



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

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THE United States has stood before the world as the highest example of governmental perfection to which man had yet attained. The distinction was merited. All other governments have assumed, as by natural and divine right, censorship of the religious views of their subjects. The United States has utterly repudiated all such assumption of authority.

THE basis of government heretofore in the world's history has been that might makes right. As ground for pretended authority in religious affairs divine right was assumed. The claim of right to rule was by both human and divine might. This has been true, and is, of all governments but that of the United States. Both claims are unchristian. The one is despotic; the other papal. Erring humanity has always mingled the two in government. The only exception has been the United States.

THE theory of the Government of this country was based upon the inherent equality of all men, not among themselves, but before God. The proudest and the most powerful is possessed of no natural and absolute right which his humblest neighbor does not equally share. That is true. Upon this truth the Government of the United States was established. That truth is the gospel of civil government which no man ever preached until taught of Jesus Christ. The United States was its first and only governmental convert.

THE proclamation of justice and equity to and for all men, which the fathers of this country issued, was the noblest profession of political faith ever uttered; noblest and highest, because there was in it less of man, and more of God, than in any other such public proclamation ever made. The time was ripe for the greatest

and last test to which humanity was to be put in its civil relations. All that was necessary to place this Government upon the correct basis on which, and by which, Christian people should govern, and be governed, was presented to the constitutional Assembly, and there formulated into governmental expression.

So blind is the human mind, and so prone to error, that, by that very Assembly, a constitutional clause was inserted permitting the rights of the negro as a man to be ignored. Only twenty-three years ago, the Constitution was purged of that error. But the results to this country of that error can not be done away with so long as time lasts. Its shadow, both real and figurative, is here forever. Yet, with the removal from the fundamental law of that which was taken to be a permission of negro slavery, and the insertion of its positive prohibition, making the Constitution consistent with itself, the fundamental law came into complete harmony with the gospel. The governments of all the rest of the world were arrayed against God. They all assumed the divine prerogative, and required the subjection of their citizens to them as appointed of God and voicing his authority. Here alone stood one Government after God's own heart.

THIS was a Government after God's own heart because, in harmony with the gospel, it had set itself for the protection of all men within its jurisdiction, without discrimination, in the possession of their natural rights. That which God had given to man all other governments have sought to take from him. Heretofore human governments had sought to make themselves gods in the place of God. The possibility of persecution for conscience' sake, of compulsion in the observance of religious forms, and compulsory acceptance of religious belief, has entered into the fundamental theory upon which all other governments have been formed and administered. In their case no revolution was necessary, no reforming of constitution required, to make religious persecution possible. All the legal processes and judicial machinery necessary to persecute for conscience' sake, other governments

have held ready for action from the origin of their public polity. This Government was organized on totally opposite principles. Since the adoption of the Thirteenth, Fourteenth, and Fifteenth Amendments, there has been no constitutional excuse in this country for any civil, legislative, or judicial act out of harmony with the divine idea of civil government.

BUT there has been an inherited body of religious law in this country, a fatal heritage from the Church and State statutes of England; although its manifest incongruity with the Constitution and the principles of this Government has kept it in abeyance. To subvert the true principles of civil government, enshrined in the Constitution, and endow with supreme power this alien intruder has required a revolution. The revolution has been accomplished. History records no more marvelous transformation in civil polity than that which has taken place under our eyes in the last few years, in this country. This Government has forsaken its preëminent place and is now in line with the governments of the rest of the world. The governments of all the world have arrayed themselves against God, and only await the fullness of time to become actively persecuting powers. There is now no city of refuge for the persecuted of the nations upon the face of the whole earth. All earthly power is in the hands of those who defy God. If it is in the hands of those who do not openly defy God, but deceive themselves and yield obedience to the great deceiver, instead of to God, the result is the same. They work iniquity no less, and receive the reward of the iniquitous as well.

THE power over the whole earth is in the hands of those who assume to speak for divinity, and to act for divinity, and by divine authority compel the world to be in subjection to divinity. Heathen, pagan, Roman Catholic, Protestant, nations all stand now upon the same platform in this regard. The difference between them is of degree and not of kind. The civil enforcement of Christianity is just as unchristian as the civil enforcement of Buddhism or Mohammedanism. The one puts itself under the condemna-

tion of God just as much as the other. They all have made void the law of God. But as in times before there were those who would not worship the king nor bow to golden images, so now there will be those who will not yield idolatrous homage to the State. These will call upon Him whom they serve and he will deliver them. The fiery furnace harmed none but those who had prepared it.

The world has come to a crisis in its history. They are wise who understand it and set their house in order accordingly. John saw in his apocalyptic vision the terrors which were to fall upon the earth, when time had run its course and defiance of God become complete, but he saw also the glorious reward of the faithful, the just and the true. There can be no pessimism among those who believe in the Bible, and accepting its promises trust implicitly in their God. There is the highest optimism of which this world is capable. They know that the wondrous things of God will be as he has said they will be. They know that has been done in the past,—and just now is done,—which God said in his word would be, and now that is shortly to come to pass which he has said would follow the fulfillment of this. Not one jot or one tittle shall fail from his word, but all will be completed.

W. H. M.

The Field Secretary, the Governor, the Legislature, and the Sabbath Convention.

THE Field Secretary of the American Sabbath Union published, in a late issue of the *Christian Statesman*, this almost frantic appeal to the promoters and defenders of religious law, in Pennsylvania, to rally to the support of existing Sunday laws in that State.

Alarm! alarm!! alarm!!! The Sabbath law of Pennsylvania in peril.

Three bills already before the legislature that mean its repeal. One is to make legal the printing and selling of Sunday newspapers on the Lord's day; and the other two legalize the sale of cigars, soda water, ice cream, and other such "necessities of life."

Ministers of Pennsylvania can we, shall we allow our Sabbath to be thus trampled in the dust? Can our State quietly surrender her Sabbath, and give it over, without a protest, to the enemies of our Christian institutions?

Let every minister within the limits of the State feel that he is personally injured by the insult offered to his beloved Saviour in blotting out his institution of the Sabbath to legalize Sunday papers! Better far that we legalize Sunday plowing, Sunday manufacturing, Sunday banking, for all these together would not harm society like the secular paper, doubly secularized. Nothing can take God out of a human life more fully, and more certainly than the Sunday newspaper.

Legalize the selling of cigars, ice cream, etc.! Why not make legal the sale of flour and fruit and groceries, that are the necessities of life? The sale of the former means the sale of the latter—justifies it and makes it logically right. That wide sweep of Sunday business is, no doubt, what these gentlemen want.

My brethren in the ministry, the enemy is at your door! Awake! Arouse! to meet him!

We are to have a convention in Harrisburg, February 14, beginning at 7.30 P. M., and continuing all of the 15th, closing in the evening of Wednesday at which we want the whole State of Pennsylvania represented, every congregation in it, and every benevolent society as well.

Let no brother minister, or president of any Young Men's Christian Association, or lady president of any Woman's Christian Temperance Union, or like organization, who reads this appeal, lay this paper down until three things are definitely determined upon:

1 That the pastor and, at least, one member of the congregation, be appointed delegates to this convention to meet February 14, in Harrisburg.

2. That he, the pastor, will himself write a stirring letter, and get at least ten members in his

congregation to write short, sharp, pointed letters to their representatives and senators in the legislature, insisting, urging, and demanding that our Sabbath law be not surrendered.

3. That the pastor, with other pastors, and some leading citizens, constituting themselves into a committee, shall visit in person their representatives on their return home, and urge upon them the unspeakable danger of nullifying our State Sabbath law.

If every man will do his duty, and do it at once, we will be able to hold fast our law. To neglect duty or even delay at this juncture can be little less than criminal.

We would like at least a thousand delegates at the convention on the 14th.

Congregations will cheerfully bear the expense or at least greatly help to do so, and not think it a sacrifice.

We have written for, and hope to have a reduction on the leading railroads. The hour calls out for personal responsibility.

H. H. GEORGE.

Gen. Field Sec. of the Am. Sab. Union.

The bill permitting the Sunday sale of newspapers, to which reference is made, reads thus:—

An act making it lawful to publish, expose to sale, and to sell and deliver newspapers upon the first day of the week commonly called Sunday.

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the same that it shall be lawful to publish and expose to sale and to sell, and to sell and deliver, newspapers upon the first day of the week commonly called Sunday.

SEC. 2. All laws or parts of laws inconsistent herewith are hereby repealed.

This is an affirmative Sunday law proposed to take the place of its negative. The one is as uncalled for as the other. The subject is one upon which the civil law has no right either to affirm or deny, either to permit or prohibit.

Where these religious laws exist the only permissible action that can be taken in their regard is an unconditional repeal. But such a suggestion among the Pennsylvania Covenanters and Sabbath Union followers of Matthew Saint Quay would be looked upon as a little more than blasphemous. The frenzied call to the Harrisburg convention is an evidence of the intensity of their feeling on the subject. The call was effectual. Instead of being responded to by tens, as heretofore, this time the summons of the religious leaders brought hundreds. They marched into the State house, in double columns with much of the air of conquering heroes, if not to the music. For two days they occupied the attention of the legislature and various of its committees, at the same time holding largely attended meetings in the churches of the city.

The first public meeting of the convention was held in the State House, in the Hall of Representatives, with the Governor of the State presiding. Governor Pattison delivered the opening address and gave his unqualified approval of the Sunday laws of the State, saying that the Pennsylvania Act of 1794 was the basis of the prosperity of the commonwealth, without which it would have been overwhelmed with vice, while since the passage of the act not a blessing had been lost to the State. That the Governor of a State should so openly interest himself in influencing legislation, and publicly lobby for a measure in his own legislature, and preside at a partisan convention called and permitted to be held, without protest, in the legislative halls of the State, is an incident probably without parallel in the history of legislation in this country.

That the chief executive of a State should have unhesitatingly taken such a position at this stage of the progress of general religious legislation is an evidence

that its advancement is to be more rapid than many have thought. The espousal of the cause of religious law by men holding places of political preferment, such as Senator Quay and Governor Pattison, is indicative of the place which political religion has already reached. The position of Governor Pattison in this matter shows that he, like Senator Quay, sees nothing in the religion he advocates beyond politics and law;—for when criticised for his action and reminded that he held ten thousand dollars' worth of stock in a Sunday newspaper, and had recently, with his staff, traveled upon railroads on Sunday, he excused himself upon what he argued were sufficient grounds, that the stock had been given him and he would be glad to own it all that he might do away with its Sunday edition,—and as to the traveling, that was within the statute permitting works of necessity,—excuses as totally lacking in apparent comprehension of principle as any politician or legal trickster could have given.

The rapid flow of consecutive speech, for which these religious legislationists are acquiring a justly earned notoriety, seems to have been maintained at Harrisburg. Not a ripple interrupted the lingual torrent, until at a committee hearing Dr. A. H. Lewis presented before them so vivid and realistic a picture of the religious laws and legislation under discussion, as—in the words of a reporter present, to cause "the other speakers' hair to almost stand on end."

Among the measures for the amelioration of the Pennsylvania Sunday laws is one for the reduction of the fine in the law of 1855, which applies only to Allegheny County from twenty-five dollars to the four dollars fine of the general State law. This was actively opposed, and the proposition has brought out a retaliatory measure, drafted by the Sabbath Union and presented by Mr. Douthett extending the Allegheny County law with its twenty-five dollars fine to cover the whole State.

It is significant of the sense of an assured foothold in the law, and of control of legislatures, and of Congress, which those who composed this convention feel, that they seize this opportunity to dictate stricter laws for the State, and to declare themselves "in favor," for the United States, "of a Sixteenth Amendment to the Constitution, prescribing that no unnecessary work be done in the country upon the Lord's day."

The opportunity of speaking to Congress from the vantage ground of the Pennsylvania State House in reference to the Sunday closing of the Columbian Exposition was not lost sight of either, and Congress was memorialized in terms given by the *Congressional Record* thus:—

MR. QUAY. I present resolutions unanimously adopted by the Pennsylvania Sabbath Convention, at Harrisburg, February 15, 1893, which I ask to have read.

The resolutions were read, and referred to the Committee on the Quadro-Centennial (Select), as follows:

"PRESERVE THE AMERICAN SABBATH.

"Resolutions unanimously adopted by the Pennsylvania Sabbath Convention at Harrisburg, Pa., February 15, 1893.

"This convention composed of nine hundred delegates, representing the Evangelical Christian sentiment of the State, and a constituency of about seventy-five per cent of the entire population of the State, do

"Resolve, That we especially approve of the law introduced into the United States House of Representatives by Hon. John H. Ketcham, of New York, directing that the Attorney-General shall bring suit against the World's Columbian Exposi-

tion to recover back the value of the five million souvenir half-dollars in case, from any reason, the gates of the Exposition shall be opened on Sunday.

We do also

"Resolve, That we specifically oppose the passage of the law introduced by Hon. George W. Houk, of Ohio, to open the gates of that Exposition after 12 o'clock M. on Sunday. God's Fourth Commandment applies to the whole seven days of time, and when referring to the Sabbath requires the whole of it to be kept holy, and does not read "Remember the first half of the Sabbath day to keep it holy." The same number of men, amounting to hundreds of thousands, would be compelled to work on the Lord's day if the gates should be open from 12 o'clock M. onwards, as would be so compelled to work if the gates were open for the whole day. Half-day opening would lead to whole-day desecration. May God save the Christian Sabbath!

We do also

"Resolve, That these resolutions be certified to by the president and secretaries of this convention, and a copy thereof be transmitted to Senator Matthew S. Quay, from the State of Pennsylvania, Washington, D. C.

"Unanimously adopted this 15th day of February, 1893.

"T. A. FERNLEY,
"President."
"F. A. DONY,
"JOHN T. FINDLEY,
"Secretaries."

It is noticeable that there is in this an example of the remarkable fecundity which figures always seem to possess under the hands of these religious legislators. The facility of multiplication shown by the ordinary Arabic numerals under their manipulation is unexampled elsewhere. It is shown here in a small way. The *Mail and Express* in its report of the convention says "by actual count the number of delegates was 453." In the resolutions sent to Washington, as published by the *Mail and Express* the number is given as 500, while in the resolutions as published in the *Record* the number is increased to 900. Had the wise man lived at this age of the world and in the United States he would have said there was still a fourth thing too hard for him, and that would have been the way of the Church with the State. W. H. M.

The Letter of Religion.

THE Harrisburg *Morning Call*, reporting the proceedings of the Pennsylvania State Sabbath Association, in the last meeting of the two days' convention at the State Capital, gives the pith of the address of Elliott F. Shepard, thus:—

Col. Elliott F. Shepard, of the *Mail and Express*, and President of the American Sabbath Union, followed with an address, taking for his subject the fourth commandment, which he applied universally. He asserted that the next presidential contest would not be upon economic principles, but upon those moral and social questions. If the forty millions of Christians in the United States were to bind themselves together they could carry all the national, State and local offices and control the Government. He recommended that the Lord's day be spelled Sunday, after the real Son of God, and not a heathen deity in sun worship.

These are strange political possibilities which float before the enchanted vision of the President of the American Sabbath Union. The Sabbath Union will of course retain its present code of political ethics, but how are the ballot laws of the United States to be reformed so that the ministers can vote these forty millions of ballots unquestioned? Heretofore in this country each voter has cast his own ballot. Women and children, too, have not heretofore exercised the right of suffrage. There has also been a prejudice, backed up by certain penalties, against the same person casting more than one ballot. Several things in the election laws will evidently have to be reformed to allow Mr.

Shepard and the ministers to act as electors, and deposit this forty millions of votes as they will. There is a vast difference between wholesale petitioning in quadruplicate and the individual deposit of a ballot by the Australian system.

Yet Mr. Shepard's prevision may be surer than many think. He may not be himself the presidential candidate of the Church party in the next campaign, but it is more than possible that the election at that time will turn on Church and State questions. However, that which lay in Mr. Shepard's own power he has immediately proceeded to fulfill, as witness this editorial in his paper of February 16.

SUNDAY.

The first day of the week should be called *Sunday*, in honor of Him in whose remembrance the day is celebrated.

A large class of our fellow-citizens, notably the Protestant Episcopalians, even now prefer to call it "the Lord's Day" rather than any other name; and this is the shortest way to express and utilize their preference, for the "Son" is the Lord Jesus Christ.

Our Lord said: "For the Son of man is Lord also of the Sabbath." The Sabbath is part of his heritage, and therefore really is the Son's day.

The day used to be called this in old English times, when the word was spelled "Sonneday." It was also so called in old German, where, ever and anon, the day is found spelled "Sohndeday."

The Phœnician origin of the usual name of the day, as being appropriated to the worship of the sun, as Monday was to that of the moon, has been disputed in behalf of Persia, where the fire god was also worshiped, and also in behalf of other countries and isles of the sea.

But in either case, the name Sunday is heathen, and ought not to be tolerated in Christian lands.

It is true that Christ is the "Sun of Righteousness," according to the prophet Malachi, but the reference of the origin of the name of Sunday to the worship of Bel, or Rah, or the sun, is so imbedded in the language that an attempt to twist the name Sunday into a reference to the "Sun of Righteousness," and thus make it applicable to Messiah, would be a hopeless task.

Our Hebrew fellow-citizens will concede that Messiah is the Son of God and the Son of David, and if any day of the week is to be named for him, it is every way more appropriate to call it Sunday than Sunday. This can be granted by them, without their either affirming or denying that Christians are correct in considering Jesus to be Messiah. It is better for them, as well as the rest of the world, not to use the title Sunday, which is certainly of heathen import, for they, above all nations, never will worship the sun or any created thing.

In this they are far ahead of Romanists, Greeks and Arminians, who do worship images, pictures and saints.

The Romanists ought to be glad to call the day after Jesus, for "Son of God" is the title which he most frequently applied to himself after he ascended into heaven; and it would help to spiritualize their worship, the very thing in respect to which they stand in the greatest need.

The calendar ought to be reformed now no less than in Julius Cæsar's time—reformed as to the daily nomenclature, so that the weeks shall no longer perpetuate the remembrance and power of heathen deities which are devils, but shall be made to spread the knowledge and influence of the true religion of God. Wednesday as a souvenir of the worship of Woden; Thursday, of Thor; Saturday, of Saturn; and so on; all these names ought to be assigned to limbo, and other and appropriate names should be given to each day of the seven, in a useful attempt to unshackle men's minds from the domination of false notions.

And yet the new names ought not to be too great a departure from the present accepted nomenclature, for the people could not easily learn and adopt an entirely different set of names.

It might encourage legitimate marriage, and God's beneficent institution of the family, if Tuesday were to be called Twosday, and if Wednesday were to be called Weddingsday. Saturday should be changed to Sabbathday.

But we are not now proposing an improvement in the whole list—perhaps some other hand will do this. We are only proposing a reform as to one day, which can be accomplished by the least amount of change. It is simply to close the top of the u. The proposed change philologically and etymologically only amounts to a part of one vowel—making u into o—and yet, morally, the change from Sun to Son is the change from heathenism to Christianity.

We do not see that any really good reason can be urged against this change.

The *Mail and Express* adopts it, and hereafter will use the name Sunday for the first day of the week.

It is evident this idea did not arise from the fervent religious impulse of the moment. It is the product of consideration and of previous thought. The proof-reader of the *Mail and Express* has received his orders, and his memory does not fail. Sunday is now invariably spelled with an "o" in Mr. Shepard's religious daily.

If it is true that a rose by any other name would smell as sweet, is it not just as true that a vile odor known by any other name would smell as rank? Can that odor of idolatry, in the name Sunday, which smells to high heaven, be changed into pleasant incense by closing the top of a letter, and changing a "u" into an "o"?

It was by just such superficial devices as this, that, in the early centuries, Christianity was debased and led into the union with paganism, of which Sunday is the chief outward mark. The President of the American Sabbath Union may, with some of his followers, re-name the "venerable day of the Sun"—Sunday, but that will not change the place of the day in the weekly calendar or harmonize it with the fourth commandment. This attempt to connect two days by joining the lines of a letter, to compromise with God by a verbal subterfuge, would be ridiculous were it not so pitiful and so suggestive. It is a repetition of the stress and importance laid upon technical frivolities of syllable, letter, and accent which occupied the attention of religious councils in the early centuries. Its suggestion of the application of the title of the Son of God, as a new cloak to hide the paganism of Sunday, is so serious a thought of blasphemy as to startle the mind from a consideration of the superficial and frivolous method used.

The *Mail and Express* has undertaken a great task to overthrow philology, to remake the history of a word, to follow it back and smother its meaning at the source; and build anew a foundationless thought structure upon which to base the new name. It is a great task.

W. H. M.

Non-interference the Only Course.

THE following extract from *Present Truth*, London, England, is a concise statement of the merits of the World's Fair Sunday-closing question. Strict and complete non-interference was and is the only correct course for Congress in this matter. This extract gives the accurate status of an attempt by Congress to legislate the Fair open. To close or open by act of Congress is the same thing,—entirely without the scope of congressional authority, utterly wrong from any point of view. The only thing Congress can now do to save its honor, uphold the Constitution, justice and right, is to repeal the Sunday-closing proviso, on the ground of its unconstitutionality and because of its inherent wrong:—

"There is only one certain thing about religious legislation, and that is that it will invariably be wrong. To this the history of the world affords no exception. Although Sunday as a religious institution has not the slightest authority from the Bible, and the American Congress did a wicked thing in voting for its observ-

ance at the World's Fair, it would do an equally wicked thing in voting that the Fair shall be kept open on that day. Although the seventh day is the Sabbath of the Lord, it would be just as wicked for Congress to vote that the Fair shall be closed on Sabbath. The wickedness consists in the very fact of religious legislation itself. Congress should do nothing. The directors should be left free to open or close the Fair on Sunday, as they see fit, and people should be left free to attend or stay away, as they please."

Are Sunday Laws Civil or Religious?

THIS is a question which Sunday-law advocates seem to be unable to answer, that is, unanimously. Some say it is only a civil law that is wanted, to procure for the "poor workingman" a weekly rest-day. But in contradiction to this the *Baptist Examiner*, some time ago, said:—

When the Sunday holiday begins to nullify the Sunday rest-day, the State should interfere.

That is, all should be compelled by law to keep Sunday as the Lord has commanded that the Sabbath should be kept. None should be allowed to do as he pleases, but the State should tell him what to do. Would that be a civil law?

In the *Congressional Record*, of July 10, 1892, we find this:—

MR. QUAY.—On pages 122, line 13, after the word "act," I move to insert:

"And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath day."

The reasons for the amendment I will send to the desk to be read. The secretary will have the kindness to read from the Book of Law I send to the desk the part inclosed in brackets.

The "part inclosed in brackets," was the fourth commandment, which says:—

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 man-servant, nor thy maid-servant, 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.

Does that look as though it is only a civil law that is asked? Congress, backed by the churches, has said the gates of the Exposition shall be closed on Sunday. Why?—Because the fourth commandment says that no manner of work shall be done on the Sabbath. Sunday laws are asked for from a religious standpoint and not a civil.

If it is for the benefit of the workingman that Sunday laws are asked, it is a wonder that so many of that class are pouring in petitions to Congress to have the gates of the Exposition opened on Sunday. The churches, it would seem, are doing something for the workingman that he does not require of them.

But has Congress any right to close the gates of the Exposition on Sunday? Has the Government any right to pass a law saying that because Sunday is the Sabbath, and the Decalogue says that no manner of work shall be done on that day, therefore the gates shall be closed? It has no right; for this is a religious question, and is beyond the jurisdiction of Congress. The First Amendment to the Constitution forbids it, which says:—

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

This amendment has been violated. Congress has taken upon itself to make a

law respecting an establishment of religion, and now it may assume the right to dictate upon other religious questions. Where is free America? Where is the land where every man is allowed his own choice in matters of religion? Where is the land where those that are persecuted in other countries flee for protection? Will they find refuge here? Will they find this a "land of the free," where they will have the inalienable right to believe and act according to the dictates of their own consciences? I think not, for religious persecution has begun already, and the time will come when all must keep Sunday or be punished. The persecution in Tennessee is only a beginning of what is to follow.

Speaking of religious legislation and of these persecutions, the *Baptist Church Bulletin* gives these suggestive words of warning:—

Let us be careful how we let in the camel's nose of religious legislation, lest the brute crowd his bulky form in and occupy the whole shop. If the law by which these men were legally imprisoned be a righteous law, then may any State, nation or country set up a religious creed and enforce it; then France treated properly the Huguenots; Russia the Jews; and early New England and Virginia the Baptists and Quakers

And indeed it will not be long before the "brute will crowd his bulky form in and occupy the whole shop." The first step has been taken; it will not end there.

A. MALLET.

Speech of Thomas Morgan Before the House Committee on the World's Fair Sunday Opening Resolution.

Mr. Chairman and members of the Committee: I am here not as an individual, but as the chairman of the special committee appointed by the Chicago Trade and Labor Assembly, to inaugurate a movement upon the part of working men to secure a repeal of the Act of Congress closing the World's Fair on Sunday. In performing this work, which has been limited to the short space of about four weeks, we endeavored to secure, in addition to the authority vested in us by the organized labor of Chicago—the city that will be affected possibly most by this action of Congress—we endeavored to secure the sentiments of our fellow-workers throughout the United States, so that we might come here empowered to speak, not alone for the laboring men of Chicago, but for the laboring men of the United States.

We issued a call for expression, and in response we have received documents which will be presented for your consideration, by Mr. Askew, who will follow me, and who will present the figures in round numbers. I might state that we have received responses from three hundred and seventy-five labor organizations, coming from every town and city in the United States in which there is sufficient industry carried on to promote or encourage the organization of a body of workmen; and up to date it covers thirty-three of the States of this Union. And only to-day I received a telegram that thirty-three petitions were received yesterday, personally directed to congressmen, who will have to settle this matter. All these petitions may be added to those already in our hands in four weeks.

In addition to that I am here authorized, and have the documents to satisfy the doubt, if such exists in the minds of

the committee or any one else. I am here authorized to speak for that great organization known as the American German Turn Bund in this country. This organization, mind you, requires that every member must be a citizen of the United States. In the short space of three weeks of activity in that body, one hundred and eighty-five congressmen have been personally petitioned, the petitions being in their hands, with the seals of the one hundred and eighty-five German societies, covering almost every State in the Union. This desire upon the part of our German-American citizens has been expressed first in the national convention of the Turn Bund held in this city the 11th of last June. That expression has again been indorsed and sent out from the National Committee of the Turn Bund resident at St. Louis, and again indorsed by the district committee of Turners in Chicago.

I am also authorized to speak in the name and in behalf of the German Saloon-keepers' Association of Chicago, in this matter.

(Several in the room called out "Hear, Hear.")

(The speaker turned to those who called out, and said with decided emphasis, "Yes, sir.")

Now, Mr. Chairman, having stated the authority that is vested in me, I wish to say that I appear before this committee under very great embarrassment. I did not know until two hours before I took the train that I should be able to reach this committee. I arrived here at eleven o'clock last night, and being in a new place, in unaccustomed conditions, I lost my sleep. In addition to that I am just from the bench. You see I am a workman (holding up his hands); there are the callouses and corns that are the necessary incident to manual labor. I come unprepared by education, to meet the arguments presented here, or to present my case with the force and fluency that gentlemen in the opposition have, having been forced by my conditions to labor all my lifetime since nine years of age, without a single vacation; absolutely denied the opportunities of education except that which was wrested from my sleeping hours.

I am also embarrassed by the fact that I find myself for the first time in my life in the midst of a lot of friends of labor, and reformers, whose existence I never before was aware of; and I am absolutely astounded as well as embarrassed at the statements they make. They not only claim to speak in the name of labor, such as we have it in the United States, but, lo! and behold, they speak with the voice of authority from my fellow-workers in Great Britain, from which country I came. Not only that, but they take the name of a man whom I honor more, possibly, than any other, and hurl authority from that source at this committee—that man is Karl Marx. They speak in the name of the social Democrats of Germany also; and I, being a social Democrat, being an Englishman and associated intimately with the reform movement in that country, and being here in the United States for twenty-three years an active labor reformer—why, you can imagine my embarrassment and astonishment when I find these advocates and friends of Karl Marx, the social Democrats of England, and the friends of labor reform here in the United States. I regret exceedingly that

I cannot grasp your hands in fraternal friendship. I am sorry that I have to say, Oh save us from our friends. I am embarrassed in being compelled to say that I am here with authority to absolutely repudiate you and charge you with false representations.

(Several again broke out with cries of "Hear, Hear.")

When I heard the statements they made I thought, I will approach this matter with kindness, gentleness, etc.; I thought to myself,—I hope I will have the will power to deal with this question in the same spirit; but I am afraid I have overstepped the limits already. I have this thing so near at heart that ordinary composure is absolutely destroyed when I find that we are attacked, that our interests are so misrepresented, that our desires and wants are so distorted, by these men who claim to speak with authority.

You bring men's names from England, who are absolutely unknown. What is the matter with Joseph Arch? What is the matter with Tom Mann? What is the matter with Ben Tillott? Can you speak in their names? No; you bring some unknown names here to add force to your misrepresentation. You have never been the friends of labor, and at this time you have no right to speak in that sense.

When you brought your references here my mind ran back at once to England, to Joseph Arch, a layman in the church, whose zeal for Christian religion was too great to be contained.

As a layman he taught, under the hedges, the moral truths that Christ enunciated, and he found in his efforts to lift his class that the whole array of clergymen of Great Britain were against him, as we find the whole array of the clergy and the Catholic Church arrayed against us.

(Voices expressed disapproval.)

Possibly that statement I made that the whole clergy were arrayed against us is not strictly true. I hope to save myself from any statement that is not absolutely based upon facts. Possibly I would be right if I said that the evangelical churches of the United States, as here represented, are absolutely opposed to us and to our interests. Probably I should except the Catholic Church; possibly I will omit that. I tell you I am embarrassed. Possibly you will give me some consideration at least in that respect. I wanted to undo the work that you have been doing here, and I will do it to the best of my ability.

Joseph Arch, to whom I referred, who now lives, and from whom you have got no word, who was lifted from the hedge-row into the House of Parliament, was placed there by the people, and he promised to make it possible for them to live in decency and respectability. After he had accomplished that, the clergymen of Great Britain called him to a great meeting in Exeter Hall, at which there were present two hundred clergymen. They asked him to explain the purposes of his organization, and he did so. It was to lift the people out of absolute ignorance, to the comforts and decencies of manhood; it was to kill the saloon, to empty the jail, to give men in the agricultural districts a chance to live as decent human beings. He had accomplished a great deal in that direction, and he not only told the ministers, "We not only did it without your help, but we did it in the face of your absolute effort in antagonism." And he said, "After we have ac-

complished this work you call us to account; we give you the result of our work. We did that without your help. We will go right along. All that we ask you is that if you cannot see your way to help us, to get out of the way and leave us alone to do our work." This is my answer to your English production.

You speak here of the social Democrats of Germany. What right have you? You have no authority at all. You go to work and take this little bit and that little bit from the work of Karl Marx, the social Democrat, and the result of their convention, and present it here with authority. I am a social Democrat; I belong to that organization, and have done all I could to proselyte, in my humble way, the minds of the workmen of the United States, to the principles they hold. And I want to tell you clergymen that the principles held by the social Democrats of Germany are the principles enunciated by Jesus Christ, and which you do not understand.

(Several again called out, "Hear, Hear.")

Mr. Chairman, I not only speak with this authority that I have expressed, but I want to call attention to the relative position that we occupy toward the World's Fair matter, in comparison with this body of clergymen, organized like a machine—(turning to the ministers) called up one after another to do his portion of the work.

MR. DURBOROW.—Mr. Morgan, the committee is at this end of the table.

MR. MORGAN.—My general statement as to my unfitness for this kind of work will excuse me, I hope. If the friends of the Church had been kinder to me when I was a child (they taught me to read and write) I possibly would have been able to follow all the requirements of refined and common etiquette and society. Thanks to them, possibly I shall make some bad breaks, for which I ask to be excused.

(Concluded next week.)

"Parallels" Which Meet.

THE Catholic Club of Philadelphia gave their annual banquet on Monday evening, February 6, and among the notable Catholics who took part in the celebration was Cardinal Gibbons, of Baltimore, who was called upon to respond to the toast "Church and State." This prelate has a unique faculty of expressing himself on public occasions in such a way that one may see in him at once a diplomat of no mean calibre; and yet at times he betrays by significant utterances the readiness and ambition with which the "church" seeks to dominate whenever and wherever she can.

These are some of the Cardinal's utterances upon the occasion referred to:—

I am called upon to respond to the toast, "Church and State." I am firmly persuaded, both by study and observation, that the church is more sturdy in her growth, and more prosperous in her career, when she is free to pursue her divine mission without any interference on the part of the State. Here, thank God, the church is free, and therefore she is prosperous. *Here the church and the State run in parallel lines, each assisting the other, and neither unwarrantably intruding on the domain of the other.*

We have no State religion or official church in the United States. *But it would be a great mistake to draw as an inference from this fact that therefore our Government is anti-Christian or anti-religious.* I venture to say, on the contrary, that there is no commonwealth under the sun more strongly permeated by Christian and religious principles than the Government of the United

States. *Here the Christian Sabbath (Sunday) is observed as a day of rest.*

But, if the State protects the church, the church on her part is the strongest bulwark and safeguard of the commonwealth in the exercise of her earthly mission. It will be the delight as well as the duty of the ministers of Christ in the future, as it has been in the past, to uphold our civil and political institutions. It will be our delight to proclaim the moral law which is the basis of all good governments.

For my part I believe that the relation between Church and State are as close and cordial as we should desire. *All we ask is a fair field and no special favor.*

Readers of the AMERICAN SENTINEL must be convinced ere this that there exists in this country the roots, trunk and blossoming branches of a church party. This party speaks covertly at times, and is composed of the bigoted elements of Catholicism and Protestantism. The Catholic element has been diplomatic and shrewd in its manoeuvres, while the Protestant element has "let the cat out of the bag" on many occasions. These points will be better appreciated by reference to some utterances which have been put forth from either element in the past:—

Whenever they (the Roman Catholics) are willing to co-operate in resisting the progress of political atheism, we will gladly join with them.—*Christian Statesman, Dec. 11, 1884.*

At the convention of National Catholic Knights of Temperance, held in Washington, D. C., in 1891, Miss Francis E. Willard, President of the Woman's Christian Temperance Union, said in her address that she was glad the time had come when Protestants and Catholics could join hands in demanding legislation of the Government. And Bishop Keane (Catholic) advised that only men who would pledge themselves to vote for temperance and Sunday laws should be elected to Congress.

In his Encyclical of 1885 Pope Leo XIII. admonished Catholics everywhere as follows:—

We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert their utmost vigilance and energy to prevent the usages of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the Constitutions of States, and legislation, to be modeled in the principles of the true church. . . . All Catholics should redouble their submission to authority, and unite their whole heart, soul, and body, and mind, in the defense of the church.

So, when Cardinal Gibbons speaks for the "church" in this country he includes the two divisions of this party *in embryo*.

It will be noticed in his reply to the toast that the Cardinal says that "here the Church and the State run in parallel lines, each assisting the other, and neither unwarrantably intruding on the domain of the other, and that he qualifies the "intruding." Once before, the same gentleman in speaking of religious liberty, says that "a man enjoys religious liberty when he possesses the free right to worship God according to the dictates of a right conscience." No doubt, in his mind the "church" is to be the court of last resort in defining what is warrantable or unwarrantable intrusion on the domain of the State, as well as to be the judge of a right conscience. He further says that while "we have no State religion . . . it would be a great mistake to draw as an inference from this fact that therefore our Government is anti-Christ-

tian. . . . And adds to prove *his* inference that "here the Christian Sabbath (Sunday) is observed. . . ."

Since the "church" has decreed Sunday to be the Christian Sabbath in face of God's law demanding the recognition of Saturday as the Sabbath, and since, at the behest of the Church, Congress enacted religious legislation in closing the Chicago Fair on Sundays, which was unconstitutional in every particular, and since the Supreme Court has decreed this to be "a Christian Nation," one can not help but see how the "Church and the State run in parallel lines." Moreover, the Cardinal advises that "if the State protects the church (and to protect the church means to legislate for the church), the church on her part is the bulwark and safeguard of the commonwealth," and admonishes commensurate returns on the part of the church by saying, "It will be the delight as well as *the duty* of the ministers of Christ in the future, as it has been in the past, to uphold our civil and political institutions. It will be our *delight* to proclaim the moral law which is the basis of all good government." Now connect with these observations of Cardinal Gibbons the following utterances from Protestant leaders. Says Rev. D. McAllister, in the Washington, D. C., convention of National Reformers, April 1-3 1890:—

And what does the National Reform Association say? . . . *Let the Church hold the moral principles of God's law—the law of Jesus Christ, the only perfect law—and let the State apply those moral principles that pertain to its own sphere of justice and right, in her schools and everywhere else, and do her own work as she shall answer to God himself, as she is the creature of his ordaining.*

Also the expressions of Rev. J. M. Foster, in the *Christian Cynosure*, Oct. 17, 1889:—

According to the Scriptures, the State and its sphere exist for the sake of, and to serve the interests of, the Church. The true State will have a wise reference to the Church's interests in all its legislative, executive and judicial proceedings. . . . Thus the Church is *protected* and exalted by the State.

Now add to these the following from Rev. T. H. Tatlow's speech in a convention in Sedalia, Mo., May 23, 24, 1889:—

In administering this one constitutional law (Ten Commandments) to the good of this two-fold life of man, God has ordained two administrative agencies, *one of them the Church, as the spiritual agency* in the realm of man's spiritual life, and the other *the State as his secular agency* in the realm of man's secular life. . . . These things being so, neither the civil power as God's ordinance, nor the civil ruler, as God's minister, within their special province have any authority as such to make void any of the ten commandments, whether by neglect in enforcing them or by indifference to their authority and claims. At this point, the party of civil policy protests and cries out that this is uniting Church and State. The Christian replies: It is indeed a *union*, but only so far as two separate jurisdictions. . . . This union, therefore, is like the union of the spiritual in man, acting jointly with the body in man; the *body being brought under and kept in subjection to the spiritual.*

If words mean anything these words mean that the Church, the spiritual agency, is to dominate or control the State, the secular agency. It means also that when men (though their faith or religious sentiments may be founded upon the teachings of Jesus Christ) will not conform to Church dogmas, the State is to come to the help of the Church, and in this way "Church and State run in "parallel lines," the one assisting the other. This principle has been established, and as Rev. J. D. Sands stated in an address in Pittsburg, Pa., "The Church is gaining power

continually, and its voice will be heard much oftener in the future than in the past. And Rev. H. H. George declared in a speech in Paterson, N. J.: "I have learned that we hold the United States Senate in our hands." Certainly, for Senator Hawley says:—

If the Senate to-day decides that it will not close that Exposition on Sunday, the Exposition will be opened on that day, and you will have offended more than forty millions of people—seriously and solemnly offended them. . . . It is not wise statesmanship to do it. . . . How would you deny that from the foundation of the country, through every fibre of their being, this people has been a religious people? Word it, if you dare; advocate it, if you dare. *How many who voted for it would ever come back here again? None, I hope.*

Cardinal Gibbons closes his reply to the toast by saying, "For my part I believe that the relations between 'church' and State are as close and cordial as we should desire. . . ." What more should or could the church desire than to control the State and make demands corresponding to her needs upon the Government?

Parallel lines we may find by demonstration never meet; but the "parallel lines" of Messrs. Gibbons, McAllister, Foster, and others are in such close proximity as to overlap. And since the Government of the United States is to be controlled by the Church then when the Church speaks it speaks to its own, and when it speaks to its own it is not "unwarrantable intrusion" to demand of its own that which it will have. The Government organized by and for the people has become the servant of the Church, and religious liberty is a thing of the past. This has not been done in a corner, for the SENTINEL has faithfully warned the country of these things.

S. B. HORTON.

A Day's Religion in Congress.

ON Thursday, February 16, Congress gave its time and attention to the furtherance of the national religion in the following particulars:—

In the Senate:

CLOSING OF WORLD'S FAIR ON SUNDAY.

The VICE PRESIDENT laid before the Senate a communication from the Secretary of the Treasury, transmitting, in response to a resolution of the 14th instant, information relative to the manner of disbursement of appropriations made to the World's Columbian Exposition by the act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes, approved August 5, 1892, etc., which was read.

MR. QUAY. Nearly every Senator has received communications from different Christian denominations in the United States relating to the closing of the World's Fair on Sunday. The response of the Secretary of the Treasury to the resolution of the Senate it seems to me ought to be sufficient to satisfy those who are interested in the question. I think in this instance the Senate had better depart from its usual rule and print the reply of the Secretary of the Treasury in the *Record*.

The communication was ordered to lie on the table, and to be printed in the *Record*, as follows:—

Treasury Department,

Washington, D. C. Feb. 15, 1893.

"SIR: I have the honor to acknowledge the receipt of a resolution of the Senate of the United States, dated Feb. 14, 1893, as follows:

"Resolved, That the Secretary of the Treasury shall be and hereby is directed forthwith to inform the Senate whether the appropriations, or any part thereof, made to the World's Columbian Exposition by the act making appropriations for sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes, approved Aug. 5, 1892, have been paid to the World's Columbian Commission; and if so what rules and modifications of the rules of said Commission have been made to effect the closing of the Exposition on the first day of the week, commonly called Sunday.

"In reply I have the honor to state that pay-

ments have been made to officers, employes, and members of the Commission, and others, from the appropriation above referred to, for salaries, traveling expenses and subsistence, rent, lights, furniture, and contingent expenses, upon itemized vouchers, when properly certified and transmitted to this department for payment.

"The World's Columbian Exposition, by resolution of its board of directors, on Aug. 19, 1892, formally accepted the appropriation made by the act of Congress, approved Aug. 5, 1892, on the conditions therein named, and on Oct. 24, 1892, the World's Columbian Exposition (Association) adopted and transmitted to the World's Columbian Commission a copy of its rules governing rates of entrance and admission fees, etc., of which the following, relative to the closing of the Exposition on the first day of the week, commonly called Sunday, formed a part, viz:

"The gates shall be opened, subject to limitations hereinafter provided for, each day of the week (except the first day thereof, commonly called Sunday), from the first day of May to and including the 30th day of Oct., 1893, unless otherwise authorized and provided by competent authority."

"In pursuance of the directions contained in the act of Congress approved Aug. 5, 1892, in aid of the World's Columbian Exposition, and in the act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes, approved Aug. 5, 1892, the World's Columbian Commission, on the 25th day of Oct. 1892, amended the rules of the World's Columbian Exposition (Association) relative to the closing of the Exposition on Sunday, as appears from a copy of the official minutes of the seventh session of the World's Columbian Commission, on file in this office, as follows:

"The Exposition shall be open for the admission of visitors during the six months commencing on the 1st day of May and ending with the 30th day of Oct. 1893, on each day of the week, subject to the limitations hereinafter provided for, except the first day thereof, commonly called Sunday, and on said last mentioned day the said Exposition and the gates thereof shall be closed."

"Respectfully yours,

"CHARLES FOSTER, Secretary.

"To the President, United States Senate."

In the House, having under discussion a proposed amendment to the pension appropriation bill, Mr. Pickler, of South Dakota, said:—

Mr. Chairman, in condemnation of this discrimination against the stranger in this country, I want to interpose a higher authority than the statutes of the United States. I call the attention of gentlemen who have been in favor of cutting off these widows' pensions to what I am about to read and I ask them to consider it well before they bring in such a proposition here again:

"Ye shall not afflict any widow or fatherless child.

"If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry:

"And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. Ex. 22:22-24.

"And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest. Deut. 14:29."

MR. LIVINGSTON. That speaks of those who are "within the gates," but these people are outside of our gates. Now, what are you going to do with them?

MR. PICKLER. The gentleman from Georgia is in favor of cutting off the widows.

MR. LIVINGSTON. No, I am not.

MR. PICKLER. You don't want to embrace the widows? [Laughter.]

MR. LIVINGSTON. You must be reading from the revised version.

MR. PICKLER. I will read the gentleman some more.

"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

"When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing. Deut. 24:19, 20, 22.

"Cursed be he that perverteth the judgment of

the stranger, fatherless, and widow: and all the people shall say, Amen. Deut. 27:19.

"For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor;

"If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

"Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Jer. 7:5-7.

"When the ear heard me, then it blessed me; and when the eye saw me it gave witness to me:

"Because I delivered the poor that cried, and the fatherless and him that had none to help him.

"The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. Job. 24:11-13.

"Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Isa. 1:17.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1-27."

Mr. Chairman, if the Democratic party will not respect anything else I hope they still have some respect for the Bible. [Laughter.]

MR. HOAR. It is said that the devil sometimes quotes scripture for his own purposes. [Laughter.] MR. MUTCHLER. I ask for a vote.

The same *Record* contains two columns and a half of petitions for the repeal of legislation closing the World's Fair on Sunday and three petitions asking that it be not repealed.

Why Seventh-day Adventist's Protest.

It is sometimes said that Seventh-day Adventists protest as they do against Sunday laws and religious legislation (1) because they do not believe that Sunday is the true Sabbath; and (2) because they suffer prosecution under Sunday laws. As to the first reason we wish emphatically to say that we would oppose just as strenuously a law for the "support," "promotion," or "protection" of the seventh day as for Sunday. In the first place, civil governments have no right to legislate on religious questions, dogmas, or institutions; and in the second place, God does not need the assistance of civil government to compel observance of his laws. The only acceptable observance of such laws is in faith and love, and law can not compel love; it only develops hypocrisy. God will care for his own. As to the second reason, Seventh-day Adventists do not oppose Sunday laws because they are afraid of being persecuted. They do so because God has bidden those who are bearing "the everlasting gospel" to the world (no matter who they are), to protest against the worship of the beast or his image, or the reception of the mark of the beast. See Rev. 14:6-12. They can not do otherwise if they are faithful to God. Their natural inclinations would lead them to agree with the majority; their loyalty to God places them on the side of his gospel, his word. As for persecution, they know it is coming, "know it as God's prophets know;" years ago they knew it.

They know it better than the prophet, because what he saw in vision they see in fact in the light of the increase of knowledge promised in the word of God. See Dan. 12:4, 9, 10. What we knew by faith years ago, we now see in fact, while faith takes larger strides for the future before. We know persecution is coming. We do not invite it; we, in the weakness of the flesh, would fear because of it: but in the strength of Christ we are willing to meet it, bearing faithful warning against the mystery of iniquity now fast creeping in to nullify if possible the mystery of God.

Yes, we know that it will come, but we are assured in the same word by which we are assured of the coming tribulation, that those who keep the word of Christ's patience, he will keep in the hour of temptation, which is coming on all the world to try them that dwell on all the face of the earth. Rev. 3:10.

May God pity and save those who are blindly opposing themselves against the truth, and may he help his people to reveal Christ and his power to those who are longing for light and power in the darkness and weakness of sin.—*Signs of the Times*.



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THE Directors of the World's Fair have issued regulations requiring the closing of the gates on Sunday, and it is reported that the House Committee on the World's Fair decided Feb. 20, to make an end of all effort towards the repeal or modification of the Sunday-closing law. If that be so the die is cast; this is a Church and State Government without possibility of recall. That which was to be now is.

IN the last congressional hearing, on the Sunday closing of the World's Fair, Joseph Cook closed his remarks with this rhetorical burst:—

Sunday is the tallest white angel now entering heathen lands. Shall Chicago and other cities be allowed to stab that angel in the back, and will the statue of Liberty on this dome be called down to assist in the murder?

The fact is far otherwise. Liberty has been stabbed at the foot of her statue, and thus this Brutus would preach her funeral oration.

THE New York *Observer* says editorially: "The question whether the World's Fair shall be opened or closed on Sundays is one world-wide and age-lasting in its importance." This is true, but not in the way the *Observer* understands it. The decision of this question, as it has been decided, marks the downfall of the correct and just principles of civil government in the only Nation which has ever espoused them. Their espousal and their defense will never be undertaken by another government.

INTOLERANT views as to the enforcement of Sunday laws are not confined to the county papers of Tennessee; the *Lowell Morning Mail*, of Lowell, Mass., in its issue of Feb. 2, has this editorial item:—

Seventh-day Adventists are on trial at Paris for violating Tennessee's Sunday law, and threaten, if found guilty to test the constitutionality of the law in the United States Supreme Court. By the will of the majority in both Church and State the first day of the week is Sunday. The majority rules in this country and if the Constitution doesn't support their views they can fix it so that it will. The American Sunday must be preserved.

It would seem that the entire creed of the *Morning Mail* is "when you are in Rome do as the Romans do." Yet it is not usual for those who profess that creed to express it with quite the vim and intensity used in this item. The doctrine of the sacredness of the religion of the majority, or of the reigning creed necessarily results in this, however; so the unavoidable

conclusion is that whether the *Morning Mail* professes Christianity, Mohammedanism, Buddhism, Shintoism or paganism complete, simply depends on its environment, and it would be equally intolerant professing either.

IN Cleveland, Ohio, the park commissioners have not allowed skating on the lake in the park, the past winter. Sleigh-riding on Euclid Avenue was not interfered with, neither was the passage of sleighing parties through the park, but a small boy could not draw his own sled on the park roadways or ponds, or propel himself on skates. The action is totally without authority, but was supposed to have been taken in deference to the religious feelings of residents in sight of the park, who felt their devotional spirit disturbed by the sight of the skaters and small boys with their hand sleds. It is coming to be understood that subservience to the religious prejudices of the so-called orthodox are to be enforced either with or without law.

THERE is in New Orleans a bitter contest between the judicial and executive branches of the municipal government in reference to the enforcement of the Sunday law. The Mayor and the police force have refused to make arrests. The District-Attorney has determined that they shall, under the alternative of arrest themselves,—and began his campaign by arresting and putting under bonds the Chief-of-Police himself. The Mayor and Chief are supported by the majority of the people. This is another phase of the same contest which is going on at Denver, in reference to the Sunday closing of theatres. In both cases the minority is determined to coerce the majority into obedience to a religious law which had long been a dead letter, and should have been expunged from the statute books.

IN Denver the theatres are now open on Sunday night with crowded houses. Whatever harm there is in them has been multiplied by the efforts to close them. The immediate result in New Orleans of the conflict between the different branches of the municipal government as to Sunday closing has resulted in a silent Sunday, temporarily. The minority will not coerce the majority long in either place. The great reckless majority will, for the time at least, have its own way. Those who will suffer are the few conscientious Bible Christians, as in Tennessee and Arkansas.

A New Orleans exchange is opposed to the Sunday law—

because it believes it to be unconstitutional; because it considers it an abridgment of political liberties, and because such laws as the Sunday law is a step towards governmental interference in that religious freedom which the framers of the foundation of this great and glorious Republic so fully guaranteed. . . . If the question could be presented to the State and United States Supreme

Court on the constitutional question and not upon mere legal technicalities, there would be a decision against the Sunday law. Let those interested try it.

This editor has not read the decision of Justice Brewer that this is "a Christian Nation." It will be a surprise to him when he learns that a religious minority has captured the judicial, legislative, and executive branches of this Government, and that it is already using its power to terrorize the many as in New Orleans and Denver, and elsewhere, and to prosecute the few as in Tennessee. There is a great surprise in store for many citizens of this United States.

THE *Christian at Work*, February 2, says:—

The election of Mr. Edward Murphy to the Senate of the United States from New York, and the election of M. S. Quay to the Senate from the State of Pennsylvania mark the lowest depths to which machine politics have reduced the two largest States in the Union. More might be said, but more is not necessary.

This is significant in view of the fact that one of the men mentioned is the special champion of the Sunday closing of the World's Fair, taking high religious grounds upon that question and appealing to the fourth commandment of the divine law as the warrant for closing the gates of the Exposition on that day. For this action, this man who is now held forth as one of the most corrupt of politicians, was, only a short time since, lauded almost to the skies by the *Christian Statesman*, and his re-election to the United States Senate was heralded as a victory for the "American Sabbath"!

THE Sunday question has been systematically agitated by the ministers of Maine throughout their State and in the legislature the past winter. At the autumn meetings of several religious denominations a union committee was appointed to secure "better Sunday legislation." Circulars and blank petitions in large numbers were sent out. A bill was presented to the legislature, and introduced, regulating Sunday traffic, prohibiting the running of railroad trains, steamboat excursions, etc., on Sunday. Their intent, was, as they said, to bring about "a return to the typical New England observance of the Lord's day." The bill was referred to the legislative Committee on Legal Affairs, and a hearing given on the subject February 7. A presentation of both sides of the question resulted in the defeat of the bill.

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