

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

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THAT the boycott is not only unchristian but antichristian will scarcely be disputed. This is so patent that the religious papers of the country are saying, "There will be no boycott of the Fair;" but they add, "Christian people will unitedly refuse to patronize it if it is open on Sunday."

BUT "what's in a name?" To boycott means "to combine in refusing to give assistance to, or have any kind of dealings with." Then if the "Christian people" of the country *unitedly* refuse to patronize the Fair, in what respect will their action differ from a boycott? And if the boycott is antichristian, how can such united action on the part of the "Christian people" be otherwise than antichristian?

Or is the boycott antichristian only when used for ordinary worldly purposes? Does evil become good when done in the service of religion? Does the Jesuitical motto, "The end justifies the means," after all express a great moral truth not hitherto discerned by the Protestant world?

GRANT, for the sake of the argument, that it is morally wrong to open the Fair on Sunday, and suppose that by the threatened boycott such opening could be prevented, would anything be gained for the cause of religion? The effect of a boycott is a fine levied and collected without the intervention of the civil law. But that is only mob law. As well might a mob destroy the property of the Fair by actual violence as to destroy it indirectly by combining to make it unremunerative, and so, practically worthless. Which would be the greater wrong to my neighbor, for me to burn his factory, or to simply exert such an influence against him as to make it impossible for him to either operate or sell it? The civil law might, in fact would, make a difference between

the two kinds of injury, but from a Christian standpoint, from the standpoint of the Golden Rule—who can say that one would be any less wicked than the other? Indeed the more covert method of revenge would show the greater malice, for the building might be fired in a moment of intense anger, but the ruinous influence could be effective only if of long continuance—the result of a settled purpose to do an injury.

BUT there is yet another count in the indictment against the "Christian" boycott on the Fair. Its purpose is declared to be to compel obedience to the law of Congress requiring the closing of the Fair; and yet the boycott is itself illegal. There can be no boycott without conspiracy; and conspiracy to injure any person or corporation either in person, property, or reputation, has been repeatedly held by the courts to be illegal, and is punishable by severe penalties. So that in resorting to a boycott against the Fair, the "Christian people of the country," and "the law abiding people of the country," the "best people of the country," as they are wont to style themselves, become law-breakers themselves in order to compel obedience to law!

THIS is bad enough, but it is not the worst feature of this antichristian boycott; the law that they demand shall be obeyed was itself secured by a threatened boycott of the politicians. The "law abiding people of the land" said to the law-makers of the land: "Refuse to pass an act closing the Fair on Sunday and we will combine against you and knife you at the polls. We will see to it that you do not come back here again," etc., etc. Having secured the law unlawfully, by threats and intimidation, is it any wonder that they resort to unlawful means to secure its enforcement?

AND what is this institution which is thus supported by boycott? It is the same that the Papacy sets forth as the badge of its authority to change the law of God, and to command men under sin to observe the ordinances of the Papal Church; it is the mark of the first beast of the thirteenth chapter of Revelation, which the so-called Protestants of Amer-

ica propose to force upon all by means of the boycott, described in Rev. 13:16, 17, in these words: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or on their foreheads. And that no man might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name." B.

Is the United States in Prophecy?

THE United States, though the youngest of the great nations of the world, occupies a conspicuous place in history; has it also a place in prophecy, which has been defined as, "history in advance"? Many men have thought so. Even in the early part of the eighteenth century, Bishop Berkeley wrote the words so often quoted by Americans, proud of their country:—

Westward the course of empire takes its way.

But this is only a portion of that which the Bishop wrote, though the remainder of the stanza is seldom quoted. The entire verse reads thus:—

Westward the course of empire takes its way;

The first four acts already past,

A fifth shall end the drama with the day;

Time's noblest offspring is the last.

The first "act" was the kingdom of Babylon, symbolized in the second chapter of Daniel by the golden head of the great image. Said the prophet to the monarch of that proud empire, "Thou art this head of gold"—not the king as an individual, but as representing the Babylonian Empire; for the prophet adds, "And after thee shall arise another kingdom inferior to thee." The expression, "another kingdom," shows that the *kingdom* and not the *king* was represented by the head of gold. The same power is again introduced in the seventh chapter of Daniel under the figure of a lion having eagle's wings.

The second "act" was the Medo-Persian Empire—the breast and arms of silver—which overthrew Babylon and became the second of "the four universal empires." In the seventh chapter of Daniel this power is represented by a bear which raised itself up on one side, showing the ascendancy of the Persian element.

The third "act," or the third of the so-called universal empires—the thighs of brass,—was Greece, which, under Alexander, ruled the then known world. The

symbol used in the seventh chapter of Daniel to describe the same power is a leopard, "which had upon the back of it four wings of a fowl," signifying great celerity of movement.

The fourth and last of the universal empires,—the Bishop's fourth "act,"—was Rome, whose ruler issued a decree just prior to the birth of Christ, "that *all the world* should be taxed." Luke 2:2. In the second chapter of Daniel, Rome, in its undivided state, is represented by the "legs of iron," and in its divided state, by the "feet part of iron and part of clay."

In the seventh chapter the same power is symbolized by "a fourth beast, dreadful and terrible, and strong exceedingly; . . . and it had ten horns." Verse 7.

The ten horns of the seventh verse are, in the twenty-fourth verse, said to represent ten kings (or kingdoms) that were to arise, and which did subsequently occupy the territory once ruled by Rome. We are also told in verse twenty-four that there should arise another horn that should be diverse from the others and should subdue, or overthrow, three of them. This power is thus described in the twenty-fifth verse: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

THE PAPACY.—ITS ORIGIN.

The power thus described, Protestants believe to be the Papacy. The wearing out of "the saints of the Most High" refers to the wasting persecution carried on by the Papal Church against all dissenters, which continued for centuries, and in which, as papists themselves admit, over *fifty millions of so-called heretics perished*.

The time mentioned in the prophecy, "a time and times and the dividing of time," is generally understood to be twelve hundred and sixty years. A time with the Jews was a year. "A time and times and the dividing of time" would be three years and a half. A Jewish year was twelve months of thirty days each—hence three and one half years would be just twelve hundred and sixty days. But as kingdoms are represented by symbols, so also is the time of their continuance. The key is given in Numbers 14:34, and Ezek. 4:6. In the latter text we read: "And thou shalt bear the iniquity of the house of Israel forty days: *I have appointed thee each day for a year*." The correctness of this rule might be demonstrated by prophecies concerning Christ's first advent, and their fulfillment, but space forbids; we shall, therefore, for the purpose of this examination, take it as granted.

As stated in an article in these columns last week, the Papacy was the result of growth. The term "papacy" is from the Latin, *papa*, meaning father. A father exercises authority over the members of his family, but the Church was to recognize no authority in spiritual things but the Lord Jesus Christ. Said the Saviour: "One is your master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father which is in heaven." But notwithstanding this explicit prohibition, the elders, or bishops (simply two names for the same office), of the church, early began to assume authority which did not belong to them, to claim in the church the same authority that belongs to a father in his family, and even greater

authority than this. The result was finally the fully developed Papacy, with the Bishop of Rome in the papal chair, clothed by royal decree with power to *correct heretics*.

It was in A. D. 533 that Justinian issued this decree declaring the Bishop of Rome head of the church and "correcter of heretics;" but it was not until five years later that the last of the three Arian powers that opposed the pretensions of the Pope was destroyed and driven from before Rome. From this date, A. D. 538, for twelve hundred and sixty years, or until 1798, when the Papacy was temporarily abolished by the French, the Pope held sway over the people of God, fulfilling to the letter Dan. 7:25.

It is with the last event, this temporary overthrow of the Papacy, that we have more particularly to do in this connection. In the thirteenth chapter of Revelation John says:—

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

That this is a description of papal Rome is clear from verses five to seven: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

The time mentioned here—forty-two months—is three and one-half years, the same as the "time and times and the dividing of time," of Daniel 7:25. Here are brought to view also the same characteristics described in Daniel, namely, blasphemy and persecution. But this power was not to enjoy uninterrupted prosperity. In verse ten we read: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." This was fulfilled in 1798 when the Papacy was abolished by the French under General Berthier, and the Pope was carried a prisoner to France, where he died. But immediately following this, the prophet was shown another power; he says: "And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon." What government not already a part of the papal beast, was attracting attention at that particular time? What nation was then coming up, growing up as a plant—which is the literal meaning of the expression? There can be but one answer:

THE UNITED STATES OF AMERICA.

We find that in 1798 Europe, Asia and Africa were occupied by peoples, and multitudes, and organized nations, and that they had been so occupied from time immemorial, therefore as the symbols which are directly connected with the beast representing the Roman power embraced the principal parts of all these countries, and as all the rest of the known parts of the Eastern Hemisphere were occupied by established nations, we must of necessity look for the other beast in the Western Hemisphere. But not only was the East-

ern Hemisphere occupied by the power symbolized by the beast having the ten horns, but France, Spain, Portugal, and Great Britain, parts of what was once the Roman Empire, held by far the greater part of the Western Continent, so that at this time the United States was the only independent government occupying territory not previously occupied by other and older governments, therefore we are shut up to the conclusion that the United States is the power indicated in Revelation 13: 11-17.

But of course such a conclusion will not be readily accepted unless we can point to events showing that the work indicated in the prophecy, namely the making of the image to the Papacy, is being done in this country. This makes it necessary that we understand the characteristics of the Papacy, for an image to that power must resemble it. The Papacy is, as all Protestants agree, referred to in 2 Thess. 2:1 and onward. Dowling refers this scripture to the Papacy, and says:—

There is a remarkable passage in Tertullian's Apology, that may serve to justify the sense which Protestants put upon these verses: and since it was written long before the accomplishment of the predictions it deserves the more attention. "Christians," says he, "are under a particular necessity of praying for the emperors, and for the continued state of the empire; because we know that dreadful power which hangs over the world, and the conclusion of the age, which threatens the most horrible evils, is restrained by the continuance of the time appointed for the Roman Empire. This is what we would not experience; and while we pray that it may be deferred, we hereby show our goodwill to the perpetuity of the Roman State."—*History of Romanism, chap. 1, sec. 5.*

It is manifest from this extract that the Christians even one hundred and twenty years before the pagan government of Rome came to its end, looked forward to that period as pregnant with calamity to the cause of Christ. "For while," says Dowling, "the long and harassing persecutions, which were carried on by the pagan Roman emperors, continued, and all secular advantages were on the side of paganism, there was little encouragement for any one to embrace Christianity, who did not discern somewhat of its truth and excellence." Continuing, the same historian says:—

Many of the errors, indeed, of several centuries, the fruit of vain philosophy, paved the way for the events which followed; but the hindrance was not effectually removed, until Constantine the emperor, on professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the same state of affluence, and grandeur, and influence in the empire, as had been enjoyed by pagan priests and secular officers in the State. The professed ministers of Jesus having now a wide field opened to them for gratifying their lust of power, wealth, and dignity, the connection between the Christian faith and the cross was at an end. What followed was the kingdom of the clergy, supplanting the kingdom of Jesus Christ.

Every feature in the inspired description corresponds to that of a religious power, in the assumption of divine authority, divine honors, and divine worship; a power which should arrogate the prerogatives of the Most High, having its seat in the temple or house of God, and which should be carried on by Satan's influence, with all deceit, hypocrisy, and tyranny; and with this corresponds the figurative representation given of the same power, in the thirteenth chapter of Revelation.—*Id.*, sec. 6.

In all these transactions, the substitution of human for divine authority, contentions about words instead of the faith once delivered to the saints, pomp and splendor of worship for the primitive simplicity, and worldly power and dignity instead of self-denial, labors of love and bearing the cross. This baneful change operated in darkening the human mind as to the real nature of true Christianity, until, in process of time, it was lost sight of.—*Id.*, sec. 6.

As appears from this testimony, the dis-

tinguishing feature of the Papacy is a union of civil and ecclesiastical power. Writing directly upon this point, Dowling says:—

It was owing to forgetfulness or disregard of the important principle that Christ's kingdom is not of this world, that the Emperor Constantine, soon after his remarkable, and as some suppose, miraculous conversion to Christianity in the year 312, took the religion of Christ to the unhallowed embraces of the State, assumed to unite in his own person the civil and ecclesiastical dominion, and claimed the power of convening councils and presiding in them, and of regulating the external affairs of the Church.—*Id.*, sec. 1.

The emperor's first mistake was in taking the religion of Christ into "the unhallowed embraces of the State;" and the second, that of assuming to rule the Church naturally followed; indeed, this assumption on the part of the emperor was inevitable; having united Church and State, he, as emperor, must of necessity either rule the Church, or allow the Church to rule both him and his empire. Where both Church and State keep within their proper spheres, each may be supreme within its sphere, but when the two form a partnership the one must rule and the other be ruled.

INFLUENCE OF THE BISHOPS.

Prior to the time of Constantine the bishops of the Christian Church had gained such influence in the Roman Empire that the emperor desired to use them to advance his own interests. In fact, he found it necessary to do so, for if their influence were not exerted in his behalf it would be against him, and as he could not destroy it, he had to turn it to his own advantage. In regard to this, Killen gives the following testimony:—

As early as the middle of the second century the bishop, at least in some places, was entrusted with the chief management of the funds of the church; and, probably about fifty years afterwards, a large share of its revenues was appropriated to his personal maintenance. His superior wealth soon added immensely to his influence. He was thus enabled to maintain a higher position in society than any of his brethren; and he was at length regarded as the great fountain of patronage and preferment. In the third century the chief pastor of the western metropolis must have been known to the great officers of government, and perhaps to the emperor himself. Decius must have regarded the Roman bishop as a somewhat formidable personage when he declared that he would sooner tolerate a rival candidate for the throne, and when he proclaimed his determination to annihilate the very office.—*The Ancient Church*, pp. 590, 591.

It is even so in our own country at the present time. The churches have become numerically and financially strong, and those who stand high in them exercise a powerful influence in political affairs. This would, perhaps, not be dangerous were this influence exerted by each church separately, for the influence of one would neutralize that of another; nor is it so hurtful when exercised in the proper direction; but when the influence of several is united and used for the accomplishment of political objects it becomes dangerous. This fact was recognized in 1829, by the Committee of the United States Senate on Post-offices and Post-roads, to which was referred a petition asking that the carrying of mails on Sunday be suspended. On that occasion Hon. Richard M. Johnson, chairman of that committee, submitted a report in which the following language occurs:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of this kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit

of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotisms commence by combination, and, when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences.

How such extensive religious combinations have been formed in this country, and how they have worked and are still working to subvert our free institutions making the Government, and, through it, the entire people, subservient to a religious hierarchy, must be told in another article.

C. P. B.

Chicago Correspondence.

Sunday Closing at the World's Fair.

THE SENTINEL has several times said that the agitation of the Sunday closing of the World's Fair would not cease at the opening of the Fair. The third Sunday of the Fair has now passed and the matter is farther than ever from an amicable or peaceable settlement.

The courts have been appealed to; the opinion of the Attorney-General of the United States has been asked and obtained. The clergy have given expression to their opinions even more generally than before. The subject has received the notice of the press almost universally throughout the country, and the people are becoming roused, especially in the city of Chicago. Violent and incendiary talk is beginning to be heard. This is not surprising. The clergymen, the National Commissioners, and the Attorney-General of the United States have set them the example in that particular; certainly the people can scarcely be blamed for following the lead of such distinguished authority.

The farther the legal aspects of the case are investigated the deeper in the mire of unconstitutionality and improper governmental interference does the whole matter sink.

The Board of Directors and the National Commission are in hopeless antagonism.* The directors, representing the stockholders of the World's Fair, the money interest involved, the people, the municipality of Chicago, and the State of Illinois, have determined to open the Fair on the remaining Sundays of its continuance. The National Commission, an advisory organization created by act of Congress, is determined that the congressional Sunday-closing proviso shall take effect at all hazards. The National Commission virtually denies entirely the authority of the Board of Directors, and at a meeting of the commission one of its members used the following language:—

I know—and I do not fear contradiction in any court in the country—that that corporation [the Local Directory] has no more power in this park, absolutely no more authority within the limits of the territory that was tendered and dedicated by this commission as a site for this Fair, than an Indian in the Rocky Mountains. And for these gentlemen, or anybody, I do not care whether he be a Sabbatarian or an open Sunday man, to assume that a member of this body, whatever his convictions may be, can be so unmanly or recreant to the sworn duty imposed upon him as to stand by and permit a stranger to take possession of the Government's tenements, I hold is an outrage upon the judgment, the good sense, and the integrity of every commissioner here. (Applause.)

* After this was written a mere quorum of the National Commission virtually agreed by a vote of 30 to 27 to leave the question of Sunday opening to the Local Directory. If this action stands and the courts do not interfere it means an open Fair.—Ed.

I believe as sincerely as I know that I now live, that there can be no exception in this case to the general rule that obtains in this country, and has always obtained since the Constitution of the United States was adopted and legislation on the part of Congress followed and flowed from it, that the army of the Government always stands ready, and is ready, under the direction of the chief executive, to maintain the dignity and integrity of the country. (Applause.)

The National Commission is upheld in its assumption of superior authority as is shown by a generally published interview of the secretary of the United Society of Christian Endeavor with Attorney-General Olney, at Washington, in which he is reported as saying that the Government would see that the law was enforced in case the National Commission should, at any time, decide to open the gates on Sunday. This, if it properly represents the Attorney-General, shows that he considers the Sunday-closing proviso attached to the souvenir appropriation not as a special condition attached to an appropriation but as a mandatory statute. That this should be so is in complete keeping with the entire history of the growth of religious law in this country. There is no law on the statute books enforcing the observance of Sunday or any other religious tenet, and no religious precedent in the law reports, which has not been put there through some indirection, more or less apparent.

Another legal phase of the question is embodied in a bill, filed by ex-Congressman Wm. E. Mason as attorney for Arthur Clingman, a citizen of Chicago, representing stock in the Columbian Exposition to the amount of \$100,000, praying for an injunction restraining the Board of Directors of the Exposition and the park commissioners from excluding the people from the public park, in which the Exposition is, on Sundays. The plea is made that the act of Congress under which this is done is unconstitutional, conflicting with the First Amendment to the Constitution of the United States and in interference with Art. 8, Sec. 3 of the constitution of the State of Illinois. This clause of the State constitution recites, "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 establishments or modes of worship." The contention is made that this Sunday-closing proviso does give a preference to an accepted mode of worship, and is therefore an abridgment of constitutional right, and consequently the act of Congress, so far as the Sunday-closing proviso is concerned, is null and void. So far, the hearing of this case has been postponed from time to time awaiting the action of the directors and of the National Commission upon the subject, the judge expressing the hope that the question would soon be authoritatively decided by these bodies. Counsel for third parties, representing the American Sabbath Union, has asked to be permitted to intervene in this case but the petition has not yet been granted. A special plea to be made by the counsel for the American Sabbath Union, if he should obtain a hearing, will be that as Congress specifically appropriated 5,000,000 of *souvenir* half dollars, therefore, the return of the appropriation would necessitate a specific performance and the refunding of the identical souvenir coins received. The language of the section appropriating the souvenir coins and the accompanying debate would seem to make it doubtful

whether such a special plea would hold, for in the *Congressional Record* of July 10, on the presentation of this section of the Civil Sundry bill, in the Senate Mr. Allison said, in reply to a question from Mr. Palmer, that:—

The language intended to cover the character of the coins is found, beginning in line 11, after the word "treasury":—

"Which coins shall be of the same weight and fineness and have in all other respects the same quality as the silver half dollar now authorized by law."

If there is any other language that can be added to that which will give to these half dollars the qualities that other half dollars possess, I should like to have it suggested to me.

MR. PALMER.—I am not expressing my own doubts.

MR. ALLISON.—I understand; but it seems to me this question is absolutely clear. These half dollars by this law become a legal tender as all other half dollars are now and they are to have on them substantially the same superscription, to wit, that it is a half dollar, and I suppose the usual surroundings, etc., of a half dollar.

If it is true that these souvenir half dollars became a legal tender as all other half dollars and with the usual surroundings of an ordinary half dollar, Congress can not refuse to receive any other legal tender half dollar in lieu of them and this special plea of specific performance in the return of the individual souvenir half dollars, would fail. Another claim that is likely to be made is, that the Sunday-closing proviso is attached not only to the appropriation of 5,000,000 souvenir half dollars but also to all other appropriations or donations made by the United States towards the Exposition. It is not easy to see how such a plea as this can hold in the face of the fact that appropriations had been made by Congress previous to the 5,000,000 half dollar appropriation and the adoption of the Sunday-closing proviso. Congress can not, legally, any more than a private individual, attach *ex post facto* conditions to gifts or appropriations. If appropriations were made by Congress and accepted by the World's Fair authorities previous to the passage of this Sunday-closing proviso, Congress could not give the Sunday-closing provision a retroactive effect, and condition previously made appropriations upon the Sunday closing of the Fair.

Two conflicting reports have been made to the National Commission by its Judiciary Committee, to whom the resolution for Sunday opening was referred. Of the five members of the committee, three reported against Sunday opening and two in favor. The majority report considers the question at length, but the point of the whole matter rests in the fact that it is the mandate of Congress that the Fair shall be closed on Sundays, and the commissioners being a national body created by Congress, have no authority outside of Congress, and are compelled to carry out its behests. It is interesting to see what the outgrowth of this pretendedly harmless proviso for Sunday closing has been. It is now openly declared to be a statute of the supreme Government and a mandate of Congress. Although not so stated in this report, the commissioners have even gone so far as to say that the World's Fair Directory, having received the appropriation and accepted the proviso, have now no right to recede from that position even by the return of the amount appropriated, but must now necessarily proceed with the Fair under a Sunday-closing *regime*. The minority report, to which the names of Commissioners J. W. St. Clair, of West Virginia, and J. R. Burton, of Kansas, are attached, is in favor of the opening of the gates of

the Exposition on Sunday because it is believed "to be for the best interests of the Exposition and the public." The opinion is given that the withholding by Congress of \$575,880 of the appropriation was a breach of faith on the part of Congress sufficient to release the World's Fair authorities from their obligations as regards the Sunday-closing proviso. It is further said that "it is a very much mooted question whether or not Congress had the power, under the Constitution of the United States, to prohibit the opening of the gates of the Exposition on Sunday, as provided in the souvenir coin act." What conclusion the discussion of these two reports may bring forth it is impossible to foretell.

That which can be seen in this matter is that the central Government has assumed to itself unwarrantable powers such as have never before been attempted to be exercised in the history of the United States, and it can be foreseen that the outcome of it is to be extremely serious.

W. H. M.

Chicago, Ill., May 23.

Maryland Justice.

READERS of the SENTINEL know that J. W. Judefind, a conscientious observer of the seventh-day Sabbath and an upright citizen, is now serving out a thirty days' sentence in the Chestertown, Kent County, Md., jail, for husking corn last fall near his house on Sunday. They also know that Isaac Baker, another Seventh-day Adventist, living on Kent Island, Queen Anne's County, Md., was recently arrested for plowing on Sunday, and fined \$5 and costs by the magistrate. He appealed his case to the Circuit Court that convened at Centreville last month, with Judge Robinson presiding. On request of his counsel, James T. Ringgold, of the Baltimore Bar, Mr. Baker's case was continued till the November term in order that a decision of the Court of Appeals upon the Judefind case could be rendered. Since that time Governor Brown has appointed Judge Robinson chief judge of the Court of Appeals, for the State of Maryland.

One day last week as Judge Robinson was on the train between Centreville and Millington, Md., I introduced myself as one bearing the same name, and stated that I had seen him at Centreville when the Baker case was brought before him. He immediately asked if Judefind was still in jail; and when he learned that such was the case he excitedly exclaimed, "He ought to be there, and all the rest of the insignificant sect who believe such silly nonsense should be there with him!" From this he went on in a rapid manner to say that there was no use to take an appeal in these cases, that the Sunday law did not relate to any religious question, and that the conscience of no one suffered because it was enforced. I was astonished at the lack of candor and gravity, to say nothing of common courtesy, manifested in voice and manner by one holding a high judicial office. I assured the Judge that I did not wish to argue with him in reference to which day is the Sabbath, or on any theological question, but that I thought he should consider the principles involved before he rendered such a sweeping decision. I stated that Seventh-day Adventists could not refrain from common labor on Sunday without doing violence to conscience. The law

was in the interest of a church dogma they did not believe and could not obey without destroying the very distinction God has made in the fourth commandment between the Sabbath and other days. I stated that it was not stubbornness on their part, but that they regarded the portion of the command which says, "Six days shalt thou labor, and do all thy work," as imperative, and that they could not regularly refrain from work on another day than the seventh, even though the penalty of the civil law for disobedience was death itself. This only provoked a contemptuous sneer from the Judge, for their foolishness, and he asserted that conscience was not in the matter at all. I requested him to explain how he knew the consciences of other men, and reminded him that their rights were just as sacred to them as his were to himself. It has never been my misfortune to meet a man more devoid of the true idea of religious liberty than the one who now occupies the place of Chief Justice in the Court of Appeals, the highest court in the State. It seemed as though the stake and the faggot could again be seen waiting for those who will not obey the dictates of the Church when supported by the civil law.

In view of facts daily occurring it is plain to see whither our legislative and judicial branches of Government are drifting. Congress passes laws closing the World's Fair on Sunday to please the churches. The Supreme Court has already declared this to be a "Christian Nation," and State courts stand ready to inflict the dire vengeance of the law upon every one who does not submit to dishonor God and his own manhood. Surely the prophecy of Rev. 13: 11-17 is being fulfilled, and the papal spirit is abroad in the land. For daring to proclaim the warning of Rev. 14: 9-12 against this wicked work, Seventh-day Adventists are now the special objects of persecution. But their cause is the cause of every man who loves truth and honor more than hypocrisy or slavery. Thousands are rousing to meet the danger, and soon this Sabbath question will be a familiar one in all the homes of this land. O God, strengthen the hands of those who fight the battle for truth and liberty!

H. E. ROBINSON.

Politics and Religion.

A Correspondent Who Believes In Their Absolute Divorcement.

HUMAN law is designed to prevent one human being from injuring another. Hence, so far as the State is concerned, a man has a right to do any thing he sees fit to do, so long as he does not interfere with the rights of any one else. I can not even on my own premises deprive any citizen of pure air to breathe, who lives joining me, by erecting a slaughter house, a huge hog pen, or anything calculated to create a stench that will be detrimental to my neighbor or to the community. I have no right to fence up a traveled road leaving no way to get round, neither can I buy land all round my neighbor and thus keep him in or out of place. I can not keep a railroad from crossing my land, because it is a public highway. If I am keeping a public place, as a store, hotel, or post-office, I have no right to prevent (by violence or otherwise) any one from coming in and transacting any business in my line. If I do I am violating the rights

of others and destroying our law of liberty. So long as a man is not interfering with my rights, and doing that which deprives me of the right to "life, liberty, and the pursuit of happiness," he has a perfect right to do as he pleases. And when any individual or community undertakes to make any one do that which he does not want to do, or to leave undone that which he wants to do, when the doing or not doing the thing proposed would not interfere with the privileges of any other person or persons, that individual or community is transgressing the law of personal freedom.

I here affirm that all attempts to enforce divine law, in any way, by civil enactments, is a step toward the union of Church and State, and is destructive of personal liberty; I also affirm, that the effort of the National Reformers is to compel men everywhere, rich and poor, bond and free, male and female, to rest on the first day of the week or Sunday; which is, if an obligation at all, a Christian obligation the same as to pray, to repent, to partake of the Lord's Supper, or to be baptized, therefore any attempt to compel men to observe that day as a day of rest is a union of Church and State, clear and unmistakable, and is as much against the Constitution of the United States, and personal liberty as it would be to pass a law that every one must be baptized and become a member of the Christian Church. A man is in no way infringing on my rights by working on Sunday, for he does not attempt to make me do so, and if I am worshiping God, as I ought to be, the fact of his being at work would in no way interfere with my right to worship God any more than my worshiping God would interfere with his right to work. By working he does not interfere with my right to "life, liberty and the pursuit of happiness," while if I or the community, attempt to compel him to refrain from labor on Sunday, we are depriving him of both liberty and the right to the pursuit of happiness, and have laid the foundation for the "rack" and "gibbet" in the United States.—*Carey Smith, in the People's Call, Wash.*

An Adventist Minister on Sunday Laws.

SUNDAY law advocates and their sympathizers on the judicial bench seem to be ignorant (many wilfully so) of the fact that Sunday laws are religious laws and as such are oppressive and subversive of religious liberty, a principle which we, as a people, hold so sacred. That Sunday laws are religious is evident on their face. The law of Maryland, with which I have to deal in this article reads as follows: "No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday." The use of the term "Lord's day," in this law is an acknowledgment of the religious character of the law. And the fact that it is used *only* against those who *religiously observe* another day, while Sunday (first day of the week) observers, so-called, are permitted, with full liberty, to work that day, proves it to be oppressive and subversive of religious liberty.

Religious bigotry on the part of a Methodist minister and a presiding elder, and prejudice on the part of the magistrate and judge, has resulted in the confinement in jail of one of the most respected, peaceable and law-abiding citi-

zens of Kent County, Md. So much confidence is placed in this man by the jailer that the door of his room is left unlocked. He is serving out his time in jail quietly, humbly and in the fear of God, behind an unlocked door, reading his Bible and directing his prayers and songs of praise to him who is mighty to save, rejoicing that he is permitted to suffer with him who was "a man of sorrows and acquainted with grief" and repeating by his actions the language of Paul, "None of these things move me."

The *Centreville Observer* remarks editorially:—

He religiously observed one day in the week as rest day, and attended to all the duties of an upright Christian on that day. His day for worship was Saturday, and he worshiped on that day. It was not the mere dodge of a Sabbath-breaker, but a conscientious, religious conviction. For living up to his convictions he is seized, as the law of the land directs, and is cast into prison. He was worshiping God according to the dictates of *his* own conscience, a right guaranteed him by the Constitution of the land. In that regard (worshiping God on Saturday) he was availing himself of a guaranteed right under the Constitution. That he was violating the statute, however, in working on Sunday goes without saying, and in doing so he must have known that he was amenable to its provisions, provisions which all good citizens must obey, for as a conscientious man he is called upon to obey the "laws" of the land. That he has a full right to rest on Saturday nobody denies, but that he has a right to work on Sunday the law does deny, and whether he thinks Sunday entitled to be observed or not he can not escape the demand upon him to obey the laws and institutions under which he lives. He has a full right to rest two days in seven, if his religious convictions and the established law so direct him, but whilst the law stands he should as a good citizen obey it; certainly so long as the law does not do violence to his conscience by compelling him to work on Saturday.

The old plea that Sunday laws do not prevent the keeping of another day is fully stated in the foregoing. All this may sound very nice to some, but as a matter of fact seventh-day keepers are not only prohibited from working on Sunday, but are also interfered with in their observance of the Bible Sabbath. Judge Wickes, who sent Mr. Judefind to prison for working on Sunday, and who, at the same time claimed the law did not molest him for keeping Saturday, is reported by the press a year ago as saying, "The law says that we shall observe but one day as the Sabbath and that is the day commonly called Sunday." These two statements by the same judge reminds us of the Indian who said he did not like the white man because he blows hot and cold out of the same mouth, that is, if a thing is hot he blows it to cool it, and if cool he blows it to warm it. And so with the judge—he blows hot and cold. In other words, he takes two opposite positions on the same law.

The *Kent News* gives Judge Wickes' decision in the Judefind case, as follows:—

The court held, in substance, that the point at issue, namely, working on Sunday, was not a matter of creed or practice of any religious denomination. There could certainly not be a rule or practice making it obligatory to work on Sunday. The law does not say that they can not abstain from work on Saturday, but does say that they shall not work on Sunday, and applies to every one, it matters not what may be his creed or religion.

The reader will notice particularly that the judge says, "The law does not say that they can not abstain from work on Saturday," and yet only one year ago a member of the same Seventh-day Adventist Church to which Mr. Judefind belongs, was sent to jail by this same judge for wishing to rest on the Sabbath (Saturday) and demanding that right, when called before the court to give testimony on that day. The following dispatch published

by the leading dailies of our county, in April 1892, will explain the case:—

Chestertown, Md., April 26.—William E. Hubbard, son of John E. Hubbard, of Tolchester, is in jail here for contempt of court in refusing to testify on Saturday in a case brought by his father against another man. When called to the stand he said:—"Judge, it is no use to swear me; I will not testify. To-day is my Sabbath day, and although I know the Bible says, 'obey those in authority over you,' Peter says, 'obey God rather than man,' and as this is my Sabbath I refuse to be sworn."

"Well," said the Judge, "I have been on the bench twenty-four years and I have never had a case of this kind, and, however true your quotation of Peter may be, the law says that we shall observe but one day as the Sabbath, and that is the day commonly called Sunday, and sir, you must either testify or go to jail."

The young man still refused, and went to jail. He is a Seventh-day Adventist.

Let the impartial reader look at these two decisions of Judge Wickes and then answer if Sunday laws as interpreted by Judge Wickes are, or are not, subversive of religious liberty. Religious intolerance and bigotry are ruling even our courts, and seventh-day observers not only are denied their rights, but fail even to get *protection* on account of unjust and unconstitutional laws.

The Maryland Bill of Rights, ratified Sept. 18, 1867, which in Art. 36, declares: "No person ought, *by any law*, to be molested in his person or estate on account of his religious persuasion or profession or *for his religious practice*" is a dead letter as far as seventh-day keepers are concerned. In the face of the foregoing statement of facts how long can we expect even *toleration* to say nothing at all of *rights*?

The position of the judge that "working on Sunday is not a matter of creed or practice of any religious denomination; there certainly can not be a rule or practice making it obligatory to work on Sunday," is faulty. Seventh-day observers claim that Sunday, as a religious day is of heathen origin introduced into Christendom by the Roman Catholic Church as a mark of its authority. In a Catholic work entitled "Plain Talk about Protestantism of To-day," on page 213, that church says:—

The observance of Sunday by Protestants is an homage they pay in spite of themselves to the authority of the [Catholic] Church.

In a letter to the writer, Cardinal Gibbons, through his secretary, said:—

The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They can not prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition, and are therefore weekly contradicting themselves.

Yours very sincerely,

W. A. REARDON.

Father Enright, of Redemptorist College, Kansas City, Mo., in a letter to the writer, says:—

Jan. 11, 1892.

DEAR FRIEND:—I have repeatedly offered \$1,000 to any one who can prove to me from the *Bible* alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, "Remember that thou keep holy the Sabbath day." The Catholic Church says: "No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week." And, lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church.

Yours respectfully,

T. ENRIGHT, CSS. R.

Lock Box 75, Kansas City, Mo.

Resting is an act of worship; in 2. Chron. 36:21, we read, "As long as she

[the land] lay desolate [or idle] she kept Sabbath."

By refraining from work on Sunday we virtually acknowledge its sanctity and conform to the laws of an opposing religion. Paul says in Rom. 6:16: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Now if we obey the laws of Sunday are we not obeying the power that instituted or introduced the observance of the day? And if that power be the Catholic Church, as both Bible and history show, are we not yielding ourselves servants to the Catholic Church? I ask then how can we rest on that day holding the position we do?

More than this, the Sabbath commandment says, "Six days shalt thou labor;" and Eze. 46:1, shows there are "six working days" recognized by the Lord in his Word. Now if we rest one day we are bound to, and have a God-given right to, work six days. And if we observe the Bible Sabbath, how can we be in harmony with the Bible unless we do work six days which must include Sunday the first day of the week?

It is evident that Sunday laws are religious laws, and as such oppressive. Persecution is what we can expect. It is useless to fight technicalities in points of law, as prejudice and bigotry are stronger than the law. We have a higher court of appeals.

Every lover of liberty should become a student of prophecy, and read in the blazing headlight of God's Word the events as they occur before us, especially should we study Revelations 13th and 14th chapters, and become so well acquainted with the Lord and his Word, that we shall be able to stand the trials and persecutions just before us.

E. E. FRANKE.

Millington, Md., May 18.

Strange Sabbath Observance.

REFERRING to the proceedings of the World's Fair on the first Sunday after its formal opening, the *New York Mail and Express* of May 10, comes out with the blazing heading on the first page, "The Sabbath Was Observed;" and after stating that the closing rule was rigidly enforced against all visitors, goes on to say that the Duke of Veragua, his family and suite, after attending mass in the morning, went to Buffalo Bill's performance on the outside of the gates, and sat through the whole performance. If the *Mail and Express* thinks this was observing the Sabbath, and persists in compelling such observance, in order to be consistent, it would better employ Buffalo Bill to entertain the visitors who are shut out of the Fair, lest they patronize the saloons and other harmful places. Let us see what is implied in its statement that the Sabbath was observed. It means that if those visitors had been permitted to attend the Fair and had done so, the Sabbath would have been broken and not observed. Hence that idea of the proper observance of the Sabbath is simply non-attendance at the Fair, and this a compulsory non-attendance. In the first place, the simple staying away from the Fair is not observing the Sabbath, much less a compulsory staying away. In the second place, if simple absence from the Fair is considered as observance of the Sabbath, it must prescribe also what the visitors who are shut out shall or shall not do on the outside of the Fair. In the third place,

Sunday is not the Sabbath at all; there is no sacredness or holiness connected with it, and there could not be such a thing as the Sabbath being properly observed on that day.

The facts are that even if Sunday were the Sabbath, and the Duke of Veragua and his suite had stayed at mass all day, or sat in their church pews all day, or attended any religious services or performed any religious duty, and had done so because they could not get into the Fair, they would not have come any nearer the proper observance of the Sabbath than they did by attending Buffalo Bill's performance, or than they would had they spent the day at the Fair.

Further, even if it were possible and right to compel the observance of the Sabbath by law, the advocates of such legislation would still fall short of their object because of their mistaken idea of the nature of the Sabbath. In another article, in the same paper, speaking of this closing of the gates, it is said, "It was a great moral victory, and demonstrated the love of the American people for the Sabbath as a day of rest." While it is proper to speak of the Sabbath as a "day of rest," it is not such in the sense that is evidently meant by this expression. The rest of the Sabbath is a spiritual rest, not physical; and while it may not exclude the latter, its design is for spiritual refreshment. How is the law going to give any one spiritual refreshment by shutting them out of the World's Fair? How can the State do it by any other act or series of acts? But this the State must do if it can compel the observance of the Sabbath. The absurdity of attempting such a thing is at once evident. It is a recognized rule in civil government that the sovereignty may not attempt action beyond its own capacity for governing. This precludes the possibility of compulsory Sabbath observance, even if it were right.

The same principle applies in the idea of the State gaining a "moral victory." The State can not enter the field of morality as such. It may legislate on some matters which, from the Christian's point of view are moral questions, not because they are moral, but because civil rights are involved, which must be protected in order that the State may fulfill the object for which it exists—to serve and not to rule.

Again, the sovereign authority must cover the whole of its jurisdiction, and every part of the whole; otherwise it immediately degrades itself into class legislation, the injustice of which every one will acknowledge. But in allowing the guards at the gates to act in their official capacity on Sunday, and the employes to carry on their work inside the gates, this very principle is involved. The enforcement of the law was confined to a certain class called "visitors."

Further, it has been decided by the supreme authority of the land that this is a Christian Nation. If deciding or declaring it so makes it so, what need is there of further legislation in the matter, and what is the use of telling Christians they shall or shall not do this or that? It not only gives the lie to the declaration, but brings in a sort of cumulative legislation.

In the same issue of the *Mail and Express* there is a mere passing notice of the imprisonment of a seventh-day observer in Chestertown, Md., in which it calls said person "A violator of the Sab-

bath law." Saying nothing about this law not being a Sabbath, but a Sunday, law, the State again had to distinguish between what constituted Sabbath-observance and what Sabbath-breaking; namely, issuing and serving a warrant (which was done on Sunday in this case) is Sabbath-observance, and husking corn for an honest living (the prisoner's offense (?)), Sabbath-breaking. Where is the equality in freedom?
W. E. HOWELL.

Sunday in Italy.

In few countries of Europe the people in general manifest so little interest for Sunday as in Italy. This is because they are left comparatively free to use the day as they please.

During the papal government it was not so. Then, Sunday laws were quite strictly enforced. Each district was supplied with a *garde champêtre* who, stationed on a tower from which every part of his district could be seen, watched with spy-glass the movements of the people. Any one thus observed laboring on Sunday was reported to the authorities and duly punished to make him more religious.

In cases of real or supposed necessity permission to work on Sunday could be obtained from the priest. This fact expresses much concerning the Papacy and the nature of Sunday. The granting of permission to work on Sunday is on the same basis as the giving of indulgences. By this course the Papacy takes the place of God and even exalts itself above God, for it declares that working on Sunday is sin, and at the same time gives permission to work on this day, and then it is not sin. Thus one and the same thing is sin or not sin, according to the will of the priest. With God sin is always sin. He can not absolve a man at one time from the same sin for which he would punish him at another. Thus it is plain that the Papacy exalts itself above God by assuming to do what he can not do and be righteous. Furthermore, in the case of giving permission to work on Sunday, it is not the action of the individual, but the will of the priest that makes the accused guilty of sin. This reveals the true nature of Sunday,—it is but an institution for exercising tyranny by one set of men over their fellows. Herein, the Sunday institution expresses the essence of the Papacy,—denying to men the liberty of the gospel, and subjecting them to the spiritual tyranny of man,—and hence it is fitly called its *mark*.

Did the strict enforcing of the Sunday laws make the people better, begetting within them love and reverence for the day? Not in the least; but we see in Italy just what must always result from forced observance of any religious institution. As soon as the papal rule was overthrown, and the legal restrictions removed leaving the people free to act out what was in their hearts they manifest even less regard for Sunday than if they had not been forced to keep it.

Another point worthy of note in the experience of Italy is the fact that the same Sunday laws are still on the statute books, but they are practically a dead letter. Why so? Because the *priests* have not power to enforce them; left to themselves the people care nothing about these laws, but leave every one to do as he pleases on Sunday. This shows that the life of Sun-

day laws is nothing but priestcraft. The same fact seems to be demonstrated in every country where Sunday laws are called for, it is simply an effort on the part of the clergy to secure laws whereby they can force upon people their ideas of religion.

There is little doubt that when the present Sunday agitations of the north of Europe sweep down over Italy, a sentiment will be raised in favor of enforcing the existing Sunday laws. The machinery is all here; all that is needed is to set it in operation and in all probability the priests will do so at the first opportunity, and that with renewed energy to make up for lost time.

H. P. HOLSER.

Torre Pellice, Italy, May 8.

Rebellion Against Good English.

"SABBATARIAN" properly means "one who regards and keeps the seventh day of the week as holy, agreeably to the letter of the fourth commandment in the Decalogue;" as used, however, in the following editorial note from the *Chicago Herald*, of the 13th ult., it refers to observers of the first day: "Fifty professional Sabbatarians got together Thursday night in a parlor of a Chicago hotel and passed a series of resolutions in favor of keeping the World's Fair closed Sundays. Opening of the Fair on that day, they declared would be 'in the nature of rebellion against the national Government little short of those who fired on the flag in 1861.' The rebellion against the Queen's English in the above sentence is the only rebellion likely to occur in connection with the World's Fair. These fifty fanatics declared in their petition that they represented 100,000 people. Assemblages of a few persons who have stated in sweeping terms that they represented thousands or millions, as the case might be, have been a feature of all this Sunday agitation. Petitions have been swelled to an enormous size by similar methods. The Sunday cranks should not fear rebellion. With their methods of raising vague and countless hosts at a moment's warning they should be able to put down a rebellion at any time."

Two Quotations.

"NOTHING was closed up [on Sunday in Chicago] except what had closed voluntarily, what would have closed if there had been no law. Let no Seventh-day Adventist hasten to say that law is useless because unused. The sword is there ready whenever Chicago's citizens reach out the hand to wield it."—*Christian Statesman, May 13, 1893.*

"Put up again thy sword into his place; for all they that take the sword shall perish with the sword."—*Jesus Christ.*

A BOOK entitled, "Woman of the World;" sub-title, "With a Search Light of Epigram," by Mrs. Alethe L. Craig, has recently come to our table. It is a collection of the names of many of the prominent women of the ages, and the date of their birth. Their historical characters are indicated either by epigrams from their own writings or from some other author. This work is valuable as a book of reference. It is neatly bound in white and gold, contains 191 pages, uncut edges. Price \$1.00. Published by the press of H. W. Dick and Co., Baltimore, Md.

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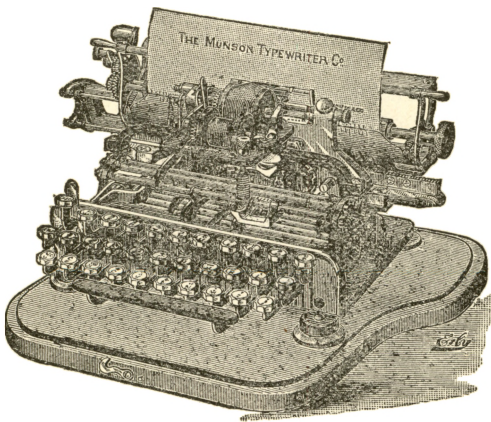
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Abiding Sabbath And Lord's Day.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents. Pacific Press, 43 Bond St., New York City.

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NEW YORK, JUNE 1, 1893.

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ABOUT the only question for the courts to decide in the matter of the Sunday opening of the World's Fair is, Has Congress a right to use public funds to bribe people to observe Sunday? If the Federal Government has such power why might it not secure the observance of any religious rite or institution in the same manner? But to the SENTINEL the proposition seems as clear as the noonday sun that Congress has no power to do by indirection that which it is by the Constitution forbidden to do directly.

THE *Signs of the Times*, an Adventist paper published in California, has this to say about intolerance in Michigan: "The editor of the *Christian Sabbath Watchman*, published at Detroit, Mich., wants the State to pass a law prohibiting Seventh-day Adventist canvassers from pursuing their occupation. Many people will look upon such a purpose as an absurd expectation, but they will see more radical measures than that find place in the statute books of some of the States before many years. The air is full of that spirit now, and it will soon settle down."

THE *Mail and Express* has returned to the proper spelling of Sunday. This is encouraging. Now if it could be induced to drop "Roma" and give us plain, straight "Rome," the paper could be read with some satisfaction.

There is little in a name, except that some reveal a wonderful deal of affectation; hence the impossibility of changing the nature of anything by changing its name. Sunday is the sun's day, dedicated by the heathen to the worship of that luminary—"the wild solar holiday of all pagan times." Calling it "the Sabbath," "the Lord's day," or even substituting "o" for "u" and making it "Son-day" does not change the fact; it is still the rival of the Sabbath, the Lord's day of the sacred Scriptures.

WILL the threats of the Sunday people that the United States Army will be used if necessary to enforce Sunday closing of the Fair, have the effect of rousing the people to a sense of the grave danger that threatens this country from a religious hierarchy as desperate and cruel as the Papacy itself?

The opinion of the Attorney-General of the United States that the general Government has the right to enforce Sunday

closing, in other words to usurp and use police power in the sovereign State of Illinois, in the interests of bigotry, is the legitimate and logical result of the decision of the Supreme Court that this is a Christian Nation. We need be surprised at nothing in these days of moral degeneracy when men have so little sense of the value of liberty that they calmly barter it for political influence, and call the base transaction "wise statesmanship."

GENERAL FRANCIS J. LIPPITT, of Washington, D. C., makes the following good point against the right of Congress to require the closing of the Chicago Fair:—

It is hardly necessary to state that the Federal Government is one having only certain specified powers conferred upon it by the Constitution, which, in Article X. reserves all other powers "to the States and to the people;" and that consequently the vast and undefined residue of governmental powers belongs to the States exclusively, and that these operate upon all persons and corporations and upon every square rod of ground within the limits of the State. Thus, if Congress should enact that no liquor should be sold within the limits of the city of Chicago, the law would be clearly unconstitutional on its face, and so would a law of Congress undertaking to prescribe what acts shall be permitted and what acts shall be prohibited on Sundays in the same city of Chicago.

The General very properly insists that there is no difference in principle between a positive statutory command and a condition having the same end in view, annexed to a grant; between a law which assumes to accomplish an unconstitutional object by force and a condition which seeks the same end by bribery—in other words, that the Federal Government had no more right to grant \$2,500,000 to the Chicago Fair on condition that it should be closed Sundays than it would have to pass a law closing it on Sundays.

"It is impossible," remarks the *Post* of this city, "to forecast the decision of the courts upon this position, but to the lay mind it seems impregnable."

THE *Press* of this city says that it "is glad to see it announced by President Marquand of the Metropolitan Museum trustees that there is no intention of closing the great gallery in Central Park on Sunday. It would be a civic calamity to cut off the principal opportunity that a great number of our citizens have to visit the museum at leisure. The custom of Sunday opening must be kept up, if for no other reason, because those who come to see the pictures on Sunday are the very people who are most likely to come again, and so to be benefitted by looking repeatedly at the good and the beautiful in art. During the week the visitors are largely people from out of town. On Sunday the great majority are our own citizens, and their interest means their education by repeated visits. On no other day does the museum so fully serve the purpose for which it was established as on Sunday."

"SEPTEMBER 2," says the *Catholic Review*, "has been fixed by the World's Fair committee on ceremonies as the date for the Catholic Education Day. Festival Hall, so we are told, has been engaged for a celebration from 9 A. M. until noon. The ceremonies will be carried on under the direction of Bishop Spalding. Archbishop Feehan will preside. Among the addresses will be one by Archbishop Ryan, of Philadelphia." It will be a great day for Catholics, and for a certain class of "Protestants" as it will afford them a conspicuous opportunity for displaying their flunkysim.

THE New York *World* remarks that "the religious bodies which threaten to 'withdraw their exhibit' from the World's Fair if the people who wish to see it are permitted to do so on Sunday, can not have a very high appreciation of the moral value of their display. Is it not lawful to do good on the Sabbath day? There is one exhibit which these men would do well to withdraw, and that is the exhibition of their seventeenth century bigotry and intolerance."

WHEN the "Century Dictionary" was issued, and immediately thereafter "Webster's International," we thought that little or nothing more was to be expected, or even desired; but the new "Standard Dictionary," soon to be published by Funk and Wagnalls Company, promises to be superior in several respects to all other dictionaries of the English language. Under the letter "A" the "Standard" has 19,736 words and phrases, or 4,115 more than the "Century" and 5,378 more than Webster's "International;" this notwithstanding the fact that many obsolete words found in other dictionaries have been excluded.

An especially valuable feature of the work is a department of "Faulty Pronunciation and Faulty Diction." It gives needful instruction briefly but clearly, giving the proper form of expression, and indicating, many times, the reason therefor. The "Standard" can not fail to take the lead.

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