



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

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THE right of petition, appeal and remonstrance against wrong, was made a part of the fundamental law of this country. The exercise of this right may be, in the first instance, a privilege, but occasions will arise where dissent and remonstrance become a duty,—a test of the citizen's highest patriotism and noblest allegiance to his country, and to his God. Such a time has now come.

THE Fifty-second Congress has adjourned, leaving upon its records a piece of finished legislation, now past the possibility of repeal, directly antagonizing a provision of the First Amendment to the Constitution. Upon every citizen rests today the duty of dissent and remonstrance. Silence has been, and will be, accepted as consent. Dissent can now only be shown by remonstrance. He who does not dissent makes himself a party to the wrong and accepts the responsibility for its results. Did this matter cover a civil injustice only, it would no less demand the disapproval of every citizen, but it invades the realm of religion and of conscience; in it the Government assumes to itself divine right and dispenses the authority of divinity. To civil wrong is added the assumption of divine right. He who stands for the rights of man will dissent. He who fears his God must dissent.

RIGHTS which are held by no "sub-feudation, but by direct homage and allegiance to the Owner and Lord of all," are not to be valued lightly; and when by their infringement "the duty which we owe to our Creator, and the manner of discharging it," is abridged or denied,—then divine power and human authority are brought into immediate conflict, and every conscience must answer to the injunction, "choose you this day whom ye will serve." Whether this authority be

assumed by an individual, under the papal tiara, as vicegerent of God; or by an ecclesiastical aristocracy calling itself orthodox; or by a religious majority which claims that the voice of the people is the voice of God, the principle is the same. Submission to the usurper is disobedience to God. The usurpation, in either case, is by one who would be a god in the place of God, and obedience to such an one would be disobedience to the command, "Thou shalt have no other gods before me." They who are Christians, free in the freedom with which Christ Jesus has made them free, will dissent, and will choose this day to serve God rather than man; and, as men, citizens, and Christians, will protest and appeal from the usurper to the Supreme Judge, the Lord of all the earth who will do right. A nobler resolve than this is not known to the human heart. A clearer duty does not exist in human experience.

A Solemn and Powerful Protest.

ON Thursday, February 23, at a session of the General Conference of Seventh-day Adventists, assembled at Battle Creek, Mich., the resolutions reprinted below were unanimously adopted:—

WHEREAS, The Supreme Court of these United States, contrary to the principles upon which our Government was established, and contrary to the Constitution of the same, has declared this to be a Christian Nation; and

WHEREAS, The Congress of the United States following in the same course that the Supreme Court has taken, has violated the Constitution, and invaded the dearest rights of the people, by legislating upon the subject of religion, deciding a religious controversy, and establishing a religious institution, in the matter of closing the World's Fair on Sunday; therefore be it

Resolved, That we do hereby submit to the Government and people of the United States this our appeal and remonstrance:—

As Christians, we appeal on the ground of the divine right which Jesus Christ has recognized and declared—the right of every man to dissent even from the words and the religion of Christ, in the words: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

As Protestants, we appeal on the ground of the historical right to protest against every interference of civil government in the affairs of religion; the grand charter of Protestantism, the Augsburg Confession declaring:—

"The civil administration is occupied about other matters than is the gospel. The magistracy does

not defend the souls, but the bodies, and bodily things, against manifest injuries, and coerces men by the sword and corporal punishment, that it may uphold civil justice and peace. Wherefore, the ecclesiastical power has its own command, to preach the gospel and administer the sacraments. Let it not by force enter into the office of another; let it not transfer worldly kingdoms; . . . let it not prescribe laws to the magistrate touching the form of the State; as Christ says, 'My kingdom is not of this world.'—Article XXVIII.

As American citizens, we appeal on the ground of the specifically declared constitutional right to the free exercise of religion according to the dictates of the individual conscience, totally free and exempt from all governmental connection, interference, or control.

As men, we appeal on the ground of the natural right of mankind to render to the Creator such homage and such only as each believes to be acceptable to him: which right men possess by virtue of being men, and not by virtue of government; which was theirs before government was, and which would be theirs though there were no earthly government at all; which is their own, in the essential meaning of the term; which is precedent to all the claims of civil society, and which would be the same to each man though there were not another person on the earth; which they do not hold by any sub-feudation, but by direct homage and allegiance to the Owner and Lord of all.

And whether as Christians, as Protestants, as American citizens, or as men, what we mean by religion, always and everywhere, is, "the duty which we owe to our Creator, and the manner of discharging it."

Finally, in this our appeal from this action of the Government of the United States, and our remonstrance against the principle, and all the consequences of the action, we adopt (and adapt) the words of Madison, Jefferson, the Presbyterians, the Baptists, the Quakers, and the other good people of Virginia, in their memorable defense from 1776 till 1785 against the establishment of the "Christian religion" there and the making of that "a Christian State."

We would humbly represent that the only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of life, liberty, and property of the citizens; and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual. But religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

1. To illustrate and confirm these assertions, we beg leave to observe that, to judge for ourselves, and to engage in the exercise of religion agreeable to the dictates of our own consciences is an inalienable right, which, upon the principles on which the gospel was first propagated, and the Reformation carried on, can never be transferred to another. We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.

2. If religion be exempt from the authority of

society at large, much more is it exempt from the authority of the government. The latter is but the creature and vicegerent of the former. Its jurisdiction is both derivative and limited. It is limited with regard to the co-ordinate departments of the government, and most necessarily is it limited with regard to the whole people.

The preservation of free government requires not merely that the metes and bounds which separate each department of the governmental power be invariably maintained, but more especially that neither of them be suffered to overleap the great barrier which defends the rights of the people. The rulers who are guilty of such encroachment exceed the commission from which they derive their authority, and are tyrants. The people who submit to it are governed by laws made neither by themselves nor any authority derived from them, and are slaves.

3. It is proper to take alarm at this experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and the noblest characteristic of the American Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled itself in precedents. They saw all the consequences in the principle, and avoided the consequences by denying the principle. We revere this lesson too much soon to forget it.

Who does not see that the same authority that can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects? And it is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim of infallibility, which would lead us back to the Church of Rome. Who does not see that the same authority that can require assent to Christianity as the national religion, may, with the same propriety, require assent to each particular phase and feature of that religion? that the same authority that can require the observance of the "Christian Sabbath," may, by the same right, require the observance of every other "Christian" practice, custom, or institution? nay, more, that with the same propriety and the same right, the authority which may require assent to Christianity as the national religion, may require assent to any other religion which the shifting policy of Government might seem to demand? For it is certain that there is no argument in favor of establishing the Christian religion which may not, with equal propriety, be pleaded for establishing the tenets of Mohammed by those who believe the Koran; or Buddhism or any other religion by those who believe in such religion.

4. During almost sixteen centuries has the legal establishment of "Christianity" been on trial, under a number of different claims and phases. What have been its fruits? More or less in all places pride, indolence, and insolence in the favored clergy; ignorance and servility in the assenting laity; in both superstition, bigotry, and persecution. Inquiring of the teachers of Christianity, for the ages in which it appears in its greatest power and luster, those of every sect will point to the time before its incorporation with the civil power; whether it be viewed in its first propagation by the apostles, or in its revival in the great Reformation.

5. On the other hand, what influence, in fact, have established religions had on civil society? In some instances they have been seen to erect a spiritual tyranny on the ruins of civil authority; in many instances they have been seen upholding the thrones of political tyranny; in no instance have they been seen the guardians of the liberties of the people. A just government, instituted to secure and perpetuate public liberty, needs them not. Such a government will be best supported by protecting every citizen in the enjoyment of his religion, with the same equal hand which protects his person and property—by neither invading the equal rights of any sect or individual, nor suffering any

sect to invade those of another or of any individual.

6. This establishment of a national religion here is a serious departure from that generous disposition of this Government, which, offering an asylum to the persecuted and oppressed of every nation and religion, has made this Nation the glory of the ages and the admiration of the world. What a melancholy mark are these acts of sudden degeneracy! Instead of holding forth an asylum to the persecuted, they are themselves a signal of persecution. They degrade from the equal rank of citizens all whose opinions in religion do not bend to those of the governmental authority. Distant as these may be in their present form from the Inquisition they differ from it only in degree. The one is the first step, the other is the last, in the career of intolerance. Henceforth the magnanimous sufferer from this cruel scourge in foreign regions must view this action of our Government as a beacon on our coast warning him that now there is on earth no haven where he may be secure from religious oppression and persecution.

7. Finally, the equal rights of every citizen to the free exercise of religion according to the dictates of the individual conscience is held by the same tenure as all other rights. If we recur to its origin, it is equally the gift of nature; if we weigh its importance, it cannot be less dear to us. If we consult the national Constitution, the grand charter of those rights which pertain to the good people of the United States, it is not only enumerated with equal solemnity, but it is reserved with studied and special emphasis.

Either, then, we must say that the will of the governmental authority is the only measure of that authority, and that in the plenitude of that authority it may sweep away all our fundamental rights, or that it is bound to leave this particular right untouched and sacred. Either we must say that the governmental authorities may control the freedom of the press, may abolish the trial by jury—nay, that they may despoil us of our very right of suffrage and erect themselves into an independent and hereditary body, or we must say that they had no authority to make the declaration and decision, or to pass the acts under consideration.

What then shall we say? The only thing that men can say; that the Government of the United States has no such authority, and in order that no effort may be omitted on our part against so dangerous a usurpation, we oppose to it this appeal and remonstrance.

We, therefore as Christians, as Protestants, as American citizens, and as men, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the natural rights of mankind, of the Constitution of the United States, of the history of more than eighteen hundred years, and of the Lord Jesus Christ, solemnly publish and declare that we are and of right ought to be, free and independent of all connection, direction, dictation, interference, or control, of the Government of the United States, *in matters of religion or religious observance or institutions of any kind or degree*; and that, as such, as far as earthly authority is concerned, we have full right to be religious or not religious, to worship or not to worship, to observe a day or not to observe it according to the dictates of our own consciences and the convictions of our own minds.

And for the support of this appeal, remonstrance, and declaration and with a firm reliance on the protection of the God and Father of our Lord Jesus Christ, we mutually pledge to each other and to the world, our lives, our fortunes, and our sacred honor.

To Christian manhood there is given but one course,—equal and exact justice to all.* The deviation of but a hair's breadth in the foundation will overthrow the super-structure of character however imposing it may seem. The smallest germ of compromise imbedded in the crevice of the wall may overthrow the whole building.

The Drag-net of the Tennessee Inquisition.

LITTLE by little the iniquity of the Tennessee inquisition is being revealed, and the more light that is thrown upon it the worse it looks. The Statutes of Tennessee provide that when an offense has been committed against the laws of the State, and the same comes to the knowledge of the court, and no one appears to prosecute the offender, the court may appoint the attorney-general, of the judicial district in which the offense was committed, prosecutor ex-officio, to secure indictments against the person or persons supposed to have committed the offense.

When Attorney-General Lewis entered upon the duties of his office about a year ago, he was importuned by a number of citizens to prosecute the Adventists for Sunday work, under the decision of the Supreme Court making it a nuisance to do common labor or business upon the first day of the week. No one was willing, however, to appear as prosecutor, although the offense charged was maintaining a public nuisance; because as they said, "The Adventists are good neighbors and we do not want to offend them!"

But the attorney-general was equal to the emergency. He secured the names of "the five leading members of the Adventist Church" in Henry County, and then got the Grand Jury to sign a petition to the circuit judge praying that he (the attorney-general) should be appointed to prosecute these men against whom their neighbors were ashamed to appear. General Lewis received the necessary authority; hence the prosecutions last summer.

But that did not, as Mr. Lewis supposed it would do, put a stop to the Sunday work. The Adventists were still determined to obey that part of the commandment which says, "Six days shalt thou labor," and so they continued to work on Sunday after having kept "the Sabbath-day according to the commandment." Then the attorney-general determined to crush them at one blow, and so, getting together the names of several of the male members of the Adventist Church in Henry County, he again secured a petition from the Grand Jury asking the Court for authority to prosecute the parties named, and, for fear any should escape, "*many other persons to the Grand Jury unknown.*" Judge Swiggart signed the order for the inquisitorial dragnet, and indictments were found against seventeen persons, eleven of them Adventists; the others being negro laborers on one of the railroads running through the county.

But when the indictments were examined and compared with the order of the Court for the prosecution of the supposed offenders, it was found that the names in the former did not correspond with those given in the latter. For instance, in the order, the attorney-general was directed to secure an indictment against W. D. Ward, but this man, if any such exists, was not indicted; indictments were found, however, against W. G. Ward, Harry Ward and Rufus Ward. The order also contained the name of — Wilson. Upon this very indefinite authority, which would apply as well to one Wilson as to another, indictments were found against John A. Wilson and Charles Wilson. In like manner, the name, — Bollman appeared in the order, and he, she, or it was duly

indicted, and the attorney-general has doubtless pocketed, ere this, \$2.50 for the service, but no arrest has yet been made upon this indictment. Other like cases there were, but the writer has not the names at hand.

All the indictments upon which arrests had been made, but which did not correspond with the order directing the attorney-general to secure indictments, were quashed upon motion of the attorneys for the defense; the judge holding that he could not confer any such wholesale authority, as it was the evident intent of the statute, that the attorney-general should be appointed prosecutor ex-officio only in certain well-defined cases. It seems probable that His Honor signed the order simply upon the request and representation of the attorney-general without so much as reading it, for while it is very possible that the attorney was ignorant of the law, it does not seem probable that Judge Swigart was not familiar with the practice of the courts of Tennessee in such cases.

Such are, briefly, the facts in regard to these cases, as learned right on the ground by the writer. They simply afford additional evidence that the prosecution of Adventists in Tennessee is religious persecution.

It is related of the cruel Emperor Adrian that on one occasion when one of his governors wrote to him concerning certain charges against the Christians, he replied, saying, "If the people of the province will appear publicly, and make charges against the Christians, so as to give them an opportunity of answering for themselves, let them proceed in that manner only, and not by rude demands and mere clamors. If any thus accuse them," he continued, "and show that they have committed any offense against the laws, do you decide according to the nature of the offense. But, by Hercules!" exclaimed the impetuous emperor, "if the charge be a mere calumny, do you estimate the enormity of the offense, and punish the calumniator as he deserves."

Such was the command of a heathen emperor, but such is not the law of a professedly Christian commonwealth. As we have seen, the law of Tennessee provides a secret inquisition before which secret charges may be made, the real accusers never being known, they appearing, if at all (and in these cases they have not appeared) simply as witnesses for the State. The charges are made in secret; the accusers never confront the accused; but their own brethren in the church and members of their own families are required to furnish the evidence upon which they are convicted. This is the manner in which the Adventists in Tennessee are prosecuted. None of their neighbors are willing to allow their names to be used as prosecutors; indeed nobody in the county is willing to appear in that capacity, except the attorney-general, and that for the reason that "the Adventists are good neighbors;" nevertheless, residents of the county to the number of forty, so General Lewis says, petitioned him to prosecute the Adventists for Sunday work *and compel them to stop it.*

Scores of white men in the county who are not Adventists, work on Sunday more regularly and more publicly than do the Adventists; but only the Adventists and a few negroes are prosecuted. As was remarked in these columns a week or two since, so far is the prosecution of these negroes from proving that the prosecution

of the Adventists is not persecution, that any one who is acquainted with the status of the average colored laborer in the South will understand the added ignominy that it was expected to put upon the Adventists by condemning them to the chain-gang in the company of "niggers." A few people in the North may be deceived by this pretext, but it will only open the eyes of the people of the South to the enormity of the outrage which is being perpetrated upon an unoffending and conscientious people, by the authorities of Henry County, Tennessee.

C. P. B.

A False Claim.

A PARAGRAPH from an article in the *Chicago Herald*, entitled, "False Claims Concerning Sunday," says:—

The claim that Sunday is the Sabbath under the fourth commandment of the Decalogue is false in point of fact.

If that commandment continues to govern men, as a specific law, the seventh day and not the first is the Sabbath. That point was so clearly put during the discussion of Mr. Quay's motion in the Senate that his language was amended, lest the law should apply to Saturday, and so defeat the ends which the friends of Sunday sought. This fact is an unequivocal condemnation of those who call Sunday the "Sabbath," "God's Holy Day," etc. When Congress dare not legislate concerning Sunday under the name of "Sabbath" because Sabbath is the biblical and universally recognized name of the seventh day of the week, "Saturday," nothing more is needed to show the false character of the claim that it is a "violation" of "the Sabbath" to open the World's Fair or to pursue "worldly" business on that day. That little episode in Congress is proving to be a strong factor in the indictment which charges false claims at the door of the advocates of Sunday closing.

This is perfectly clear. It is a fact, the claim that Sunday is the Sabbath is false. The statement of the evidence of that falsity, which the *Herald* makes in this paragraph, is so lucid that the most superficial reader must realize it, and stop to consider. What is to be the result of a legislative course which starts from such a basis? What will be its eventual moral effect? Unrighteous in conception and in execution. Can unrighteousness produce righteousness, or must everything produce after its kind?

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

(Concluded.)

I WAS going to say, Mr. Chairman, that in addition to the authority that I have here set forth, I wish to say that we, workmen of Chicago, particularly and especially demand the right to be heard with more consideration than our opponents. As soon as the word went forth that it was proposed to have an exposition, a world's exposition, in the United States, the labor organizations everywhere responded with gladness to that proposition; and as soon as it was settled that the World's Fair should be held somewhere in the United States, Chicago workmen put forth their claims to Chicago as the proper geographical point to have a world exposition located. They backed up their request that Chicago should be the place, with petitions from labor organizations throughout the United States, to such an extent that Congressman Hawley was able to stand up in the Congress of the United States and say, "I hold in my hand peti-

tions from organized labor from every State in the Union, except New York, asking that the Fair shall be located in Chicago." That Fair was located there. But even before it was located there, the demand was made by Congress that Chicago should show its ability to carry out the Fair by subscribing for ten millions of her stock. The workmen put their hands into their pockets, and with dimes and fifty-cent pieces and dollars subscribed for millions of her stock.

What did the Church do? Did the Church demand that there should be an exposition of the world's products and man's ingenuity? If it did they did it silently. The workmen responded in this substantial way; and since then they have built the Fair and consecrated it with their blood. Hundreds and hundreds of workmen have been killed and maimed in the construction of that mighty work. And I think that because of these reasons what we have to say should have additional weight attached to it.

Not only that, but giving all due credit to the master minds who designed and planned that wonderful exposition—giving them all due credit—the products exhibited there come from this kind of hands. (Here the speaker clapped his hands together.) And after we have built the Fair, sacrificed our lives in doing so, after we have contributed by our ingenuity and labor in placing there the exhibits, these men who had no hand in it, neither in designing, constructing, nor in anything else connected with it, have come and shut the gate and turned the lock on us workmen, and then they come here with the miserable plea that they are instructed, that they are justified in speaking for labor. It is absolutely astounding, the assumption these men have in making their plea. I cannot comprehend how they could risk their reputation for veracity, for honesty, and for truth—and that is all the stock in trade that the clergy have, and if that is lost they are gone—how they could risk their veracity and honesty in making these statements. One of them comes here this morning, and says, "I hold a petition from a labor Union in New York City." What labor Union?

Rev. Mr. W. F. Crafts here spoke up and said: "The engineers of the United States."

MR. MORGAN.—Who?

MR. CRAFTS.—The Brotherhood of Locomotive Engineers.

MR. MORGAN.—No. Look here, that claim, that statement that is made that they duplicate things is basely, maliciously false. They do not duplicate things. And then they bring in a single petition from one of the local Unions in the State of New York, and make people believe they have got another organization.

MR. CRAFTS.—Oh no.

MR. MORGAN.—Well, of course my comprehensive faculties are not equal to grasp your way of managing these things. (Laughter.) Another statement is made that because the engineers of the United States speak, that settles the question; that they are the most intelligent of all workmen in the United States. I absolutely repudiate that statement, and I give my reasons therefor. There is hardly an occupation to which man is obligated that prohibits to the same extent, intellectual development, as the locomotive engineers' occupation does. And hence when you assert that in presenting their claim to a

closed Fair you set forth the intellect of the laboring men of the United States, you again misrepresent the facts.

Then the plea is made that the opening of the Fair will necessitate extra work upon the part of the engineers. Let me call your attention to this fact, that, if the World's Fair is closed on Sunday, people will be absolutely prohibited from enjoying its privileges on that day. That day will be given to traveling. Men will start on Sunday, reach Chicago Sunday night or Monday, spend the week at the Fair, take the train at the latest hour Saturday night or the earliest Sunday morning.

MR. DURBOROW.—Mr. Morgan, you have been speaking just twenty-five minutes, and have consumed the time allotted to you. I understand that you desire Mr. Askew to follow you, and unless you give away to him, of course you would occupy his time.

MR. MORGAN.—Oh, excuse me, Mr. Chairman; I did not think I had been talking so long. But really I would like to have a little more time. I have a paper here which I would like very much to present.

MR. DURBOROW.—If you have the consent of the other speakers of course it will be all right.

DR. W. H. THOMAS.—I will give you my time.

MR. DURBOROW.—Simply state a synopsis of your paper if you can, and give it as quickly as possible.

MR. MORGAN.—I will read it as rapidly as possible, and you can read it at your leisure.

(Reading)—In regard to the religious side of this matter, I wish to say that the workingmen attribute the action of Congress in closing the World's Fair on Sunday to the activity and influence of the Protestant evangelical church, and that in the accomplishment of its purpose the representatives of these churches assume to be the guardians of the economical and moral interests of the working people and in their name and behalf urge Congress to close the gates of the World's Fair on Sunday.

We are duly authorized by the only organized and formal movement made by workingmen in relation to the closing of the Fair on Sunday to absolutely deny the right of these churches or their representatives to speak or act for us in this matter, and to prove to you by documentary evidence we present that all such representations made to Congress by these churches are wilfully or ignorantly fraudulent.

In this connection we desire to call the attention of congressmen who may have been influenced by the action of these churches, and who are sincerely interested in the religious side of this question, to the fact that the indifference or active antagonism of the working classes toward the Church is at present, and has been for years past, a subject of the most serious consideration by the clergy. We respectfully represent that one of the principal causes of this latent and active hostility to the Church is due to the fact that its representatives are so far removed economically and socially from the wage working classes as to entirely fail to understand their wants, desires, and aspirations, and hence as a result, when they do speak in our name they misrepresent us, as they have in this case. This has occurred so frequently and universally that

the respect and reverence for the Church held by the working people in the past has been destroyed to such an extent that the Church itself has become alarmed. With a few exceptions, and upon rare occasions, a suggestion to have a clergyman open or participate in our conventions or mass meetings would be met with contemptuous ridicule. Tens of thousands of wage-workers who, like myself, have passed from infancy to manhood within the folds of the Church, and in being forced from it have retained a fervid love for the moral principles taught by the carpenter of Nazareth, realize not only the wickedness embodied in the acts of the clergymen in shutting the workers out of the Fair but also understand the effect it will have in further alienating the working classes from, and intensifying their hostility toward, the Church.

Speaking as we do, with this intimate personal knowledge we respectfully, but most earnestly, urge congressmen who have been influenced by religious considerations to undo this ill-advised and injurious act of the Church.

Another Supreme Court Decision.

THE next step will be the prohibition of the use of the mails for disseminating that literature which points out the iniquity and unchristianity of all Sunday laws, and the absolute falsity of Sunday itself as a Christian institution.

It may be thought by the reader that this can never be, for the Constitution declares that "Congress shall make no law . . . abridging the freedom of speech, or of the press." But that guarantee of liberty is already swept away by another judge-made law, another Supreme Court decision, given on Feb. 1, 1892, which makes Congress as much a censor of the press as existed in the Middle Ages. The occasion of the decision was certain cases under the lottery law as amended Sept. 19, 1890.

That decision declares that the First Amendment to the Constitution does not restrain Congress from excluding from the mail all documents "condemned by its judgment;" that it may "refuse the facilities for the distribution of matter deemed injurious" "to public morals;" that it "possesses the power to forbid the use of the mails in aid of the perpetration of crime or immorality." The court contends that this is not a blow at the liberty of the press; that papers may circulate in other ways than by mail; or, in the words of the decision, "The circulation of newspapers is not prohibited, but the Government declines itself to become an agent in the circulation of printed matter which it regards as injurious to the people." But Congress has no power over any other means of distribution than the mail; and it was the intent of the First Amendment to prohibit Congress from acting as a censor in the matter of what it was proper, so far as physical character was concerned, to distribute through the mail. This decision means, if it means anything, that whatever Congress may in its judgment condemn "as injurious to the people," or "injurious" "to public morals," it will prohibit the use of the mails, whether the document be political or religious, private or public.*

*For a fuller review of this decision the reader is referred to an article entitled "A Blow at the Freedom of the Press," by Hannis Taylor, Esq., in *North American Review* for December, or the admirable condensation of that article by the *Weekly Review*.

THE RESULT.

As, therefore, Congress has committed itself to Sunday legislation, and as this legislation will be opposed and denounced as wicked and only wicked, and as the very institution over which it has made its fatal plunge (the Sunday) will be shown by the press, as it has been shown in the past, to be a usurper and unchristian, such publications will be "deemed injurious by Congress to the public morals," placed on the "*Index Expurgatorius*," and prohibited the use of the mails. A censorship of the press will be established, with its necessary inquisition. Thus by this process of legal fiction of judge-made laws, the glorious First Amendment to our Constitution has been wiped out. Says Mr. Taylor:—

Sir Henry Maine in his great work on "Ancient Law," has told us that the most subtle and irresistible device ever employed by judges to change the effect of positive laws and constitutions, without changing their outward form, is what is known to lawyers as a "legal fiction." "The fact is that the law has been wholly changed; the fiction is that it remains what it always was."

And so the First Amendment has been wholly changed save perhaps the clause guarding freedom of speech. But how long with that last? Read Bishop Leighton's article on "Limitation of Religious Discussion," in the *North American Review* for January, in which he contends that to speak against the Christian religion or its ordinances should be considered treason. Such it will be considered when Congress has fully gathered itself into the toils.

The men behind all these movements may be honest. It may seem necessary to them to establish a censorship of the mails instead of submitting alleged wrongs to "due process of law." Sunday to them may be a sacred institution, a Christian institution. It may seem blasphemous and treasonable against God to speak against these things, and so treasonable and amenable to law in a Christian nation. The men engaged in all this may be sincere. So was Saul and so were the papists of the Dark Ages when they put to death "the whitest of the saints of God." So were the Jews who put to death the Perfect Man. And that man declared: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." John 16:2, 3. This is the secret. They know not the gospel of Christ, for to know the gospel is to know God and Christ. Though they know it not, the whole thing is uncharitable, unmanly, unchristian. Sunday is unchristian, therefore the unchristian methods to uphold it. God can care for his own government, and is able to punish all transgressors. He deputizes men not to execute his law, but to preach the gospel of peace. God pity them in their blindness. They know not what spirit they are of.

WE KNEW IT WOULD COME.

Yes, we knew it would come. We have known it and said it in various publications for more than two score years. We did not know how it would come or just when it would come, but we knew that all this was coming soon, and we said so. We did not say so because we did not love our country; but we knew it and said it was coming because God's "more sure word of prophecy" said it was coming. We walked by faith then; we walk by

sight now. That prophecy is found in Rev. 13:11-17. God's antidote for it, God's warning against it, is found in Rev. 14:6-12. The salvation of the world lies in heeding that warning.—*Signs of the Times.*

Enough to Undermine All Baptist Doctrine.

THE *Watchman*, of Boston, Baptist, careful, and moderately conservative, says: "So many inquiries are addressed to us which suggest that in advocating legislation for closing the World's Fair on Sundays we are violating the distinctive Baptist principle of the separation of Church and State, that a word further upon the matter may be called for."

The defense of the *Watchman* is: "For one thing, we are not necessarily advocating religious legislation in advocating measures approved by religion. A measure may have both a religious and a moral aspect." This evades the real issue. Religion approves whatever is "moral," since it is the source of true morality. But religion, as defined in the matter of legislation, and as contrasted with moral, pertains to the duties men owe to God as distinct from those they owe to each other, and far above them. That is the issue in Sunday legislation. There is no fundamental reason, religious or moral, why men should be forbidden to pursue ordinary business on Sunday, rather than on Monday, unless God requires it, because Sunday is, to him, different from other days.

The *Watchman's* second defense is: "We are not necessarily advocating religious legislation in advocating the continuance upon the statute books of measures which were originally placed there in the direct interests of religion. A law may be a wise law, though enacted from motives which fail to justify themselves. We have nothing to do with the motives of legislators who put certain measures upon our statute books. Our concern is with the laws themselves. They may be wise and equitable, though we do not admit the validity of the reasons which led our fathers to enact them."

This historic argument can not be set aside thus easily, especially when ninety per cent. of the pleading for the present Sunday laws is boldly made in the interests of religion. The United States Senate became a theological convention when the Sunday-closing act was under consideration last summer. The fourth commandment was read from the speaker's desk, as the basis of authority in the case. The late "hearing" touching the repeal or the modification of the law was another "theological convention." The supposed case set forth by the *Watchman* does not fit the facts in the matter under consideration. "The law itself" demands that men be restrained from ordinary work, etc., because it is wrong to pursue business on Sunday. No adroit creating of hypothetical cases can remove this fact.

The *Watchman* goes on: "Still further, we are not necessarily advocating religious legislation in advocating measures which promote the good of man as made known by revelation."

This is also an evasion of the real issue. Revelation makes known all that is for the "good of man." It covers the entire field of morals, the subordinate fields of social, intellectual and physical life. It is the province of civil law to regulate the

duties which spring from men's relation to each other; but it is not therefore the province of the State to dictate and enforce duties which arise from men's relation to God.

The *Watchman* does as well as can be done in seeking a middle ground between the Baptist position of "religious liberty and the Catholic theory of State-church authority." But one can easily read between the lines the fact that it is conscious of championing an illogical position, which will not stand the test of "Baptist principles," nor of the biblical doctrine concerning man's relation to God. There is fallacy enough in the *Watchman's* effort to undermine the entire citadel of Baptist doctrine. It would do better to leave the defense of Sunday legislation to those who do not believe that the Bible is the only rule of faith and practice for Christian men.—*Sabbath Recorder.*

In the Time of the End.

In the *Episcopal Recorder* of December 29, there is an article by Rev. Nathaniel West, D. D., in regard to the coming of the Lord, in which he takes ground against those who believe the Lord may come at any moment, and declares that many things must yet be fulfilled before Christ will come. In support of his position, in addition to Bible testimony, he quotes quite largely from Bishop Martensen, one of the greatest scholars of Europe. Some of the statements of the bishop are so striking that we feel justified in quoting them. Take, for example, the following:—

For though it is not for us to determine the day or the hour, yet we must know that in the proportion the opposition between the Church and the world resembles what it was in the apostolic age, in the same proportion we have the right to say, "The Lord comes quickly!" for the apostolic age is an abiding pattern and type for us, not only in relation to what is evil, but also in relation to what is good. (Dogmatics, pp. 466-8.)

With the above position, Seventh-day Adventists are in substantial agreement. There is probably only this difference, that we believe that the struggle between the world and the popular churches combined, and the true church, "which keep the commandments of God, and the faith of Jesus" (Rev. 14:12), is much nearer than the bishop thinks it is. And if the spirit of persecution is let loose, then according to the bishop's own position, "we have the right to say, 'The Lord comes quickly!' for the apostolic age is an abiding pattern and type for us."

We give one more quotation from Bishop Martensen:—

It is decidedly and plainly foretold in the Scriptures, that evil must attain to its supreme manifestation, before the Lord comes. In the last times a great and widespread apostasy from Christianity will take place, and Christendom become a complete Babylon. The churches will be in a state of corruption, because false doctrines and unchristian government will have got the upper hand. Worldly luxury, combined with wealth, trade, and extensive commerce, will exercise a widespread dominion, and ungodliness and debauchery accompany it. But "in one hour," *i. e.*, suddenly, Babylon (the corrupt, organized hierarchy) will fall, a sudden catastrophe will ensue, an overthrow of the social condition of the whole world, culture, and civilization, with its sham Christianity. Then will the anti-Christ and the anti-Christian kingdom come, even the climax of the apostasy, the consummation of evil on the earth. Then will the great tribulation befall believers. Anti-christ will form a new religion by strong delusion, into which the Lord will suffer all to fall who have not received the love of the truth, a Cæsarpapacy of the worst kind, a world-religion which ends in the worship of the image of the beast, a beast whose

culture and civilization are ever more and more tending to bestiality, to rude force, and carnal lust."

It is evident from the above extract that the bishop has been studying the book of Revelation, and that he sees some things there predicted which he believes have not yet been fulfilled. He sees that in the last days there will be widespread apostasy, and evil will come to a "supreme manifestation;" the churches will be in a "state of corruption;" a "great tribulation" will "befall believers;" beast-worship will be established, and the image of the beast will also be worshiped. A strong delusion will be manifested, "into which the Lord will suffer all to fall who have not received the love of the truth."—*Review and Herald.*

The National Religious Liberty Association and the Tennessee Persecutions.

[The fourth annual session of the National Religious Liberty Association was held at Battle Creek, Mich., on February 20; there were one hundred and fifty-five delegates representing thirty States and Territories. The following is an extract from remarks of A. F. Ballenger, Secretary of the Association, in reference to the Tennessee prosecutions.]

As early as 1886, there was the imprisonment of Wm. Dortch, the father of Wm. Dortch Jr., who was on trial at this term of the court, W. H. Parker and James Stem. These three Seventh-day Adventists were incarcerated in the Paris jail for two months, in the summer of 1886. A camp-meeting was held at Paris the same year, and the sheriff accompanied the brethren from the jail every morning to the camp-ground, stayed with them in the same seat through the services, and at night returned with them to the jail. Elder E. W. Farnsworth spoke one Sunday evening on the subject of the United States in prophecy, and when he came to the point where this Government was to become a persecuting power, he pointed to these three men before him in the custody of the sheriff; and it made a deep impression, not only upon their own people, but strangers were affected, and the sheriff himself.

Following this, we have the case of R. M. King which, I think, began in the year 1889. He was first brought before the magistrate and fined \$3, and costs, amounting to \$12.85, for doing farm work on Sunday. This fine he paid. He was then indicted before the Grand Jury in Obion County, for working upon this same Sunday and other Sundays. The case was tried, and he was found guilty, and fined \$75, and costs. The case was then appealed to the Supreme Court of the State of Tennessee, and the decision was there affirmed. The case was next appealed to the United States Circuit Court, and again the decision of the lower courts were sustained. The case was next appealed to the United States Supreme Court, and it was on the docket when Mr. King died, thus bringing the case to an end. During the time the case was being tried in the courts, there was little or no persecution, as the people were awaiting the results of this case; but, when it was finally learned that the United States Circuit Court had decided against him, and that he had died before the United States Supreme Court could review the decision of the lower courts, persecution began again.

I might, however, notice the connection of the churches of Tennessee with this case of prosecution. When the case came before the Supreme Court of the State of Tennessee, the prosecuting attorney failed to appear, and was telegraphed for, but he failed to come. The governor of the State was telegraphed that the case was pending. The Ministerial Association of the city of Memphis, Tenn., hearing of this, hastily called a meeting and passed resolutions at that meeting to employ counsel to prosecute Mr. King. If this case had gone before the Supreme Court of the United States, and been decided against him, those who were longing to prosecute would have seen in it the indorsement of

the Federal Court, and would have brought the severest persecutions, not only in Tennessee, but elsewhere. Mr. King's death brought the case to an end. And we have since learned, by decisions of the United States Supreme Court, what would have been the action of that court, had they reviewed the case.

Following this five more Seventh-day Adventists, this time in Henry County, were indicted. They were J. H. Dortch, J. Moon, S. M. Lowry, James Stem and W. D. Ward. The first four were convicted. They employed no lawyers, believing that it was of no use, and believing the scriptures where the Lord promises to speak through his people when they are brought before magistrates. They appeared for themselves, and they were convicted; refusing to pay their fines, they were placed in the prison there at Paris. The people soon got tired of boarding them in the Paris jail, and so, an effort was made to work them, and finally an old law was resurrected, by which they discovered that the Paris jail was a county work-house; then they were placed in the chain-gang and worked, but only for a few days, as their time had nearly expired. I think three of them were in jail over the Sabbath, and an effort was made to work them on the Sabbath, and a resolution to that effect passed the board, but the sheriff refused to act in the matter; he said: "Gentlemen, if you undertake to work these men on Saturday, I will have nothing whatever to do with the matter," and his earnest effort in their behalf saved them from the experience of an attempt to force them to work on the Sabbath. They were then told that it would go harder with them if they persisted; and so, when they came to trial this time, not only the jail and the chain-gang stared them in the face, but also the possibility that the severest punishment might be inflicted to compel them to work on the Sabbath; but they did not flinch.

During the time that intervened between the trials of these—the last prosecutions—and the recent arrests, the National Religious Liberty Association sent from its office more than three hundred thousand pages of literature to the State of Tennessee, direct to ministers; almost an equal amount has been shipped to Tennessee, and distributed by other methods. After the Springville meeting, those present who did not go out to canvass in distant parts of the State, mounted their horses, filled their saddle-bags with religious liberty literature, and went all over that county, leaving this literature and these pamphlets in the homes of the people.

Paris was also canvassed just before the trial; every lawyer in Tennessee has had "Due Process of Law and Divine Right of Dissent," "Religious Intolerance in the Republic." Every newspaper in Tennessee has had the tract, "In the Chain-gang for Conscience' Sake," "Due Process of Law and Divine Right of Dissent," and "Religious Intolerance in the Republic." Every Baptist minister in Tennessee has had the same, every Lutheran minister, and every Unitarian minister, has had the same matter, and I believe it has had a great effect. [Voice: "Did not the attorney-general ask them if they had been affected by the literature that had been distributed in Tennessee?"] Yes, they questioned the witnesses, and also the jury on that point.

Not only did they attempt to get the men this time, but they attempted to indict women, and asked the boys who were before the Grand Jury whether they had seen their sisters or mothers working on Sunday. The prosecuting attorney said that they proposed to arrest every man, woman and child of the Seventh-day Adventists, if it became necessary in order to put a stop to this work on Sunday.

I read you now a copy of the indictment:—

STATE OF TENNESSEE, } Circuit Court, September
HENRY COUNTY. } Term, A. D. 1892.

The Grand Jurors of the State of Tennessee, elected, impaneled, sworn and charged to inquire of and for the body of the County of Henry, in

the State aforesaid, upon their oath, find that Billy Dortch, late of said County, labored heretofore, to wit: on the eighteenth day of September 1892, that day being Sunday, and divers other Sundays next before that date and up to the taking of this inquisition, in the County of Henry aforesaid, then and there unlawfully, openly, publicly, notoriously and unnecessarily did engage in his secular business, and did perform and follow his common avocations of life on Sundays, by working on the farm, ploughing, harrowing, hoeing, pulling fodder and doing various and divers others kinds of work on Sundays, said work not being necessary or a matter of charity, and it was and it is to the great annoyance and disturbance of the people, to the evil example of society, prejudicial to public morals, and a public nuisance to the citizens of the County, and against the peace and dignity of the State.

J. W. LEWIS, ATT'Y GEN.

And the Grand Jury aforesaid, upon their oaths aforesaid, do further present that said Billy Dortch on the day and dates aforesaid, in the State and County aforesaid, and in the manner and form aforesaid, was guilty of a nuisance, by said workings on Sundays to the prejudice of society and against the peace and dignity of the State.

J. W. LEWIS, ATT'Y GEN.

The following persons were indicted, in accordance with this indictment, Wm. Dortch, T. F. Dortch, J. H. Dortch, W. D. Ward, S. W. Lowry, Jas. Stem, Drew Fitch, —Bollman, —Finch, J. Finch, Joe Parker, —Wilson, Frank Stem, —Moon (no name attached), Jim Parker, and many other parties whose names to the jury are unknown.

We met, at Paris, Mr. J. T. Ringgold, of Baltimore, and those who were indicted, and introduced Mr. Ringgold to them. A local reporter telegraphed through the country that three hundred Seventh-day Adventists had arrived from Wisconsin, Michigan and Illinois, and were swarming the hotels and court room, waiting for the trials of their brethren.

We gathered in a room in the hotel to talk over the situation, and Mr. Ringgold was surprised to find the brethren so perfectly willing to go to jail or into the chain-gang if this proved to be the result of their trials. Afterwards, he remarked to me: "I have never had clients before who were willing that I should win or lose their cases; who were perfectly satisfied to have their cases go either for or against them." We explained to Mr. Ringgold that we had decided to employ no more lawyers in the cases, but had hoped that the Lord would put it into the heart of some lawyer to interest himself in these persecutions, in which case the work would be done from a love of the principle involved and not from mercenary motives. We frankly told him that we believed that the Lord was using him in this way, and while he in his humility disclaimed such an exalted mission, he expressed himself anxious to defend our brethren to the best of his ability.

[Voice: "How did this happen?"] It came about in this way. He wrote a book on the subject of Sunday laws, and came out on the right side of the question. A. O. Tait, Corresponding Secretary of the Association, learned that such a book was published and wrote to Mr. Ringgold for a copy, and that was the commencement of the interest that Mr. Ringgold has maintained toward the Seventh-day Adventists, and of their interest in him. When he learned of the recent persecutions he offered to plead their case without charge. Mr. Ringgold requested us to engage a local attorney to aid him in the peculiar law practice of Tennessee. So we employed Mr. W. L. Carter of the place, who while justice of the peace, refused to hear the Sunday cases against the Seventh-day Adventists.

At the last trial before this the prosecution had prepared for a fight, but when they discovered that the brethren had no counsel, the wind was completely taken out of their sails. It was a severe shock to them. But at this trial they did not expect that counsel would appear, and hence the indictments were drawn up recklessly; but our attorneys put on their legal spectacles and discovered that the indictments were worthless. This was another great shock to the prosecution. Then of course they thought we would have no friends;

but there sat behind our counsel Ex-Senator Tolley and Ex-Governor Porter. The prosecuting attorney was very much depressed when he found that Ex-Governor Porter was against him, as he is one of his warmest political friends.

[Voice:—"How did the Governor happen to be there?"] We had invited Ex-Senator Tolley to be present and witness with his own eyes the trials. He had been very much interested in these cases, and has read the SENTINEL for four years. The SENTINEL was sent to him when he was in the Senate, and after his term expired, he subscribed for it. On his arrival at Paris, he called on his old political friend, Ex-Governor Porter, and told him of the trials just about to come off. As a result of this conversation, the Governor declared his willingness to appear for the defendants without remuneration.

When the case of William Dortch came up for trial, among the witnesses who went up to be sworn was little Ambrose Dortch, only ten years' old. The judge spied him out, and asked the prosecuting attorney if that little boy had been summoned as a witness. The attorney, who evidently had not expected so many distinguished spectators to witness these mediæval persecutions, appeared ashamed and said he did not care to have him sworn, and that he could step aside. Mr. Ringgold and Mr. Carter arose and stated that he was summoned as a witness, to which Mr. Lewis made no reply. Silence was golden. The little boy took his seat, inasmuch as the prosecuting attorney had no use for him.

Two of the neighbors' boys were put on the stand, and testified to having seen the defendant working in his garden on Sunday. Wm. Dortch is a singing teacher. They had gone to the church expecting to find him there, but not finding him, they rode down to his house, where they found him at work in his garden. The boys had probably unintentionally mentioned the fact to others, and from this were forced unwillingly to testify against their neighbor. These two were the only witnesses outside of the Seventh-day Adventist church whom the State brought. A rather amusing incident occurred during the questioning of the witness by the prosecution. The attorney questioned with the view of bringing out the fact that the work was done near a church on Sunday. Mr. Ringgold, who was listening intently, heard a quiet remark by the witness, and immediately interrupted with the query, "You said that was near a church, didn't you?" "Yes." "What church was it?" "The Seventh-day Adventist." Turning to the judge, Mr. Ringgold remarked, "I wished simply to bring out the fact, Your Honor, that it was our church near which the defendant was working."

The next witness was John Dortch, brother of the defendant. He testified to having seen him pile chunks in his back field. And, by the way, not a man on trial lived on the public road, and their farms could be reached only by means of private roads. When the prosecuting attorney discovered that he could make no case against the defendants, he called for Ambrose Dortch, the little boy, again. After questioning him regarding the nature of an oath the judge said he would regard him incompetent to testify, and that he might stand aside. The little fellow, who, by the way, was bright and smiling, stepped back and took a seat on his uncle's knee. This incident had the effect to bring out the true persecuting nature of these prosecutions as nothing else could. Think of a child being ordered by the State to testify that the work of his father disturbed him to the extent of constituting a public nuisance!

The witnesses having been disposed of, the speech of the prosecution was in order. You understand that the prosecution has the opening and closing speeches. The prosecuting attorney, however, remarked to the judge that he had nothing to say, that the case might go to the counsel for the defendants. Mr. Ringgold then presented a series of recommendations to the judge for instruction to the

jury, and was followed by Mr. Carter. Mr. Carter made a very pertinent allusion to the real spirit of the case, that is with reference to the point of disturbance. He said: "These men have disturbed no man by their work. No man has been found to testify to a disturbance. My friend here, the attorney general, has his horse hitched up and is driven to the station on Sunday, and it disturbs no one. And even His Honor, when he came to this place to hold court, remained at home with his family until the last moments, and then took the train on Sunday. It was not held as a disturbance to any one."

At this point the judge was seen to wince a little. Notwithstanding all this, the prosecuting attorney made a frantic effort to convict these men. He undertook to grow eloquent about the morality of the people of Tennessee, and how the Sabbath must be maintained, and that according to Holy Writ, etc. But when he struck Holy Writ, Mr. Ringgold was on his feet in an instant, and said, "Your Honor, I object. Holy Writ does not come into this case. It is a civil trial, and these men are indicted for a civil offense." The judge sustained the objection, and for the first time in the history of the trials of this people in Tennessee the cases were removed from a religious to a civil basis.

At the close of the attorney's appeal, court adjourned for one hour for dinner. Immediately after the judge's charge to the jury after court had again convened, and before the jury had left their seats, the prosecuting attorney arose and remarked, "If Your Honor please, the State confesses a verdict of not guilty." The judge immediately remarked, "Gentlemen of the jury, with your consent I will enter a verdict of not guilty." The jury nodded assent, and the trial of Wm. Dortch was at an end. He was too late, however, in confessing a verdict of not guilty, for the spectators plainly saw that he exhausted all his sources of evidence in the attempt to convict. I might mention one interesting point with reference to these cases. Inasmuch as all but two of the witnesses were Seventh-day Adventists, they will draw out of the county funds for witness fees about eighty-five dollars. Mr. Ringgold, in commenting upon this feature at the dinner table in the presence of a number of lawyers and others remarked jocularly that the people of Tennessee ought to be indicted as a nuisance for furnishing money in this way to the Seventh-day Adventists for the support of their work.

Before passing further I will say that the case of Thomas Dortch was postponed till the next term of court. The prosecuting attorney knowing that this case would go as the others had, if it came to trial at that time, and realizing that the whole community was looking to him to sustain the Tennessee Sabbath, pleaded a continuance. He claimed that he had witnesses by whom he could prove the point of disturbance. It was shown to him and to the court by Mr. Carter and Mr. Ringgold that these very witnesses were members of the Seventh-day Adventist Church, and that it was not at all probable that he could prove his point; but as there was the merest hope that he could win the case by securing additional evidence and as he strongly desired the postponement, the judge granted a continuance.

WHETHER the World's Fair is closed on Sunday or not, the *Signs of the Times* does not care a straw; but it does contend that, as a religious question—and it is none other from the A to the Z of the case—the United States Government has nothing to do with the matter. The First Amendment to the Constitution absolutely forbids it.—*Signs of the Times.*

THE New York *World* characterizes the World's Fair Sunday closing movement as a "satire upon sense" and a "parody of piety," "sustained by neither religion nor reason."

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NEW YORK, MARCH 9, 1893.

This issue of the SENTINEL, containing the "Solemn Protest and Remonstrance" adopted by the General Conference of Seventh-day Adventists, should receive general and extended circulation. Orders will be filled for this number at the regular price of one dollar per hundred, or eight dollars per thousand, charged for special issues. ORDER IMMEDIATELY.

THE remonstrance published in this issue is a document to which too much importance can not be attached. The time and the occasion are fraught with a tragic depth of import. The appeal is not unequal to the occasion either in manner or in matter. In loftiness of thought and dignity of expression the protest rises to the exigency of the grave situation in public affairs which has called it forth. It is an appeal, a protest, and a remonstrance for all the people. It should be spoken in the ears of every one.

THOSE who oppose the passage of Sunday laws, or desire the repeal of existing religious laws, are persistently accused by religious legislationists of acting from some selfish or unworthy motive. This is because they judge others by themselves. Their interests and sympathies are enlisted in behalf of Sunday; they, therefore, propose to compel all to serve their interests and sympathize with them. They are unable to conceive of any one acting from other motives. To their mind the purpose of the infidel is to compel them by law into giving up their religion altogether; the intent of the seventh day observer is to coerce them into the observance of the seventh day. Their highest conception of religious duty respecting Sabbath observance seems to be coercion. Even those who profess no religion have a truer sense of justice in reference to religious things than this. To the seventh day observer nothing could be more abhorrent than enforced seventh day observance. If greater legal blasphemy is possible than exists in Sunday laws it would be seventh-day laws.

At the term of Court which has just closed in Henry County, Tenn., no indictments were found for Sunday work. Information has been received from reliable sources that it is probable no more prosecutions, on this charge, will occur there for some time at least. The only case now on the docket held to answer to the charge of Sunday labor is that of Thomas Dortch (Seventh-day Adventist) whose trial was laid over to the next term of court on the plea, made by the public prosecutor, of the absence of material witnesses. There is no especial

evidence of any pronounced change in the sentiment of the community except that the latent love of justice and opposition to persecution which exists everywhere, has been developed and brought to the surface by these trials.

At the last hearing upon the Sunday closing of the World's Fair before the House Committee on the Columbian Exposition, doubt was thrown on the present position of Miss Frances Willard upon that question. It was stated that there was reason to believe that she had "experienced a change of heart" upon the subject, and was ready to confess the impropriety of congressional enforcement of governmental religion. The *Mail and Express* has taken pains to secure from Miss Willard an expression directly upon that point. This is her letter, from London, of date Feb. 17, 1893:—

To the Editor of the Mail and Express.

Sir:—The statements in my annual address are all that any one has a right to go upon, and they certainly show that in my capacity as president of the N. W. C. T. U., I stand with the White Ribbon women, who have certainly done as much according to their principles and ability as any other class in America to secure the closing of the Exposition on Sundays.

When the enemies of Christianity combine its friends must unite, and while many excellent men and women who are not enemies have taken the popular view of the question, that very fact leads the White Ribboners to be more conservative than might otherwise have been the case.

I am one of these, and the later developments of the conflict have made me more thoroughgoing than I was at first. Believe me yours with best wishes.

FRANCES E. WILLARD.

P. S. I cabled Mrs. La Petra, of Washington, president of the W. C. T. U., District of Columbia, to this effect: "I stand with our society."

It would be better to stand for right, and justice, and truth, with true religion undefiled,—than to stand "as president of the W. C. T. U.," "with the White Ribbon women" and "with our society." But in view of Miss Willard's previous language, which has shown a lamentable inability to comprehend any but the superficial and false religion of State, and camp, and court, and society, it would be much to expect. Miss Willard, in this letter, renews her profession of the false faith of the world.

MATTHEW SAINT QUAY, United States Senator from the State of Pennsylvania, has advanced from the unenviable position of political trickster extraordinary, which he held one year ago, to that of censor and guardian of the national morals. He is now the political mainstay of the Pennsylvania Sabbath Association, the American Sabbath Union, and stands sponsor for the religious legislation which has been had in Congress closing the World's Fair on Sunday. If these religious organizations were correct in their views of this legislation and its necessity, Mr. Quay and his unrighteousness would be all that stood between this Nation and divine wrath. The expiring flashes of the halo with which this Pennsylvania senator has surrounded his name during this session of Congress were seen on February 28, when, in the Senate, he presented

petitions asking that Congress forbid the use of any Government building for inaugural festivities on Sunday, in view of the fact that it had been intended that the Marine Band should give a concert in the hall of the Pension Building as a portion of the inaugural ceremonies of President Cleveland. Mr. Quay opposed this on the ground that it would be a "national sin," and presented to the Senate a resolution, which was passed, calling on the Secretary of the Interior for information as to this contemplated desecration.

THE "Sabbath Observance Bicycle Club, of Brooklyn," is said to be an established and organized fact. The object of the club is, in its own words, "to publicly rebuke the increasing abuse of the Sabbath by bicyclists and to offer to conscientious wheelmen a circle of friends whose practices will not lead them to disregard the Lord and dishonor themselves." The name is printed in the Constitution of the club, as given. It is impossible not to compare such a name as this for a bicycle club with the strangely ill-assorted religious nomenclature used to designate streets, stores, public buildings, and organizations, in Roman Catholic countries. It is natural that it should be so suggestive, for the purpose of the organization is to preserve and perpetuate the Sunday which is a Roman Catholic institution.

COPIES of numbers 7, 8, and 9, of the SENTINEL can still be had by ordering promptly. Numbers 7 and 8 contain matter in reference to the trial of Seventh-day Adventists in Henry County, Tenn., for Sunday labor. The present issue, (number 10,) also contains an extract from the statement of the Secretary of the National Religious Liberty Association, at the annual meeting of the association, in regard to those cases, and a reprint of the appeal and remonstrance to the Government and people of the United States adopted at the General Conference of Seventh-day Adventists in session at Battle Creek, Mich. This remonstrance alone should give this issue a wide circulation.

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