



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

VOLUME 8.

NEW YORK, MARCH 30, 1893.

NUMBER 13.

American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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THOSE who advocate a theocratical form of government in the present age, must necessarily espouse a form of human absolutism. It is not within the present possibilities that any one-man power can be a perfect exponent of governmental righteousness any more than can a privileged aristocracy or an irresistible majority.

WHEREVER the human element enters, imperfection must exist. The more irresponsible to his fellows the possessor of absolute power is, the more dangerous will he be to the peace and welfare of those over whom he rules. The irresponsibility of the multitude which is set to do evil, and to shield itself from individual accountability under the theory of a corporate soul in the body politic, amenable to God and not liable to man, is still a greater danger. Governmental righteousness in human governments is therefore nothing but a religio-political fiction. It can not exist in reality. The conditions make it impossible. Righteousness is a personal attribute, and can not be predicated collectively.

To say that government is from God is not saying that earthly governments are administered by the divine Giver himself. All life is from God, but all lives are not directed by him according to his will. The responsibility of directing his life according to God's will lies with each individual, and this responsibility is not limited by his own individuality but extends to his relations with his neighbor, and this comprises his individual influence in all government,—municipal, State, national, and international.

It might be possible to make a composite photograph, in which should be combined the facial characteristics of every American citizen. This might be

called the typical American,—but no such being would have an existence. It might indeed, be called a counterfeit presentment, for the original itself never drew breath. It would be a fiction of the camera. So, the nation as a composite, sentient, responsible, being, is a presentment of the mental vision, and an intellectual fiction created for the convenience of human thought and expression, and not to be confounded with realities. It has always been the fatal error of the human intellect in the periods of its highest development, to mistake theory for fact. In the pride of intellectual power, the creations of the mind are given life, endowed with intelligence, weighted with responsibility, perhaps even deified and raised to the throne of godhood. This is the highest possible development of idolatry. The civilized peoples of the world have reached this stage of misconception of civil affairs, and are covering themselves with that impossible thing—the governmental righteousness of national Christianity.

UPON whom, then, does the responsibility for good government rest? Upon God? Upon that fiction of the religious mind,—the Christian nation?—or upon the individual civilians who constitute the body politic? It can not be that the responsibility devolves upon God, for in that case the responsibility would be met and all governments would be perfect; and imperfect man would be absolved from all participation in their creation or their administration. The role of obedience would be the sole part humanity could play. The responsibility can not rest with the “Christian nation” for there is no such real being; it is not an entity but a nonentity; and a nonentity, a fiction, can not create itself, be responsible for and administer its affairs, and be a means of salvation to itself and its subjects. Upon the individual citizens, then, the responsibility for good government rests. The government will be that which they make and maintain. The citizens are not gods. They can delegate no divine right. They can not, therefore, give to any one the privilege of ruling by divine right. Consequently no theocracy can proceed from them. A democratic form of government is by all the people for all the

people,—republicanism is but a modified democracy. A theocracy is a government by the power and authority of God alone. The two can not subsist at the same time in the same place. One or the other must prevail.

BUT man can not establish a theocracy. It depends upon the will of God whether He will assume temporal authority or not. That is what the Jews would have had Christ do, but he said to them: “My kingdom is not of this world.” If his kingdom is not of this world, any one who raises a temporal standard in his name is a pretender. No such pretense of divine right is supported by the Word of God. On the contrary, the world is earnestly warned against such pretenders. Those who claim to rule by such right must do so from ulterior purposes,—in order that their selfish absolutism may be fixed upon what they hope to make an unassailable foundation. The man or the government which claims to rule by divine right, must assume to be the vicerent of God, and be delegated to speak for him. In that case there can be no appeal from the decisions of the ruler; to question their authenticity or their rightfulness would be blasphemy. Such a ruler, whether an individual or governing assembly, by claim of divine right, must also claim to be the vicerent of God and speaking and acting for him, in his place, be infallible. Infallibility is not a human attribute. He who is fallible can not rule in the place of God, and as there are no human beings who are not fallible, no man or body of men can rule in the place of God, and humanity can not raise a theocracy.

THEY who assume to rule in a pretended theocracy lay claim thereby to divine attributes, and deify themselves. This is the highest development of blasphemy, and they who yield obedience to such false claimants are idolaters. It makes no difference whether this false claim is made by a pope, a czar, an emperor, a king, a parliament, a congress, a religious aristocracy, a religious oligarchy, or a religious majority, the same reasoning holds good. In either case that which is sought is a human despotism, and if the religious rule of either is more dangerous than that

of the other, it is the religious rule of the majority. That is just what is claimed to have been set up in this country. The development of the human mind, in this age, precludes the unrestricted despotism of the one-man power, but the irresponsible power of a majority will be even more despotic, unfeeling, and relentless, when each individual of this majority feels himself a theocrat, exercising through the privileges of his citizenship the authority of God by divine right. This is a remarkable development of theocracy, to make every man a god. This is the realization of the popular theocratic cry, "The voice of the people is the voice of God."

W. H. M.

French and American Criminal Law.

A RECENT article in the *North American Review* discusses the criminal law of France. It is by Madam Adam, and the following paragraph gives a good idea of its leading thought:—

Article IV. of the French Civil Code declares that "the judge who shall refuse to utter judgment on the plea that the law is silent, absurd, or insufficient, may be prosecuted as guilty of refusal to administer justice." A judge, therefore, must enforce the law, even should it seem to him to be false and unjust—*dura lex, sed lex*. But you may ask, will not his conscience rebel? No. A judge is a priest of justice; he can not dispute her dogma. If the sentence which he pronounces be unjust, his conscience can not be burdened, for the blame rests with the legislator.

The reader familiar with the administration of criminal law in this country need not be told that it is not essentially different from the practice which prevails in France. The American judge "must enforce the law, even should it seem to him false and unjust"—though hard law, it is law; and the responsibility rests with the legislator, not with the judge. Equity courts there are in the United States, but their jurisdiction is civil, not criminal.

The tendency in this as in other countries is to clothe the law with a sort of sanctity which forbids any but the most respectful and mild criticism. And the number is rapidly increasing who insist that so long as a statute remains it must be enforced, whether right or wrong; and all opposition to this dogma is branded as anarchy and treason. The motto of the Law and Order Leagues organized within a few years in so many of our cities is, "We ask only the enforcement of the law." They do not feel called upon to defend a statute; it is enough that it is law. All criticism of their methods is met by the arrogant reply, "It is the law."

In the cases in Henry County, Tenn., in which a number of Seventh-day Adventists were found guilty of maintaining a public nuisance by quiet farm work on Sunday, Judge Swiggart held that, while, if left to his own discretion he would be inclined to decide that such work was not a nuisance, he had no option in the matter. The law as interpreted by the Supreme Court of the State declared it a nuisance, and his duty was to enforce the law as he found it, not as he might think it ought to be.

Nor is this principle merely local. In the famous King case, carried from the Circuit Court of Obion County, Tenn., to the United States Circuit Court, Judge Hammond said:—

King was wrongfully convicted, the State vs. Lorry wrongfully overruled, and Parker vs. the State wrongfully decided; but it does not belong to this court to overrule these decisions, and it does

belong to the State courts to make them, and King's conviction under them is due process of law.

It is doubtful if French injustice furnishes a parallel to this decision, which, while probably sound from a legal standpoint, shows most conclusively that American courts, equally with European courts, have very limited discretion in the administration of the law. In the same decision already quoted, Judge Hammond said:—

Malice, religious or other, may dictate a prosecution; but if the law has been violated, this fact never shields the law-breaker. Neither do the courts require that there shall be some moral obloquy to support a given law before enforcing it. . . . It [the act] may be harmless in itself. . . . The crime is in doing the thing forbidden by law, harmless though it be in itself.

Again, in the same case, the judge says:

The proper appeal is to the legislature. For the courts can not change that which has been done, however done.

This emphasizes the importance of having only just laws, for no matter how harsh the law, nor how mischievous its enforcement, so long as it remains upon the statute books, the courts must enforce it when the demand is made upon them; and that regardless of the motive that dictates the prosecution!

But, while a grave responsibility rests upon the legislator, in the matter of making the laws, the powers of the courts are only second to the lawmakers; for while judges have no power to repeal laws once made, they both have the power, and exercise it, to add very much to the statutes by their decisions. Upon this point, Prof. J. T. Ringgold, of the Baltimore University, remarks incidentally:—

They [lawyers] are, to a greater extent than any other class, makers of law—in legislatures by enactment, on the bench by construction, at the trial by persuasion.

Right in line with this are the words of Judge Hammond:—

The judges are the depositaries of that [common] law, just as the statute books are the depositaries of the statute law; and when they speak, the law is established, and none can gainsay it. They have the power, for grave reasons, to change an adjudication and re-establish the point, even adversely, but generally are bound and do adhere to the first precedent.

In view of these facts the thoughtful man can not but view with alarm the tendency of our courts, both State and national, to encroach upon what were once regarded as the reserved rights of the people; and to entrench behind judicial decisions, institutions and dogmas which our fathers fondly supposed they had forever excluded from the domain of civil jurisdiction. C. P. B.

A Union of Church and State.

THE following is a clipping from *Die Rundschau*, a German Lutheran weekly; an independent political paper, published at Chicago, and extensively read in the Missouri Synod and Synodical Conference, which, by the way, is the largest Lutheran church body in the world at present. The paper is not in any sense "official," but the clipping shows that some Lutherans are able to see things in the true light, even though they be "Missouri" Lutherans:—

Governor Altgeld has appointed Rev. W. Steers, of Pittsfield, as chaplain of the Southern prison. We regard this practice, namely: appointing a preacher for a prison by the Governor as a union of Church and State, against which we ought solemnly to protest. The State may permit clergy-

men of every denomination to preach to the inmates of prisons, but it has no right to appoint a preacher there on part of the State."

Now, this was written after the appointment of a Lutheran chaplain at Joliet; more, the man appointed there is a Missourian preacher, and this paper openly condemns the practice as it undoubtedly deserves.

More still! This ought to be a sufficient answer to those who claim that the Lutherans, as such, sought only recognition, offices and power in the recent school contests in Illinois and Wisconsin. The truth is, they wanted irresponsible parties to keep their hands off from schools which were established and maintained entirely by private funds, at Lutheran expense. Now, the same paper, which was foremost in the fight for the parochial schools, denounces the holding of a chaplaincy by the Governor's appointment as a union of Church and State, which course is logical, right and patriotic.

C. F. W. MEYER.

The Canadian Sunday in the Dominion Parliament.

THE Canadian House of Commons has its champion of "Sabbath observance reform," in the person of Mr. John Charlton, M. P., who not long since addressed the Ministerial Association of Toronto on the subject of the legal enforcement of the observance of Sunday. Mr. Charlton is himself the author of a bill, which has been before the Dominion House of Commons for several sessions, having for its purpose the prohibition of Sunday newspapers, Sunday traffic and railway business, and Sunday excursions whether by land or water. In reference to this bill the *Christian Statesman* quotes Mr. Charlton in these words:—

Speaking of the experience of his bill thus far, the lecturer said that although none would say its provisions were not eminently proper, yet three-fifths if not two-thirds of the members of the Commons were covertly hostile to it. They would not openly vote it down, but in committee where no names were recorded they got it knocked out, and two days later when he had it reinstated in its place on the order paper they talked it to death. There was only one way to get at these fellows. They feared nothing but loss of votes, and if the Christian people of Canada were to be a power they must say definitely and clearly to their representatives, "You must support this measure or we shall cease to support you."

From this it is evident that the minds of all the false reformers run in the same channel. If they can not obtain their ends by fair measures, above board and just, still in any event they must succeed. In their minds the end justifies the means. So wedded are they to the idea of the righteousness of their cause that their vision fails to take in a single step, of the devious way through which their goal must be reached, but their eyes are fixed alone on the object of their desires. Mr. Charlton has seen the effect of the political boycott with which the Church party in the United States has threatened congressmen and senators. He is not above adopting so successful a device and adapting it to the Canadian mind and applying it to the official understanding of the members of the Dominion Parliament. Such advice from a member of the House of Commons is startling and suggestive. He is in a position to know what will be most efficacious, and his advice is very likely to be taken by his followers.

Mr. Charlton seems to desire not to be taken as favoring directly a union of

Church and State, yet it seems doubtful whether he fully comprehends what constitutes a union of Church and State, for he says, "There is no union of Church and State in Canada,"—while it is certain that such a condition virtually exists in Quebec, and as to the political status of the Church generally in Canada it is said in the "Encyclopedia Britannica," article Canada,—

The religion, laws, language, and customs of the French population were all guaranteed to them at the time of the cession of Canada to England; and the rights and privileges pertaining to the Roman Catholic Church, among a population regarding its creed as their national religion, help to perpetuate essential differences by maintaining what is still practically an established if not a State Church.

It is evident that when Mr. Charlton says there is no union of Church and State in Canada he speaks technically and takes refuge behind a distinction which is in reality not a difference. The purpose of his legislative measure is to build a doctrinal structure upon the foundation which already exists. It would seem that it would not be as difficult a matter as to accomplish what has been done in the Congress of the United States toward the enforcement of Sunday observance by the central Government. It is certain, however, that neither Canada nor England will be far behind the United States in the enforcement of common law religion. It can not be expected that there will be any step retraced in this matter. When it has become clearly evident to other English speaking legislators that the United States has fully committed itself to a course of religious legislation, they will not hesitate to put into full operation the religious requirements always countenanced by, if not an integral part of, their own governments. This relapse into mediæval thought and methods is not to be for the United States alone.

W. H. M.

"The Reformation and Civil Liberty."

In a recent article in the *Lutheran Quarterly*, David H. Bauslin, D. D., of Springfield, Ohio, sets forth some views on "The Reformation and Civil Liberty," well worthy of serious attention. The key note of the article is struck in the first two sentences: "The genius of human history is the providence of Almighty God. All genuine reforms which have marked the progress of this world's history have been born of the world's deep needs: they have been answers of God out of the uttermost height to the human in its uttermost depths."

"Behind the long series of external events," continues Dr. Bauslin, "which in their mere outward and visible succession appear to be traceable to mere ordinary historical causes, the devout and thoughtful trace the workings of an Almighty hand which at one time touches the springs of human action, and at another permits or thwarts the plans of ambitious and designing men, and all for the accomplishment of designs, which at the time of their execution are incomprehensible to men."

"In no period of the world's history, since the days of the apostles, have the designs of this supernatural agency been more intelligible," says the doctor, "and its workings more manifest, than in the striking circumstances, distinguished personages and significant series of events, which are associated with that epoch-

marking period known as the Reformation of the sixteenth century. . . . Luther has been called 'the father of modern civilization.' He it was who emancipated the mind from ecclesiastical bondage. He it was who proclaimed that peculiar sort of freedom of thought without which it is easy to see that in spite of our boasted modern inventions, the spirit of the Middle Ages must have been prolonged indefinitely and the course of modern civilization, in consequence, been essentially different from what it has been. . . . Romance with all the grand figures of its Launcelots, its Arthurs and its Ivanhoes, furnishes no picture of such heroic courage, moral and physical, as Martin Luther nailing his theses, his declaration of the right of private judgment, to the door of the church in Wittenberg, or standing in the hostile presence of the Emperor of Germany and his magnificent array of kings, princes and barons, in the Diet of Worms, and to the demand that he recant announcing 'I can not and I will not recant a single word.' If it be said that the contest of Luther was for religious rather than civil liberty, the ready answer is that civil and religious liberty are inseparable; and one can not live when the other dies."

This is truth well stated; as is also the following sentence: "The religious freedom which he [Luther] asserted, produced and marked out the way for the exercise of two other kinds of freedom which have been the most important factors in the progress of the last three hundred and fifty years, *viz.*, freedom of the individual and freedom of the press." This is in fact but one kind of freedom, namely, individual freedom: the press is but a mouth-piece of the individual, the creation of individual liberty.

"Those were prolific ideas," says the Doctor, "which Luther projected into his times. Their strength and fervor primarily lie in their conception of salvation. They were the same ideas which gave their great power to the early preachers of Christianity. Luther did not accordingly spend all his time in fierce denunciations of imperialism and papal usurpation and bondage, but to the reaffirmation of the ideas of St. Paul regarding the grounds of hope for the soul's salvation. The Reformation thus in its first stages was a distinctively religious movement, not a political or moral one, although perforce of the religious ideas asserted it soon became both political and moral. 'Get rid of the Pope, said Luther, get rid of the priests, rid of all that stands between the individual soul and God. Let God and the soul stand face to face. Let God and the soul know and be known to each other. Here I stand, I can do no other. God help me, for God commands me.' Faith, which brings a man into a face to face knowledge of God, and which brings justification, peace in the conscience where God lived, where God's voice was heard, believed and obeyed—this was the primary and fertile idea which set free and stimulated the energy, intellectual and moral of the individual and thus augmented the forces of which our civilization is the product. Luther gave back to the individual his proper autonomy; the right of private judgment, religious liberty,—call it what you will; it produced the growing respect for the rights of the individual, and the ampler room afforded for the unfolding of his powers, and for realizing his aspira-

tions. It gave rise to such action and achievements in the field of civil action, as would have been impossible under the dominance of any other idea than that of the assertion of personal rights with respect to religion, the highest concern of man. The principles enunciated by Luther at once fostered a habit of mind which was thoroughly incompatible with a patient endurance of tyranny at the hands of the civil power."

These are true words. It is only as men come to understand their individual responsibility to God that they are enabled to have any just conception of their rights as accountable, rational beings. Accountability and freedom of choice are inseparable. Under the conditions which prevailed prior to the Reformation men had but little conception of accountability to God. The priests ruled them in things both temporal and spiritual and they cared only to know the will of the church and to have her approval. But the time came when they began to realize that they were accountable not to man but to God, and with that realization came the demand for freedom to exercise the right of private judgment and to choose, each individual for himself, how he should relate himself to God. Thus all liberty worth enjoying is due to the influence of the gospel of the Lord Jesus Christ.

C. P. B.

A Telescopic Vision.

In commenting upon an attack lately made by a company of socialists upon a Roman Catholic meeting, at Roubaix, France, the *Mail and Express* says:—

Every man has the right to worship God according to the dictates of his own conscience, whatever may be the objectionable peculiarities of his worship, so long as he does not violate the ordinary principles of morality or offer offense to the requirements of social order, or interfere with the free and full exercise of the same right by others.

After describing the riotous acts of the mob the comment continues:—

This is the same spirit that animates the cruel and craven assaults upon the Armenians and Protestant missionaries by the Turkish Government, and the brutal and bigoted persecution of the Lutherans, the Mennonites and the Jews, by the Russian Government. Such an attack upon a single honest worshiper is an attack upon all worship that springs from conscience and not coercion, and is in direct violation of not only the principles and precepts of Christianity, but also of the principles and laws of civilization.

Why does the *Mail and Express* always cover its religious vision with a telescope warranted to disclose nothing within three thousand miles? This country is full of the same spirit which has animated these assaults and prompted the persecutions which the *Mail and Express* enumerates. Scenes of violence and of persecution similar in character, have been enacted here. They have not been mentioned by the *Mail and Express* to deprecate them in any case; indeed the course which the *Mail and Express* takes in reference to coercion in religion at home directly tends to cause the very same acts which it declares to be, abroad, in direct violation of the principles and precepts of Christianity, and of the principles and laws of civilization. This is true; but it is no less true in this country than in France. If it is the theory of the *Mail and Express* that only the American Sabbath Union and its followers have a right to exercise coercion in religious matters why not say so

openly, for it is evident that the only difference between the persecutors and religious coercionists of Europe and of this country is that there they are not members of the American Sabbath Union.

A Proposed Composite Religion.

If the people who go to the Chicago Fair, have time to spare after going through the multitude of buildings, to look at the display, they are to have a chance to hear all sorts of philosophers and social and religious doctors talk in many languages upon every kind of troublesome and insoluble question. A great feature of the exhibition is to be sundry parliaments, as they are denominated in the scheme of the managers.

The parliament to which the Chicago people seem to be looking forward with the most eagerness, is "the world's first Parliament of Religions." It is to be convened on the 11th of next September, and it will be a polyglot congress representative of "all the shades of Christianity, including the orthodox Greek, and Russian churches, Northern and Southern Buddhism, Confucianism, Shintoism, Zoroastrianism, Judaism, Mohammedanism, and the various forms of Hinduism." The historic ecumenical councils of Christendom were narrow and provincial affairs when compared with the coming Chicago novelty, as the *Tribune* of that town tells us. They "only had reference to one shade of religious opinion," but Chicago will mix up all shades. It will set up a modern Pantheon in the "Hall of Columbus in the new Art Palace on the Lake Front."

Every kind of religion will get a show, and each will have a fair field in the competition, for enlightened Chicago has no prejudices in the matter. Christian missionaries from the East will sit "on terms of religious equality" with their old adversaries, Zitzuzen Ashitzu, the Buddhist monk, H. Dharmapala, the Secretary of the Buddhist Society of the Buddha Gaya Maha Bodhi, which is engaged in an attempt to substitute Buddhism for Christianity the world over, and Moslem, Zoroastrian, and Mohammedan scholars. An especially exhilarating part of the entertainment will be the reading by proxy of a paper on orthodox Hinduism by Nikanth Vithal Shastri, "the peculiar features of caste preventing orthodox adherents of that faith crossing the ocean." Other eloquent speakers expected are Mr. Jinanji Jamshedji Modi, a Bombay Zoroastrian; Mr. Pung Kwang Yu, of China, and Professor Bunyuananjo, of Japan.

Evidently the Parliament of Religions will be a high treat, but we are surprised that we do not find Hierophant Olcott among the delegates and orators. Neither do we see the name of the Yankee Mohammedan, Webb, though they both speak a language which is understood in Chicago.

Nor can we make out exactly what the Parliament proposes to accomplish, though of course there would be no reason for its existence if it really had a definite end in view. It is possible, however, that the Chicago scheme is to get up some sort of a new and compound religion, which shall include and satisfy every variety of religious or irreligious opinion. The subjects for polyglot debate, as laid down in the official programme of the proceedings, suggest that the basis of the religion which would be favored by Chicago may be theism or belief in the existence of a God.

The discussions will continue daily from the 11th, to the 27th of September; and as the end of the parliament approaches, this theistic purpose is to be brought out more prominently. The great theme of discussion on September 26, will be "the religious union of the whole human family," and on the next day, at the final session, the parliament will consider the "elements of perfect religion as recognized and set forth in the different faiths," with a view to determine the "characteristics of the ultimate religion" and "the centre of the coming religious unity of mankind."

It is a big job to get up a new and eclectic religion satisfactory all around; but Chicago is confident that it can finish up the business on the 27th of next September.—*New York Sun*.

An Adventist Defends His Brethren.

[The following defense of the Tennessee Adventists was published in the *Post-Intelligencer*, Paris, Tenn., March 3.]

BEING an old resident of Henry County, and for years a subscriber to our county paper, I would kindly ask a little space in your columns to correct what I feel sure is a misapprehension on your part and also on the part of many of your readers.

I am an Adventist, and the misapprehension which I refer to is as to the contents of certain tracts circulated by myself and other members of the same church within a few weeks past. In your issue of February 10, you accuse "the Adventists" of being the "tools" of "anarchists" in maligning the good name of our country and its citizens by circulating their falsehoods.

This is a serious charge, and one that ought not to be made against anybody, even the members of a small and despised sect, unless it is clearly true.

After reading the several articles in the *Post-Intelligencer* I again read carefully copies of the two tracts circulated, by myself and by my brethren, namely, "Religious Intolerance in the Republic," and "In the Chain-Gang for Conscience' Sake," and I must say that as I understand the matter neither of these publications contain a single statement of facts that is not substantially true.

Some of the opinions and conclusions may appear too strong to those who look at this question from a different standpoint than our own. But is it kind, not to say Christian, to thus attack us because certain gentlemen have expressed opinions which you do not deem warranted by the facts? If we have circulated false charges against any, we will, if convinced of the fact, gladly retract them. But your charge against us is made in too general terms to admit of anything but a general denial.

For Judge Swiggart, both myself, and so far as I know, my brethren, entertain a very high regard. Under the rulings of the Supreme Court, His Honor could not favor us any more than he has done. We believe that the whole proceedings are as distasteful to him, as they are distressing to us.

We bring no railing accusations against Attorney General Lewis, but feel that he has gone beyond the requirements of his oath in prosecuting us as he has. We are not the judges of his motives, but we have a painful personal knowledge of the facts.

So far as we are concerned the charges which we make that our prosecution is

religious persecution, does not refer so much to the officers charged with the enforcement of the law, as to those who have urged them on and insisted that we must be prosecuted, but who have not had the manhood to face us in open court and swear that our quiet Sunday work was an annoyance to them. Our immediate neighbors are not annoyed, why should those be who live at a distance of several miles from us? It is simply the annoyance of intolerance which they mistake for the nobler feelings of patriotism.

You cite the fact that six employees of the P. T. & A. R. R. company were also indicted as evidence that we are not discriminated against on account of religion. But why were not some of the white employees of the railroads indicted, if the purpose is simply to stop Sunday work no difference by whom? Why are only negroes and Adventists indicted?

It is not our purpose to defy the law. We claim that according to the letter and spirit of the constitution of the State of Tennessee we have the right to work on Sunday as on other days provided we do not thereby interfere with the rights of others. True, the Supreme Court has taken a different view of the matter, but even supreme courts are not infallible, and sometimes reverse their own decisions, which our Supreme Court may yet do in this matter. Nor are we alone in this view of the constitutional question. His Honor, Judge Swiggart said in open court last summer, that were it not for the decision of the Supreme Court he would be inclined to hold that our work was not a nuisance. And in an interview given a reporter of the *Memphis Commercial*, one of the most eminent citizens of this county, Ex-Governor Porter, stated, that according to his understanding of the constitution we were suffering wrongfully.

It is the testimony of our enemies that in all else we are good citizens. We desire to be so in all things, but as we understand the law of God, the seventh day is the only divinely appointed Sabbath, and that we have no right to habitually rest upon another day and even outwardly observe it as different from other days. You may say that this is a foolish notion, but that does not free us from the obligations to preserve consciences void of offense toward God.

We are sorry that we can not always obey both God and man, but in case of conflict between the two, with the apostles we choose to obey God rather than man, and we believe that under the constitution of the State we have the right so to do.

J. H. DORTCH.

Out-Heroding Herod.

REV. T. M. C. BIRMINGHAM has recently held three lengthy services in Carthage, Missouri, devoted to the subject of "Romanism in America." His talks on the subject of Romanism were good, explaining the methods by which the Pope is seeking to establish his authority in our own country, and calling upon all who were American citizens *at heart* to awake and resist the advances of this apostate power. So, when the speaker gave his plans for resisting the church of Rome, some were hardly prepared for his change of base to that of a rank National Reformer. He said:—

Solomon in Prov. 14:34, tells us that "righteousness exalteth a nation." There is individual righteousness and there is national righteousness—

separate and distinct from each other. Proof: national righteousness is rewarded by national prosperity in this life, not beyond; but individual righteousness is rewarded in the life to come. A nation may be righteous though a part of the people in that nation may not be. How? By enacting righteous laws; then seeing to it that only such as will enforce those laws according to the gospel of Christ [!] are allowed to fill the offices under the government. This is necessary if we expect to hold in check the arrogance of Rome. They are organized. We must organize. They are seeking to control the Nation—so must we. We should see to it that our officers are men sound in the gospel of Christ and will execute the laws upon this basis.

A few months ago Mr. Crafts was at Carthage lecturing upon his favorite theme of religious legislation. The enthusiasm was not such as he desired, and he was soon followed by another, and this man stated publicly that others would follow on the same line. It seems that the latest turn—when other methods fail—is to hold up the grasping spirit of Rome as an inducement to all to organize and combine their power to crush them—and then—take to themselves the power which Rome sought. This is indeed the best plan that we have seen advocated by the so-called National Reformers to accomplish their object. Having been so repeatedly exposed in their efforts to blind the people in regard to the claims of God upon them, they now appeal to self interest, and thirst for power that dwells in the unregenerate heart. How civil government can execute civil law upon the principles of the gospel of Christ (good news of salvation from sin, pardon for transgression, etc.), was not explained. Luke 17:3, 4, says: "Take heed to yourself; if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

Can officers of law be empowered to do this? If so then they must have power to discern true repentance, so that the execution of law would be left optional with the judges. The man who through fear for his own life will take his life, is perhaps as reasonable as the one who through fear of the mother of harlots will consent to place himself under the care of her harlot daughters. We believe that while all should be protected in their religious faith—Catholics, Protestants or others—it would be extremely dangerous to place the power to coerce in the hands of those who, in principle, so poorly exemplify the Golden Rule. The word of God abideth forever; and in this we are told that the kingdom of Christ is not of this world. John. 18:36. C. SANTEE.

The Puritan Sunday.

THE following letter is such a strange jumble of liberal and illiberal thinking that it is an interesting study:—

I was very much interested in your editorial in to-day's *Record* on "Educated Crime." The principle therein stated, that "the heart must be educated as well as the head, if we are to make men and women better by teaching them to read and write," is the very touchstone of all education. The doctrine that you still further declare is "that the school can do nothing to keep men out of jail. In the homes of the land, through parental training, aided by the kindly and gracious teachings of the Church, we must look for the influence which makes of increased knowledge a beneficence instead of a curse."

The capacity to do good comes from the educated brain; but the inclination to do good comes from the Christian heart. This is the same truth that Christ enunciated when he taught that the Pharisee's prayer was of no avail, and declared:

"Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein."

The *Record* is an able educator of the brain, but it furnishes no teaching for the heart and conscience. On the other hand it strenuously and constantly attempts to invade the home on the Sabbath day by publishing a Sunday issue; and its advocacy of the opening of the World's Columbian Exhibition on the Sabbath day is a persistent effort to circumvent the "kindly and gracious teachings of the Church."

I am a constant reader of the week day *Record*; but I was deprived of the pleasure and benefit of reading therein one of the most important items of news which has transpired in this country for weeks—the inaugural address of President Cleveland—simply because it must go in to help fill up the Sunday issue.

Local self-government, tariff reform, and an honest dollar, are questions which press hard upon this Government now. The *Record* is able and consistent in the advocacy of these reforms; but the final plucking of all these fruits will turn them to apples of Sodom in your hands, if you should succeed in depriving the Lord of his day. You have an evidence of all this in the very apt illustration which you bring of the Homestead affair.

JOHN WARD FREEMAN.

Montrose, Pa., March 7.

The rigidity of Sabbath observance and of Pharisaical adherence to the form rather than to the substance of the Sabbath commandment was never so strongly rebuked as by the Master and Maker of the law. The kindly and gracious teaching of the Testament does away with pains and penalties, and declares the clemency and wise intent of the Author of the Sabbath.

But does our critical correspondent think that the inaugural address should have been held over for Monday readers? Was there anything in it to compromise the conscience of saint or sinner? Would it have been better for the *Record* printers to have put it in type on Sunday for the Monday issue, rather than on Saturday for the Sunday issue? And does our correspondent really think that it lies in the power of any earthly creature or sovereignty either to add to the sanction of the Sabbath or "to deprive the Lord of his day"?—*Philadelphia Record*, March 9.

What Constitutes a Prohibitionist?

WITH each succeeding year we witness new applications to the meaning of words, and to keep pace with the constant variation of language indicated by the public mind, takes no small effort at learning and unlearning words and expressions that are subject to the caprice or will of men. The time was when temperance meant moderation, and a temperance man was one who might take occasionally a glass of strong drink, yet so long as he did not get drunk or drink to excess, he had the pleasing title of "temperance man." His neighbor who was more rigorous in what he considered the right use of the ardent, totally abstained and got thereby the radical appellation of "teetotaler." But such words have lost their original signification or new ones have arisen to take their place to suit the time. The "temperance man" of former days would be unable to find his location now in society under that cognomen, and the "teetotaler" of a quarter of a century ago, would find himself behind the bar tipping the decanter and dealing out destruction with gainful zest to his fellows under the new-born name of "Prohibitionist" so long as he left his lucrative employment long enough to vote the Prohibition ticket. Yea, he might even himself indulge in the use of that which he formerly condemned, for, after all, it

is his vote *alone* that gives him his name and standing.

This may seem absurd, but we have the highest authority of the Prohibition Party that this is so, namely the *Voice*, of New York. Be it known, therefore, to all men that in its issue of Feb. 23, 1893, it heralded to the world the complete definition of Prohibitionist in the following words:—

Question.—Do you think it right for a Prohibitionist to sell beer glasses and flasks and other bar goods to saloon-keepers, or for a clerk in a store to sell them for his employer?

Answer.—When an evil traffic becomes interwoven in society and government, it is next to impossible for citizens to avoid all business relations with it. We do not care to draw the line. We can only say that we would do our level best to make a living in some other way than by selling bar goods and saloon fixtures. But the fact that a man does that, or the fact that he even stands behind the bar and sells liquor does not prevent him from being a Prohibitionist. It is better for him to sell liquor and vote the Prohibition ticket than to sell liquor and not vote the Prohibition ticket. *The only test of a Prohibitionist is his vote.*

That is to say a man may engage with intoxicants as he will; he may deal out a glass of that fiery liquid to his fellow, that would cause him to commit a crime, and then go and vote the party ticket, return, find the crime committed, and yet be hale fellow, well met, and in good and regular standing in the Prohibition Party. What next? things are getting awfully mixed in '93. The writer thought himself a Prohibitionist, but this last drastic discharge from the Prohibition cannon lands him with too enfeebled intellect and crippled energies to ever again see the far receding ensign of that party.

Fare thee well, thou goddess of another clime!
To me once dear, but now so far removed,
Thy pleasing voice shall sound no more amid the
halls of time,
For recreant to thy hallowed trust thou art proved.
Flown are the graces of thy hands,
Thy lips' persuasion that would win the child,
And in thy place a tyrant stands
Clasping the hands that thou did'st call defiled.

C. S. WYMAN.

The Basis of Civil Law.

IN a recent editorial article on Sunday legislation, the *Colorado Sun* said:—

Some of the requirements of the Mosaic code—those prohibiting murder, theft, false swearing and adultery, and that enjoining obedience of children to parents—are fittingly embodied in human laws, and conformity to them required and enforced. But this is because their enforcement is demanded for the temporal good of the community, for the safety of society. They must be observed that men may enjoy their rights to do business, to gain and enjoy property and to seek happiness. They must be obeyed that the family may exist in peace and purity, and that society may be maintained in order and good repute. They must be conformed to, that there may be fair, orderly, decorous, profitable life in the world, that good government may be established and maintained, that civilization may be advanced and protected, and that anything of good and of greatness may be accomplished.

They are properly enforced by the State because they concern man's relation to his fellow-man. He who infringes them infringes the rights of others, and perhaps imperils the public good.

The commandments that relate solely to man's relations to his Maker, or that prohibit sins purely of thought or feeling are clearly not suitable subjects for embodiment in human laws. A law enjoining love to God, or prohibiting idolatry or covetousness would, in these days, be a recognized absurdity. Yet the Church, to fulfill its mission, must enjoin obedience to this latter class of commandment.

This is a very great fallacy. The last six commandments of the Decalogue are no more to be legislated upon as such than are the first four commandments. God in his infinite goodness made human rights self-evident, and as such they have

been more or less fully recognized and adequately protected in all ages and in all countries. Centuries before the giving of the law upon Mount Sinai, theft, murder, adultery, false witness and disregard of parental authority were all recognized as worthy of the severest reprobation, and were, to some extent at least, made the subjects of civil law, not because they were contrary to divine revelation but because they were subversive of self-evident human rights.

Inscriptions on ancient Egyptian tombs show that that heathen people had a conception of human rights and of social duties but little, if any, inferior to our own. They knew nothing of revelation but they were able to read in the great book of nature the law of natural rights, and upon this their laws and customs were based, though in practice, like so-called Christian peoples, they fell very far short of their ideals of right and justice.

The Decalogue is not for the purpose of furnishing a basis for civil laws, but is for the purpose of setting forth that which God requires of every man, both for His own honor, and for the benefit and protection of every other man. And so any violation of this law is sin against God. When David had done Uriah the two most cruel wrongs that one man could do another, and was by the Spirit of the Lord brought to see the enormity of his offense, his confession was: "Against thee, thee only have I sinned." The wrong was done to Uriah, but the sin was against God. All sin is against God, and the purpose of the divine law is to define sin. "The law entered that the offense might abound. But where sin abounded, grace did much more abound." "The law is spiritual." It "is a discernor of the thoughts and intents of the heart." Hate is a violation of the sixth commandment and lust of the seventh. Matt. 5:21-28. The tenth commandment, "Thou shalt not covet" is wholly spiritual, that is, it relates entirely to the mind. No civil law can take cognizance of the processes of the mind. But this is one of the last six commandments which many people insist are the proper basis of civil law. A spiritual law can never be made the basis of human legislation. Any attempt in this direction is simply to usurp a divine prerogative.

On the other hand, the commandment against idolatry relates not only to the feelings but to the act as well. Were this not true the three Hebrews might properly have bowed before the great golden image which the king of Babylon set up and required all his subjects to worship. But the *Sun* says that a law prohibiting idolatry would, in these days, be recognized as an absurdity. But why? if any part of the Decalogue can be enforced by civil law, why not that command as well as any other? Idolatry is as much an outward act as is murder or adultery; all these exist in the mind before they find expression in the act, and so all are equally beyond the domain of civil law upon any other basis than that of conserving natural human rights. C. P. B.

A Rabbi's View.

THE *Jewish Times and Observer* quotes Rabbi Krauskopf upon the World's Fair, as follows:—

If the World's Fair were an adjunct of some Puritanic church, then the church authorities would have a right to open or close it whenever

they pleased. But since it is to be a national affair, with international ambitions; since it is to be conducted under the sanction and patronage of the United States Government, the rightfulness or wrongfulness of keeping the Fair open on Sunday, considered from the religious point of view, must at once be dropped, for our Constitution has wisely divorced Church from State. All that our Government can do is to permit every one to stay away who thinks it a wrong to visit a Fair on Sundays. And all that the church that is opposed to Sunday opening can do, is to prohibit its members from attending the Fair on that day, and to excommunicate those who do.

The outcome of the legal steps which are being taken in the case may be the Sunday opening of the Fair. It remains to be seen, if that be so, how many church memberships will be forfeited by Sunday attendance.

The Line Drawn.

A TENNESSEE paper defends the prosecution of Adventists in that State thus:—

The position, in Tennessee, is as follows: The law forbids working on Sunday, every man is bound to obey the law or become a law-breaker. No man has the right to antagonize the laws that are made for the safety and well-being of society. He has no right to usurp the authority to upset fundamental conditions for the purpose of accomplishing his individual aims.

Men have the right to believe what they please, but they have no right to let their opinions bring them in conflict with "the powers that be." The law-abiding sentiment is too strong in Tennessee to allow any set of men to substitute their private opinions and preferences for existing legal provisions and requirements, and the sooner all classes learn this fact the better it will be for them.

This is simply the old story over again: men may believe as they please but they must practice as the law dictates. As suggested in the paragraph which we published last week from the *New York Tribune*, "the truth is, that there are few people or governments who do not draw the line against religious liberty somewhere, resembling therein Oliver Cromwell, who proclaimed that all creeds should be tolerated, but added that if anybody thought that he was entitled thereby to celebrate mass in Great Britain he would find himself speedily mistaken."

This is just what Tennessee does; the constitution declares "that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship;" but if anybody thinks that he is entitled thereby to do secular labor or business on Sunday he speedily finds himself mistaken. This was officially stated by Judge Hammond in the well-known case of R. M. King. His Honor said: "Sectarian freedom of religious belief is guaranteed by the constitution [of Tennessee], not in the sense argued here, that King as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observance, but only in the sense that he should not himself be disturbed in the practices of his creed."

It thus appears that instead of religious liberty in this country we have only religious toleration; that is, those who have control of legislation simply guarantee the right of believing contrary to the faith of the majority, but deny the right to practice in accordance with that creed; thus the Protestants of Tennessee could not forbid belief in the mass; but if they saw fit so to do, and had control of legislation, they might forbid, just as Crom-

well did in England, the celebration of the mass; and, according to Judge Hammond, the courts would be compelled to sustain the law; to declare that it was no violation of the constitutional provision "that no human authority can, in any case whatever, control or interfere with the rights of conscience."

In a report to the United States Senate in 1829, Hon. Richard M. Johnson said:—

What other nations call religious toleration, we call religious rights. They are exercised, not in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens.

But this is no longer true; the courts have swept away religious rights and have substituted instead simply religious toleration. Even the First Amendment to the Federal Constitution has, by the Supreme Court, been declared to be in perfect keeping with the Church and State charters under which this country was first settled by Europeans; and that instead of prohibiting an establishment of religion here, it simply forbids the establishment of any religion in opposition to Christianity, which was already the religion of the country when the amendment was adopted. C. P. B.

The Logic of it All.

In a recent communication to the *Christian Cynosure*, Secretary Foster, of the National Reform Association, thus explains what National Reformers mean by making the Decalogue the "sole and only guide in civil and political life":—

This involves a recognition of the fact that the State is the divinely appointed keeper of both tables of the Decalogue. In doing this, the State fulfills the end of its being—"a terror to evil doers, and a praise to them that do well." The association maintains that the State, as the keeper of the first commandment, should acknowledge God as the source of all authority and power in civil affairs. The second involves the authoritative and judicial suppression of all open and public idolatry, whether practiced in Romish cathedrals, Chinese Joss-houses, or the Mormon Endowment House. The third makes the administration of oaths in secret societies a punishable offense, whether it be in such treasonable orders as the Jesuits, the Mafia, the Clan-na-Gael, the High-binders, and the Endowment House; such insidious and dangerous worshippers of devils as the Masons, Odd Fellows and Knights of Pythias, or such harmless dupes of Satan as the Knights of Labor, the G. A. R., and the Orangemen. The fourth prohibits all public Sabbath desecration on the part of the individual, lodge, corporation, municipality, commonwealth or general government. The fifth secures the mutual rights and privileges of parents and children, and says to belligerent employer and employee, "Labor, all its rights; capital, all its rights; equal and exact justice for all." The sixth prohibits murder, either by the knife, revolver, or *rum*. The seventh outlaws free love, polygamy and speedy and easy divorce. The eighth forbids stealing, stock gambling and endowment orders, and secret insurance societies, that rob an unsuspecting public. The ninth punishes perjury. The tenth makes covetous deportment punishable, as Achan in the camp of Israel.

This is the logic of all so-called National Reform, whether in the National Reform Association or in any of its various allied associations, like the American Sabbath Union, the Woman's Christian Temperance Union, etc.

The Gospel of Force.

AN exchange from Monroe, Neb., expresses its views, editorially, upon the enforcement of Sunday observance, thus:

To the Christian the law of God is the end of the question about observing the day, as well as the manner of observance. As to the rest of the

world, the Christian stands in the relation of a ruler, so far as his power of ballot and influence goes. Here he can not control the inward man, but he can justly provide a day of compulsory rest, and do this in the interest both of the individual and the general welfare. The American Sunday as a legal institution stands on the latter level as a purely secular enactment deriving its authority from the governing power, and all loyal citizens will obey without compulsion.

This is one out of many evidences of how the leaven of ambition for the assumption of temporal power, is pervading all professed Christendom. The boastful utterances of the prelates of the predominant church are being taken up and echoed even by outlying secular newspapers. There is candidly expressed in this editorial a full belief in the propriety of the Christian assuming to stand to the world in the relation of a ruler, who may justly enforce compulsory observance of religious forms upon his neighbor.

Such avowals as this show how widespread is the acceptance of the doctrine of the righteousness of the gospel of force.

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L. H. CRISLER, the Seventh-day Adventist minister, whose case was mentioned in these columns last week, writes us that he was brutally assaulted and considerably hurt on the night of the 18th inst., owing to religious bigotry and intolerance. His only offense was preaching doctrines contrary to the faith of the majority in the neighborhood. We have not been favored with the particulars of the assault.

We publish on another page a communication to the Paris, Tenn., *Post-Intelligencer* by one of the persecuted Adventists. It is a manly and straightforward defense against the bitter attacks made upon the Adventists by the *Intelligencer* some weeks ago, and republished in these columns as illustrative of the bitter spirit of the Tennessee Inquisition.

In the same paper from which this letter is taken is a weak attempt to reply to it. The editor has since discovered a better way; his columns are too crowded (?) to admit of his publishing anything more from the Adventists. He has room, however, for frequent attacks upon them. If the persecution is not carried on as of yore it will not be the fault of the editor of the *Post-Intelligencer*.

THE *Post-Intelligencer* insists that the prosecution of the Adventists is not religious persecution; and in a recent frantic effort to prove that it is not, said:—

As evidence that these people are not discriminated against and singled out for prosecution, six of the indictments before the present session of the court were against employees of the P. T. & A. R. R. Co.

This is certainly a fact. The six indictments referred to were found simply as evidence that the Adventists were not discriminated against. But the Adventists have been discriminated against, and their prosecution is persecution, all denials to the contrary notwithstanding. Nor are the Adventists alone in taking this view of the matter. A number of papers in that State have denounced the prosecutions as persecution; and Ex-Governor Porter, probably the most popular and influential man in Henry County, said in a published interview:—

I believe that the action of our courts with reference to this question of compulsory Sunday idleness has hitherto been in contravention of the principles of American liberty, as well as contrary to the express provision of the constitution of our

State, according to my construction of it, in regard to religious equality.

The *Post-Intelligencer* should convince the leading men in Henry County, including Ex-Governor Porter, that there has been no religious persecution there under the color and forms of civil law, before it loses its temper about what others say of the iniquity that has been perpetuated in the name of justice.

Some degenerate sons of noble fathers there doubtless are in Tennessee who, using religion as a cloak, are willing also to use the civil law to stifle conviction and bind the consciences of their fellow-men, and failing in this, to fine and imprison them, but the constitutional provision that "no human authority can, in any case whatever, control or interfere with the rights of conscience," shows that the people of that State not only love liberty for themselves but that they are willing that others should enjoy it also. Persecutors and justifiers of persecution there are in Tennessee, but there are also noble men there, men whose voices will be heard in defense of the rights of conscience, whether the *Post-Intelligencer* likes it or not. The Adventists have right and justice on their side, and their complete vindication is only a question of time. *Vincit omnia veritas.*

A DISPATCH from Norfolk, Va., under date of March 19, says:—

For the first time in many years the Sunday laws were enforced to day. Steamers arriving at their wharves were not allowed to discharge their cargoes, and when the stevedores at the Clyde line wharf started to work they were arrested. Several telegraph linemen were also arrested for working on broken wires. Every saloon was closed. Today's enforcement of the law was the result of the war which the newspapers have been making on the Police Commissioners and Chief of Police.

No one who has watched the progress of the Sunday agitation for the past five years can fail to see in it a most ominous sign of the times. The Sunday is evidently the connecting link between Church and State in America just as it was in Rome in the fourth century.

JOHN WESLEY has been dragged from his grave in the interests of the Sunday closing of the World's Fair, and is made to rehearse the same old argument, namely, that an open Fair would keep people from church. It seems that in 1782 Wesley wrote a letter to a nobleman urging him to oppose a bill "designed to embody the militia, and exercise them on Sunday," from which letter a correspondent of the *Christian Advocate*, of this city, quotes, with much more, the following:—

We have little religion in the land now, but by this step we shall have less still; for wherever this pretty show is to be seen, the people will flock together, and will lounge away so much time before and after it that the churches will be emptier than they are already.

The bishops used the same argument in

the fourth century for the closing of the theaters; the people, said they, would resort to the shows rather than to the churches. What they said was doubtless true, but if the Government may properly take cognizance of such questions, why may it not go just a step further in the same direction and require the people to go to church?

EVERY Sunday law, every legislative enactment concerning religion should be promptly wiped from the statute book in every State from Maine to California. To bring up a question of religion in any legislature should be considered treason. The great safe-guard of American liberty must be a total and perpetual separation of Church and State; any other policy will bring disaster to this republic. The Seventh-day Adventist persecution is an entering wedge and a solemn warning to Americans. — *The Jury*. Amen.—*Silver Creek (Neb.) Times*.

EVERY lover of a good garden should have a copy of "Vick's Floral Guide" for 1893. The Vicks have always taken the lead in the matter of seed catalogues, but this year they have outdone themselves and have produced a catalogue which surpasses all former ones; which is saying a good deal, for each year "Vick's Floral Guide" has been a thing of beauty, and a real joy to thousands. "Vick's Floral Guide" for 1893, known as "The Poets' Number," contains colored plates of Alpine Aster, Begonia, Dahlias, Cannas, Clematis, Dutchman's Pipe, Pansies, Corn and Potatoes. Descriptions and prices of the very best flowers and vegetables and many novelties. Hundreds of beautiful and appropriate quotations from the best authors give it its name, "The Poets' Number." Be sure to send ten cents to James Vick's Sons, Rochester, N. Y., for a copy of this "Guide." You can deduct the ten cents from the amount of your first order for seeds, so the "Guide" will cost you nothing. Vick's seeds are always good. Do not buy inferior seeds at some store, but order from Vick. There is no time to lose; send at once for the "Guide" and then for the seeds.

"THE Quarterly Register of Current History" has just completed its second year, the March number being Vol. II. No. 4. This publication is just what its name indicates, and for those who desire to preserve a record of passing events without keeping cumbersome files of daily papers, it is invaluable. If you have not seen "Current History" send fifty cents to the publishers, Detroit, Mich., for a sample copy.

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