



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

VOLUME 8.

NEW YORK, JULY 6, 1893.

NUMBER 27.

American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

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THE Sunday managers resorted to the United States courts and got swamped the first thing. "All they that take the sword shall perish with the sword."

THEY called upon the courts to decide their question. The courts did decide the question. And now they refuse to accept the decision. They submitted their cause to the courts, and now refuse to accept the decision *because it was not on their side.*

WELL, then, as they are determined to have their own way anyhow, what in the world did they want with the courts in the first place? Ah! they only wanted to use the court as a tool in enforcing *their own decision* and their own will upon the people of the United States. And having failed in that, Bishop Merrill, for the Methodist Church and "other denominations," announced that they will pursue a course "that means that the World's Fair will be a financial failure." Was there ever, or could there be, a clearer case of "rule or ruin"? It is true that Bishop Merrill has since discovered that he could not carry the whole Methodist Board with him in this; but this does not affect the principles involved, nor change *his* disposition. Neither have the "other denominations" changed their announced course.

THEY unsparingly denounced the Directory of the Fair as "anarchists" and their action as "violation of law," and "anarchistic in conception and rebellious in character," etc., etc., at their pleasure when the Directory opened the gates on Sunday in pursuance of what they supposed to be a proper interpretation of a law of which Judge Grosscup—the only judge of the lower court who was right—said that it was "so ambiguous that it required a construction of the law-officers

of the Government; so ambiguous that of the three judges sitting, there is a difference of opinion between them respecting its effect." And now these very ones themselves openly and intentionally disregard the plain decision of the United States Court which they themselves called for.

Now if the action of the Directory in construing a law "so ambiguous," was "anarchistic" and "rebellious," then what is this action of the church managers in intentionally disregarding the plain and unmistakable decision of this high court, whose jurisdiction they themselves invoked? Judge Grosscup pertinently inquired: "Is the local corporation to be held to have known precisely what that act meant, when this court is divided as to what its meaning is?" But there is no room for any such inquiry in behalf of the action of the church managers in disregarding the decision of the court which is not at all ambiguous, and about which there was no division of the court. There was ample room for the Directory to act innocently in what they did. There is no room whatever for the church managers to act innocently in what they are doing in this matter.

THE Directory stated plainly beforehand that if the court decided that they were wrong they would accept it in good faith and conform to it in good faith. But neither before nor after, did the Sunday managers make any such statement. Instead of that they plainly declare that they will not do any such thing, but will make the Fair "a financial failure;" and all because that, in the law procedure which they had required, they have failed to accomplish their purpose to rule the country. Of course it is always understood that especially the party which initiates legal procedure shall accept in good faith the final decision. With the other party it is not necessarily so; for he may be dragged into it, and forced into court by the course of the initiative, and he is not bound to accept any decision because the whole procedure may be one of persecution, and therefore wrong from the beginning.

But with the initiative it is not so. It

is in the nature of things, it inheres in the very idea of legal government, that the party who resorts to the law, the party who begins legal procedure, shall accept in good faith the final decision. Otherwise there is no use of legal government; violence becomes the only procedure, and might the only source of appeal. And that is anarchy indeed.

Now it is the everlasting truth that the Sunday party did take the initiative, and have kept it, from the first inception of the act of Congress clear up to this final decision of the court. And now, instead of accepting the final decision in good faith, they do not accept it at all, but resort to violence. The party of the second part, the party that was dragged into the procedure and into court, freely announces beforehand that if the decision is against them, they will accept it in good faith, and so conform to it. The party of the first part, the party which takes and holds the initiative from the beginning, openly disregards and refuses to accept the final decision, and boldly announces their purpose to pursue such a course as will make the Fair "a financial failure." And these are the ones who so scathingly denounce the course of the Directory as "anarchistic" and "rebellious"!

THE sum of the whole matter is this: It is essential to the very idea and existence of legal government that the party who takes the initiative in legal procedure shall accept in good faith, and so conform to the final decision; not to do so, but to act the same as though there had been no decision *after the final decision has been rendered*, is in itself to renounce legal government and is essentially anarchistic and rebellious. The Sunday-law party is and has been from the beginning, the party of the initiative in this legal procedure. This party instead of accepting in good faith the final decision, ignores it entirely and resorts to violence—the boycott—after that decision has been rendered; it therefore follows inevitably, and the demonstration is complete, that the action of the Sunday managers in this matter is truly the action, and the only one, which is indeed "anarchistic in conception and rebellious in execution." This

is the logic of the situation, and it is the exact truth. Their every action only further illustrates it; and their calling other people "anarchists," "rebels," "traitors," "atheists," and so on, can never disprove this abiding truth.

THIS is the same conclusion to which we were forced last year by the logic of their course in securing the act of Congress requiring the closing of the Fair. It is the only just conclusion that can ever be reached from the basis of ecclesiastical dictation or control in the affairs of the Government. And this for the plain and simple reason that on the part of the ecclesiastics it is never intended that they shall pay any respectful attention to any law or any decision that does not suit them. Therefore the only purpose for which they ever resort to either legislative or judicial procedure is that the governmental authority may be at their disposal with which to execute upon the people their arbitrary will. And this, in itself, is at once to sweep away all really just, or properly legal, government.

AND all this only makes the more manifest the divine wisdom which commands the total separation of the ecclesiastical and the civil powers, which forbids the Church to have any connection with the State. It also demonstrates the wisdom of the men who made the Government of the United States, in embodying in the Constitution and the supreme law the divine idea for governments—the total separation of Church and State. And this which has been done, and which is now being done, by the churches, is only a hint, and the beginning, of the sea of troubles into which the Government will be plunged, and indeed finally sunk by this gross disregard of the governmental principle established by our fathers, and announced by Jesus Christ.

So long as the Church keeps herself entirely separate from the State, she can consistently and *rightly* disregard any and all legislative acts, judicial decrees, or executive powers, put forth upon religious questions; because she ever denies the right of government to touch religion or any religious question in any way. But when she forgets her place and her high privilege, and herself actually invites governmental jurisdiction of religious observances, she then, by so doing, and in justice, forfeits her power of protest, and her right to disregard governmental commands in things religious, while in fact and in practice she refuses to let it go, so that whenever the Government does not do according to her will she openly and intentionally disregards the very authority which she herself has invoked. She thus becomes the chiefest example and source of lawlessness, and the swiftest instrument of governmental ruin.

AND this is what the Sunday leaders of the United States are; and this is the relation which they bear to the Government to-day. J.

EVERY man's first and highest allegiance in this world is due to his Creator. "We ought to obey God rather than men." It is for this reason that no man can, of right, control his fellow in things pertaining to his duty toward God.

The Pope and the Schools.

THE Pope has written another letter on the school question in America, in which, while he reaffirms the decrees of the Third Plenary Council of Baltimore, and declares that "Catholic schools are to be most sedulously promoted," he says that "it is to be left to the judgment and conscience of Catholic parents to decide *when it is lawful and when unlawful to allow their children to attend public schools.*" To this language the *Mail and Express* takes exception, saying, that it "is to declare, what we indignantly repudiate and resent, that to attend the public schools under certain circumstances is unlawful. Our laws," continues the *Mail and Express*, "do not leave such questions to the judgment and conscience of individuals. The propriety and authority of our institutions are determined by the expressed will of the whole people. If we have not surrendered this power of determination to individual citizens, then certainly the Pope has no right to confer such a power, whether for political or ecclesiastical considerations. To attempt such a thing is an impertinent intrusion that will meet with that spirited resentment which the American people always visit upon those who would encroach upon their liberties and privileges."

As is frequently the case, the Pope is right and the *Mail and Express* is wrong. Evidently the expression, "Decide when it is lawful and when unlawful," has reference not to civil, but to ecclesiastical law. The Pope simply leaves it with the conscience of the parent whether he will send his child to the public school or to the parochial school; and that is just where it should be left. We are not disputing the right of the State to maintain public schools, or even to insist that all children shall have opportunity to gain a common school education; but to deny Catholics the right to educate their children at their own expense in their own schools would be to do a monstrous wrong; it would be "out-Heroding Herod."

The public schools are necessarily secular; they give only secular instruction. There are a great many people who think that moral and scientific training should go together; and in order that their children may be taught in this way, they maintain private or church schools, in which religious instruction is given. This is their right, and to deprive them of it would be a most unwarranted exercise of governmental power. The American common school system never contemplated such a thing, and no true American would take such a position. It is an ominous sign of the times that some so-called Protestants are ready to assert for the Government such despotic power, power utterly subversive of the most sacred rights of conscience. We would as soon fall into the hands of the Pope himself as to be turned over to the tender mercies of men who, calling themselves Protestants, would deny their fellows the privilege of maintaining denominational schools for the education of their own offspring. The proposition is worthy of Ignatius Loyola himself. The comment of the *World* on the Pope's letter is altogether more in keeping with American and Protestant ideas than are the narrow and bigoted expressions of the *Mail and Express*. The *World* says:—

That our American free public schools will be maintained in their integrity and homogeneity is

very certain. But this is a free country. While the law may require that all children shall attend some school, attendance on the public schools will not be enforced on those children whose parents prefer private schools for them, and the so-called parochial schools are private schools. The unanimous decision of the Supreme Court of Massachusetts on Wednesday sustains this view. Nor will the community regard with favor any religious or social war on the common schools, or any policy of punishment of those who elect to send their children to them.

To wage a systematic warfare against the public school system is quite a different thing from simply maintaining private schools from choice, or in obedience to the dictates of conscience. It will be a sad day for America when parents are denied the right to educate their children in their own way at their own expense.

C. P. B.

The Inquisition in Massachusetts.

THE editor of the *Christian Statesman* has been operating recently in Massachusetts, and as elsewhere the Inquisition springs up along his track. The thing is called a Sunday Protective League. Its object is stated to be—

To repress Sabbath-breaking, intemperance, gambling and impurity, by holding public meetings, by distributing literature, and by the enforcement of existing laws.

Among other things, Article 5, of the Constitution provides that—

The Secretary shall appoint an Investigating Committee of four, known only to himself, the first of whom shall on the first week of each month, the second on the second, and so following, ascertain personally what violations—first, of the civil law, second, of the higher laws of God—are in progress, and report fully in writing to the Secretary who shall in turn inform the public authorities, so far as he can wisely do so, as to violations of the State law, and the Board as to these and all other wrongs related to the work of this organization.

The SENTINEL has before called attention to the organization of these leagues, and to this scheme of espionage by secret spies unknown even to each other, and of course unknown to those against whom they are to inform. It is a cowardly scheme designed to defeat that wise provision of our fundamental law that the accused shall be confronted by his accuser. This scheme permits the accuser to hide behind the police or other officers, and affords unbounded opportunity for levying blackmail, or for venting in a most cowardly way petty spite for purely personal reasons. B.

Sunday News-Gathering.

WE are very much afraid that though the *Mail and Express* publishes no Sunday edition,—and no evening paper ever does,—it is not keeping Sunday as it wants other people to keep it. In its edition of Monday, June 26, it gave this item of news concerning the Columbian Exposition on the previous day:—

The list of exhibits closed would fill two pages of the *Mail and Express*. Two-thirds of the New York State exhibit was entirely covered. Twenty-eight of the State buildings and thirteen National buildings were closed tight. Even the most indifferent of the visitors could not fail to notice the extraordinary number of closed or covered exhibits. The number of closed foreign displays caused general comment. All the United States Government exhibits were closed. None of the prominent New York visitors were to be seen about the grounds during the day.

Perish the thought, that any "Mail and Expressman" was "desecrating" the "American Sabbath" by gathering news

for his paper on that day—but in what other way could that paper so confidently give items of news not published in the press generally, and which could in the very nature of the case be gathered only by observation?

Nor is it alone in the wilds of the Windy City that the reporters of the *Mail and Express*, the employes of the estate of the late President of the American Sabbath Union, ruthlessly trample upon the first day of the week and break the revised edition of the fourth commandment which reads, "The first day is the Sabbath." Witness the following item of Harlem news, from the *Mail and Express* of the same Monday:—

It is stated that there are nearly five hundred saloons between 100th Street and Harlem River on the East side, and yet it is safe to assert that at least two-thirds of them were in full blast all day yesterday. The blinds were down, but the side doors were open and liquor was sold and carried away under the very eyes of the police. A "Mail and Expressman" saw two cans of beer carried from a saloon near the 126th Street police station in less than five minutes yesterday afternoon, and no attempt was made at concealment.

Of course it is possible that a reporter might, on his way to church, see two cans of beer carried out of a saloon; but could he, with that limited observation, know that at least two-thirds of the five hundred saloons, in a given district, were open? Certainly not. It is painfully evident that, even in New York City, reporters of the *Mail and Express* gather news on Sunday, and that while that journal would suppress the Sunday paper, it does not, on its own account, suppress Sunday news gathering for the Monday paper. We are afraid that the Lord does not like the *Mail and Express*, for we understand that he hates the hypocrite.

C. P. B.

Sunday in the Fourth Century and in the Nineteenth.

THE result of the fourth century Sunday laws was ruin to the church that sought and obtained them; and nothing but ruin can come from those of the nineteenth century. The same false theocratical theory prevails to-day among National Reformers, with the same object, namely, to dominate the State in the interests of the Church.

The Woman's Christian Temperance Union teaches that a "true theocracy is yet to come, and humanity's weal depends upon the enthronement of Christ in law and law makers." Once more: "The kingdom of Christ must enter the realm of law through the gateway of politics." Now put up against this the words of Christ himself: "My kingdom is not of this world."

There never was but one theocracy; that was the Jewish theocracy. But when that kingdom was overthrown by Babylon the decree went forth: "Remove the diadem, take off the crown. It shall be no more until He comes whose right it is, and I will give it to Him." Now from that day, to the end of time, if a theocracy should arise, it would be man-made, and would result in exalting man in the place of God. This was so in the fourth century, the result of which was Paul's "man of sin." 2 Thess. 2:1-6; the "Mother of harlots," of Rev. 17, which was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The history of that man-made theocracy is written in bloody persecution of all dissenters.

A little theocracy was set up in the wilds of New England, and the result was persecution; whipping the Baptists and hanging the Quakers. And those who have imbibed this false theocratical theory are seeking by the same means, namely, Sunday laws, to dominate the State to compel those who do not belong to the Church, to act as though they did. The Sunday theatre, the Sunday trains, the Sunday newspapers and Sunday games are like the ancient circus, competitors of the Church. The churches of to-day cannot bear competition; they want a monopoly. They have set out to secure a monopoly in the same way as the ancient church and, like the mother church, they will follow on, even by persecution, to compel all others to do as they do. Speaking of Sunday trains, etc., one of the leading workers among these reformers, M. A. Gault, says: "Our remedy for all these malific influences, is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it." Mr. Edwards, D.D., says: "We want State and religion and we are going to have it." The *Christian Statesman* says: "Enforce upon all who come among us the laws of Christian morality." This language plainly says, "enforce," "lay its hand on any religion," except their own. This means persecution.—*Publius, in McIntosh Times, Minnesota.*

is It a "Cause for Rejoicing"?

THE *Michigan Christian Advocate*, in its issue of May 20, found great "cause for rejoicing" in "the action of the authorities in closing the gates of the World's Fair on the Sabbath." It is well that it rejoiced while it had opportunity; for doubtless ere this its joy has been turned to mourning; "and there shall be heaviness and sorrow," for "the end of that mirth is heaviness."

The advocates of the total separation of Church and State have long pointed out that the union of civil and ecclesiastical power leads to tyranny and paternalism, and ultimately makes a complete wreck of the government, but it also works disaster of the most ruinous character to the Church. So while the Church glories in alleged victory as it gradually edges itself into possession of civil power, it not only thrusts a thorn into its side, admits a canker to prey upon its flesh, and inoculates a most deadly poison into its system, but lays bare its very vitals to the voracious greed of that vulture whose appetite is satiated with nothing less than total consumption—the devil. Let the Church take warning before it is too late.

The *Advocate* further says:—

True, it was done with great reluctance and not without tremendous pressure brought to bear from every possible direction, but it was finally done with a thoroughness worthy of the determined management.

Shall this be considered as a reproach on the work which Christ committed to his Church? He has plainly declared how his work must be done: "Not by might, nor by power [not by tremendous pressure brought to bear from every possible direction] but by my Spirit, saith the Lord of hosts." As to the "thoroughness" of the work, the word of God, which is the sword of the Spirit (Eph. 6:17) is "quick, and powerful, and sharper than any two-

edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. The Lord has provided all the "thoroughness" that will ever be called for in the work of his church.

The *Advocate* continues:—

Perhaps never in the history of the world was so persistent a fight made to override the wishes of Christian people, and turn a national institution completely over to antichrist and mammon.

The wishes of Christian people do not rightly demand any more respect from the State, simply because they are the wishes of Christian people, than those of any other people. The State has only to consider what the wishes are and on what grounds they stand, and it matters not whether they come from the veriest sinner in the land or from the most righteous saint; if they are in harmony with the true principles of all State legislation they must be recognized by the State, for this reason and no other. If complying with the wishes of Christian people would lead the State to any measures subversive of the public or individual freedom of its subjects, they *ought* to be overridden, and trampled into the dust. Exactly the same would be true of the wishes of the un-Christian or of *any* citizen. The more persistent the fight in such cases the better.

As to turning a national institution over to antichrist and mammon, the latter perhaps has the first claim on the Fair; but the fact about the former is that in *yielding* to the wishes of the Christian (?) people the State has not only attempted to turn a national institution over to antichrist, if so be that the institution is national, but it *has* turned *itself* over to antichrist. And the Church by allowing such requests to be granted without raising a protesting voice, by making such requests herself, and by actually glorying in the granting of such requests, is hastening on apace. Having been the suitor in this adulterous union she will feel it her duty, forsooth, to hold the bond sacred.

Again, the *Advocate* says:—

The infidel elements, the Seventh-day Adventists, and the reckless representatives of greed, all combined in a gigantic array of alleged arguments, some of which were plausible, to break down the authority of the Sabbath, nullify the action of Congress, and to lift the flood-gates of wickedness as an American object-lesson for the representatives of the world.

Here, again, the same principle touched on above is involved. If infidels and reckless representatives of greed are asking for the right thing on right grounds and from right motives, or protesting against wrong things done on wrong grounds, Seventh-day Adventists are glad to be classed in with them in such a work. On just what ground the infidel asks for an open Fair may be a question; but it is doubtless the recognition of an infringement, not only of his inalienable rights, but also of the rights guaranteed him by the Constitution of the United States. And right here let it be remarked that those whose minds are freest from prejudice and bias from a perversion of true religion, are often the quickest to see when the State oversteps its rightful bounds and goes to tampering with legislation entirely foreign to its legitimate sphere. Personally, the writer knows of infidels who, by reading a few numbers of the *SENTINEL* and using a little reason and common sense, have grasped more of the true ideas of religious liberty and liberty of conscience, than some of the most

enthusiastic zealots for religious legislation probably ever will grasp.

As to "representatives of greed," it is not to be said but what their motive is gain. But in regard to Seventh-day Adventists, the character and object of their work is most grossly misrepresented. Their attitude toward the Fair is so well put by the AMERICAN SENTINEL of June 15, that it is quite needless to amplify, further than to say that they attempt neither to break down nor to build up the authority of the true Sabbath; for it cannot be broken down, and needs no building up. But as to the authority of Sunday, if that is what the *Advocate* meant when it uses the expression, "to break down the authority of the Sabbath," Seventh-day Adventists will forever oppose that; for the authority of Sunday is the very same authority which is making desperate efforts to protect Sunday by closing the gates of the Fair on that day.

The statement that Seventh-day Adventists are attempting to "nullify the action of Congress" is true, in the sense that they persistently protest against all religious legislation by Congress, because of the disastrous results to both Church and State, that will inevitably follow the adoption of such a course.

Seventh-day Adventists are doing all in their power to *shut down* the flood-gates of wickedness, the lifting of which has been too serious an "American object-lesson for the representatives of the world." It must not be denied that many of these "representatives of the world" know too well what this lifting of the flood-gates of wickedness, which are being hoisted higher and higher in this country, means. They are not without experience in this kind of work, being acquainted with it in the history of their ancestors and with the vestiges of it which still remain in their own day. And so far from America's setting a worthy object-lesson to the world by this sort of legislation, she would better learn an object-lesson from the past history of the "world" and clamp her flood-gates tighter,—the very thing which Seventh-day Adventists are earnestly beseeching her to do; not because she is legislating for Sunday and not for Saturday, as many represent them as doing, but because her legislation is religious legislation, and will ultimately, if continued, lead to legislation on more religious subjects than the Sabbath, and utterly ruin both Church and State. And they "have not yet given up the contest." Seventh-day Adventists are charged with doing the very thing the Methodists themselves are helping to do. If the charge were true, Methodists ought not to be ashamed of their company.

Seventh-day Adventists do not "propose [purpose, the *Advocate* doubtless means] to try every device to break the precedent and get the gates open," but they do purpose to use every honorable means to get Congress to keep its hands off of every religious question. If Congress' having nothing to do with opening or closing the gates of the Fair on Sunday, will open the gates, then it might be said that, indirectly, Adventists are working to get the gates open. But this is not the end they seek, by any means. Opening the gates would be merely incidental, should Adventists succeed in their object. But the *Advocate* says, "Let us hope they will not succeed." Perhaps it will change its attitude when it learns their true object. Seventh-day Adventists are really work-

ing just as truly in the interests of Methodists and all other churches as in their own, in protesting against religious legislation by Congress. The *Advocate* says further:—

It is in the true interest of the workingmen that those gates be kept tightly shut every Lord's day. Were the Sabbath to be abrogated the workingmen would know no rest and probably enjoy no increased remuneration.

Let Rev. Mr. Dunnett, the Canadian evangelist, answer in the words with which he arraigns the Methodists for their aggressive attitude on the World's Fair Sunday opening: "In the name of God, my friends, as you hope to stand before the great tribunal of God, quit this sham. It is a farce. The world knows it and laughs at you." This pleading, in behalf of the workingmen, is but a piece of affected altruism. The workingmen do not, as a rule, ask nor want any such help; nor is the Church sincere in asking Sunday legislation in behalf of workingmen. It is asked in behalf of Sunday only, and hence in behalf of what she regards a religious institution. It matters not whether the workingmen do or do not want Sunday legislation, the State has no right to meddle with it. If the management want to close the Fair on Sunday in the interest of the workingmen, all right; they have a right to do what they regard as in the best interests of the Fair.

In an article in the *Advocate*, immediately following the one under consideration, it styles the action of the directors of the Columbian Exposition, in admitting the public to the grounds on Sunday, "a great blunder." But the truth is that the "great blunder" is made by the *Advocate* in supposing the "Sabbath to be abrogated" by the opening of the Fair on Sunday. It is, too, a twofold "great blunder;" for Sunday is not the Sabbath, and if it were, it could not be abrogated by opening the Fair on that day. And not only this, but this twofold great blunder is based on a profound error. The authority of the true Sabbath is not vested in the government. And right here have not Sunday observers given their case away? Their Sabbath is of such a nature and rests on such authority that they consider that if the Government closes the Fair on Sunday its sacredness will be preserved; but that if it opens the Fair on that day the Sabbath would be abrogated. Now, to abrogate, means "to annul by an authoritative act"; and as they consider that it would be abrogated, should the government allow the Fair to be open, they frankly confess that the authority of their Sabbath rests in the Government or State. They are right. It not only had its origin in the State and has maintained its existence by the State, but that State was and is a State in the most corrupt form, a union of Church and State—the Papacy. And this is the only authority it has. If its supporters recognized its real authority, they would be acting consistently in seeking the help of the State to maintain it, but nevertheless contrary to the principles of right and justice, plainly set forth in our Constitution.

But hear the *Advocate* again:—

The nation would likewise take a tumble downward, for history shows that no nation has ever long prospered in open defiance of God and his laws. Decay, disaster and death surely await that people who ruthlessly trample under foot the commands of Jehovah.

Granting the truth of this statement, it is one of the very best arguments that our Nation has already lost its equilibrium and

is beginning its downward course. The "command of Jehovah" is, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Cæsar's image and superscription is not on the true Sabbath, but God's is. Therefore if it is attempted to turn the Sabbath over to Cæsar, it is "in open defiance of God and his laws." And there could be no better characterization of this step than dipping in a "compromising sop to Satan." It is said of Judas Iscariot that "after the sop Satan entered into him," but it does seem that in this case Satan must have entered before the sop.

"We still hope that this disreputable scheming may, by some process, be stopped."

W. E. HOWELL.

The Sabbath Made for Man.

It is often argued that the Sabbath was made because man needed a weekly period of rest. This statement is based on the words of Christ, in answer to the question of the Pharisees when the disciples were plucking corn on a certain Sabbath day, "Behold, why do they on the Sabbath day that which is not lawful?" Christ's answer was, "The Sabbath was made for man, and not man for the Sabbath." Did he mean by this that the Sabbath was made for man because he needed physical rest? That was not what the Sabbath was made for. God rested on the seventh day; but was it because he was tired and needed rest? In Isaiah 40:28 we have these words: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" So it was not because he was weary that he rested "from all his works which he had made."

Then the question comes, Why did God rest on the seventh day? Because "in six days the Lord made heaven and earth, the sea, and all that in them is." His work was finished, and so he rested because it was finished. One of the definitions of "rest," given by Webster, is: "A cessation from motion or labor." So it was with God; he ceased from labor, or rested, on the seventh day.

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God had created and made." The Sabbath is holy, because God sanctified it, and to sanctify anything is to set it apart for a holy purpose; so it is in this sense the Sabbath was made for man—for his spiritual and not his physical rest.

In Exodus 31:12-14, we find the Lord commanded the children of Israel on this wise: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep my Sabbath, therefore, for it is holy unto you." Now, if the Lord made the Sabbath for man's physical rest, why did he not here command them to rest because they physically needed it? Instead, he told them to rest because the day was holy, and because it was a sign between himself and them. A sign of what? A sign that those who keep the Sabbath are the children of God; so to say that the Sabbath was given for physical rest takes all the sanctity from it. It does not tend

to draw men nearer to God, and think of him as the Creator of all things, but men keep the Sabbath for selfish ends—to rest because they are tired. They think of self and not of their Creator. He who keeps the Sabbath as the Lord has bade him keep it, does not think of self; he does not rest because he is tired, but because in the Sabbath of the Lord, the day that God sanctified, there is a blessing for him, and he feels that blessing each Sabbath. It is to him the memorial of God's wonderful power in creation. The popular teaching by the clergy and others that the Sabbath was made for physical rest is one of the reasons why those professing to serve God do not reverence his Sabbath. People are led astray by those professing to be their teachers by such arguments to prove the sanctity of a day in the place of the one God blessed and called his day.

The following, from the Nashville *Christian Advocate*, is a fair sample of the arguments used to show that the Sabbath is a necessity from a civil standpoint:—

If the Sabbath was made for man, then he needs it, and cannot get along without it. He needs it just because he is man. His constitution—physical, intellectual and moral—is such that it is impossible for him to dispense with the weekly period of rest without suffering damage in many ways. The law of the Sabbath is, therefore, of perpetual force. Given in the Decalogue, it is thus reaffirmed in the Gospel, and holds good for all time. The Christian accepts it as a divine institution, and keeps it for the fear and love of God.

“The law of the Sabbath is, therefore, of perpetual force,” because it affords physical rest, says the *Advocate*. This is not biblical. After telling the children of Israel that the Sabbath was a sign between God and his creatures, and that it was holy, the Lord said, “Wherefore [for this reason], the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.” But the *Advocate* begs to differ with the Lord. It further says, “Given in the Decalogue, it is thus reaffirmed in the gospel.” But does the *Advocate* keep the Sabbath given in the Decalogue? It does not. It keeps Sunday which is not the Sabbath at all. The fourth commandment says, “the seventh day is the Sabbath,” but Sunday is acknowledged by all to be the first day of the week. The *Advocate* not only keeps Sunday itself, but teaches men to violate the command of God and observe it also; and uses such arguments as the foregoing to prove that the State should compel everyone to keep it. After speaking of the Sabbath as it was given to the children of Israel,—the purely religious Sabbath, as it calls it, the *Advocate* says:—

So much for the purely religious Sabbath. With it the State has and can have nothing to do. But it is, nevertheless, the fact that the State, recognizing the practical importance of the Sabbath as a civilizing force, invest its observance with the sanctions of human law. This is not specifically in the interests of religion; it is simply a matter of public policy, and looks to the temporal welfare of the community. The Sabbath thus guaranteed by the State—and it is so guaranteed in nearly every American Commonwealth—is a political institution, a part of the law of the land, to be upheld and supported by civil authority, as really and truly as the laws protecting life and property. While it is of great value to all citizens, it has a special worth to the laboring classes. Any attempt to break it down or set it aside is really hostile to their interests. The abolition of the civil Sabbath means seven days' work for six days' pay.

There is no civil side to the Sabbath of the Decalogue; it is a purely religious institution, given for a religious purpose.

Sunday is, in a sense, a civil institution, because it was ordained by man; but it is, nevertheless, a church dogma, and therefore the State should have nothing to do with it. The Sabbath of the Bible and Sunday, the Sabbath of man, are two entirely different things. The one—the seventh-day Sabbath—is the Lord's, given that men might remember him as the Creator; the other—Sunday, or the first day of the week—is Satan's, given to draw men away from the Sabbath of the Lord, that they may be forever lost as he himself is.

ALFRED MALLET.

An Old Soldier Dissents.

[In the Memorial services at Berry Centre, N. Y., on May 28, the speaker, who was a minister, exhorted the old soldiers to “war a good warfare” in behalf of “the American Sabbath.” One at least of his hearers, and an old soldier, failed to recognize the fitness of such a discourse on such an occasion, and disagreeing with the theology of the speaker, replied to him as follows in the *Elmira Telegram*.]

THE so-called “American Sabbath” is wholly unscriptural, and to enforce its observance by law is productive only of evil. Let right, truth, and liberty prevail in all things regardless of “institutions.” That “Jesus Christ is ruler of this world” is not now true. He is the rightful heir of the world, but is now acting as our high priest and intercessor, awaiting the time appointed of the Father, as abundantly shown in prophecy; then he will return to earth, break in pieces like a potter's vessel all the wicked kingdoms of Satan that now rule in this world, establish his own kingdom and reign here personally forever.

Seeing men differ so widely in their understanding of the Bible, if it should be the basis of all our legislation, who has God appointed to be an infallible expounder thereof, that all may know the truth? Whose exposition is to be accepted by all others, whether they believe it or not? Must those who believe differently be compelled to conform to another's dictum? What kind of “religious liberty” is that? Law can make hypocrites in the outward observances of forms and ordinances, but law cannot reach the heart to make men better.

The official head of which of the leading denominations of America has Christ appointed to be his vicegerent here, to execute his rulership of this Nation? Is it Bishop Simpson, Dr. Talmage, Leo XIII., Dr. MacArthur, or some other man? Robert Ingersoll is said to be a good, kind, law-abiding citizen, and he fought for the preservation of our Union, with civil and religious liberty; and—as far as law is concerned—should have an equal right to believe or not to believe, and advocate his own views. Law is for the protection of our liberties and our rights of citizenship; not to bind religious dogmas upon us. “The American Sabbath” is well so-called, for it is man-made. There is no record that God ever made an American Sabbath, but he did sanctify and bless a certain day, *viz.*, the seventh day, Saturday. There is not one word in the Bible showing Sunday to be more sacred than any other day; therefore men should cease insulting God by robbing this holy day of its prestige, sanctity and authority to bolster up a man-made “American Sabbath.” Having full liberty to love and observe their Sunday, ought to satisfy them without calling on soldiers to war a good warfare in binding on men a counterfeit Sabbath. Let soldiers, as they love the lib-

erty for which they fought, never by word or deed assist in foisting bigoted-born, religious legislation on men to bind their consciences, but let us “war a good warfare” to sustain the much vaunted assertion that this is truly “the land of the free and the home of the brave.”

R. ANDREWS.

Have They the Right to Do It.

THE following from the *Dispatch*, of Birdsboro, Pa., illustrates the crude ideas which many people have of the powers of the Government:—

The AMERICAN SENTINEL is up in arms against the religious sentiment of the day in its effort to close the gates of the World's Fair on Sunday. It seems to see in this interference of Congress, the certainty of a union of Church and State. As to such a result, we think its fears are groundless. But admitting such to be the ultimate condition of things what is the SENTINEL going to do about it? Our law-makers are going to legislate to suit their preferences and convictions. And as perhaps a large majority of them may be believers in the sanctity of Sunday, is it not natural for them to protect the sanctity of that day? The only hope of the SENTINEL, in our estimation, is in changing the faith of the Christian Church in this respect, and then it is a question if there is much hope there. We fear that Sunday folks are joined with their idol.

It makes not a particle of difference what the religious opinions of our law-makers are, they have no right to be governed by them in their official capacity. Congress is by the Constitution prohibited from making any law “respecting an establishment of religion, or prohibiting the free exercise thereof.” Now if Congress makes no law setting up a single denomination as a State Church, yet by law gives certain sects and modes of worship a preference, requiring everybody, as is done by Sunday laws, to observe the “holy days” of those sects, does it not thereby violate the Constitution and interfere with the free exercise of religion? It may be as the *Dispatch* says, that our fight is a hopeless one, but should we for that reason abandon it? B.

Church and State.

STRIFE for civil power on the part of the great religious bodies is now not only possible but inevitable in this country. This was so in the fourth century in Rome; and it is now equally true here. The very same steps that were taken at that time, have been taken here to lead up to this strife and contention.

Constantine professedly espoused the Christian religion. This he had a right to do; but he went beyond this. He went beyond his rights as a ruler. He had imbibed the old pagan idea that a ruler was to be considered as the “guardian of the public morals.” And so by virtue of his position as ruler he said the religion of his choice should also be that of his empire. Thus, that which he, Constantine, called the Christian religion, became the imperial religion—the religion of his empire. This made it possible for the great contending religious elements to seek control of the civil power claiming that their religion was the Christian religion. And this resulted in the final supremacy of the greatest religio-political combination the world has ever seen.

The parallel is before us in this country. Justice Brewer believes in what he is pleased to call the Christian religion. This is just as far as he has any right. He may espouse any feature of any re-

ligion he may please, and put any interpretation he may choose upon his creed, if he has one. But he has no right either constitutionally or morally to decide that his religion is the religion of the Nation. When Justice Brewer, representing the people, clothed with judicial power received from the people, goes so far as to accept the old pagan idea that a ruler or judge is "the guardian of public morals," and decides that "this is a Christian Nation," thus saying that this religion is the religion of the Nation, to the exclusion of all others; he transcends the powers granted to him by the people, usurps rights and powers retained by the people, and makes an image to that Church and State despotism which has cursed the world for ages. The very first quotation which Justice Brewer gave to prove his position, was from Catholic authorities. Now his decision that "this is a Christian Nation," and his arguments, give an opportunity for the Catholic Church to come in and claim the country by virtue of the precedence of their church, their religion, over all others. And thus will be inaugurated a strife for power on the part of Protestants on the one hand, and the Catholic Church on the other, such as was never seen since the Dark Ages. Already is seen evidences of the coming struggle. Soon, very soon, "old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early." "The storm is gathering, the clouds are loading, ready to burst upon the world." And none will be more surprised than Protestants of this Nation when they see how they have paved the way for the subversion of all our country's rights, to the power of Rome, the foe of all our free institutions.—*H. F. Phelps, in Mankato (Minn.) Ledger.*

R. H. McDONALD, of San Francisco, publishes this in one of his monthly tracts:—

California alone, of the forty-four States and four Territories of the United States, is the only one without some form of a Sunday, or one day in seven as a legal rest day. Do not your cheeks tingle with shame when you think of this?

To Dr. McDonald's question, the San Francisco *Examiner* makes this apt reply:—

My good man, they do not. Following the commandment, "Remember the Sabbath day to keep it holy," I fail to find the words, "Governments shall have power to enforce this article by appropriate legislation."

It is strange that all men cannot see the incongruity of Sunday laws.

THERE is much truth in the following paragraph from the Nashville *Christian Advocate*, of June 15:—

Nothing is more protean than the spirit of selfishness; it takes on a thousand forms and guises. Many people are saturated with it who imagine themselves to be perfect models of generosity. It is not identical with the greed for money, or place, or pleasure, though it frequently manifests itself as covetousness, as ambition, and as sensuality. The essence of it consists in the determination to have one's own way, without regard to the wishes and rights of other people.

These words are exactly descriptive of those professing Christians who are clamoring for Sunday laws. The Sunday movement is selfish throughout. The ministers think nothing of other people's rights so long as their pet day is exalted. The *Advocate* truthfully says the essence

of selfishness "consists in the determination to have one's own way, without regard to the wishes and rights of other people." Why does not the *Advocate* practice what it preaches? In an editorial in the same issue it attempts to justify the State in passing Sunday laws on civil grounds,—because man requires a weekly rest-day. The right to rest at a certain time belongs alone to the individual. Sunday laws, on whatever plea, interfere with the rights of some, and therefore those who ask for them are selfishness itself. They are Christian only in name.

It has suddenly been discovered that the island of Trinidad is very much in need of a Sunday law, and the Governor has been requested by petition to furnish one. One enthusiastic advocate of the measure, writing to the *Trinidad News*, says:—

A large majority of the population, Mr. Editor, are in favor of whole day closing on Sunday, and it is to be hoped the authorities will lose no time, as soon as the petitions are presented, in passing and carrying into effect the ordinance to make Sunday what it should be—a day of rest and holiness.

Mark the closing words of the quotation—this gentleman wants Sunday made a day of holiness by ordinance! Another correspondent of the same paper declares:

We believe the whole scope of Christian ethics is to distinguish the Lord's day from the Jewish Sabbath.

Of course he wants Sunday, but not in the same way some others do. His is however a rather narrow view of Christian ethics.

The *News* itself favors the proposed ordinance on civil grounds, though admitting that "in some respects of the case it certainly is a religious question." The *News* thinks that "the desire of the promoters of the movement is simply to render it easier for those who wish to spend the day in worship to do so." It is the old plea to have the cross and the self-denial eliminated from the Christian religion by act of Parliament!

As the *Mail and Express* puts it, the Attorney-General of this State has decided that "the State Fish and Game Law Commission must prevent Sabbath desecration." The section of the Penal Code to which the Attorney-General refers provides that—

All shooting, hunting, fishing, playing, horse racing, gaming or other public sport, exercises or shows upon the first day of the week, and all noise disturbing the peace of the day, are prohibited.

The Attorney-General says it is the duty of the State Commission and its officers to see that this provision is not violated so far as it relates to hunting and fishing. Whose duty it is to see that nobody takes any public exercise is not stated.

THE *Signs of the Times* says: "If the Sabbath is to be enforced as a hygienic measure, for the good of the public health, why not regulate by law the hours of sleeping and waking? A certain amount of sleep is requisite to health. If a law of rest for one demands a law of rest for all for one day in the week, why is not that just as true concerning the hours of the day? Sunday or Sabbath laws from every standpoint would be a roaring farce were it not for the possible persecution and necessary wickedness involved in them."

At a union meeting held in the Hebron, Pa., Lutheran Church, on the 18th ult., a paper was adopted, without a dissenting voice, part of which is given here:—

It is with profound sorrow and sense of humiliation that we have heard of the decision of the Appellate Court declaring the gates of the Columbian Exposition open on the Sabbath. We deplore this action and utter our solemn protest against the profanation of the holy day for purposes of gain that is contemplated. We recognize the fact that the struggle on behalf of the Sabbath in this country is not ended, and we pledge ourselves anew to do what lies in our power to maintain and defend the law of the Lord in regard to a day of rest.

Is it ignorance or is it wilfulness on the part of these people? They pledge themselves anew to do what lies in their power to maintain and defend the law of the Lord, and yet they violate his law week after week. They work on the Sabbath enjoined in the Decalogue, and observe another day. These same people, when told that the Sabbath of the fourth commandment is still binding upon Christians, will tell us that the law is abolished. This is inconsistent. Christians can never be the means of converting unbelievers so long as they are not consistent in their teachings.

THERE is quite a general protest in the United States against the clause in the treaty with Russia, which binds the American Government to extradite refugees accused of attempts on the life of the Czar, since the expression of an opinion adverse to the Government is in Russia construed as an attack on the Czar. But those who protest do not seem to realize that such an action on the part of the United States Government is exactly in line with the principles which many of them are advocating. Where the free exercise of religion is prohibited by law, there can be no freedom of any kind; and the United States is getting an unenviable notoriety in the line of interfering with religion. When, as in Tennessee, grand juries interrogate children and women as to what is said in religious meetings, in order that they may bring an indictment against God-fearing men, it is no wonder that sympathy should be manifested with Russian oppression.—*Present Truth, London, England.*

A NATIONAL Reform paper, *The Theocrat*, published at Johnstown, Pa., is very much disturbed because the World's Fair is open on Sunday; and blaming wicked editors, that is, editors who do not agree with *The Theocrat*, for the present dilapidated condition of governmental religion, our contemporary loses its temper and says:—

Ungodly editors may rejoice because iniquity triumphs, but they should not forget that when their bodies are rotting in the grave and their souls are writhing in the torments of hell, that the truth of God will go marching on until the devil and all his followers shall be entirely overcome.

Now, this shows bad theology as well as bad temper, and both are very far from becoming in Christians. Peter and John were rebuked by their divine Master for wishing him to call down fire upon his enemies; but *The Theocrat* would do worse than call fire down upon those who do not agree with it upon the question of Sunday observance; it would consign them to the torments of the "orthodox" hell. The wish is father to the thought, and shows that the average National Reformer is a good man not to trust with power to punish "heretics."

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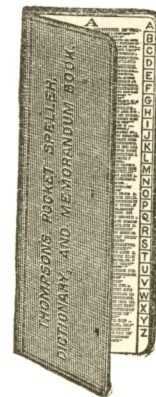
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JUNE 26, two more Adventists, M. A. Bryan and Geo. W. Marvell, were arrested at Ford's Store, Queen Anne's County, Md., for Sunday work. Maryland seems determined to outdo Tennessee in the nefarious work of religious persecution. As usual all the facts connected with these cases show that the arrests were made to satisfy religious bigotry. The warrants were both sworn out by members of other churches.

THE *Christian Statesman* is opposed to bicycle riding on Sunday, but says:—

As the solitary cyclist is his own driver and conductor and requires no other person to work to furnish his Sunday pleasure, and does not make traffic, if he *owns* his cycle and no race is on, and does not directly promote noise and crime, the *civil* law should not interfere, but he should be urged to consider the laws of conscience or at least of courtesy.

Then why should the law interfere with the man who husks corn on Sunday, or with the woman who sews? or with anybody else who attends to his own affairs without interfering with others?

N. B. CAPPS, a Seventh-day Adventist of Weakley County, Tenn., was found guilty on the 27th ult., of maintaining a nuisance by Sunday work. We are not informed what course the case will take. This case was referred to in these columns two weeks ago as being in Carroll County. The mistake was due to the fact that the letter conveying news of the arrest was written from Trezevant, which is in Carroll County. The statement was made thus: "N. B. Capps, a Seventh-day Adventist has been arrested here," etc. Our friends are requested to be very definite in giving us information.

SUNDAY opening of the Columbian Exposition does not appear to be the great success that was anticipated. June 25, the paid admissions were only 62,028, while for the three preceding days the average attendance was 120,000.

THE advocates of Sunday closing, from a religious standpoint, of course seek to make it appear that the small Sunday attendance is largely due to the respect which the masses entertain for the day itself; and in some communities this might be accepted as the proper explanation, but it is scarcely true of Chicago. The true reason will probably be found in the fact that on Sunday twenty-eight

State and thirteen national buildings are closed, while a large number of individual exhibits are covered.

IMMEDIATELY after the decision of the Court of Appeals permitting the Fair to be opened on Sundays, Attorney-General Olney was credited with the opinion that as every appropriation made by the Government was coupled with the Sunday-closing proviso, the decision might result in closing permanently every Government exhibit, and that in any event no more Government money could be used for the Fair. Now it is stated that the Attorney-General is of the opinion that the several appropriations made by Act of Congress, approved August 5, 1891, in aid of the World's Fair, Chicago, including the appropriation made for a Government exhibit, "are as available now as before the decision of the Circuit Court of Appeals permanently opening the World's Fair on Sunday," with the single exception that no more money ought to be paid to the Illinois corporation known as the "World's Columbian Exposition."

THE supposed sanctity of Sunday obtruded itself even into the famous murder trial recently concluded at New Bedford, Mass., and was used by the prosecuting attorney to score a point against the prisoner, who had on a Sunday morning burned a certain dress supposed by the police to be stained with the blood of the victims. The prisoner's sister had asked what she was doing. Repeating this question to the jury, the attorney said, "Why the morning of the Sabbath should have been selected to burn that dress was sufficient to cause her to ask the question." But as "desecration" of Sunday is not a capital offense even in Massachusetts, the jury found the accused not guilty, notwithstanding the fact that she burned an old dress on that day.

It is gratifying to know that some at least, of those who are zealous for Sunday closing of the Fair do not fly into a fit of resentment on learning that the Fair is to be open, and widen what they consider a breach of the law, by identifying themselves with worse than contract breakers, namely, with conspirators—who are criminals—and by urging upon all "Christian people" the imperative duty of boycotting "an institution which debases itself by desecrating the Sabbath in violation of the law of God and the law of the State." The Chicago *Interior* (Presbyterian), after setting forth the evils, in its view of Sunday opening, especially the disgrace sure to revert upon Chicago, queries thus:—

But shall we boycott the Fair? Not unless we wish to give our sanction to *the worst development of anarchistic tyranny*. The Fair is ours. The people paid for it. Because we cannot prevent abuses is no reason why we should be deprived of just and lawful uses.

This is condemning the dishonorable

boycott in even stronger language than has the SENTINEL, but no stronger than it deserves. The evil indicated is all in it. The use of the boycott is virtually an attempt to cover up by a really great evil what those who employ it simply consider an evil, but which is not so in reality.

In fact this whole work of securing Sunday legislation is a veritable piece of Jesuitical sophistry—that the means is justified by the end. Without speaking of how the means might work vastly more harm than could be compensated by the end, even if the end were a good one, history, reason, and the Scriptures force the conclusion that the end of Sunday legislation is evil. No one will allow that righteous means will produce evil results. Then, since the means is evil, and the end is evil, where can the good come in? "Do they not err that devise evil?"

THE *Present Truth*, a London paper, has this note: "A joint committee of the two Houses of the Convocation of Canterbury have made an elaborate report on Sunday recreation and the Sunday opening of museums. In the main they make no objection. They thought, however, that it is vital to the safety of the 'English Sunday' that no library, museum, gallery, etc., should be open for pay. They think that free opening, to a moderate extent, is compatible with the spirit of the fourth commandment, but utterly fail to indicate how there can be any possible connection between the fourth commandment and the English Sunday."

No. 10, of the *Religious Liberty Library*, just out, discusses in a practical way "Religious Liberty and the Mormon Question." This tract is a complete refutation of the claim so confidently made by many that Sunday laws and anti-polygamy legislation rest on the same grounds, and are equally justifiable. It is a dispassionate arraignment of polygamy as an invasion of natural rights, and a logical defense of the right of every man to keep any day or no day as a season of rest or worship. 20 pages; price, 2½ cents. Address—Religious Liberty Association, 271 West Main Street, Battle Creek, Mich.

THE *Sabbath Outlook* has changed its name and now appears weekly as the *Evangel and Sabbath Outlook*. Its editor, Dr. A. H. Lewis, is doing excellent work in his line. The SENTINEL wishes the *Evangel* increased prosperity and usefulness.

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