exposition, to be held in Chicago this year, be open for the admission of the public all days of the week, from its commencement until its close, under such regulation concerning the operation of machinery therein, on Sundays, as will not interfere with religious observance on Sunday by people living or worshiping in the immediate vicinity of said Exposition, and that our senators and representatives in Congress from this State are hereby requested and instructed to use every honorable means to secure the repeal of the Sunday-closing clause of said act of Congress, and be it further

Resolved, That the Governor and Secretary of State be, and they are hereby authorized and requested to, at once, transmit under their official signatures and the seal of the State one copy of these resolutions to each of our senators and representatives in Congress.

The resolution was adopted by the Assembly, thus making Wisconsin one of the first States to put itself on record as declaring in favor of Sunday opening.

Liberality stands out prominently as a characteristic throughout the resolution. The grounds taken for this action are not based upon religious reasons, but, rightly, because Sunday closing is an "infringement upon the personal rights and privileges of free and law-abiding citizens."

It is to be hoped that all the State legislatures will, on these grounds, express themselves in favor of Sunday opening.

B. G. WILKINSON.

Madison, Wis.

Do the religious laws of to-day foreshadow the persecutions of to-morrow?

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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267 WEST MAIN ST., BATTLE CREEK, MICH.

R. C. PORTER PRESIDENT.
A. F. BALLENGER SECRETARY.

28 College Place, Chicago, Ill., Jan. 23, 1893.
MR. D. W. MILLER,
Editor *Carriage World*,
Cincinnati, Ohio.

Dear Sir: Your letter of November 9 was duly received, and should have been answered ere this, and would have been but for the lack of time. The following quotation from your letter so frankly states your position, the dilemma into which it leads you, and your proposed remedy, that I will notice it briefly:—

You have overlooked the fact that the commandment simply enjoins six days of labor and one rest day to follow, but does not indicate what day of the week that rest day or sabbath, shall fall on. True, it is the seventh day following the six days of labor, but who shall determine what day of the week this Sabbath shall fall on? Manifestly the only way to secure the general observance of one day was to enact civil laws.

You claim this interferes with religious liberty. In other words, you would have every man choose his own day to suit his own religious views, and thus every man would have the *divine appointing* of his own sabbath. The utter impracticability of such a plan and the entire destruction of any sabbath at all is apparent to the feeblest intellect.

I have read many attempts to evade the plain requirements of the fourth commandment and at the same time establish a basis for Sunday laws, but I never before saw a statement of the case which so truthfully represented the position of the Sunday law advocate, and therefore so manifestly blind, weak, and wicked. I can not see how you can read these two paragraphs and fail to discover the fearful errors they contain. However, you may be honest in holding these views, and I shall therefore, kindly, yet with great plainness of speech, endeavor to convert you from the error of your way. To this end I will first quote the fourth commandment, as follows:—

Remember the Sabbath day to keep it holy.
Six days shalt thou labor and do all thy work:
But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

This commandment, spoken with the voice of God, which shook the earth, and written with God's own finger on tables of stone, you declare to be utterly useless except to make confusion unless amended by "civil laws."

This commandment, which is as definite as to

which day is the Sabbath as words can make it, you declare "does not indicate which day of the week this rest day or Sabbath shall fall on." Having accomplished, in your mind, the destruction of God's commandment, you very naturally cast about for material to make a sabbath of your own. In the utter confusion which follows, you cry out, "Who shall determine which day of the week the Sabbath shall fall on?" At length that hoary church weapon of the Dark Ages, "civil laws" so often employed to settle unknowable, unreasonable and un-Christian theological mysteries, resultant from a disregard of the plain command of God, appears in view, and with the air of a satisfied man, you exclaim, "manifestly the only way to secure the general observance of one day was to enact civil laws."

Do you not see that in this you charge God with commanding the observance of a Sabbath, under penalty of death, and then leaving men to guess which day of the week the Sabbath falls on? When thus left to themselves, you admit that utter confusion will follow, so much so that "the only way to secure the general observance of any day was to enact civil laws." You charge God with being the author of confusion, but Paul says "God is not the author of confusion."

You say the fourth commandment leaves every man free to choose his own sabbath, and then you immediately state that "the utter impracticability of such a plan and the entire destruction of any sabbath at all, is apparent to the feeblest intellect." In this you charge God with "utter impracticability," "the entire destruction of any sabbath," and with possessing an intellect feebler than the "feeblest intellect."

You say for "every man to choose his own day to suit his own religious views," would be to leave every man the divine appointing of his own sabbath," which course you declare would result in "the entire destruction of any sabbath." Since God, according to your views of his Sabbath commandment, has not decided which day of the week he desires observed as the Sabbath, who, I ask, shall decide? You answer, Not the individual, for that would leave every man free to "choose his own day to suit his own religious views." This you refuse to tolerate for a moment, since it would leave every man "the divine appointing of his own sabbath." If God has not divinely appointed any day as the Sabbath and the individual is not allowed to choose his own day to suit his own religious views, who shall do it for him? You answer, the civil government must have the "divine appointing" of the Sabbath.

This makes the State divine and is the view held by pagan Rome eighteen hundred years ago, against which Christ sent forth his disciples to battle, with the words, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." But the old pagan idea of government is not the American idea. The American idea is that the State, instead of being invested with divinity, by virtue of which it can interpret the divine will, create sabbaths, make and unmake gods for the people, is, itself, a creation "of the people, by the people, and for the people." The civil government has no more right to "divinely appoint" sabbath days and the manner of their observance, than to compel the people to be baptized.

That every man has a right to "choose his own day to suit his own religious views" is one of the pillars upon which the American Government rests. The historian, Bancroft, bears testimony to this truth in the following words: "No one thought of vindicating religion for the conscience of the individual until a voice in Judea . . . enjoined to render unto Cæsar only that which is Cæsar's. . . . Vindicating the *right of individuality* even in religion, and in *religion above all*, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea." No, friend Miller, your ideas of the relation of the individual to the State are es-

entially pagan, and belong to the age of heathen oracles, human sacrifices, and wooden gods.

Again, let us examine your position from another point of view. You say the commandment "does not indicate what day of the week that rest day, or Sabbath, shall fall on." If the commandment does not indicate what day is the Sabbath, God intended it should not, and what right, then, have you to indicate which day is the Sabbath of the commandment by your "civil laws"? It is your place to obey God and not to legislate for him.

You declare that this commandment is indefinite, and that the "only way" to make it definite "is to enact civil laws." To show you the absurdity of your position, I will write these "civil laws" as an amendment to the commandment, as follows:

Provided that the expression "the seventh day is the Sabbath of the Lord thy God," and "the Lord . . . rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it," shall not be so construed as to teach that "the seventh day is the Sabbath of the Lord thy God," or that God "rested the seventh day," or that he "blessed the seventh day and hallowed it," but on the contrary, the expression "the seventh day is the Sabbath" and similar expressions, shall be so construed as to teach that the first day commonly called Sunday is the Sabbath in the meaning of this statute.

Provided further that all those who refuse to accept this interpretation of the fourth commandment, shall be placed in the chain-gang and worked on the common highway, until such time as they are willing to submit to this manifest meaning of the commandment.

When God gave this commandment with his own voice amid the awful grandeur of Sinai, he could have added this amendment if he had so desired, but the Word states, "These words the Lord spake unto all the assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness with a great voice: and he added no more." And the reason why he added no more is, because he wanted no more added; for he says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Again hoping that you may see the absurdity of your position, I am

Your friend,

A. F. BALLENGER.

To the foregoing letter the following reply was received. It needs no comment. However, the reader is asked to examine the correspondence carefully, and note that the editor of the *Carriage World*, failing to find argument with which to silence his correspondent, yearns for the argument of the Dark Ages,—“some legal way whereby such seditious persons . . . could be restrained as dangerous to the welfare of the community and the public at large.”

The reader will also notice that a defense of the divine law, as spoken by God himself, is regarded as "open defiance of law, both of God and men," and he who is loyal to the grand constitutional guarantee of religious liberty, bequeathed to us by such men as Washington, Jefferson, Madison, and Roger Williams, is to-day, according to the Sunday-law advocate, "a traitor at heart, plotting against the best interests of free America."

(A. F. BALLENGER)

Cincinnati, Ohio, Jan. 25, 1893.

MR. A. F. BALLENGER,
Chicago, Ill.

Dear Sir: Your letter of January 23rd, like the others, is a hodge-podge of inconsistencies. But it is not worth your while to try to convince me of the correctness of your views. You are trying to show simply, that there ought not to be any Sabbath at all. You are trying to prove that the Lord appointed Saturday as the Sabbath day, but you have most signally failed in doing it.

You have tried to prove that you have the right to disobey the laws of our country and to incite others to do so. You have failed to make a case. You have tried to show that you are interfered with in your religious freedom, but you have failed to show it.

You have tried to show that the most benignant government that men ever lived under is a despotic one, and because its laws can not be broken with impunity, and the bulwark of religious freedom in

this country,—our Sabbath laws,—destroyed, that you have a reason for branding it as equal in its spirit of darkness to that of the old Roman Empire.

You act as if you did not know that you are a traitor at heart, plotting against the best interests of free America. You talk about bigotry; but there is no bigot equal to yourself.

You talk about wickedness, but there is none equal to your open defiance of law, both of God and men.

You talk about "converting" men from error; you hypocrite, "first cast out the beam out of your own eye, then shall you see clearly to cast out the mote out of your brother's eye."

You have shown your ignorance about the commonest principles of government, religious toleration, and Christianity.

You quote my words and twist them to mean

contrary to their plain sense; you even falsify them. You do not wish to know the truth. You love darkness rather than light.

Your mind is warped and you can not discern between the good and the evil. You make God a liar, by misquoting scripture, and attaching meanings to it which no person in his right senses could possibly attach. The very crimes which you charge upon others, you are guilty of yourself in a magnified degree. There are but two excuses which can account for your attitude. You are either crazy or desperately wicked; and there ought to be some legal way whereby such seditious persons as you are could be restrained, as dangerous to the welfare of the community and the public at large.

Yours,
D. W. MILLER,
(Editor *Carriage World*.)

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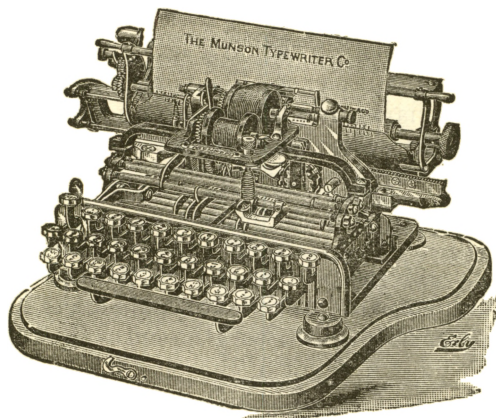
REFERENCES.

To whom it may concern:

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NEW YORK, FEBRUARY 9, 1893.

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

ONLY the Author of religion can impose penalties upon irreligion. Human laws enforcing religion are inevitably unjust. Unjust laws necessarily breed anarchism. Sunday laws, with all other civil laws upon religion, are inequitable. Their attempted enforcement is very likely to breed civil disturbance. Among those whose financial interests are interfered with or social pleasures curtailed—whose sole interest at stake is a selfish one—opposition by violence is not at all unlikely. Those who think otherwise, or who doubt the probability of this do not understand human nature. Such demonstrations as that of the Sunday evening mob at Denver are not at all surprising, when unwarrantable laws are attempted to be enforced.

PARIS, Tenn., is seeking a historical reputation by the side of Salem, Mass. Read the letter on another page headed "The Tennessee Inquisition at Work." Consider what the continuance of such a course must logically result in. These Adventists obey the command of God, nothing more. They bring no harm to any one. The law under which they are persecuted is as contrary to the original principles of this government as it is opposed to the religion of Jesus Christ. Which shall yield? Which must yield? Will God ever give precedence to a human enactment? Will those who serve him and maintain the perpetuity of his law ever acknowledge a superior authority? Is it not time for the persecutors to stop and consider lest haply they be found even to fight against God.

A VERY acceptable communication comes to the SENTINEL from Tennessee this week, and is published elsewhere under the title, "The American Theory of Government." Such an expression as this is especially acceptable coming from a State where the courts seem, even more than elsewhere, dominated by religious precedent. There is one sentence in the letter of our correspondent of which perhaps he did not realize the full scope, where he says, "I believe that the Constitution and laws of every country should embody the fundamental principles of Christianity, and that this is essential to good government." What are some of these fundamental principles? To love God with all our heart and our neighbor as ourselves; to love our enemies; to for-

give those who trespass against us as we hope to be forgiven; to do unto all men as we would that they should do unto us. Is it not evident that here are principles which can not be applied in human law for the reason that they are the outward expression of an inward grace abiding in the individual heart.

Is it not true that good government can go no farther than exact justice and even-handed equity, while the fundamental principles of Christianity are as much above that as the heavens are above the earth, as God is higher than fallen man? Christ died to save sinners. That is the fundamental postulate of Christianity. Constitutions and laws can not embody the principles of Christianity any more than one drop of water which the chemist has condensed in his retort can contain the ocean.

THE *Republican* of Havre de Grace, Md., has the following sensible paragraph relative to the Sunday-closing contest:—

The Government of the United States is neither religious nor irreligious; it is non-sectarian, and purely secular. It has no right, acquired or otherwise, to regulate the conscience or meddle with the religious belief or unbelief of any citizen. We deny the constitutional, legal, or any right of Congress, to make a bargain with the World's Fair managers or anybody else, for either the opening or closing the World's Fair on Sunday. Congress has no more right to prescribe the religious observance of sabbaths or holy days than to order sacraments and to ordain creeds of faith.

That is sound. It is the whole question in a nut-shell; for, as the *Republican* also says, "It is not a question whether the closing of the gates on Sunday would be a monetary injury and loss to the working-man, or a boon to the theatres, dance houses and Sunday saloons; there can be no class distinction, as all citizens stand upon common ground in this respect, and demand Congress to repeal its illegal act in meddling with a religious controversy and inserting a religious proviso in the appropriation to the World's Fair."

It is not improbable that Kansas City, Mo., will shortly furnish an instance of a conflict between the civil law and the individual conscience. That city has a clause in its charter imposing a penalty of \$2.50 on every voter who, while a resident of that town, does not vote at any election. Last year 18,271 of its voters failed to perform their duty at the polls, and suit has been entered against one of them, B. T. Whipple, a prominent citizen, to make him pay for his neglect. At the end of the trial, if decided in favor of the city, other non-voters will be brought to court until the whole number have suffered the penalty for taking no part in the election. It seems very probable that in this large number, there will be found some who have conscientious scruples against voting. The Reformed Presbyterians very generally hold it as a sin to vote under our "godless" Constitution, and there are not a few individuals in other denominations who think it wrong to vote under existing conditions. The

situation will be highly interesting should the event prove that some of these non-voters are such because of conscientious conviction.

A JUDGE to whom a number of copies of the SENTINEL had been sent writes as follows to the one from whom he received the papers:—

Decatur, Ill., Dec. 19, 1892.

MR. GEO. TUTTLE,

Springfield, Ill.,

Dear Sir: Your favor of the 27th ult. came duly to hand as did also the papers. I took great interest in their perusal, for though not agreeing with all the matters promulgated, nevertheless I am in profound sympathy with the spirit of jealousy of encroachment of the civil power upon liberty of conscience, thought, and action in matters religious.

I can well understand how men may differ on these points, and I can also well understand how the sacredness of my own right of opinion and action rests on no higher or more secure ground than the right of my neighbor, and as a matter of unquestionable principle, so long as I cherish my own right I must vindicate that of my fellow, however he may differ with me. I regard the increasing watchfulness on this subject as eminently conservative and the duty of every lover of personal, religious liberty. I thank you for your courtesy,

Very respectfully,

If all judges were of the same opinion there would be in this country less religious legislation by judicial decisions than there is; principle and not precedent would govern our courts.

A GOOD deal is being said nowadays about the annexation of Canada, and the idea is quite popular; but some objection has been raised on account of the Province of Quebec, in which the Catholic Church, as an organized institution, still enjoys substantially the privileges and the predominance guaranteed to it by the treaty under which France ceded the province to England. With this fact as a basis, some of the newspapers have argued that if Canada were annexed to the United States it could only be done by stipulating for the abandonment of these privileges. To this the *Catholic Review* replies:—

But why? Certainly not for any reason in the Constitution of the United States, which merely declares that the "Congress shall make no law" for an establishment of religion, etc. There is nothing to forbid any State legislature setting up an established religion, and, in fact, as all the American world knows, or ought to know, New Hampshire is by its constitution a "Protestant State."

And New Hampshire is not the only State that has an established religion. The Granite State is Protestant by constitutional provision, while Pennsylvania and Tennessee, and some other States, are "Christian" by decree of their highest courts. Just what that means remains for the courts, or some other authority, to decide; but it will doubtless be decided in due time.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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