

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

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EDITOR, - - - - ALONZO T. JONES.

ASSOCIATE EDITORS, CALVIN P. BOLLMAN,
WILLIAM H. MCKEE.

FOREIGN advices gravely tell us that the Pope has lately completed an examination of the Scriptures. It seems that he has in his old age taken to the study of the Bible, and more than that, he has written a letter to his bishops urging them also to devote more time to scriptural study. But it may be a matter of doubt whether he has yet advocated an open Bible for the laity.

WHILE this subtle suggestion of unity and fellowship proceeds from the Vatican the encroachments of Rome on the schools, the family, the Church and the State increase everywhere. In this country secret and oath-bound organizations avowedly inimical to Rome multiply continually. On the other hand, and seemingly almost in response to this, Roman Catholic societies organize and drill, and weird rumors are bandied about of coffins full of arms and munitions of war detected in transit, consigned to Roman Catholic cathedrals.

THE forty-fifth anniversary of the inception of modern spiritualism has just passed. It was celebrated by manifestations which are declared to have surpassed previous demonstrations. But principally it has been marked by the promises that have been made that within five years open exhibitions of supernatural power would be made in the light of day and in public assemblies such as will convince every witness of their reality beyond a doubt.

THE dread tornado hurled by the "prince of the power of the air" across the country through village and farm, is doing its devastating work. The earth shivers, as in fear, where such tremors are new and unaccustomed. The pestilence gathers its forces at the home of its birth awaiting its appointed hour to come forth. While crying "Peace! Peace!" the na-

tions are building navies and equipping armies, and European coffers are filling themselves with American gold; and all this is for what purpose? What does it portend? Or does it mean nothing? The word of the Lord by his holy prophets has been fulfilled in the past. God's plans for this world are not yet complete. If they are not yet completed they must be in the course of fulfillment. If that be so what is the portion of the prophetic word applicable to this time? If these events now passing are in the line of prophecy, as they must be, then what comes next in the necessary sequence?

Civil Grounds of Religious Intolerance.

In No. 12 of the current volume of this paper was published an article under this title in which it was shown that "in every age and in every country religious intolerance has been defended to a greater or less extent on the ground of public policy," and that "dissenters have ever been stigmatized as enemies of the State, subverters of social order, and disturbers of the public peace." The proof of these propositions was conclusive, but by no means as full as it might have been. Indeed, to exhaust the subject would be to review the entire history of the world, for substantially the same arguments have been urged in justification of restrictions of freedom of conscience in every country and in every period.

Speaking of the causes of pagan persecutions, Lecky says that "they were partly political and partly religious." The same writer explains this statement in this way:—

In the earlier days of Rome religion was looked upon as a function of the State; its chief object was to make the gods auspicious to the national policy, and its principal ceremonies were performed at the direct command of the Senate.—*History of European Morals. Vol. 1, page 398.*

Of certain repressive measures directed by the Romans against other religions than their own, Lecky says:—

They grew out of that intense national spirit which sacrificed every other interest to the State, and resisted every form of innovation, whether secular or religious, that could impair the unity of the national type, and dissolve the discipline which the predominance of the military spirit and the stern government of the Republic had formed. *Id. page 403.*

It thus appears that the real motive that led the pagans to persecute the Christians was a desire to preserve intact their civil institutions; the very motive which to-day actuates the Czar in the persecution of Jews and Stundists, and that is urged in our own country in justification of certain measures of religious legislation. In justification of Sunday laws, Mr. Crafts says, as quoted in our former article:—

It is the conviction of the majority that the Nation can not be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws, therefore Sabbath laws are enacted by the right of self-preservation, not in violation of liberty, but for its protection.

This is but a revamping of the old pagan theory firmly believed by the multitude, Lecky says, "that the prosperity and adversity of the empire depended chiefly upon the zeal or indifference that was shown in conciliating the national divinities." That the Christian religion is true while the religion of the Romans was false does not affect the principle; civil government was as much a divine ordinance in Rome as it is in the United States, and if the preservation of social order justifies religious laws now it justified them as fully then. Nor is this all; if the preservation of either this or any other nation justifies religious restrictions at all it justifies such restriction to any extent which in the judgment of those in authority may be necessary for the preservation of that nation. But to maintain such a position would be to justify all the persecution that has ever cursed any land, or disgraced any system of religion.

Another point of resemblance between ancient and modern intolerance, between pagan and so-called Christian bigotry, is found in the fact that when Rome reached the point of tolerating professors of all religions in Rome, this liberty did not free the Roman "from the obligation of performing also the sacrifices or other religious rites of his own land." The parallel to this is found in Tennessee and some other of our American States in which perfect religious liberty is supposed to be guaranteed, notwithstanding the fact that a certain amount of deference must be paid to the religion of the majority, in the observance of Sunday.

American colonial history is exceedingly fruitful in illustrations of how religious intolerance has sought to shield itself behind civil considerations, and justify persecution on the ground of protecting public morals and preserving the peace and dignity of the State. In "The Emancipation of Massachusetts," Brooks Adams relates how the clergy of that colony "used the cry of heresy to excite odium, just as they called their opponents Antinomians, or dangerous fanatics," to stir up the people against them. "Though the scheme was unprincipled," says Mr. Adams, "it met with complete success, and the Antinomians have come down to posterity branded as deadly enemies of Christ and the commonwealth; yet nothing is more certain than that they were not only good citizens, but substantially orthodox." Of course the motive of the clergy was wholly religious, yet they made it appear that while they were concerned for what they regarded as the true faith they were equally interested in the welfare of the colony. Henry Dunster, the first president of Harvard College, did not believe in infant baptism, and for this he was indicted and convicted on the charge of *disturbing church ordinances*. The disturbance was as real as is the disturbance charged in Tennessee against the Seventh-day Adventists—it was all in the minds of those, who, having control of legislation, were determined that the civil power should be used in support, to some extent at least, of their tenets. Dunster was driven out as an *enemy of the commonwealth*, and died in poverty and neglect.

In 1651, John Cotton denounced certain Baptists as "foul murderers" because they denied infant baptism. And in "The Emancipation of Massachusetts" page 116, we are told that under the Puritan Commonwealth, the moment a man "refused implicit obedience, or above all, if he withdrew from his congregation he was shown no mercy, because such acts tended to shake the temporal power." "Therefore," says the same writer, page 118, "though Winslow solemnly protested before the commissioners at London that Baptists who lived peaceably would be left unmolested, yet such of them as listened to "foul murderers" were denounced as dangerous fanatics who threatened to overthrow the government, and were hunted through the country like wolves."

Regarding the facility with which civil offenses were for religious reasons charged in Massachusetts against dissenters, Charles Francis Adams says:—

A species of sweep-net was now needed which should bring the followers no less than the leaders under the ban of the law. The successful prosecution of Wheelwright afforded the necessary hint. Wheelwright had been brought within the clutches of the civil authorities by a species of *ex post facto* legal chicanery. Even his most bitter opponents did not pretend to allege that he had preached his Fast day sermon with the intent to bring about any disturbance of the peace. They only claimed that his utterances tended to make such a result probable, and that his own observation ought to have convinced him of the fact. Therefore, they argued, although it was true that no breach of the peace had actually taken place, and although the preacher had no intent to excite to a breach of the peace, yet he was none the less guilty of constructive sedition. Constructive sedition was now made to do the same work in New England which constructive treason, both before and after, was made to do elsewhere.—*Three Episodes of Massachusetts History, Vol. 1. page 477.*

But it mattered not that Wheelwright could be accused only by a legal fiction,

and that an extremely attenuated one. Mr. Adams thus relates the sequel:—

The court being now purged of all his friends Coddington only excepted, Wheelwright's case was taken up. He appeared in answer to the summons; but, when asked if he was yet prepared to confess his errors, he stubbornly refused so to do, protesting his entire innocence of what was charged against him. He could not be induced to admit that he had been guilty either of sedition or of contempt, and he asserted that the doctrine preached by him in his Fast-day discourse was sound; while, as to any individual application which had been made of it, he was not accountable. Then followed a long wrangle, reaching far into the night and continued the next day, during which the natural obstinacy of Wheelwright's temper must have been sorely tried. At his door was laid the responsibility for all the internal dissensions of the province. He was the fruitful source of those village and parish ills; and every ground of complaint was gone over, from the lax response of Boston to the call for men for the Pequot war to the slight put by his church upon Wilson, and halberdiers upon Winthrop. To such an indictment defense was impossible; and so, in due time, the court proceeded to its sentence. It was disfranchisement and exile. His sentence stands recorded as follows: "Mr. John Wheelwright, being formally convicted of contempt and sedition, and now justifying himself and his former practice, being to the disturbance of the civil peace, he is by the court disfranchised and banished, having fourteen days to settle his affairs; and if within that time he depart not the patent, he promiseth to render himself to Mr. Stoughton, at his house, to be kept till he be disposed of; and Mr. Hough undertook to satisfy any charge that he, Mr. Stoughton, or the country should be at."—*Id. pages 480, 481.*

Similar facts might be given at almost any length both in the history of Massachusetts and in that of England and other countries, but the reader can pursue the study for himself. Enough has been said to fully sustain the proposition that religious intolerance ever seeks to hide its hideous face behind some civil law, and to justify its crimes against humanity on the ground of public necessity; but nobody is deceived except the poor bigots themselves. Everybody else knows full well the real motive. C. P. B.

A New Problem.

THE Chicago *Herald* under the head "First Blow at Chicago," has this to say editorially:—

The short-sighted fanatics who shut the Chicago Fair on labor by inducing Congress to order that the gates be closed on Sundays have struck the first material blow the country has witnessed on "the sanctity of the Sabbath." They are to be hoist with their own petard. The rest of Sunday is to be broken in the most radical and sweeping manner if the work of the fanatics remain the order of the directory of the Exposition.

As already stated in the *Herald*, organized labor has resolved to work Sunday and to see the Fair one of the days the fanatics allow it to be open. Many employers have already agreed to shut down Monday and let their men go to the Fair the second day of the week, on condition that they work the first day, so that contract orders shall be finished on time. The Central Labor Union prefers Saturday as the rest day, but is equally ready to work Sunday in order that the men and their families shall have a day at the Fair. It is absolutely certain that Sunday work in Chicago during the summer is going to become a fact if the decree of fanaticism shutting labor from the Fair, its present day of rest and recreation be held binding by the directors.

The new board of directors must settle this question. On that board rests a grave responsibility. Is Sunday work to be witnessed in the factories and foundries, the carpenter shops, the tan yards, the lumber yards, the machinery works, the ship yards, the coal yards, the mills of this city? It will be indeed a humiliating and shocking spectacle. Which will honor Sunday more—these places now silent, Sunday resounding with the roar of labor, the Sabbath heavens darkened by their smoking chimneys, the children of the city taught an ineradicable lesson of broken rest and disturbed Sunday quiet—or the noble sight of these tens of thousands of wage earners in Jackson Park Sunday with

wives and children, educating themselves in all that tends to elevate, to refine and to make better?

Chicago is now face to face with the first real blow at Sunday rest. Will the directors of the Fair rise to their duty and throw away the insolent and selfish command that, by reason of the broken pledge of Congress, no longer binds them in law or in morals? Can they conscientiously consent that Sunday in Chicago shall become a day of labor?

This is indeed a Nemesis. It is a new problem for the Sunday-closing advocates to solve; this, of course, they will not attempt to do. It is too knotty a problem for them to untie, they will cut the Gordian knot with the sword of the law. The Law and Order League will immediately discover the mission to which it has been called. The gospel of coercion as preached by the league, prompted and supported by the American Sabbath Union, the Church, and the clergy, will make a marvellous object lesson at the Parliament of Religions, of the "Brotherhood of Man."

W. H. M.

The Dormant Seed Is Sprouting.

THE Washington *Post* publishes the following communication and appends the bill to which reference is made:—

Editor Post: The Christian public will certainly sympathize with the heroic effort of Rev. Dr. Parson to awaken in the mind of the unfortunate man at the United States jail, during his last hours, some realization of his religious condition. This effort was brought about, according to report, because the victim was once a boy in Dr. Parson's Sabbath school; that is, the doctor thought on the basis of some slight acquaintance he might influence him for good. But is it not unfortunate that any such necessity exists; that there is no official connected with the jail, workhouse, or any other penal institution in this District, whose duty and privilege it is to become thoroughly acquainted with every inmate, and help every one to a better life; not by spending an hour in worship on Sunday afternoon, but every day in the week, coming in contact with them, and acquiring information? Is it not a strange fact that no well-regulated penal institution in the United States, except those here in the District of Columbia, is without a chaplain, whose business it is to do all that can be done to save men? Punishment is necessary, but not reformatory. Police, judges, jailors, etc., are all well enough in their places, but is the whole duty of the public to men, women, boys, and girls accomplished when they are detected in crime and punished?

From 2,500 to 3,000 persons annually are poured out upon this city from these various institutions, and yet so far as the United States Government is concerned not a hand is raised to save to better manhood or to reform one of them. I do not say that police, judges, and keepers may not exert some moral power, give good advice, etc., but they do that as individuals, not as officials. Their duty is in the line of justice, not reformation.

Nearly ten years ago there was introduced into both houses of Congress a bill for the establishment of a chaplain to these thousands of incarcerated persons, pronounced by those who introduced it "a first rate bill," but it slumbered to death in a committee who never would take the pains even to have a hearing on the subject.

There is an opportunity for some philanthropist who has some faith in Congress and a belief that if such an office was created it would not be one more "plum" to some politician, to revive the long-neglected opportunity and to cultivate this wholly uncultivated field of usefulness.

It is said the Government does not pay for religious work. The reply is, that in the ten years since that bill was introduced the United States has paid \$18,000 for an average of less than one prayer a day, and that offered in the presence of few people who have any interest in it.

J. H. BRADFORD.

The following is the bill referred to, H. R. 5515, Forty-eighth Congress, first session:—

A BILL to establish a chaplaincy of the jail and institutions of charity and reform of the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled:

That there be established a chaplaincy to the institutions of charity, reformation, and so forth, within the District of Columbia, as follows, namely: The United States Jail, the Washington Asylum, the Reform School, the Georgetown Almshouse, and the Industrial Home School.

Sec. 2. That the appointment be made by the President of the United States and confirmed by the Senate, and be for the term of four years.

Sec. 3. That the compensation of said office be \$2,000 per annum.

Sec. 4. That the chaplain shall have charge of the religious exercises of each and all of the above-named institutions, and shall hold services in each of them, from time to time, as he may arrange; shall invite volunteer effort from the clergy and laity of the District and elsewhere; shall attend the funeral services from these institutions, unless the same shall be otherwise provided for by friends; shall inquire into the history of the inmates, and shall extend to persons discharged from said institutions, and residing in the District of Columbia, such counsel and aid as may be consistent with his other duties. He shall keep such records as shall enable him to report to the President, for the use of Congress, facts bearing upon the religious and moral condition of the inmates of these several institutions, and shall report annually in October.

Sec. 5. That the officers and those having control of the aforesaid institutions shall render said chaplain all aid and information in their power to enable him to pursue his work. He shall have access at all reasonable hours to all inmates, and to records regarding them.

Sec. 6. That nothing in this act shall be construed to prevent any inmate from receiving religious instruction from the teacher of his choice.

These bills in reference to chaplaincies in the army, navy, etc., have been sown broadcast in every Congress, and it is now natural that in the early spring-time of State religion in this country some should begin to germinate. Of course it is logical and consistent with the existence of a State religion, promoted by Congress, that Congress should pass just such bills as this. It is a sad commentary, however, on the performance of duty by the ministers and professed Christian people of the District of Columbia that there should be any opportunity for the services of a prison chaplain.

The Doctors Dislike Their Own Medicine.

THE would be religio-political doctors of the Nation's "moral cancer" have of late had a little taste of their own medicine, and their apparent discomfiture calls vividly to mind the wry faces and protestantious incident to our grandmother's bone-set tea.

Let us see. What they have clamored for as a remedy for the "existing evil" is governmental recognition of God—practically of their religion. Well, they have it. The highest authority in the land has decided in so many words that this is a "Christian Nation," which is equivalent to saying that the Christian religion is the true religion, and that all others are spurious, all of which we believe to be true, but which no civil government has any business to say. Then to show its authority, at the behest of the Church, it has officially recognized a religious rest-day, which in turn is equivalent to saying that Sunday is the Sabbath, and that no other day is, which is false, for Sunday, the first day of the week, is not the Bible Sabbath, and Saturday, the seventh day, is.

But in our land there are two bodies of religionists claiming to be Christian, yet whose fundamental principles are diametrically opposed to each other; we mean Protestants and Catholics. Nevertheless, these both claim to be Christians, and as this is now a "Christian Nation," it must of course recognize all Christians, and so it did at the late dedicatory services of the World's Fair. But in this recognition it so happened that the "uppermost seats" were accorded to the Catholics, and now the buried "hatchet" is resurrected, and the "battle of the creeds" begins. Ministers in various parts of the country, particularly those who have been the most urgent in their demands for governmental recognition of religion, have loudly protested against this encroachment of the Catholics, and publicly passed resolutions of boycott of the exercises if the Catholics were allowed such prominent places. And by the way, this boycott plan seems to be a favorite one with the ministers nowa-

days, and its influence is felt and seen even in the halls of our national Congress.

A bitter enmity is thus evidently being engendered, and if we are to judge from the spirit of the "cross-firing" that is carried on even in the secular papers, particularly of Chicago, the seat of war, we know that it is intense. With this feeling there can never be harmony, and the very next thing that must be done, and which, in the logical order of events and in perfect keeping with the decision of the Supreme Court, is bound to come, is an official decision as to which one of these two divisions of Christianity is the true one. And this is just as sure and certain to come, as that Constantine when in the fourth century he adopted Christianity as the religion of the empire, was afterward compelled to decide which of the contending factions was the "legitimate and most holy Roman Catholic Church."

And we are fast hastening to that eventful day. Public sentiment is ripening for just this very action. Congressmen now consider it "wise statemanship" to listen to the voice of the Church, and even vote contrary to their convictions, knowing full well to do otherwise means political death. The Church, on the other hand, is boasting that "we can have just what we ask for," and it looks as though they could.

Whither are we drifting? The answer is found in the 13th and 14th chapters of Revelation. Every one who reads and understands these can know if he will; and every one can likewise know and understand for himself what is his individual duty for this time.

W. E. CORNELL.

In Gear.

"WHAT we need most," says L. A. Maynard, managing editor of the *Christian at Work*, in an address delivered Feb. 13, 1893, and as reported in the *Christian Statesman* of March 4, "is to gear our Christianity on to the wheels of our political machines." And when they are thus geared they will be one and the same machine—working together for a certain purpose. That that is the design we quote Mr. Maynard's words further: "As it is, we are trying to run the two separately. We keep our religion for our homes and churches and let the devil and Tammany Hall run our politics." Here we have the operators of the two machines specified. Put them in gear and what a combination we would have. What kind of a machine would the "devil and Tammany Hall" run anyhow? Now gear Christianity on that and what have you got? Of course if they are in gear they will run in harmony with one another, but which will turn the crank of the new religio-political machine? The Christians with politicians' garb, or the politicians covered with the professed mantle of Christianity? Whichever way you put it, it is a case of gearing productive only of injury to both machines. It strips Christianity of its sacredness and clothes it in place thereof with the garments of earth. It covers, on the other hand, naked iniquity with the robes of hypocrisy.

But professed Christianity seems to have run wild of late in its frantic efforts to get in gear with "our political machines" run by "the devil and Tammany Hall." And their efforts have been successful. They have geared "our Christianity on to

the wheels of our political machines" both in the national and State governments. The Supreme Court of the United States put the machines in gear Feb. 29, 1892, when it declared this to be a "Christian Nation." And the churches turned the crank so effectually that they led the Congress of the United States off on an effort to compel the citizens of this "Christian Nation" and of other "Christian nations" to stay away from the World's Fair on the so-called "Christian Sabbath" by offering a \$2,500,000 bribe to the World's Fair Commissioners to exhibit the "American Sabbath" by closing the gates on "the first day of the week, commonly called Sunday."

But this is not the only thing that will result from this gearing. Just such a scheme has been tried before. The Church in the early centuries of this era put itself in gear with the political machines of that time, and the combination produced that which has been a curse to all ages since—the Papacy. This was, and is, a system in which the Church claims the right to use the arm of civil government to enforce her dogmas upon all. Like causes produce like results. This modern gearing produces an image of the Papacy. And again the world is to see the evil of this system of gearing. Again will the effort be made to coerce the consciences of men. The machines are in gear.

H. V. ADAMS.

National Reformers in Ireland.

IT may be of interest to the readers of the *SENTINEL* to know that the peculiar mania of religious intolerance is not confined to the United States. We have just had in this city of Belfast the annual meeting of the so-called Lord's Day Observance Society, and many things were said clearly showing the trend of religious thought. Here the National Reformer appears in his true character and comes out plainly, being in blissful ignorance of any such thing as the "civil Sabbath." Archdeacon Seaver in addressing the meeting said that their object was not a humanitarian but a religious one. Their desire was to enforce the observance of God's day. It was a holy day and should be kept holy, and the only way to do that was to go to God's holy house. From this plain statement it seems that the ultimate object of these "reformers" is to compel men to go to church on Sunday and to worship God. This, of course, would mean the establishment of a religious despotism as great as Rome or the Puritans ever had.

The archdeacon then went on to state that their work was also in the interests of what he termed "the poor workingman." If it was, the "poor workingman" did not appreciate it in the least, for not a single workingman was present although the meeting was well advertised and held at noon. One man only had somewhat the appearance of a mechanic, and when the vote was put he bellowed forth a "No" that would have done justice to stage thunder. The majority were clergymen, sleek, fat, well dressed and high-toned preachers, and everything said showed that the whole movement was in the interests of "clericalism" and nothing else. The insincerity of this plea was further shown by the strong expressions used to denounce the pleasure parties, excursions, dinner parties, etc., of the working classes. One reverend gentleman

depicted his holy horror at seeing children at the seaside actually enjoying themselves with their buckets and spades on Sunday. Another spoke of "the dreadful continental Sunday" which in Switzerland had become to be known as the "workingman's festival." So that really the interest that these men have in the "poor workingman," is not so much to stop their work as it is to stop their play and get them to come to church. And the archdeacon stated that "by gradual watching and teaching they should be able to keep *their* population within bounds in this particular." All seemed to take it for granted that the entire population was the rightful property of the clergy.

Rev. Dr. Kane, grand master of the orangemen, said he believed in applying a "thorough boycott" to anything that tended to violate this day. This was received with great applause, for considering the vast political influence of Dr. Kane it meant something.

Frequent and bitter allusions were made to the way the Roman Catholics abused the "Lord's day." One preacher said that in Galway he had seen them working in the fields after mass, which sight he said "was very *injurious* to the Protestants." Consequently they must have a law to stop it. When it is remembered that two-thirds of the Irish are Catholic, surely it is the height of bigotry that a small minority should want to run the whole country.

The secretary stated that they had appointed a standing committee to insist on the closing of small shops. This committee had applied to the police, but as the police would not do anything, they were now going to take the matter in their own hands and "resuscitate an old Act of Parliament" and prosecute under that. Some one suggested trying moral suasion first. Whereupon the secretary said they had tried moral suasion and it was a failure, the law was the only thing.

In conclusion the chairman stated his sorrow on hearing that "a proposal had been made to have the Chicago Exhibition open on the Lord's day from 12 o'clock, but 'he hoped' that would not be carried out. If such a thing were done it would mean an English-speaking people going back on the history and traditions of the mother-country in the matter of opening exhibitions on Sunday." (Applause.)

The rest of the time was taken up with mutual admiration, compliments and reciprocal votes of thanks, the reverend gentlemen then dispersed feeling highly satisfied with each other in general and themselves in particular.

FRANCIS HOPE.

Belfast, Ireland.

Enforced Religion in England.

OVER two hundred summonses have been issued against Sunday traders in Birmingham. At last accounts thirty-five small tradesmen, chiefly tobacconists and sweet-sellers, had been fined a reduced penalty of one shilling, without costs. The prosecutions are carried on under the old Act of Charles II. The prosecutors are a "Watch Committee," whose self-appointed duty it is to spy out who are doing work on Sunday, which the law does not sanction, even though such watching of others obliges themselves to do that which would be a violation of the Sabbath if Sunday were the Sabbath.

The Birmingham Sunday agitation presents some of the absurdities of Sunday legislation. The tobacconists admit that the law does not sanction their trading operations on Sunday, but they claim that they have as good right to sell tobacco on Sunday as the publicans have. And here is where the beauty of the law comes in. It seems that the publicans' license admits of their selling only liquor in the prescribed hours on Sunday, and not tobacco. They have assumed that, being legally open, they might as well sell the latter as the former; but the Watch Committee proposes to test the matter. If the point can be established, then the publicans will be prosecuted for selling cigars on Sunday. The non-legal mind may have some difficulty in seeing the fine point of prosecuting a man for selling cigars, while he may sell beer unmolested, but such it seems is the necessary thing in order to establish justice and morality, and vindicate the sacredness of "the venerable day of the sun."

In the House of Lords, Thursday, the 16th, the Bishop of Salisbury introduced a bill "to provide for better freedom for religious instruction in Board Schools." He said that there are ninety-one Boards which allow no religious instruction whatever; a few allow the Bible to be read without note or comment, and some allow hymns without any Bible reading. What the bishop means by "freedom for religious instruction," therefore, is doubtless compulsory instruction.

If anybody can tell us the difference between this and compulsory attendance at church, we should be glad to learn. The children must of necessity attend school, and religious instruction in the schools is to be not merely optional, but compulsory. But the only object of the church is to give religious instruction, and so the schools are really churches, in a way. Many people who would exclaim against compulsory church attendance on Sunday, see no inconsistency in the same thing every other day of the week.—*The Present Truth, London, Eng.*

They Have Spoken.

Now that the whole machinery of the Government, in its legislative, judicial, and executive departments, is in the hands of a religious hierarchy, we may expect to hear them speak. And why not? Having learned that they hold the Government in their hands and that they can secure just such legislation as they desire—and there is no end to their desires—why should they not speak? Mr. J. M. Foster, a National Reformer of long standing, in speaking of their success in regard to the World's Fair, said:—

But one danger lies in this. The Church does not *speak* as a church. . . . The denominations have *spoken*. . . . But the *voice of God* authoritative, official, is through his Church. . . . They should, it would appear, appoint a joint committee to *speak for God*, and properly and courageously done, with a plain recital of judgments which will follow upon refusing to hear, there can follow but the best results. Much is lost by the Church failing officially to *speak* at the right time and in the right place. She can and ought to *utter the voice of God* in the halls of Congress and as an organized church.

Did the Papacy ever put forth any more audacious claims? Was presumption ever more presumptuous? As though God could not speak for himself! In the name of the rights of the people, we demand their credentials. This is but exalting man above God? And the next

thing will be to recognize the American—no—the un-American pope! But all this was by anticipation. They say, "We have spoken." How and when? In their demands to close the gates of the World's Fair on Sunday. And they say, "We shall be heard from much oftener in the future." Now, what did we hear last winter? At the congressional hearing which was appointed to hear arguments again upon this question, the unconstitutionality of the act was not denied. But the committee was, by this religio-political combine, reined up before death and the judgment, and threatened with the wrath and the judgments of God if they did not do so and so. And they did meekly bow and refuse to hear any more arguments from those who would oppose this and all other religious measures upon constitutional grounds. We have a work published seven years ago which says: "To secure public patronage, legislators will yield to the demands for a Sunday law." Are not these words true to-day? Then where is the Constitution? Do we have any? Its principles are subverted and overridden in the name of religion. We protest against the whole thing. And let the people all protest. It is their right. Nay, more, if the Government is to be preserved, it is their solemn duty to protest. Then protest.—*Publius, in Red Wing, Minnesota, Argus, March 16, 1893.*

A Significant Decision.

PERHAPS the most important question that Archbishop Satolli has been called upon to decide since his establishment as a representative of the Pope, in America, is that which is known in the newspapers as the Westchester, Pa., school case.

The circumstances are these: It seems that some six years ago a Mr. Bowen, a Catholic, refused to send his son to a parochial school at the command of the priest, but persisted in keeping him in the public school. For this obstinacy he was excommunicated, and denied the sacrament. Things then rested until Satolli arrived, when the case was appealed to him, with the result that the decision of the priest was reversed, Satolli holding that Catholic children were not compelled to be educated in Catholic schools; and last Sunday for the first time in all these years, Mr Bowen entered his pew and partook of the sacrament, while his son remained in the public school.

This is significant. It establishes the fact that it is the idea of the Pope that there shall be more of a fraternizing spirit on the part of Catholics with American institutions than there has been in the past.

No sooner was this decision announced, than from all over the country went up a note of rejoicing, one paper stating that "now the great barrier that has stood in the way of a union of Catholics with our institutions is removed," and the New York *Herald* says editorially that—

the wisdom of such a policy can be seen by every one who is not a rank partisan. It is broad, generous, and in its largest sense, strategic. It shows that Leo XIII. understands the temper and the temperament of the American people, . . . and can not fail to bring about a *very desirable harmony of action*.

Exactly; and the very effect designed by this "strategic" act has been secured; viz., the allaying of the fears of those who have regarded with suspicion the

encroachments of Rome. But this broad and generous policy is just what will throw, and already has thrown, the people off their guard, and caused them to fail to note the insidious advances of this foe.

Right at this time, when the Supreme Court of our land has decided that this is a "Christian Nation," that it is constitutional to legislate on religion, as witness the Sunday-closing proviso of the World's Fair, and has utterly ignored the consideration of the constitutionality of these unconstitutional acts,—how fitting it is that Rome should immediately show her hidden hand, and seek to "bring about a very desirable harmony of action," by establishing, as she has, a second pope at our national capital, founding the greatest university of the denomination at this point, and ingratiating herself into the good feelings of the legislators, which means that before they know it they will be powerless to withstand her demands. Indeed, now the startling statement is made that those who would, "are powerless to stay the incoming tide."

How easily can come in along these lines a fulfillment of the words that have come to us with such significance: "*Protestantism is now reaching hands across the gulf to clasp hands with the Papacy.*"

Where is the student of prophecy who is watching the unfolding of these events who can not see in them that which is most thrilling? How it should stir the very soul of every one who knows them, to the greatest activity.—*W. E. C. in Review and Herald.*

An Open Letter.

[This open letter is to a clergyman who returned a copy of the pamphlet "The National Sunday Law" unread, because he was, as he said, situated like Nehemiah when he made the reply, "I am doing a great work so that I can not come down." The supposition from the scriptural connection here is that some harm was supposed to be concealed in the pamphlet, for Nehemiah would not come down for the reason that he feared Sanballat and Geshem would do him harm. This is an unreasonable fear. There is truth in this pamphlet. "Prove all things, hold fast that which is good."]

Holyoke, Mass., April 7, 1893.

My Dear Friend: I was very glad indeed to receive your letter of a few days ago, and to get so full and frank an expression of your sentiments on the question of enforced Sabbath Observance; still, I must confess that I was very sorry to discover, from the tone of your letter, that you had not yet taken in the great principle of religious liberty which was first enunciated by our Saviour, and practiced by the Apostolic Church up to the time of the beginning of the great apostasy, when, as Paul predicted, there would "come a falling away," and the "man of sin" be revealed, etc., and he told how this would be accomplished. He told the Church that there would arise from among themselves men teaching perverse things to draw away disciples after them.

So long as the disciples of Jesus Christ walked in the simplicity of the gospel they were attended by the power of the Spirit of God to such an extent that, as the record shows, there were added to the Church daily of such as should be saved, and in one case, at least thousands were converted in a single day. But when believers began to exalt themselves, and strove to draw away disciples after themselves instead of after Christ, then the power of the Spirit left them, and then it was that they found it necessary to call in

the aid of the civil law to enforce their interpretation of the word of God. And to just the extent that the civil authority was used to enforce the teachings of these leaders of the Church, to just that extent was the union of Church and State established; for the union of Church and State was never anything more than the enforcement of Church dogmas by the civil power; and it was only the logical outgrowth of this principle of enforced religion by the civil power that formed the Papal Church, and led to all its tyranny, and finally, to the Inquisition itself. Religious liberty was smothered and religious tyranny prevailed until this monstrous beast, which was nothing else than this iniquitous system carried out, had literally fulfilled the prophecy of Daniel 7:25, and had "worn out the saints of the Most High;" but for the elect's sake those days were shortened. God raised up Martin Luther and inspired him with the Spirit of Christ, and caused him to stand forth as the exponent of the great truth, that in spite of public sentiment and in spite of the commonly accepted mode of religious observances, all men are of right, and ought to be, free to worship God according to the dictates of their own consciences.

Religious liberty was the keynote of the Reformation, and the following out of that righteous principle laid the foundation for every advanced step ever taken in the Christian religion.

But man is as prone to error as sparks are to fly upward, and the devil is always ready with plausible arguments; he soon persuaded the Church leaders that they were the only repositories of the truth of God, and impressed upon them the Christian duty of compelling everybody—by law—to conform to their views. Another religious tyranny was set up, and our forefathers were driven to Holland, and from thence came to this country to escape persecution, and the anthem which they first struck up when their feet rested upon Plymouth Rock was one of praise for freedom to worship God. But even before the echoes of that heaven-born strain had died away in the wilderness they began to make and enforce religious laws. The result was a blot upon the early pages of our history, the horrid details of which are familiar to you.

The only man of those times who dared to stand for liberty of conscience in Massachusetts was Roger Williams, and he was banished for that grave offense. Wherever religious bigotry and tyranny prevailed, there this system of enforced religion prevailed, and wherever the spirit of enlightened Christianity prevailed, there religious freedom prevailed. But God had a part for this country to play in his great plan. You will find it all written out in Rev. 13:11-13; and so he led this people through just those experiences which were calculated to develop love of freedom and a spirit of independence. Liberty became their watchword and their theme. For the sake of civil liberty they endured all the hardships and perils of the Revolutionary War. This was the way in which God led and disciplined them that they might attain to some just idea of what true liberty was; and even then the most advanced thinkers hardly rose to a conception of it, for it was only after prolonged and stormy debates that Washington, Jefferson and Madison were able to secure the insertion of a clause in our Constitu-

tion which prohibited a religious test oath as a qualification to office. Some of the speeches of these great men upon this topic are among the grandest productions of human genius, not only as examples of rhetoric, but also for the grand principles and sublime truths which they embodied, and which we have heretofore delighted to honor. But even the best efforts of such men as these could only secure a slight recognition of these principles. After prolonged agitation, however, the country was so worked up to the point that an amendment to the Constitution was passed by the first Congress of this country, which declared that Congress should *never make any* "law respecting an establishment of religion, or prohibiting the free exercise thereof;" and our country emerged with a just claim to the title of land of civil and religious liberty—the two characteristics represented by the two horns of lamb-like appearance brought out in Rev. 13. I said that our country emerged with a just claim to the title of land of civil and religious liberty, and that was true so far as the fundamental law of the land was concerned; but so far as the practical workings of the Government were concerned it was always, to a greater or less extent, false. The failure of the first count cost us our civil war; that of the last, I fear, will cost us the ruin of our country.

Very few have ever had any just conception of what that title meant; they have not realized that that was a recognition of a God-given right to every man on earth. But so it was; and just so long as that principle was observed there could never be any persecution, for "where no law is there is no transgression." Rom. 4:15.

But, as I have said, the people did not understand that, and so as early as Oct. 27, 1789, there was complaint made about that clause of our Constitution which guaranteed to us religious liberty. Again in 1811, 1812 and in 1819; but these were only individual complaints. But in 1863 an organization was effected for the avowed purpose of changing our Constitution so that it might be lawful to legislate upon religious questions. The advocates of this movement at first worked covertly, taking advantage of the religious sentiment of the country for the furtherance of their ends. They professed the same piety and zeal for God's cause as did the early bishops, and sought to remedy the evils of the times in the same way. They lamented the lack of piety in others, but instead of laying hold of the promises of God for the power of the Spirit to convince men of sin, they have sought to lay hold of the power of the civil law to compel men to be pious, and they have so far succeeded in this that our national guaranty of religious liberty has been entirely swept away.*

Religion has now become a phase of politics, and politics is fast becoming a phase of religion. As it was in the days of Constantine, so now there is mutual intrigue going on; the churches seeking to use the State to further their ends, and the politicians seeking to use the churches for their own advancement. Thus far the churches have been the winners. They have gained control of civil affairs to such an extent that they are able to

*This was done by Judge Brewer's decision that this is a Christian Nation, and that the First Amendment to the Constitution and the Church and State charters under which this country was first settled, all speak one language. Ed.

dictate to the Government and enforce their decrees, and now they openly boast through their leaders, that they hold the Congress of the United States in their hands, and that their demands will be much more frequent in the future than in the past. If this is not a union of Church and State, I would like to have you tell me what would be. Not only that, but it is exactly such a union of Church and State as was consummated in the fourth and fifth centuries. If this country has not made an image to the papal beast, tell me what feature is lacking. Looking at the current events of the day in the light of the prophecy of Rev. 13:11 and onward, with the history of the development of the Papal Church before us, I cannot comprehend how any intelligent person who has the good of humanity and the glory of God at heart can advocate the enactment of religious laws. Jesus Christ established the principle of complete separation of Church and State when he said: "Render therefore unto Cæsar the things which are Cæsars, and unto God the things that are God's," and you may search the Bible from its alpha to its omega and you can not find any different doctrine taught on this subject. Indeed the doctrine of religious liberty is one of the fundamental doctrines of the Bible. When a man is willing to concede to every other person *all* those rights which he claims for himself he can be said to love his neighbor as himself, and to be living out the Golden Rule; but when he assumed to dictate to his fellow-man what his relations toward God shall be, "how dwelleth the love of God in him?"

I believe in the observance of the Sabbath from love to God, but Congress has no more right to enforce Sabbath observance than it has the ordinance of baptism or of the Lord's Supper.

Think on these things, for they are important, and may the good Lord help you to appreciate and apply this great truth to your life and work.

Yours in sincerity,
J. S. COMINS.

A "Conscientious" Man.

WE meet all sorts of people and ideas, and people without ideas. Below is an extract from one of our subscribers:—

I had not thought of stopping my paper till you began to publish the advertisements for the Sunday Sun. As it is, please stop it, as I am on principle opposed to all forms of Sabbath desecration, especially as your paper goes into the hands of many who might be led to take a Sunday newspaper.

The above is his say. Now, please hear our side. 1. We fail to see any more harm in the name, Sunday Sun, than in that of the extensively read *Sabbath Reading*, and several other Christian publications of similar names.

2. If our esteemed critic will take the trouble to inform himself, he will find that nearly every Sunday newspaper is worked on by a separate force of help, by compositors and pressmen all through the week, just as if the paper itself were a weekly. The entire management and work, even to the subscription list, is kept precisely as a weekly, and it is dated on Sunday so as to give a paper bearing date for each day in the year. A calendar bears date of every Sunday; will our exacting brother soon refuse to hang one over his desk for fear of "desecrating" the first day of the week?

3. If he would be so precise, we will inform him that his Monday morning paper is the one for him not to buy. Nearly all the work of a Monday morning paper is done on Sunday. Yet if we should publish the advertisement of any daily, our esteemed friend would innocently drink it in without complaint.

4. By the way, he is a minister. Does he not do considerable work himself on Sunday? Does he approve of paying the janitor for heating up his church on the first day of the week?

5. We hope the advertisement did bring subscribers for the paper. We want advertisers to get the worth of their money when they patronize us.

6. If this gentleman will take one of his denominational publications and show us a cleaner collection of "ads" than those we carry, we will be greatly obliged. We have not yet advertised a rum shop under the head of "Wine for Sacramental Purposes," and he probably knows this "ad" in one of his church papers has caused young men and church hypocrites to buy wine and other cursed drinks for beverages.

7. The "ad" which was so offensive, was not to run but for three issues, and they had been given before the complaint reached us. However, we are sorry it was not to run five years, and we would be willing to contract to run it for that time.

9. To come right down to solid facts, we challenge him to give any biblical proof that the Sabbath could be desecrated by labor of any kind done on Sunday, the first day of the week. Our Bible speaks very frequently of the Sabbath as being the seventh day. If God has blessed and sanctified any other day, then the Bible, which is supposed to contain all the law, does not give any account of it. Perhaps our reverend brother can inform us.—*Our Prison Missionary, Newfane, Vt.*

Sunday Ice in Washington.

THE question of the possibility of Sunday deprivation of ice in Washington, raised by the Sunday-ice bill, which passed the House during the first session of the last Congress, but which failed to be reported to the Senate, will not down. The matter comes up in another form. The fact that it can be so raised shows how unnecessary was the legislation that was asked for. The *Washington Post* says editorially:—

It is understood that the Medical Society of the District proposes to take some action relative to the non-delivery of ice on Sunday or to sound public sentiment on the question. It is a movement in which the society ought to be heartily sustained. It will no doubt be found that a large majority of the citizens of Washington agree with the gentlemen of the medical profession that on sanitary grounds if no other the ice supply should be regular and continuous for every day in the week.

The announcement of the ice combine that there will be no Sunday delivery to retail consumers during June, July, August and September, the hottest and unhealthiest months of the year, must not be submitted to without at least a protest from the people out of whom the ice companies make big money.

To say that this policy is adopted out of consideration for the feelings of the "poor drivers" is but a pretense. Drivers enough can be found to perform the Sunday service and be glad of the chance. Let the ice combine offer them a little extra compensation and see how many of the boys will jump at it.

The "poor people" have some rights in this matter as well as the "poor drivers" and the poor ice dealers. It will be a much greater hardship for

the people to do without ice on Sunday than it will be for the companies to deliver it.

To be brief and plain, it will be an outrage on thousands of citizens to be subjected to this deprivation or be compelled to store a double stock from Saturday to Sunday, for which so many people are not provided with the proper conveniences, or, worst of all, in cases of sickness or other urgent contingency, be required to make an early morning pilgrimage of several miles to the wharves for their supply, as the combine condescendingly suggests they may do.

The combine is all wrong in this matter, and in some way or other it ought to be forced to a proper recognition of public opinion and the public needs.

There are certain things essential to human health and happiness, the enjoyment of which should be as free on one day as another. Instead of circumscribing the enjoyment of these blessings on Sunday the law should see to it that no undue restrictions are authorized or permitted.

Why is not this a legitimate conclusion from the bill for the prohibition of Sunday delivering of ice, or the sale and delivery of any commodity on Sunday. If under these bills prohibition is proper then under opposite conditions enforced sale and delivery is proper. If the reasoning is right in the one case it is in the other, and the municipality has a right to make it a condition precedent to granting articles of incorporation to an ice company that it will deliver ice on Sunday.

Do Sunday Laws Make Men Religious?

WE now have a national Sunday law—the act of Congress closing the World's Fair on that day. This was secured by the Church managers through the influence, by petitions and threats, which they were able to bring to bear on Congress. One of the arguments used by the managers of this Sunday movement in compassing their object was that the great masses of laboring men were violating their consciences every week by working on Sunday at the dictation of their employers. How groundless is this claim, and how much respect for Sunday as a sacred day the average laborer in this country has, the following preamble and resolution recently passed by the Central Labor Union, and printed in the *Chicago Times* of April 4, 1893, under heading "Work Sunday and Play Saturday," quite well show:—

WHEREAS, The ministers of the gospel have insisted that the gates of the World's Fair be closed on Sunday, and

WHEREAS, The workingmen represented in this union can not afford to lose more than one day in the week for either rest or recreation, and

WHEREAS, In order to improve ourselves we are anxious to take advantage of the great educational facilities which will be offered at the Exposition; therefore be it

Resolved, That we make a formal request upon our employers that we be allowed to begin work Sunday as the first day of the week, and take Saturday as a day of rest and recreation, in order to be able to visit the Fair grounds and obtain the instruction which will otherwise be denied us.

This is certainly a fitting comment on how much Sunday legislation influences men to regard Sunday as the Sabbath. In this instance it has resulted in a whole labor union requesting their employers to allow them to *work* on that day. The theory of compelling men to act religiously is repugnant to every sense of true religious feeling and manliness. God compels the conscience of no man. As Luther says, "Whosoever believeth let him draw nigh, and whoso believeth not stand afar off. Let there be no compulsion. Liberty is of the very essence of faith." The whole Sunday-law movement is simply an attempt to make men better by law, by the gospel of force. It is papal in principle through and through.

W. A. COLCORD.

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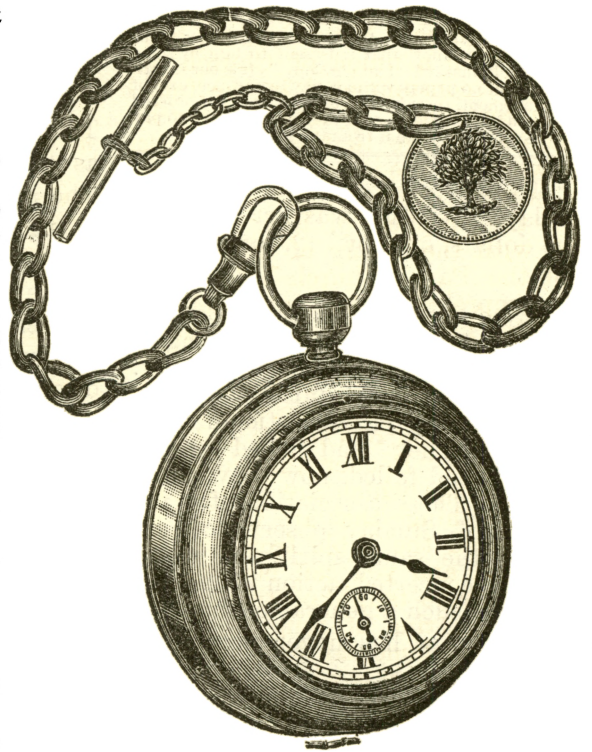
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The case is strong and tight, of solid composition metal used the world over as a substitute for gold, with an **Elegant Gold-plated Chain and Charm**. Packed in a neat box and mailed to any address for \$1.50 each; 3 for \$4.00 by express; one dozen for \$15.00 by express.

FULLY GUARANTEED TO KEEP ACCURATE TIME.

It is fully as durable as the most expensive watch, and with fair usage will keep good time for TEN YEARS. This watch is being manufactured in lots of 100,000 at the rate of 1,000 PER DAY by the largest watch manufacturing concern in the world. This constitutes the sole reason for its low price. It is a practical illustration of what may be done in this country by machinery and skilled operators when an article can be sold in large quantities. Its parts are not made by hand by "Pauper European labor" as are most of the cheap watches now sold, which never run long and can never be repaired. Automatic machinery does everything in this watch, and every part is as true as a die can make it. The movement is the same as in all American watches, and is readily understood and repaired by any jeweler. **Every Watch Timed, Tested, and Regulated before leaving our hands, and carefully packed with chain.**



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GENTLEMEN: I am much pleased with the Watch you sent me, and I will say it keeps right up on time. It has not varied any as yet.
 Most truly yours,
 WEBB CITY, Jan. 9, 1893.
 DR. ANDERSON.

GENTLEMEN: I take pleasure in saying the Watch you sent me gave perfect satisfaction. It is a good time-keeper and all you recommend it to be. You will be favored with an order from me soon.
 Yours truly,
 W. G. DONNELL.
 CUTO, Mass., Jan. 6, 1893.

SIRS: I received your Watch and found it to be as represented in the *Twentieth Century* advertisement. It would be hard to improve on its time-keeping qualities.
 Yours truly,
 CALDWELL, Jan. 3, 1893.
 MOSES HINCHCLIFFE.

R. H. Ingersoll & Bro., Room 44, 65 Cortlandt St., New York—*Kind Sirs*: It is a standing rule of mine when I see an admirable trait in any character, or a marked excellence in anything, to express appreciation either in public or in private. Taffy is better than *epitaffy*. Post-mortem praises do the dead no good. The corpse smells no flowers on its casket. Hence I want to say that I am delighted with your Watch—a little gem. I keep it on my typewriter desk during week-days, right before my eyes, and it keeps *splendid* time; I then use it on my pulpit Lord's days.
 Faithfully yours,
 FORT WAYNE, Ind.
 REV. STEPHEN A. NORTHRUP.

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- Oatmeal Biscuit, Rye Wafers,
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- Plain Oatmeal Crackers,
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- No. 2 Graham Crackers, Granola,
- Plain Graham Crackers (Dyspeptic),
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Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

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

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Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

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 I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties.
 C. F. PORTER, D. D. S.

INDIANA.
 Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome.
 D. M. KAUFFMAN.

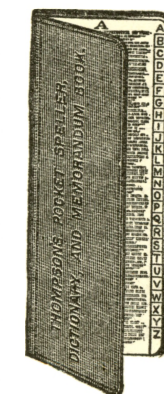
I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted.
 DR. R. W. BULA.

NEW YORK.
 Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds.
 A. J. BROUGHTON.

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 We have used your "Health Foods" in our family for three years and can not get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I found that your Granola, Avenola, Wheatena, and Gluten are the only foods that I can eat with safety.
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 Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong.

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



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NEW YORK, APRIL 20, 1893.

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ISAAC BAKER, of Kent Island, Md., a Seventh-day Adventist, was arrested and fined five dollars, on April 12, for plowing on Sunday.

A CORRESPONDENT writes from Belfast, Ireland, "To-day I attended a meeting of the Lord's Day Observance Society. There were about thirty ministers present, and they were very enthusiastic in their proceedings. They had tried moral suasion and it had failed, now they would try the law." These associations for the enforcement of Sunday observance are possessed of the same spirit the world over. When concerted action is had the world will see such a general outburst of frenzied bigotry as has never previously been known in history.

A VERY significant paragraph from foreign news is this:—

Rome, April 4—Pope Leo has just completed an examination of the question of the study of the Scriptures, having devoted inquiry especially to the diverse opinions of savants on great biblical questions. He will indite a letter to the bishops requesting them to enjoin upon their people a more profound study of the Scriptures. The Pope urges the necessity of keeping in the track of modern progress and discovery in order to adapt Catholicism to the needs of the day.

Is it as true as it has always been supposed that "Rome never changes"? If it is, what is the meaning of this new departure?

THE *Duluth Evening Herald*, of April 6, contains several accounts of arrests of merchants in Duluth, Wis., for listening to the pleadings of a "Sunday sleuth," in other words an American Sabbath Union detective, who had an insatiable desire to buy blue neck-ties on Sunday. It might be a question for the moralists worthy of discussion as to who committed the greater sin, or the most heinous crime—the man who bought many neck-ties on Sunday or the man who sold one. Does the end justify the means? Has the Sabbath Union so far returned to Roman Catholicism as to accept that doctrine? Should not the judge in these cases fine both parties equally,—both the buyer and the seller?

At the Methodist Conference at Danbury, Conn., April 10, the conference expressed the sentiment that an appeal should be sent to every religious organization in America to help carry out the movement for Sunday closing of the World's Fair, and advising that the Fair be boycotted if it opened on Sunday. The Methodist Conference, of the same date, at Holyoke, Mass., failed to show as intense a fervor on this subject. The Com-

mittee on Sunday Observance reported resolutions of congratulation upon Sunday closing of the World's Fair, and also offered a resolution that railroads should be requested to reduce Sunday traffic as much as possible. This was objected to on the ground that Methodists themselves set the example of Sunday traveling, and writing articles for Sunday newspapers. There was also some division of opinion as to the wickedness of Sunday trains. The resolution, however, was adopted. A suggestive item in the business of the conference was the mildness of the report of the committee on Romanism which in former years has been in the habit of stirring up a breeze. It seems either that discretion is felt to be the better part of valor or that the ties of kindred are beginning to be recognized.

THE *Signs of the Times*, of April 10, has this paragraph:—

The Reformed Church at Royersford, Pa.,—the great reform State, by the way,— finds it necessary to adopt the following resolutions as part of the by-laws of the Church:—

Resolved, That no member of this congregation is permitted to engage in the manufacture or sale of intoxicating liquor as a beverage.

Resolved, That no member is permitted to aid, directly or indirectly, to obtain licenses to sell intoxicating liquors as a beverage.

Resolved, That no member is permitted to aid, directly or indirectly, in making laws to aid the liquor traffic as a beverage.

A "reformed church" that needs such by-laws to keep its members from doing such things is a fitting factor in a great Sunday-law State. "If any man have not the Spirit of Christ, he is none of his," and all the church resolutions and State enactments within the power of man can not make him so.

This is the state of mind and heart which may be expected to be found among those who look to man rather than to God for the precepts by which to regulate their lives.

EASTER Sunday, in Chicago, was a bright and beautiful day; the warmth and spring sunshine conspired with the churchly festivity of the day to make it an enjoyable holiday. It was so utilized by many thousands in Chicago, no less than elsewhere. The *Chicago Times* says:—

Every line of transportation from all parts of the city to and from the World's Fair site was crowded with persons who paid their money and entered Jackson Park, and no outrage was thereby done to any one. No police supervision was necessary. Everybody who went for this outing of a Sunday afternoon went with a purpose of education and recreation. Jackson Park was crowded, yet the grounds are unfinished, the exhibits are not yet placed, the Fair is far from completion. No protest is made because of this use of Sunday at this time. No harm is done to any one because Sunday is thus employed. If one did not care to go to Jackson Park he was under no compulsion to prevent himself. If his fancy directed his steps thither there was no one to say him nay.

But the first Sunday in May is to see the inception of a new dispensation, according to present expectation. Why should the gates be closed then any more than now? Is there any reason to suppose that rioting, drunkenness, disorder, and crime, will run rampant on Sunday

immediately after the opening of the Fair, any more than immediately before? Certainly not. The only purpose of this congressional Sunday-closing is to establish the religious domination of the civil polity, and the union of Church and State.

STATE SENATOR SALOMON, of Illinois, has presented a bill in the Illinois legislature of which the *Chicago Herald* speaks as follows:—

Senator Salomon's bill for protecting a weekly day of rest is as unnecessary as it is fantastic. It proposes that all people shall have a weekly day of rest, which, unfortunately, is impossible for all the people; and it insists that, whether the weekly day of rest be Sunday or some other day, it shall be duly protected from disturbance or intrusion, a provision full of contradictions and not susceptible of enforcement except by rational public opinion acting voluntarily. The bill requires that if any society attempt to interfere with this day of rest, secular, Sabbatarian or Sunday, the governor shall denounce such society by proclamation—a proceeding wholly uncalled for, as such societies are sufficiently posted as un-American by their own character.

Every attempt to legislate upon this question only shows more clearly and proves more fully, what every citizen ought to be able to see at the first glance, that this is a question upon which no affirmative legislation can be consistently had. All that can rightfully be done is to preserve peace and order on Sunday precisely as on all other days.

In the April *Arena* the cause of the Chinaman is upheld in an interesting sketch by Allan Forman on "Celestial Gotham," and the negro finds a strong champion in the editor, who discusses the recent Paris tragedy in a paper in which Mr. Flower seeks to be just to both white and black, while he points out the injustice and the evil consequence bound to follow lawlessness. Hamlin Garland has a brilliant paper on "The Future of Fiction in America." Dr. Alfred Russell Wallace, W. D. McCracken, Eva McDonald Valesh, Chester A. Reed and Victor Yarros discuss social and economic problems. Psychological Research is represented by B. F. Underwood, who writes on "Automatic Writing;" and Metaphysical Thought finds an able exponent in Katharine Coolidge. There are many other papers of interest in this issue.

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