



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

VOLUME 8.

NEW YORK, JUNE 22, 1893

NUMBER 25.

American Sentinel.

PUBLISHED WEEKLY, BY THE
PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

EDITOR, ALONZO T. JONES.
ASSOCIATE EDITORS, CALVIN P. BOLLMAN,
WILLIAM H. MCKEE.

As in Tennessee, religious persecution is being carried on in Maryland, by means of the Sunday law. One Seventh-day Adventist has already served a term in jail for *husking corn on Sunday*; and five others are awaiting trial on similar charges, one being a woman arrested for *sewing on Sunday in her own house*, "against the peace and dignity of the State"!

As is related elsewhere in this paper by one of the victims of this persecution, two of these arrests were at the instigation of relatives of the persons arrested; and in one instance the brother who made the complaint conspired to have the work done, and took pains to have witnesses on hand to prove it, in order that he might swear out the warrant.

ANOTHER prominent feature in these Maryland cases, is that while very few really obey the law, and many violate it openly and repeatedly, only Adventists are arrested, and that, avowedly, not because they work on Sunday, but because they do not work on Saturday. Said one Sunday champion not long since, to an Adventist, when reminded that he himself worked on Sunday when it suited his convenience to do so: "Yes, and we would not notice your work so much if you did not keep Saturday." *The real offense of the Adventists is keeping another day.*

BUT it has been said, why do not the Adventists retaliate by having the law enforced against their persecutors? Simply because *their religion teaches them not to seek revenge*. It is written in their law: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink." "Be not overcome of evil, but overcome evil with

good." This course is in accordance with the gospel of the Lord Jesus Christ, "who when reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

CHRIST'S example is the Christian's rule of life. "He that saith he abideth in Him ought himself also so to walk, even as He walked." The Christian must obey this rule, or else cease to be a Christian. He can suffer wrong, but he must not do wrong. Nor is this hard to do when the grace of God reigns in the heart. The apostles when beaten for their fidelity to Christ, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to preach Jesus Christ," *though expressly forbidden by the magistrates to speak in his name*. The same power is in the gospel to-day, and it is still the privilege of the humble follower of Christ to rejoice in tribulations also.

THE Saviour warned his followers that they would be called upon to suffer persecution, and said: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." And the apostle declared: "Yea, and all that will live godly in Christ Jesus shall suffer persecution;" and why? Because "evil men and seducers shall wax worse and worse, deceiving and being deceived."

BUT have we not a right to expect that in this, the nineteenth century, men will be so enlightened that persecution will cease? Let the Scriptures answer: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded,

lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof*; from such turn away." 2 Tim. 3:1-5.

ENLIGHTENMENT is no guarantee against persecution. Often the most enlightened are the most wicked and the most cruel. It is the grace of God alone that softens the human heart and takes out all desire to coerce others. It is impossible for the true Christian to be a persecutor; but he who has the form of godliness but denies the power of the gospel, must in the very nature of things seek elsewhere for that power he feels he must have but which he cannot find because he denies the source from whence it alone comes.

THE Lord promises to be with his people and give them power, but this he does *only when they rely solely upon his divine power*. Christ can have no concord with Belial. His kingdom is not of this world, neither is the power by which his work is to be carried forward to be derived from this world. The power is in the divine Word itself and in the Spirit that is in that Word and which makes it effective. It is only as men lose sight of this truth that they seek civil power to maintain their doctrines and vindicate their practices.

BUT how can the friends of Sunday trust in the Lord to maintain the honor of that institution when *his Word says nothing about it as a sacred day*? The very name by which the day is known is not once found in the Scriptures; and the twenty-four hours which, according to Bible reckoning (from sunset to sunset), most nearly correspond to Sunday, are known in the Word of God by no other designation than "first day of the week." Is it not the most natural thing in the world that in departing from the truth, men should also depart from the Spirit of truth, and seek by human agencies and human inventions to compensate themselves for the loss of power which they necessarily suffer in departing from the true source of spiritual power—the Lord Jesus Christ? It certainly is. It follows that persecution is the logical result of the substitution of Sunday keeping for the observance of the Sabbath of the Lord.

The divine Word gives no hint of first-day sacredness, but it tells us explicitly that "the seventh day is the Sabbath of the Lord thy God." B.

The Basis of Sunday Laws.

THOSE who have read the papers to any extent cannot have failed to notice that the enforcement of Sunday observance is increasing. In Birmingham, in Southampton, in Belfast, and at various other places in the Kingdom, crusades have been carried on against those who have ventured to take Sunday as a business day, instead of a day of rest and worship. These things are becoming so common, and are done so much as a matter of course, that it is necessary again and again to call the attention of the people to the basis upon which Sunday laws rest.

First, however, let us recall a statement concerning the action taken in the Isle of Man. A correspondent of the *Christian Commonwealth* said:—

The Sunday trading question is becoming a vexed one in the Isle of Man. For some time past the sale of newspapers in the streets, and Sunday trading generally, have become distasteful and intolerable to the majority of the Manx people; and on the introduction of the Local Government Act into the House of Keys, Mr. John Thomas Cowell, the member for North Douglas, moved the insertion of a new clause, to the effect that any person publicly crying, showing forth, or exposing for sale any wares, merchandise, fruit, newspapers, or any chattels whatever, on the Lord's day, shall, at the instance of a constable, be liable to a fine of 40s. for each offense.

The clause was carried by a vote of fifteen to five, but was thrown out on being sent back to the Legislative Council. One member declared that he would rather lose the whole bill than consent to such a piece of legislation. The writer above referred to says: "This will undoubtedly be the case, as the Manx ire is now fully aroused, against the wholesale Sunday desecrations of recent years, and things are gradually growing worse. The Council may play the part of obstructionists for a time, but the voice of the people must ultimately be heard, and a strong measure be passed prohibiting Sunday trading."

NO CONNECTION WITH TEMPERANCE.

In this connection it may be well to note the fact that the Bishop of Sodor and Man said that during his twelve months' residence on the island, he has been favorably impressed with respect to the temperance question. "So far as he could recollect, he had observed only one case of drunkenness in a Manxman." So it will be seen that it cannot be claimed that Sunday legislation is necessary on the ground of temperance.

We have already repeatedly shown that the Sunday observance question cannot in



WHAT THE DECISION OF THE U. S. DISTRICT COURT MEANT.

From the *Mail and Express* (the great champion of Sunday laws), of June 10, 1893.

No comment can add force to this cartoon. The artist has faithfully described the attitude which the Government has assumed in its championship of Sunday. The group of caricatured working people on the left and the well-dressed crowd entering a church on the right, speak volumes. Even the dilapidated lunch baskets and the patch on the boy's trousers are important parts of the sad story of governmental usurpation at the behest of a bigoted hierarchy. The only wonder is that the *Mail and Express* ever published such a confession.

any sense be considered a temperance question. The same number of the *Christian Commonwealth* which contained the item in regard to the Isle of Man, had an editorial on the drink question. From that editorial we quote the following:—

Most temperance advocates believe that Sunday closing ought to be national, and not local. But why do they think so? Simply for the reason that the country is ripe for a national Sunday-closing bill, and that such a bill is right in itself. Undoubtedly these are weighty considerations. But we fail to see why Sunday closing should be made national and total closing local. The evil influence of the drink traffic for six days in the week must be more than for one day; and yet some who are comparatively indifferent to the former, are sticklers for the latter.

This should be sufficient to settle the question as to the connection of Sunday closing with temperance. There is none whatever. "The whole country is ripe for a national Sunday-closing bill," but not by any means for national prohibition seven days in the week. Sunday closing would make but little appreciable difference in the amount of liquor consumed, for the workingmen are as idle on Saturday nights as they are on Sundays, and there is ample time then for them to get rid of their wages, even if they did not lay in a supply of drink for the next day.

NOT A PHYSICAL NECESSITY.

We may therefore leave the question of temperance entirely out of our study of

the basis of Sunday laws. There are only two other possible grounds on which compulsory Sunday observance may be based, and they are (1) the physical benefit to be derived, and (2) the religious character of the day. We will consider them. But first, again, let us see how much importance is attached to this matter of Sunday observance. The *Christian Commonwealth* of March 20, said:—

If shopkeepers persist in needless Sunday trading, they must be stopped by the strong arm of the law. In Birmingham the nuisance has become so intolerable, that a Watch Committee has been formed, and is making a crusade against Sunday trading. . . . We should prefer Sunday closing to be voluntary, but if this cannot be realized, the only alternative is to make it compulsory.

Take now the idea that Sunday observance is necessary for the physical well-being of people, especially of the workingmen. At the most that can be claimed for a weekly physical rest it is of far less importance than many other things. For instance, it is far more necessary that a man should have a regular amount of sleep in every twenty-four hours. A man may work every day in the week for an indefinite time, if he has sufficient regular daily rest; whereas if he is broken of his rest at night for a few nights, he will be totally unfitted for work. But we never hear of a proposition that laboring men should be compelled by law to sleep seven hours every night, and nobody will ever be foolish enough to advocate such a

thing. Laws are not needed to compel people to rest when they are tired; nature will attend to that.

Again, if enforced Sunday rest is only for the physical well-being, then it is most absurd, not to say tyrannical, because all persons do not become weary and in need of rest at the same time. Different kinds of labor induce different degrees of weariness; and to say that all men shall take exactly the same amount of rest, and at the same time, is as absurd as to say that they shall all eat the same amount of the same kind of food, and at precisely the same time. One man's work cannot make another man tired, neither can the fact that a hundred men are working hinder one from resting, and therefore there is no reason why all men should rest at a given time, simply because a few wish to do so.

But it is often urged that the Government has the right to set apart certain days as holidays. Very true, but that is not what Sunday is desired to be. A holiday is a day on which people are permitted to cease labor if they wish; on Sunday it is desired to force people to cease work whether they want to or not. If a man wishes to dig in his garden on a Bank Holiday, instead of going to the parks, he is at liberty to do so. If there were an attempt to force everybody to stop all kinds of work on a Bank Holiday, there would be such a protest as would put an end to the attempt. Pleasure can not be forced, and neither can rest.

E. J. WAGGONER.

London, England.

Chicago Correspondence.

The United States vs. The World's Fair.

ON June 8, a decision was rendered in the United States Circuit Court granting an injunction against the World's Fair Directory and requiring the closing of the World's Fair on Sundays henceforth during its continuance. Of the three Judges sitting in the case, Judges Woods and Jenkins gave opinions in favor of Sunday closing, though reaching the conclusion from somewhat different premises, while Judge Grosscup dissented. Judge Woods held that Congress had acquired a similar jurisdiction over the grounds upon which the World's Fair is situated and the buildings and exhibits placed there to that which it has over the District of Columbia or a Government reservation, and therefore Congress had the right to make regulations, and the Directors of the Illinois corporation, being the agents and servants of the Government, were bound to obey. Nevertheless he says of the Local Directory:—

That company was the only financially responsible body connected with this enterprise. The government fixed an express limit to the liability which might be incurred on its account. It necessarily follows that the local corporation is legally liable for all obligations created, whether by the government—whether by the government agencies or by the local corporation itself—within the scope of the general scheme. In fact, the local corporation, as was stated by one of the counsel for the defense, is only another agent of the government. All acts of the government in the way of providing for the erection of buildings, making exhibits—all appropriations made by Congress are in the nature of gifts to this enterprise, one just as much as another. The government agrees or proposes to build certain structures, to make certain exhibits, and to make certain appropriations. They are all gifts to the enterprise.

Judge Woods considers the appropri-

tion of the souvenir coins as a gift with a condition attached, and says:—

I do not think it at all permissible to speak of the transaction as a matter of contract. It would be discreditable to the government, and discreditable to the Exposition to be bargaining on any such subject. The fact is that by reason of the enlarged plans and scope of the Exposition, greater expenditures of money were necessary than was in the first instance apprehended. Congress was appealed to to give further help, but in the meantime we know that the question of Sunday opening had begun to be agitated. The agitation began early, and yielding to that sentiment, or indorsing it, Congress made a further gift, but coupled with it this condition. The government, without giving a dollar, as I think, had the power at any time to enact this rule, but it had never chosen to do it. It did not choose to do it now, absolutely, but, simply, the occasion calling for further help, it makes it a condition of giving that help that the gates shall be closed. If the government had intended simply a bargain it would have stopped short of using the language that it did. The expression is: "It is hereby declared that all appropriations herein made for or pertaining to the World's Columbian Exposition are made upon the condition that the said Exposition shall not be open to the public on the first day of the week, commonly called Sunday."

If the government had simply meant a condition, whether you call it a contract or a gift, and to have had the rights that might result from a breach of that condition, it would have stopped with the language that I have read. A gift being made upon a condition, of course any breach of the condition would have its legal consequences; but the Act of Congress goes further and says: "If said appropriation be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition it shall be and is hereby made the duty of the World's Columbian Commission, created by Act of Congress of April 25, 1890, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on said first day of the week, commonly called Sunday."

Congress went further than merely to declare a condition; it declared an obligation; enacted an obligation upon the commission to adopt this rule. The rule was adopted. Independently of the proposition that the rule had not been repealed, in fact it is quite clear that the rule adopted under such a requirement could not be repealed. No matter if the commission had been present, and they had all voted to ratify the act of the directory, it would have been a void act, because it was not for them to revoke the action which they had been required to take by superior authority.

The portion of the souvenir coins not yet paid over to the World's Fair authorities, Judge Woods declared to be improperly withheld, but says:—

It follows that there has been no legal withholding of this money, and the acts of administrative officers cannot be allowed to put the government in the attitude of an unjust withholding of that which it had promised to give. A construction should not be adopted which puts the government in the wrong. I therefore am quite clear that there has been no breach of obligation on the part of the government of which these parties have any right to complain. I should not deem it within their authority, even if there had been a breach to repeal the rule. Congress had the right to make this regulation, and chose, in making this gift, to require the adoption of the regulation, and it is effective in my judgment, notwithstanding the grounds urged for disregarding it.

The next question is the right of the government to seek relief in a court of equity. There is no want of equity in the government's position. The government has an interest in this matter because it has possession of the grounds and for other reasons. The only question is the question of the jurisdiction of the court. If the government has possession then it has a right to protect its possession. It is now an enforcement of a criminal provision. The government has the same right to protect its possession and its right to regulate the occupation of those grounds that it has of this building; (the post office building in the city of Chicago) its title is temporary; its possession is temporary, but for the time being it has the same right there that it has here.

Of the jurisdiction of the State Court which had granted a temporary injunction restraining the World's Fair Directory from excluding the people from the public park on Sunday or any other day of the week, the Judge said:—

If I am right in respect to possession, then the State Court has no more right to pass judgment

concerning the opening and closing or any other act of management of the Fair or Fair grounds than it would have with regard to the doors of this building. It is not a question of the United States exercising authority over local corporations; it is a question of its exercising authority over ground which a local corporation has delivered into its possession, and of which the local corporation itself had possession, only for the purpose of making that delivery. It is provided in the act of the legislature of the State, as well as in the ordinance of the Park Commissioners, that the ground was licensed, or leased, whatever you call it, to the local corporation for the purposes of this Exposition, and that alone. It took possession only for the purpose of devoting it to this use, and therefore the possession and control are completely within the government. On that theory I would have no doubt with regard to the duty of this court, to aid and protect the government in its possession, regardless of any effort of the State courts to interfere. Of course it is undesirable that conflicts of jurisdiction shall arise, and I have no serious fear any such conflict will arise in this case. My opinion is that the relief prayed ought to be granted.

Judge Jenkins did not agree with Judge Woods in regard to the possession of the World's Fair and grounds by the United States Government; he looked upon the souvenir coin appropriation as a gift, but the amount required for awards, diplomas, etc., was a loan on security and the souvenir coins which were retained were that security. This in his opinion did not invalidate the condition attached to the souvenir appropriation, and it was his conclusion that "a court of chancery is authorized to see to it that the condition is enforced and observed."

As to the possible conflict of authority between the State and United States Courts, Judge Jenkins said:—

I need only add with reference to the action of the State Court, which is pressed upon our attention, and as to which we are sought through motives of comity not to interfere with, that the Government of the United States was not before that court, and while for one I always recognize the right and jurisdiction of a State Court over a subject properly before it, when it has jurisdiction of the parties and the subject matter, there can exist at this day no sort of question that the United States of America has the right to use the courts of its own jurisdiction for the determination of its rights, and that a State Court cannot by any proceeding between private parties undertake to adjudicate upon those rights of the government, or by its injunction nullify the rights of the government of the United States. I am therefore of the opinion upon the grounds which I have stated, that this injunction prayed for should issue.

Judge Jenkins, in the course of his opinion, touched upon the question of constitutionality in these words:—

It is said that this legislation by Congress is without the power of Congress; that it is unconstitutional; that it seeks to establish religious tests. I cannot concur in that objection. The legislation with respect to the observance of the first day of the week has nothing to do with the matter of religious tests, or the compulsion of a particular religious belief or service. It is founded upon the necessities of the human race as taught us by experience; the needed rest which human beings require from the avocations of six days' labor, and it is justified by that experience outside of and irrespective of any question of creed or any question of religion; and all that the laws seek to do, the laws of the several States which have existed almost from the existence of the States, is to provide for that needed rest and to provide for non-interruption in that rest, and in such religious services as any citizen chooses to indulge in. It is not an imposition upon any one of compulsion in respect to religious belief or in respect to attendance at church. It provides simply for the protection and for the peace of those who may choose to attend church; that they shall not be interrupted by labor that day.

This point of constitutionality was alluded to by Judge Grosscup, incidentally, in the course of presenting his dissenting opinion, in language which showed that in his mind the legislation upon the part of Congress to close the World's Fair on Sundays was the assumption of an uncon-

stitutional power. A portion of the opinion of Judge Grosscup is as follows:—

It is in the nature of American thought and purposes that a commemorative national enterprise should be undertaken and carried on directly by the people with the aid and sanction of the government, but not as a governmental work. Such was the exhibition at Philadelphia, as viewed by the Supreme Court, an exhibition commemorative of the beginning of national history, and therefore a peculiarly national enterprise. The Act of Congress of April 25, 1890, adopted the Illinois corporation as an embodiment of the popular movement, and in connection therewith made provision on the part of the government for the holding of the Exposition. In that act the respective parts of the government and the Illinois corporation, in the creation and the control of the exhibition, were plainly marked. The government, through its commission, was to determine the plan and scope of the Exposition; allot space for, and classify the exhibits, appoint judges, award premiums, and generally have charge of all intercourse with exhibitors and the representatives of foreign nations. To the Illinois corporation was left the duty of procuring and preparing a site and the erection of such buildings as were necessary to suitably house the exhibits. Did Congress thereby intend to include the Illinois corporation as one of its own agencies, and thus create and control the exhibition as a governmental work under exclusive governmental dominion? Plainly not. There is no express term or reasonable implication to that effect. A national commission is created with prescribed powers and duties and put under a mandate to report from time to time to the Government of the United States. If the corporation created by Illinois were a like agency why should not like provisions extend to it? Why should there be no requirement for periodical or final reports? Why should there be no supervision over its agents or finances? Why should there be an express disclaimer of any liability for its debts or doings? Could any other principal repudiate, in advance, the doings and liabilities of an agent within the express scope of his powers? Could the government do so and yet remain honorable and just? The proposition contended for involves the assumption of a relation between the government and the corporation, no element of which is found in the language of the statute, and every element of which is contrary to the principles and safeguards of the law commonly controlling such relations. If this corporation is an agent, it is the first known instance in which an agent is bound to pay all the debts of his principal; the first instance in which the principal assumes all the moral responsibility and repudiates all financial responsibility. In my opinion the Illinois corporation and the government entered upon the work of this Exposition, not as principal and agent, but as co-workers, each independent of the other, within the scope of the part respectively undertaken by each, except as the defendant corporation was expressly made subject to the right of control or modification of the government. Within the scope of these respective powers and duties each had dominion, and the dominion of neither was as agent for the other. It therefore follows that the government had no right, derived from dominion or possession, to control the closing of the gates.

Judge Grosscup then recites the terms of the souvenir coin act and the failure of Congress to deliver the full amount of the souvenir half dollars in time to enable the corporation to profit by their use or sale for the completion of the buildings before the opening of the Exposition; and says as to the appropriation and proviso:—

The corporation accepted the proposal; it issued and sold its bonds on the pledge of the gate receipts and passed a rule opening the gates only on six days of the week. I cannot bring my mind to see that the mere acceptance of this proposal released the government from its obligation to completely fulfill its terms. Certainly no such law or logic would be applied to the contract or donation of an individual. The formal act of acceptance may have had the effect of preventing the corporation from rightfully retiring from the arrangement as long as the government was engaged in fulfilling its promise; but what court was ever told, until this case was argued, that an acceptance by a donee, not of the actual funds of the donation, but only the promise of the donor, foreclosed an inquiry as to whether those promises were redeemed. The acceptance of the condition of a contract or gift implies that the terms of the contract or gift will be fully performed, and is, therefore, not beyond recall on equitable terms, when it is found that the contract or donation will not be fully performed by the party who is charged with its performance.

Judge Grosscup held therefore that, as there had been a breach of contract on the part of the Government by withholding a portion of its appropriation, the corporation was thereby relieved from all legal or equitable compulsion as to the carrying out of the condition imposed. To hold otherwise would be to "sacrifice the substance of justice to the mere shadow of form."

Immediately upon the rendering of the decision of the court, Attorney Edwin Walker, for the Columbian Exposition, took an appeal and asked that the appeal should have the effect of a supersedeas and the gates be thus permitted to remain open until the final decision of the matter upon appeal. This request was denied and the injunction was ordered to issue. Mr. Walker then immediately applied to Chief Justice Fuller, of the United States Supreme Court, who is in the city, and obtained a restraining order, permitting the Fair to remain open Sunday, June 11, and secured also a hearing of the question before the Appellate Court on Thursday, June 15. Chief Justice Fuller will sit on the bench with Judges Allen of Illinois, and Bunn of Wisconsin. The final outcome, as far as Sunday opening or closing of the Fair is concerned, is just as indefinite as at any previous time, but whichever it may be, the matter of real moment, the agitation of the question of constitutional and inherent rights, both civil and religious, is likely to be equally subserved.

W. H. M.

Chicago, June 11, '93.

Opposed to the Boycott.

THE *Christian Union* has this to say about Sunday and the Columbian Exposition:—

There is a wide and honest difference of opinion in this country respecting the legitimate uses of Sunday. A Catholic and Christian spirit would have endeavored, in arranging a World's Fair, to have secured such a settlement of the Sunday question as would recognize that difference and respect all honest and honorable opinions. Some attempt of this kind was made, such as the notable contribution by Bishop Potter in the *Forum*. But neither side made much response to this attempt at mediation. The Sunday openers and the Sunday closers arrayed themselves in line for battle, which grew more bitter as it progressed. In our judgment, in this conflict the Sabbatarians made a serious mistake. We said so at the time; and events have confirmed the opinion then expressed. If they had united their forces to secure no running of Sunday excursion trains; to compel the closing of liquor saloons and variety shows in Chicago, and to provide religious services in the park; and had consented to an afternoon and evening opening of the educational aspects of the Fair and the closing of all else, they might not have succeeded, but they certainly would not, as now, have aroused in the foreign portion of the population the hostility to Sunday which has been aroused, and which a quarter of a century will hardly suffice to overcome. They preferred to pursue other methods. They appealed to Congress, and Congress made its appropriation conditional on Sunday closing. When that appropriation was made on that condition, it was the plain duty of the directors to determine whether they would accept the money on that condition. Having accepted the money, the transaction was closed; the mere attempt to reopen it, except by mutual consent, was a dishonest attempt. It is not made less dishonest by a promise to return the money, if there is any money left after all other debts are paid. The directors should have said, officially and emphatically, the honor of the Fair is at stake; our word has been given and it cannot be broken. Men who do not believe in keeping Sunday believe in keeping faith, and they would have responded with acquiescence to such an appeal, or raised the money to release the directors from the bond. Instead, the directors closed the gates, and at the same time allowed the public to understand that they were trying to find a way to open them. The Sabbatarians have been angered by the proposal to open; the anti-Sabbatarians have been angered by the attempt to close; and all men of honor, whatever their Sunday views, if they have given the matter close attention, have been made indignant by seeing their Nation's Fair stained by an act of national dishonor. From Mount Desert to the mouth of the Mississippi, and from Sandy Hook to the Golden Gate, the popular enthusiasm for the Fair has been checked and chilled, and the energies which should have been united in an endeavor to make the Fair a success have been expended in angry battles over the question whether it should be opened or closed on Sunday.

The Union of Church and State in Europe.

IF we turn our attention to the historical course of the Christian peoples on the continent of Europe, and more especially those in German-speaking regions, we notice that, in regard to their exterior religious forms and fellowship, at least, there have come up changes and innovations among them which have resulted in the establishment of various free churches, in the very midst of the territories of the State churches. These free churches derive neither their creed, nor forms of worship, nor their support, from the latter as little as from the State itself; for they are in these respects wholly independent of either. That this order of things is of the greatest significance, no one will dispute for a moment, who is at all conversant with the situation of things in the countries in question. These free sectarian churches, looming up as they do, alongside of the State churches, are indeed one of the most important phenomena of the times. In order to appreciate why this is, we need only to look at the history and the condition of the so-called Christian State churches, to become at once satisfied, that they and their gospel missionary labor, independent of all State organizations or support, are of most urgent necessity, if life and vitality is not utterly to die out among the millions of the various peoples in professedly Christian Europe.

The most fatal characteristic of any and all State churches, is that their origin is not, and from the very nature of things cannot be, based on any command or institution of Christ or his apostles—but that is the only genuine foundation on which a church can stand, and prosper. So-called Christian State churches are solely the outcome of the self-appointed decretals of a worldly ruler—a Roman emperor.

The religious systems of paganism had proved themselves in time more and more

untenable in themselves, and could never satisfy the deep yearnings of the human soul for truth and liberty; neither could the schools of the world's wise men and philosophers bequeath to the people anything better than doubts and distrust for what they had, *i. e.*, their priests and their rites—thus simply confirming the consciousness of their own helpless condition. In spite of their ingenious and pleasing mythology, and notwithstanding their profound philosophy, their devotees have escaped neither social, nor moral and political decay, so that already in the second century (A. D.) Pausanias could most truthfully pay to the Romans, notwithstanding their intellectual and political greatness, the anything but flattering testimony, that in their midst evil had reached to the very highest summits, and no man could any more be ranked among the gods, as they had been in former years, for moral or intellectual greatness, or heroic achievements, because they had sunk too low in the scale of human worth. The decayed supports of the pagan systems of religion were to such a degree shaken by the vastly superior moral power and the indomitable life and force of Christianity, that they threatened to collapse entirely, and so doing to bury beneath their own ruins the State that was so closely connected with them. The Roman emperors, endeavoring to restore the old splendor of their realm, labored ardently to preserve their pagan worship from the rapid decay toward which with irresistible power it seemed to drift more and more, and to that end they spared neither the life nor the property of those who were active in the extension of Christianity; for these wicked rulers felt that they must uproot this new religion as imminently endangering their own personal authority and power, as well as that of the State at large. Hence arose the ten times repeated and fierce persecutions against the early Christians.

But the blood of the martyrs was the fructifying seed which multiplied the witnesses of Christ a hundred, yes, a thousand fold; and the storms which seemed to threaten the Christian Church with destruction, only caused her to take root more deeply, and to give unmistakable evidences of her divine origin and inalienable right to exist. To such an extent did these eventually come to be recognized in the Roman Empire, that in the year 311 an edict was issued making it incumbent upon Christians, as their sacred duty, to pray for the welfare of the Roman Government and the entire realm.

After evincing this degree of reverence for people professing the religion of Christ, it required but one step farther on the part of the emperor (Constantine), favorably influenced to Christianity as he had been by his parents, to suppose (upon his accession to the throne) that the religion of Christ could be made the very best support of his throne, and that the morally pure and upright walk of its adherents, as well as their great readiness to suffer martyrdom, could only confirm him in the opinion that such men, who clung so scrupulously and tenaciously to their convictions, and who were so fearless of death, must be the very best of citizens, too; and that their religion which imparted to them such moral strength and heroism, as well as very uncommon powers of endurance in every way, must be a good and acceptable reli-

gion for all. Tolerant by nature and education—as long as the safety of his throne and power were not endangered thereby—and by virtue of his eclectic views of things inclined to form unbiased opinions, he issued edicts of toleration, gave to Christians everywhere in his wide domains the preference for offices of State; and he furthermore encouraged the Christian modes of worship; at the same time, however, he suffered many pagans in office, some of whom had only outwardly made a profession of Christianity, in order to be chosen for this or that position under the government.

At the ecclesiastical councils of the Church the emperor thereupon took part in the disputes and strifes about doctrines that arose, and reserved for himself, as *Pontifex Maximus*, the chief authority over the Christian Church, which church he, in turn, protected and fostered so zealously, that it is a matter of fact—let the hidden motives, which lead him to it, have been what they may; whether political or purely religious, no matter—that Constantine gave to Christianity the preference before all heathen systems of religion, and by this very means left the Church unmolested from without; and she might internally have become sound and strong as well, if there had been among her adherents minds sufficiently endowed with force of faith and will, to bring the emperor fully under the convincing and converting power of the doctrines of the gospel of Christ, instead of allowing him to interpret them according to whatever crude conception of their meaning he himself might have had at the time. But proud and worldly as they had already become through the flattering attentions shown them by the ruling powers, they now recklessly fell into that fatal snare of looking to things external and visible, for light, strength and courage to be and to do, thus making flesh their arm, rather than looking to God and by faith obtaining help from him alone, by whatever instrumentality he might choose to send it—for thus only could they become preëminently strong, in the power of his might.

To the bishops and leaders of the Church this became forthwith a temptation which they could resist less and less, the more they allowed themselves to be attracted by the splendor of the court, or looked upon the favor of royalty as the highest and most desirable thing. Soon they went so far as to vie with each other in lavishing fawning adulations upon the Roman emperors, in order to gain their favor, instead of contending manfully for right and truth, independent of them, or their support, and thus of their own accord remaining loyal and true to their holy calling.

The foundation for the union of Church and State thus being laid, the work was fully completed and cemented by the edict of Constantius, who peremptorily forbade henceforth the observance of any pagan religion—a thing which his predecessor, tolerant as he had been, did not even think of doing—imposing the most severe penalties upon all the disobedient. The Christian Church had now at her side the sword of the mighty State to direct as well as to protect her; the State, on the other hand, had as its strong ally, the Church, an organization which had heretofore given the most indubitable proofs of inherent power, life and activity. By virtue of her position, thus so highly

exalted and protected by the State, the Church assumed more and more external power, exerting the same far and wide, so that already in the fifth century Christianity stands there as ruling over the people; and during the Middle Ages she had become so satanic that every one who did not bow in deference to her mandates, was not permitted to live, so that millions upon millions fell as victims of her tyranny.

But these victories for evil, if they can be so called, the Church could purchase only at the cost of her God-given purity and freedom—a most terrible price to pay for such advantages, that were so entirely at variance with the very spirit and teachings of Him that founded the Church—Christ. For in this once seemingly so harmonious and desirable union lay concealed the elements of the most vehement, bloody, and disastrous atrocities, persecutions and inhumanities ever witnessed since the world stood. The outward harmony and union that was presented to the world for a little while, was only the cloak that concealed the divided interests underneath. Now the Church, then the State, allowed themselves to become over-reaching, resulting ever and anon in mighty struggles for the preëminence all over the realm, and finally brought about the undisputed sway of the Papacy over the whole earth, as then known. Like Herod's magnificent temple of old, so now stood the Church—outwardly a mighty and resplendent structure of the State, but within, like that costly edifice, too, utterly destitute of the highest adornment of the house of God, without sanctity in its inner life, and void of divine guidance and blessing in its outward manifestations. Thus stood the so-called Christian Church as fostered by the State, in the countries of Europe, until the time of the great Reformation.

AUGUST KUNZ.

Battle Creek, Mich.

(Concluded next number.)

Sunday the Touchstone.

INSTEAD of issuing a proclamation ordering the Columbian Exposition to be closed on Sunday, May 28, and ordering troops to keep it closed, the President went yachting down the Potomac on that day. Concerning this fact the *Mail and Express'* Washington correspondent says:

No wonder the minor officials of the Government tarry in their work of carrying out the Sabbath-closing law, when the heads of the Government themselves openly violate the express will of the people and desecrate the Lord's own day by yachting excursions down the river.

All the pulpits of the churches at the Capital yesterday were filled with eminent divines of the Presbyterian Church, and had the President so desired he could have listened to words of wisdom as well as arguments why the law of the Nation should be upheld and the World's Fair be closed on Sunday. But instead Mr. Cleveland preferred a Sunday excursion down the river on a steam yacht, while the Sabbath bells were still ringing out their welcome to churchgoers. Mr. Cleveland, accompanied by his Secretary of the Treasury and his Ambassador to England, boarded the pleasure yacht of W. R. Hearst, of California, and steamed off for a day's excursion down the Potomac.

The boat was well stocked with provisions, and "dry and wet" lunch was served before the party reached home.

This action of the President on the day when the law was being violated in Chicago by the inaction of his Attorney-General has caused no small amount of criticism here.

The day was far from being a yachting one. It was cold, damp, and disagreeable for a water excursion, but this did not matter, for Cleveland

wanted to show to the public that he favored Sunday desecration, and if he could not go to the World's Fair, he did the next best thing, and went yachting.

In this regard, it may be mentioned that it is stated here that Secretary of State Gresham used all his influence with Attorney-General Olney to let the World's Fair be open. It is said that heavy Chicago influence was brought to bear on Gresham, and he in turn informed Olney that to close the Fair by injunction meant its utter failure. The result is too well known to need further remark.

Some time ago Mr. Cleveland forbade the holding of a Sunday concert; it was at once proclaimed to the world by the Sunday people that the President was a Christian. Now he has displeased them by disregarding their ideas of Sunday sacredness, and he is a desecrator of the Lord's day, and a wine bibber! And thus it appears that loyalty to Sunday is the great touchstone by which every man's Christianity is to be tried.

A Strange Thing.

It is strange that professed Christians cannot see that Sunday laws and all other religious laws are wicked, and that they tend to drive men from the Lord instead of drawing them to him. Or do they see that they are wrong, and have not enough moral stamina to protest against them? Or again, is it because their ministers tell them that Sunday laws are needful, and whatever the preachers say the people think must be right? If they think thus, let them study their Bibles and not their ministers, and they will find that Christ used no force in spreading the gospel. He only entreated, and that is the minister's, and every Christian's duty, and not to be seeking cruel laws from the civil power to make men-obey God.

There are those in the churches who know that the outcome of Sunday laws is persecution of those who keep the seventh day of the week, and yet they still petition for them. But the strangest thing is that they still claim the name of Christian. Can they be Christians and persecute? I fail to see how they can, for a persecutor is just the opposite to being like Christ. Persecution is of Satan, and so they who persecute must inevitably be the servants of Satan. As Christ said to the Jews, so must it be said to those who seek to persecute their fellow-men: "Ye are of your father the devil, and the works of your father ye will do."

Then again, there are those who say that Sunday laws will not bring persecution. Let such go to Springville, Tenn., and find out for themselves what Sunday laws have brought upon a quiet, orderly little church of Seventh-day keepers. If they are honest they will soon change their minds. Only just recently several honest, God-fearing men have been arrested and fined in Maryland, because they worked on Sunday as God commanded them; and the arrests were made by members of the same church to which they belonged only a few months ago, and from which they came out because they were convinced that the seventh day was the Sabbath instead of the first, according to the fourth commandment of the Decalogue. And not only were they prosecuted by former brethren in the church, but by their own brothers, and yet this is not persecution. Oh, no. It is just simply enforcing the law. I say it is just simply making men do as I do whether that which I do be right or wrong. "By their fruits ye shall know them."

Sunday laws are certainly evil, and persecution is their inevitable result.

To those who are in these persecuting churches, the Lord, who they profess to love, gives the invitation: "Come out from among them, and be ye separate." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Who will heed the warning, and come out and serve the Lord with a true heart?

I am a Seventh-day observer, and that because in the Word of God, I read that "the seventh day is the Sabbath of the Lord," and because I learn from history that the Roman Catholic Church changed the law of God, and made the first day of the week the Sabbath in the place of the seventh day. And being a Protestant, I cannot serve that church from which I protest, and I certainly would be serving it if I observed its "holy days." Persecution may come, but I am determined that as long as I serve God I will keep his Sabbath as he has commanded me; and no man can of right compel me to do otherwise. Nothing, not even persecution, can separate us from him. "Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39. ALFRED MALLETT.

Religious Persecution in Maryland.

Ford's Store, Md., June 7, 1893.

EDITOR SENTINEL: On Sunday June 4, 1893, Bro. Alexander Dodd and myself, of this place, hauled from the Chester River Steam Boat Company's wharf at Jackson Creek, some goods, and were arrested on Tuesday, June 6.

The agent, T. F. Ford (*my brother*), had three other men to see the work done so as to be witnesses against us. They were Samuel H. Ford (*my brother*), Samuel W. Morvel and John T. Collier. The latter is a professor of religion in the M. E. Church.

We were tried June 7 before the Magistrate, J. M. Aker, convicted, fined \$5, and cost \$3.90; total, \$8.90 in each case. I acted as counsel in these cases. Under the law (which is the law made while this country was under English rule) the magistrate did all he could for us.

When the cases were over the magistrate said that we would have to pay \$2 for the bond (as we took an appeal). I told him that we could not do so. He then said, pay the \$2 or go to jail. I told him to send us to jail. The magistrate (who is a friend of mine) says, "I can't do that." I told him to add all costs together, and if Queen Anne's County Court convicted us, we would go to jail and the county could pay all costs.

Also, Sister Hettie Mansfield was arrested at the same time for sewing on Sunday, April 30th. She was also informed on *by her brother*; but the State's witnesses did not appear, so the case was postponed until June 14. I am positive if

the State's witnesses can be made to appear, that our sister will be convicted. We are building a church, and the devil is getting angry.

In my cross-examination to-day I caused three of the witnesses to say upon their oath that they would not break the law knowingly, so the justice read the law to them. Now if they even ride out to church or ride out for pleasure (which they always have done), they will perjure themselves. But Seventh-day Adventists will not seek revenge even within the law as it is not their religion.

The justice said that he was sorry that these people were becoming so strict about Sunday, it will cause the old Blue Laws to be brought into legislation again. He said, "If the law is strictly enforced here I would sooner be magistrate than Chief Justice of the United States of America, because there are none that keep the law."

You can readily see that this is fulfilling the Bible when my own brothers had me arrested. But thank God, that his *grace* is sufficient for us here, and we are glad to suffer for Christ, as he suffered so much for us. Pray for us, that we may continue faithful until the end.

The goods hauled were goods that were easily broken, and because of the prejudice that exists here, they were unsafe out on the wharf. The agent notified me on Saturday night, June 3, at 8 o'clock, too late to haul them. I requested them to be put in the warehouse built upon the wharf for that purpose, but the agent refused to do so.

CHARLES O. FORD.

National Reform Described by a National Reformer.

[THE last session of the Reformed Presbyterian Synod was held at New Castle, Pa., early in June. On the afternoon of the 4th, a twenty-minute address was delivered in the Opera house, by Rev. J. M. Foster, a typical National Reformer. The following is a part of what he said, as published in the *Christian Cynosure*, of June 8.]

The State must receive and apply both tables of the Decalogue. This Nation should make a constitutional recognition of the authority and law of Christ and give its pledge to serve him, and that will bring down his Spirit and unite us one composite Christian nationality.

It should stipulate, in the compact, that the enemies of Christ be excluded from office and only his friends be made eligible. And the application of Christ's law to incoming foreigners would result in the requirement of these conditions: 1. All who are in sworn allegiance to the Pope, the Endowment House, or the secret oath-bound lodge, could not become citizens without renouncing this extra-American authority. 2. All idolaters, whether in papal cathedrals, Chinese Joss houses, Mormon Endowment House, or Masonic temple, are to renounce their idolatry or be prosecuted as criminals. 3. All who prostitute the divine ordinance of the oath by administering or receiving it without divine authority, and all guilty of blasphemy and profanity are to be judicially punished. 4. All must work six days in the week and rest the seventh. Vagrancy, loafing, idleness, are crimes. All must work that all may eat. And all must rest on Sabbath; Sunday trains, Sunday mails, Sunday newspapers, and Sunday excursions must cease, that the Nation may have her Sabbath rest. 5. Authority in the divine institutions of

the family, the Church, and the State, must be respected. Obedience to the just and legal authority is obedience to God. Rebellion against just and legal authority is resisting God. "And they that resist shall receive judgment." 6. Every saloon must be outlawed, and the manufacture and sale of intoxicating liquor as a beverage made a capital offense. 7. Houses of ill-fame and the "social evil" must be prohibited, and speedy and easy divorce made impossible by a uniform national divorce law. Mormon polygamy must be wiped out. 8. Stock-gambling must be stopped; money-kings and grasping corporations and heartless trusts and syndicates must be subjected to the restrictions involved in the Golden Rule. 9. Falsehood and perjury must be punished with rigor. 10. Discontent, anarchy and lawlessness must be made afraid of the arm of the law which is held over them.

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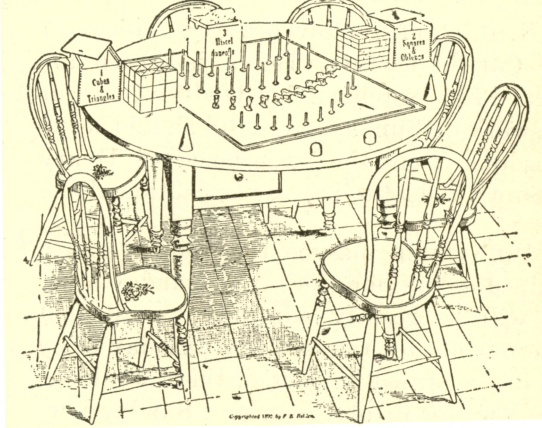
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NEW YORK, JUNE 22, 1893.

N. B. CAPPS, a Seventh-day Adventist, of Carroll County, Tenn., has been arrested for exercising his God-given right to work on Sunday. Carroll should learn wisdom from the experience of Henry County and let religious persecution alone.

WHATEVER may be the opinion entertained as to the propriety of Sunday laws, it will be readily admitted by all that were it not for the fact that the day is by many regarded as sacred, there would be no laws for its observance. Sunday laws are, therefore, a religious dogma crystallized into civil statutes.

HAVE you seen the cartoon on the second page of this paper from the *Mail and Express*, the great self-elected champion of all Sunday legislation? It is a confession that in passing the act closing the Columbian Exposition on Sunday the United States assumed to say to people that they ought to go to church. And yet we are told that Sunday laws are not religious legislation, and do not tend to unite Church and State!

It is stated that the persecution of the Jews has extended to the Russian province of Poland. Five hundred families have been expelled from the Ronda-Gonzowski district alone. All the heads of families thus expelled were engaged in trade and possessed more or less real estate, which they were forced to abandon. But what right have Americans to find fault with the Czar? He is simply trying to unify and strengthen his empire, and in this country religious laws are defended upon even less substantial grounds.

THERE is some comfort in the fact that to assume that a thing is so does not prove it true. In all the pleas for Sunday closing of the World's Fair, it is assumed that Sunday is the Sabbath, and that to keep the gates open on that day is sin. The assumption does not prove it to be so. The Sabbath is a divine institution, and rests upon divine authority. It is dependent upon revelation for its very existence. Without divine revelation there would be no Sabbath, as is proved by the fact that peoples wholly destitute of revelation are entirely without the Sabbath. They know nothing of any such institution, and have nothing answering to it. But the Bible says nothing of Sunday as a sacred day. How then can it be sin to do anything upon that day that it is proper to do upon any other of "the six working days" referred to in Ezekiel 46:1? It cannot be. Then let it never be forgotten that *nothing is sin simply because it is done on Sunday.*

But even if doing work or transacting business on Sunday was sin, it would not be proper for the State to prohibit it. The State cannot judge sin; it cannot punish sin; it cannot even know sin. The State forbids and punishes crime, but crime is not always sin. The Christian martyrs were condemned criminals; but they were none the less saints of God.

THE opinion seems to be quite general in this country that the majority has the right to do anything that it wishes. "The majority must rule," is an expression often heard. And majority rule *within certain well-defined limits* is right; but in this country the rule of the majority is limited, or is supposed to be, by written instruments known as "constitutions." Beyond these constitutions even the majority has no right to go. Moreover back of constitutional guarantees is the eternal foundation of inalienable human rights—rights which no government whether of one or of many has any right to invade.

SEVERAL years ago Cardinal Gibbons expressed himself in a letter to Mr. Crafts as being in favor of a national Sunday law. Ever since that the whole membership of the Papal Church in the United States have been counted as petitioners in favor of the various Sunday bills that have been before Congress. "All the Christian people of the country," to the number of forty millions, including Catholics, were, it was boldly claimed, in favor of closing the World's Fair on Sunday; and this all on the strength of Cardinal Gibbons' letter to Mr. Crafts. But now the cardinal has come out squarely for an open Sunday Fair; which, according to the Crafty methods, hitherto pursued by the Sunday closers, would take seven and a half millions in round numbers, from the *estimated* forty millions in favor of closing, and transfer them to the twenty-five millions on the other side, thus dividing the population of the United States about equally on this question. It is thus that stuffed and fraudulent petitions melt away.

THE *Independent* of Santa Barbara, Cal., expresses this opinion:—

The World's Fair will do some good in this country anyway. It will go a long way toward freeing the people from the Sunday law bondage in which they have always been. While the people have been gradually escaping, ever since the days of the Connecticut Blue Laws this is by long odds the longest step ever taken. It is an emancipation proclamation as it were. Even a quarter of a century ago no member of a public body like the World's Fair Commission would have dared to make such a proposition.

The effect will be just the opposite to that which the *Independent* anticipates. "Revolutions never go backward," and a great religio-political revolution is in progress in our land to-day. Whether the Fair is opened or closed on Sunday, a purely religious question has found its way into politics, has been discussed and voted upon by Congress, and argued before courts and been passed upon by

judges. It can never again be relegated to the precincts of ecclesiastical councils. "The domain that government invades it dominates; the jurisdiction it takes it keeps."

EVIDENTLY Dr. T. S. Hamlin, pastor of the Church of the Covenant, Washington, D. C., recently on a visit to this city, where he was interviewed by a reporter of the *Mail and Express*, has not been properly coached on the Sunday-closing question. The doctor said, as reported by the paper referred to:—

It is my firm and sincere belief that a majority of the people of this country are in favor of closing the World's Fair gates on Sunday on *purely religious grounds.*

The doctor is a minister and ought to know why the churches demand Sunday-closing. He says it is for religious reasons; but Justice Jenkins said in his opinion in the Chicago injunction case, that "the legislation with respect to the observance of Sunday has nothing to do with religion." Very strange question this! Most peculiar day!

THE latest arrest of an Adventist in Tennessee for Sunday work was made upon this wise: The accused Adventist had been absent from the county for some time selling denominational literature in Memphis, hence was not arrested when several of his brethren were taken into custody some months ago. Recently he returned to Henry County, and the fact being reported to the sheriff, that official, instead of calling a posse to apprehend the dangerous(?) criminal, gave the warrant one day to another Adventist who happened to be at the county seat, with the request that he serve it on the returned Sunday-breaker, and request his presence at court. The fact that the officers of the law deal with these men in this way is an unimpeachable testimony to their inoffensive character.

It is stated that Circuit Judge Swiggart of Tennessee has refused to give Inquisitor-General Lewis the authority required by the statute in order that he may proceed against the Adventists, and that if anybody wants them prosecuted he must come out squarely and act as prosecuting witness. This for the present puts a stop to star-chamber proceedings against the Adventists in Judge Swiggart's circuit.

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