



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

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SEEING that the churches, through the Congress of the United States, have gone as far as it is possible for human power to go toward changing the law of the Most High, it is well to inquire what this means.

SEEING that they have taken up the fourth commandment, and have taken out of it what the Lord distinctly and intentionally put there, and have put into it what the Lord never intended to be there, and which never could by any honest purpose be put there, it is proper to inquire what this amounts to.

THE Lord of heaven and earth, spake to men the fourth commandment with a voice that shook the earth; and afterward wrote it twice with his own finger on tables of stone. When he spoke it, and when he wrote it, he said plainly and distinctly: "The seventh day is the Sabbath of the Lord thy God." For forty years by three special acts each week he kept before the people in a way in which it was impossible to mistake, his own meaning of the statement that "the seventh day is the Sabbath of the Lord thy God." Besides this, through the whole course of his revelation in the written word, and in the living Word in the life of Jesus Christ on earth, he always set before all people the great importance of this statement.

Now all this being true, when the churches of the United States, through the Congress of the United States, deliberately declare and fix in the legislation of the Nation that "the first day of the week, commonly called Sunday," is, and for the people of the United States and the world shall be, the Sabbath of the fourth commandment, it is important to study this high-handed procedure and see what its nature is. When the directory of the World's Fair acted contrary to the

strict and literal letter of the act of Congress in this matter, these churches denounced it as "anarchy," "rebellion," "nullification," "treason," etc., etc. This too when there had been no official construction of the act of Congress which the United States courts plainly declared was exceedingly ambiguous. According to their own judgment then, what is this action of the churches and Congress, not only in disregarding, but in *deliberately changing*, the plain word of the statute of the Most High, when in every possible way he himself had given the authoritative construction of it? what is this then, according to their own showing, but anarchy, rebellion, nullification, treason, etc., etc.?

IF this is what the action of the directory was with respect to the law and Government of the United States, then what but this same, is this action of the churches and Congress with respect to the law and government of the Most High? Shall the law and government of man be more sacred than that of God? Shall men tampering with the laws of man, be more guilty than their tampering with the law of God? Nay, shall they not in tampering with the divine law be as much more guilty as God is greater than man, and as his law is more sacred than that of man?

THERE is an instance in history which, with the comment of an eminent thinker, serves well as an illustration in this connection: Two hundred years ago the English colony in Ireland had a parliament of their own, subordinate however to the supreme authority of the Parliament of Great Britain. But, says the historian:—

The Irish Lords and Commons had presumed not only to re-enact an English act passed expressly for the purpose of binding them, but to re-enact it *with alterations*. The alterations were indeed small; but the alteration even of a letter was tantamount to a declaration of independence."—*Macaulay, History of England, middle of chapter XXIII.*

As the alteration "even of a letter" in the supreme law, by a subordinate power, is "tantamount to a declaration of independence;" then what but a complete and defiant declaration of independence, is this action of the churches and Congress

of the United States in altering by a presumptuous "interpretation," not merely a letter but the whole intent and purpose of one-tenth of the supreme law of the universe? Are the churches and Congress of the United States indeed independent of the Lord Almighty? Are they sovereign, and not subject with respect to the law of the Most High? Nay, nay. However sovereign and independent their action may declare them to be, they will yet find that in all these things wherein they have dealt so exceeding proudly, the Lord God is yet above them. Macaulay's further comment on the Irish incident is most fitting to this present case:—

The colony in Ireland was emphatically a dependency; a dependency, not merely by the common laws of the realm, but *by the nature of things*. It was absurd to claim independence for a community which could not cease to be dependent without ceasing to exist.

EVERYBODY can see the force of this parallel. Nor is it in any sense overdrawn. It is fitting in every sense and in every degree. There never was on this earth a more high-handed proceeding than this action of the churches and Congress of the United States in changing so far as is in human power to change, the law and the Sabbath of the Lord God. The Sabbath of the Lord is not a matter merely of one *day* or another *as such*. It is a day it is true, and it is much more. The Sabbath of the Lord, the seventh day as he made it, is an *institution* bearing the impress, the nature, of Divinity. It bears ineradicably stamped upon it the image and superscription of the Creator of all things as such. And to substitute another day for the Sabbath which God established, as the churches and Congress of the United States have done, is to counterfeit the spiritual coin of the realm of Jehovah and force men to accept it as the genuine. We do not say that these people know what they have done, or what they are still doing. Neither did the Church managers and Pontius Pilate, eighteen hundred and sixty years ago, know what they were doing when they rejected and crucified the Lord and demanded a murderer in his stead. They did not know what they were doing, *but they did it*. These do not know what they have done, *but they have done it*.

It is written: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. Notice, he does not say, It is a sign that I am the Lord, but "a sign that *ye may know* that I am the Lord your God." There is that in the Sabbath of the Lord which makes it to man the means of finding the true knowledge of the true God. For men know God truly only when they know, not only that *he is*, but that he is *what he is*. "For he that cometh to God must believe that *he is*, and that *he is a rewarder* of them that diligently seek him." Heb. 11:6. In answer to the question, "What is his name?" he said, "I AM THAT I AM." Ex. 3:14. Not only "I am" but "I am *what I am*." Not merely "I am," in point of *existence*, but "I am *what I am*," in point of *character*. For when he proclaimed his name more fully he proclaimed it: "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:5-7. This is the Lord, the true God; and the Sabbath of the Lord is the sign by which, when it is hallowed, men *may know* that he is such. Therefore the Sabbath of the Lord, which he says is the seventh day, being the sign by which men may know that the Lord is God, it follows as plainly as can be that the churches and Congress of the United States, in putting this, as far as lies in their power, away from men have done all they can to shut away from men the knowledge of the true God.

AGAIN, God is known, as he is, only in Jesus Christ, for "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. "They shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:23. He is the Word—the expression of the thought—of God. So that practically and really he is God to us, as well as God with us. Therefore as God is known, as he is, only in and through Jesus Christ; and the Sabbath of the Lord being the sign by which men *may know* that the Lord is God; it is plain that the Sabbath of the Lord is the sign of what Jesus Christ is to men, and by which men *may know* what Jesus Christ is to them. Therefore again, when the churches and Congress of the United States, as far as lies in their power, have put away from men the Sabbath of the Lord and its observance, they have in reality done what they can to put away from men the knowledge of what Jesus Christ is to men. Again we freely admit that they know not what they are doing, any more than did the priests and Pharisees and politicians when they did all they could before to put away Christ from men, but they have done it as certainly as those did before. And in both instances they could not have done it any more certainly if they had known it. And these now will find, as did those eighteen hundred years ago, that their determined effort to put Him away from the knowledge of men only the more powerfully brings him to the knowledge of men.

It is a sign, says he, "that ye may know that I am the Lord your God." Wherein is it a sign? The first of all things that God is to anything or any

person in the universe is Creator. Therefore, of the Sabbath it is written: "It is a sign . . . for [because] in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed—[took delight]." Ex. 31:17. It is a sign, therefore, by which men may know the Creator of all things, and that the Lord Jehovah is he. And in these days when "science" is taking the place of God, and evolution the place of creation, it is time that men should know God and his creative power for themselves. And now is the time as never before, when the sign—the Sabbath of the Lord—by which men may know him shall be exalted that men may find him and know him for themselves. It is not strange, therefore, that the enemy of all righteousness should take supreme measures to shut away from the world the sign by which men may know the creative power of God in Jesus Christ.

FOR it was through Jesus Christ that the power of God was manifested in the creation of the heavens and the earth and all that in them is. For "God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2. "God . . . created all things by Jesus Christ." Eph. 3:9. And this is why he challenges all false gods upon the point that they have not made the heavens and earth. Jer. 10:1-15. It was Jesus Christ who spoke, when, "By the word of the Lord were the heavens made and all the host of them by the breath of his mouth. . . . For he [Jesus Christ] spake, and it was; he commanded and it stood fast." Ps. 33:6, 9. It was Jesus Christ who rested the seventh day at the close of creation. It was he who blessed the seventh day; it was he who hallowed it and sanctified it. It was he, Jesus Christ, who thus made the Sabbath—the rest—of the Lord on the seventh day. And the seventh day is the Sabbath of the Lord Jesus Christ thy God. It was he who made the Sabbath for man. It was he who set it to be to man the sign by which he might know what he, Jesus Christ, the Creator, is to man. And this is why it is so emphatically true that they who repudiate and put away the seventh day, the Sabbath of the Lord, do in effect repudiate and put away Jesus Christ. This is what the Sabbath was to man before he sinned. This is what it would have still been to him if he never had sinned.

BUT man sinned. He did not remain faithfully a part of the Lord's original creation. Through sin, man gave over to the enemy of God, himself and all his dominion. All was wholly lost. But though man and all was lost, yet God in Jesus Christ freely and willingly became his Saviour. The Creator became the Redeemer. He by whom God created all things, is He by whom God would save all. He through whom the power of God was manifested in creation, He is the same one through whom the power of God is manifested in salvation. And the power of God, whenever, or wherever, or unto whatever purpose it may be manifested, is the same power; for he is the same yesterday and to-day and forever, he changeth not, with him is no variability nor shadow of turning—it is ever the

same power, the power of God, creative power. And the power of God manifested through Jesus Christ unto salvation is only the same power that was manifested through Jesus Christ unto creation. Therefore salvation is only creation over again. "For we are his workmanship *created in Christ Jesus* unto good works which God hath before ordained that we should walk in them." Eph. 2:10. "Create in me a clean heart, O God." Ps. 51:10. "If any man be in Christ, he is a new creation." 2 Cor. 5:17, R. V. It is yet further evident that salvation is nothing more nor less than creation over again, because the work of salvation, of redemption, when completed is only the accomplishment, in spite of sin, of the original creation as it would have been and remained had there been no sin. Therefore, salvation, redemption, being creation, it follows inevitably that in the nature of things, the sign of creation is the sign of salvation. Redemption being the same power—the power of God manifested through the same one—Jesus Christ, unto the accomplishment of the original purpose, in the nature of things the same sign, the sign of the power of God manifested in the beginning of the original purpose, is still the sign of that same power in the final accomplishment of the original purpose. Therefore it is the everlasting truth that the Sabbath of the Lord which he set to be the sign of his power manifested in creation is also the sign of his power manifested in redemption. The Sabbath of the Lord, which he set to be the sign by which men may know that he is the Lord, is that indeed; and it is the sign by which men may know him in redemption as in creation; for redemption is creation, the Creator is the Redeemer. See John 1:1-3, 14. Col. 1:12-18. Heb. 1:1-3. Eph. 3:8-12. Isa. 40:25-29.

As salvation is creation, as the Creator is the Saviour, so likewise he challenges all false gods upon the point that *they cannot save*, as well as upon the point that they cannot create. Thus: "They have no knowledge that set up the wood of their graven image, and pray unto a god *that cannot save*. Tell ye, and bring them near; yea, let them take counsel together: Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? and there is no god else beside me; a just God and a Saviour; there is none beside me. Look unto me and *be ye saved*, all the ends of the earth; for I am God, and there is none else." Isa. 45:20-22. Thus it more and more appears from every consideration of Scripture that he who created is he who saves, and that therefore that which is the sign of him who created is also the sign of him who saves: that the sign which he has given that men *may know* that he is the Lord our God, is also the sign by which men may know that he is the Lord our Saviour; for he is Saviour because he is God—"a just God and a Saviour and there is none else." And the Sabbath of the Lord, the seventh day, is this sign. The Lord made it so, and he says so, and it is so. For again, it is written: "I gave them my Sabbaths to be a sign between me and them that they *might know* that I am the Lord *that sanctify them*."—Eze. 20:12. And as certainly as there is no other true God, no other true Saviour, no other true Creator, and no other true Sanctifier—as there is no other and can be

no other, so certainly there can be no other sign by which men may know as he is, the true God and Saviour, the true Creator and Sanctifier, than the sign which he has named—the seventh day the Sabbath of the Lord thy God.

THEREFORE, this Sabbath question is not a question merely of days *as such*; it is not a question merely as to whether we shall have one day or another as such; it is a question as to whether we shall worship the one true God or another, and whether we shall have him the one true Saviour or another. It is a question as to whether we shall honor the one true Creator, and have him for our Sanctifier, or another. It is a question as to whether we shall wear the sign of the true God and of His power to save, or whether we shall wear the sign of another and of his powerlessness to save. *Which sign do you wear?* That other sign and that other proposed saviour we shall examine next week.

A. T. J.

The Significance of the Sunday-Closing Proviso.

THERE has been some dispute as to whether the Sunday-closing proviso in the act appropriating the souvenir coins is law. The legal question may never be answered by authority to which all will bow; but the fact is that whether technically law or not, Congress, by that action, showed its temper on the Sunday question, and the churches learned their power over Congress and the executive. The proviso did not, it is true, bind the Columbian Exposition until the conditions had been accepted by the directory; but it was from the first law to the Government itself as a whole, and so, indirectly, to the citizens, the integral parts of the Government. The officers of the Government—the servants of the people—were bound to disburse that money only in accordance with the terms of the act appropriating it.

Under the United States Constitution as it is, Congress could scarcely have done more to give governmental recognition to Sunday than it did in the Sunday-closing proviso. The technical designation of the act does not affect its significance in the least. By its decision of February 29, 1892, that this is "a Christian Nation," and that for that reason Congress could not forbid the importation of Christian ministers, the Supreme Court created in this country the very relation between the Church and the State that has always been the distinguishing feature of the Papacy, namely, subordination of the State to the Church. And by the Sunday-closing proviso Congress gave practical recognition to that evil principle, appropriating \$2,500,000 to purchase the observance not only of a religious institution, but of an institution which is the distinguishing mark of an apostate and fallen church.

The significance of the Supreme Court decision of February 29, 1892, in the matter of Trinity Church, this city, and of the action of Congress in conditioning an appropriation upon the observance of a religious institution, can scarcely be overestimated. The Supreme Court might very properly have found in the First Amendment to the Federal Constitution itself ground for the decision that clergymen could not be excluded under the contract labor law. To forbid any congre-

gation to employ whoever it saw fit as pastor would certainly be interfering with the free exercise of religion, and so in violation of the Constitution; but ignoring this very proper ground, the court went back of the Constitution, to the Colonial Charters, and to the customs and sentiment of the people, and there found a law, which is, in effect, declared to be above even the Constitution; and this higher law is simply the Christian sentiment of the people; and in effect the Supreme Court says that no legislation can be valid if in opposition to that sentiment; thus subordinating the powers of the Government to that sentiment; or in other words, subordinating the secular to the religious, the State to the Church.

The Christian sentiment of the country is embodied in the Church, and the Church must declare that sentiment. But if the courts are to take cognizance of that sentiment and decide questions in accordance with it, it follows as certainly as night follows day, that the Church is above the court, and indeed, above the whole Government, for it holds the legislation of the Nation in its hands. And to this wicked principle Congress bowed when it yielded to the clamor of the churches and appropriated money on the condition that the Columbian Exposition should observe a religious institution, the "Christian Sabbath," enforced, as Congress by its action declared, by the fourth commandment of the Decalogue.

C. P. B.

Chicago Correspondence.

The World's Fair Opened Again.

On Sunday, July 23, the World's Fair was closed. On Sunday, July 30, it is open. It was closed by the order of the directors and it is open to-day by the order of the directors, who had the right in both cases to do as they saw fit, so far as the business management of the Fair is concerned. If the contention in the Clingman case, as upheld by the injunction of Judge Stein, that Jackson Park, upon which is the World's Fair, is public property and cannot be closed to the people of the State of Illinois at any time, that is entirely another question with which the World's Fair authorities and the people of the State of Illinois have to deal.

Much has been said by the Sunday-closing press as to the power which secured the closing of the World's Fair last Sunday, with the expectation that the question was definitely settled and the Fair would remain closed on Sundays throughout the rest of its existence. They attributed the success of the closing movement at that time to the working of Providence and the direct intervention of the power of God. Joseph Cook, of Boston, and Rev. J. L. Withrow, of this city, both echoed that thought in sermons delivered here last Sunday. Dr. Withrow said directly, "The power which closed the gates was God Almighty; so we believe and rejoice to believe." But the very next Sunday the Fair gates are open. If it was the power of Almighty God which closed the gates on the first Sunday, is it possible that the power of Almighty God has been subverted the very next Sunday by a greater power and authority and the gates have been opened in defiance of him and his edict? It is impossible. Dr. Withrow and the Sunday-closers are at fault. The

power of God and his authority are not evidenced in this matter as they think. That which has opened the Fair upon this Sunday, is the hesitation of the World's Fair authorities to put themselves in antagonism to a decree of the State Court which enjoins them from closing Jackson Park to the public on Sunday. They have not thought it wise and politic to run any further risk of the penalties which may be affixed to such contempt of the authority of a court of their State. The gates were closed on last Sunday in deference to the influence which men have brought to bear upon the World's Fair board. It is open to-day in deference to the same power and authority, emanating from another source and opposed to the first. That which is interested in and exercising its influence in this case, is not the power of God Almighty at all, as Dr. Withrow "believes and rejoices to believe," but the power of man. Unfortunately, this case does not take into consideration the national and constitutional question as to whether Congress had a right to interfere in the ordering of matters of religion in the State of Illinois, and in Jackson Park, during the continuance of the World's Fair; consequently, the question of civil liberty in religious matters does not, as yet, openly enter into the matter as brought before Judge Stein. Strictly and technically, the contention upon which the Clingman case is based, is a correct one. Jackson Park, and its use, was dedicated to the people of the State of Illinois and their children for ever. No one, properly, has any right to exclude the people of the State of Illinois from that park at any time; but in view of the equities which have now arisen,—through the vast expenditures which have been made,—the question as to what the courts would see fit to decree under such conditions, and influenced by the prejudices which are aroused, is quite another thing.

Ignorance and malice have ascribed the continuance of this suit to those who stand for the protection of civil liberty in religious affairs in this country,—the Seventh-day Adventists and those who agree with the principles which they hold as to the non-interference of Congress, legislatures and courts, in affairs of religion. In such attacks as these it is perfectly clear that whatever does not arise from ignorance, is inspired by malice. The correct principle espoused by these people, of absolute non-interference of civil law in religion, has become so well known, and has been for a number of years so thoroughly published throughout the country, that to seem to be unaware of the position which they take, is to be self-convicted of either stupidity, ignorance, or a wilful concealment of truth.

In the Clingman case, as it stands since the voluntary closing of the gates by the World's Fair management, there is no question of civil liberty in religion involved. The contention as to whether the public may be excluded from the park to which it holds an inalienable title is a matter which belongs to the people of the State of Illinois, who are in interest, and does not necessarily involve their religious liberty or that of the country at large. The case, it is expected, will be pushed to a conclusion.

During the past week the members of the World's Fair board and the commissioners have been summoned to appear before Judge Stein and show cause why they should not be held for contempt of

court in disobeying the injunction which the court had granted. The final hearing was set for Monday, July 31, and in the meantime the authorities saw fit to keep the gates of the Fair open. The fact that they did so, is a virtual acknowledgment of their belief that they were really in contempt of court in closing Jackson Park to the public. The council of administration, in ordering the gates to be open to-day, say this:—

WHEREAS the members of this council, recognizing their duty in common with all citizens to observe and respect all lawful orders and process of judicial tribunals, and believing it to be their duty under these circumstances to attest their respect for and obedience to the process of the court in the particular case referred to until the question shall have been determined, by restoring the status as it existed prior to the making of the order in council hereinbefore referred to; it is, therefore

Ordered, That the World's Columbian Exposition and the gates thereof shall be opened to the public on Sunday next, July 30, 1893, in the same manner and on like terms and conditions that prevailed prior to the making of the said order in council.

This expression by the council of administration is apparently not at all in sympathy with the following telegram, which was received at their meeting:—

Pittsburg, July 29, council of administration: Any possible penalty for contempt of court in closing to-morrow in accordance with law will be a trifle to the cost of incurring the everlasting contempt of the country for inefficiency or trickery in recent dealings with Stein injunction, if it results in even one reopening. In behalf of Sabbath-closing committee,
WILBUR F. CRAFTS, *Chairman*.
H. H. GEORGE, *Secretary*.

Heretofore, in the course of this discussion, those whose names are signed to this telegram, and those whom they represent, have been exceeding great sticklers for the strict observance of what they termed law, so long as that law, according to their interpretation, demanded Sunday-closing; now, that the vicissitudes of legal action and interpretation have put the local directory entirely upon its own responsibility as to Sunday-closing or opening, these same persons, with utmost vehemence, as seen here, advise an action not in accordance with law and do not hesitate to counsel that the law be disobeyed and the penalty of such disobedience be met. This is the sheerest kind of inconsistency. The right is always consistent. These men must be in the wrong.

It seems now to be the general wish of all parties that the injunction granted by Judge Stein should be dissolved, but it is the opinion of many good lawyers that the injunction is based on sound legal principles and upheld by incontrovertible facts. It is not at all certain that Judge Stein will easily recede from the position which he has taken. The Fair is open to-day; whether one week from to-day it will be open or closed, it is not possible at this time to say. But it must now be evident to all that there is something more than remarkable in the course which this agitation has taken, and the unexpected and unforeseen series of events which has continued the discussion. It is a discussion which does not pertain to the World's Fair alone but to the entire body of religious laws of this country and the enforcement of religious forms by decree of courts. Its continuance in the matter of the Sunday-closing of the World's Fair may well be looked upon with wonder and amazement, but the course which it is likely to take in its further development throughout every town and hamlet in the country as it comes into question in the daily administration of law may well be a matter of still greater fear and anx-

ity to those who love equity and justice and realize the correct basis of American law, and desire as true American citizens that religious liberty in civil matters should be retained and upheld in this country.

W. H. M.

Chicago, July 30.

Pharisaism.

It seems a little peculiar that a certain class of people who have been ardent in raising the cry "Judaism" for several years in the past against the work of those who were, and still are, teaching the people to observe the Sabbath (seventh-day) as given in the Decalogue, should now occupy the very same position as did the Pharisees (the strictest sect of the Jews) in the time of Christ. But such is the case. They may never see and realize it until too late for them to obtain mercy, yet the fact remains they are filled with the Pharisaical spirit.

The term Pharisee suggests one who is filled with self-righteousness. It belongs to those who, "being ignorant of God's righteousness," go "about to establish their own righteousness."

The great anxiety of this modern sect of Pharisees seems to be that something shall be said or done (and that very soon) whereby every nation on earth shall be brought to understand that "this is a Christian Nation"—that this land is filled with Christians. Already the spirit is abroad that led the good (?) old Pharisee mentioned by Christ in his parable, to stand and smite his sanctified breast and pray *with himself* (not God), "God, I thank thee that I am not as other men are." I am better than they, because I live up to all the good laws I have made for *myself*, therefore, O Lord, I am holy." This was the direction of his thoughts. He saw nothing good or commendable only in himself. The poor publican by his side was not afraid to tell the truth and call upon God to be merciful unto him; for he knew he was a sinner. This man was justified (made righteous), while the Pharisee was left to still worship himself.

Thousands have congratulated themselves on their holiness in remaining away from the World's Fair (when its gates were open on Sunday) in obedience to their self-made law that they must remain at home. There may have been real honesty on the part of some, but that spirit which leads men to call attention to what a great sacrifice they are making by remaining away, is Pharisaism, pure and unadulterated. It is identical with that which loved to make long prayers, disfigure faces while fasting, and the like, so as to do something for the purpose of informing men they were righteous. They wanted the praise and applause of men. That was Pharisaism in Jesus' day. When one spends his time in publishing how good he is, it is evident he is *not* of Christ; for he cried not in the street nor sounded a trumpet before him.

To show the world that Christians abide in America, it would be well to follow the lowly Saviour by "doing unto others as we would they should do unto us;" to do some breast smiting, calling upon God to be merciful unto us *as sinners*; instead of calling for troops, pestilences or fire from heaven upon those who are differently minded than ourselves, to do good unto them who hate us. If this were done, *others* would call us the children of

the Father in heaven, and relieve us of the task of publishing abroad our righteousness.

God deals with nations as with individuals (for nations are only individuals multiplied), and his Word says: "He that exalteth *himself* shall be abased." "Pride goeth before *destruction*, and an haughty spirit before a fall." "Let him that thinketh he standeth take heed lest he fall." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the *will of my Father* which is in heaven." Self-righteousness can never enter that abode, but the Lord will "save the humble person."—Job. 22:29. T. E. BOWEN.

Sunday Efforts in California.

The Proposed Midwinter Fair.

THE San Francisco people are moving for a Midwinter World's Fair, made up of such features of the Chicago Fair as can be secured in connection with as big a show as the State can make at that time of year. It is said that the project is receiving great encouragement among the exhibitors at Chicago. But the fact of the probable carrying out of the project, or its success in such an event, is not the matter of most interest to many of the readers of the SENTINEL.

The Sunday-closing fever has broken out here before it is certainly known that there will be a Fair. It seems that the churches, through the medium of the Christian Endeavor Society, have a burden to run the World's Fairs as well as the church fairs. The Midwinter Exposition in San Francisco is no sooner suggested than the Sunday-closing bee buzzes in the Christian Endeavor bonnet. The Executive Committee of the Alameda County Christian Endeavor Union took the initiative. This committee consists of the president and two secretaries of each local society in the county. There are ninety of these societies with a membership of 4,000. The Executive Committee transacts the business of the union, and its recommendations have considerable weight. There was a meeting of the committee on the evening of the 17th inst. in this city, at which the following resolutions were passed:—

WHEREAS, Sunday opening of the Columbian Exposition has proved to be so objectionable to the larger part of the intelligent citizens of these United States, as seen by the strong protests against it, and the multitudes who on that account have refrained from attending said Fair, and

WHEREAS, The Christian Endeavorers of California hold in high regard the good name of our State, as well as the moral character of our people, which will be greatly affected by the manner of conducting the proposed Midwinter Fair, and

WHEREAS, We firmly believe that Sunday opening on that occasion would be a dishonor to God, and a grievous violation of his law, therefore be it

Resolved, That we, the Christian Endeavorers of the Alameda County Christian Endeavor Union welcome the coming of this Fair, and we do most earnestly petition that the Lord's day be respected by closing the gates on that day; and we suggest to all Christians and law-abiding citizens of the Pacific Coast the eminent propriety of taking no concessions at the Fair and of entering into no contracts regarding exhibits or other matters without a clear, irreversible clause securing Sunday-closing during the entire time of the Exposition, and be it

Resolved, That we recommend to the president of every Christian Endeavor Society in this county to prepare at once and present to every adult member of their society, church and congregation, a petition setting forth these facts, and be it further

Resolved, That our corresponding secretary be instructed to send a copy of these resolutions to the corresponding secretaries of every union in the

State, and ask them to pass similar resolutions and circulate such petitions to their societies.

It is hardly necessary to comment on these resolutions, as they speak for themselves; but a casual remark or two may not be amiss. In the first preamble will be noticed the usual egotism of such movements, as in arrogating to the Sunday-closing advocates the credit of being "the intelligent citizens of these United States." All would unite with the Christian Endeavorers in the sentiment of the second preamble, if they would stop there. But in singling out Sunday-closing as the only feature in the conduct of the exposition worthy of mention as having a bearing on the "good name of our State" and the "moral character of our people," they display a very narrow idea of what constitutes a good name or moral character. This plainly indicates that they are far more exercised for the honor of their Sunday "Diana" than they are for the moral welfare of the people.

The suggestion in the first resolution of an "irreversible clause securing Sunday-closing" suggests the "laws of the Medes and Persians," and the second and third resolutions call to mind the old Scottish League and Covenants. The whole matter could have been written in one sentence, namely, "Unless the Christian Endeavor Society can dictate the conduct of the exposition, the church **must** boycott it."

INVOKING THE MINISTERIAL WHIP.

We are fast coming to that point where the ministry will be virtually the court of last resort. An instance of our progress in that direction is now before us in this city. The dry goods clerks inaugurated a move for entire Sunday-closing (a number of the stores having been kept open a part of the afternoon). All the employers but two have agreed to a closing proposition, and the clerks have asked the ministers of the city to preach on the subject—presumably for the purpose of coercing these two merchants into line as Sunday observers. Of course, the movement of the clerks is ostensibly that they may have Sunday to themselves; but when the ministers take hold of the matter it takes on a new feature, and even the results, so far gained without their intervention, will be hailed as a victory for Sunday.

But the most incomprehensible act in connection with this movement is that of the *Morning Times*, always heretofore an ultra opponent of such a principle, in openly proposing a boycott on the two merchants who have so far held out against closing their stores on Sunday. This position on the part of the *Times* is the more surprising because of its adverse criticism of the Christian Endeavor action in regard to the Midwinter Fair.

NO MORE "CIVIL SABBATH" TALK.

The "civil Sabbath" hobby is obsolete. It was advocated in California for several years as a blind, but its advocates never wanted it. They wanted to stop work on Sunday because they considered it a sacred day; the civil Sabbath was only a popular campaign cry. The last legislature passed a literal civil Sabbath law; it provides for a day of rest in every seven for laboring men, and as the day is not specified it may be upon any day according to law. But this civil Sabbath law does not stop the clamor for a Sunday law. "This is a Christian Nation" now, according to the Supreme Court of the United States, and a civil Sabbath is entirely too tame an

institution for a "Christian" people. The civil Sabbath is dead. That one-day-in-seven rest law will never be enforced except it be on Sunday. It is possible that some day, in some manner, a hypodermic injection of the "dragon" spirit may bring it to life in a new garb. In short, it may in some mysterious way become "Christianized," possibly in the manner in which the Nation was Christianized—by the dictum of a court. There is no telling all that will happen or just how it will happen, in these days of political and religious deception. But one thing we do know, "In the last days perilous times will come." We know this, because the Word of the Lord says so, and already the thick shadow of coming events is cast over us.

W. N. GLENN.

Oakland, Cal., July 21, 1893.

An Astounding Misstatement.

THE most astounding case of reckless statement and perversion of facts which we have seen for a long time is found in the lesson comment written by J. L. Withrow, D.D., and published in the *Interior*, of June 22, 1893. Speaking of Paul's visit to Philippi, he says:—

Paul appears to have reached Philippi during the week; and he used the days of it, probably, to look about and study the people. On the Sabbath day he betook himself to a spot outside the city, where he learned some devout Jewish worshippers, women, were accustomed to gather. He had become a Christian and the first day of the week was his Sabbath. But Paul was no stubborn bigot, bent on squaring everything to his convictions and creed.

"He had become a Christian and the first day of the week was his Sabbath." A statement more unfounded, more out of accord with the facts and circumstances more utterly false in the light of New Testament history and the practices and surroundings of the times, could scarcely be made. It is equally astounding that a man like Mr. Withrow could have had the face to make it without qualification, or that he could expect it to go unchallenged. Such perverting of facts, and misleading students of the Bible, comports illy with Mr. Withrow's place as a minister of truth, or with the *Interior* as a religious paper.

The book of Acts and the letters of Paul, taken altogether, contain but one reference to the first day of the week, (Acts 20:7), and that reference shows (see Conybeare and Howson's "Life of Paul," as well as the text) that Paul used Sunday as an ordinary day for secular work, pursuing his journey after the meeting on "Saturday evening," of which the account is given. On the other hand, the Sabbath is mentioned, and the observance of it by Paul and the other apostles is declared repeatedly in the book of Acts. The blindness which induced Dr. Withrow to write as above surpasses credulity, and the want of literary and Christian honesty can scarcely be reconciled with the facts.

All this is a strong contrast with a passage from the notes of Alexander McLaren on the same lesson, *Sunday School Times*, June 17, 1893, in which he incidentally describes Paul honestly and accurately as he appeared at Philippi.

Dr. McLaren says:—

If the reading of the Revised Version is adopted, the apostle concluded that he would find a Jewish "place of prayer" somewhere by the riverside, and went to look for it on the Sabbath. "We sat down and spake unto the women." That is all. No blowing of trumpets, no beating of drums of any sort. A few women and four weather-beaten travelers

talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the church founded on that morning.

This accords with the facts. The term "Christian," if used at all at that time, was one of reproach. Paul was yet a Jew proclaiming the world's Messiah as the redeemer of both Jews and Gentiles. To assume that he and his fellow apostles had broken away from prevailing customs, were teaching that Sunday was the Sabbath, and that he was in the habit of keeping it as such, at Philippi, and that he went to this "Jewish place of prayer" only in the accommodative spirit of his larger faith, when there is no trace of any such thing on record in all that he or the writer of the Acts ever wrote, evinces ignorance or a desire to conceal facts for the sake of supporting an imperilled Sunday. Men who can write thus are preparing for themselves and their "American Sabbath" repeated defeats and an increasing lack of confidence on the part of "sinners" whom they seek to win to faith in the Bible and Christianity. Such treatment of sacred history is most efficient in destroying faith in the Book and in the religious leaders who thus pervert facts in order to sustain a false practice.

Sunday is an "ecclesiastical institution" which was gradually developed after the New Testament period, and if its observance cannot be defended on that ground, there is no shadow of defense for it.—*The Evangel and Sabbath Outlook*.

Seventh-Day Adventists of Maryland.

ELDER JOHN F. JONES delivered last night at the hall of the Seventh-day Adventists, at Calverton, a sermon in which he said: "As Marylanders we have in the past pointed with pride to our position on the subject of civil and religious liberty. But within the past few months there comes to us from across the Bay the sad news that American citizens, yes, and Maryland born citizens, too, are being imprisoned for exercising their God-given right to labor six days and rest upon the seventh, as commanded in the fourth precept of the Decalogue. Can it be true that sectarian bigots in their zeal for God have connived with the civil authorities to place upon our statute books laws to conflict with the dictates of conscience concerning our duties to our Creator? Must my obligations to my Heavenly Father be determined by the code of Maryland? Where in the divine code has God endowed civil authorities with power to dictate how he shall be worshiped?"

"There now stand before the people of God two rival days, claiming their consideration as of divine origin. As individuals walking in the footsteps of Him who is our great example we enter upon an investigation of the claims of each. But the Creator is claimant in the case. Would it be right to allow the code of Maryland to decide which claim shall receive the approval of the Creator of the earth? Did Maryland create the heavens and the earth in six days, and command a rest to commemorate that event? Dangers are ahead of us. Is Maryland, my Maryland, prepared to join hands with religious bigots, and bring again the horrors of the Dark Ages? God forbid! Gladly will we join hands in every good word and work with our religious cotemporaries. But

when it comes to the point of enforcing religious dogmas by civil laws we draw the line right there.

"Civil and religious liberty is a live question, rapidly coming to the front. Are we prepared to meet it in the spirit of the Master? Are we prepared to grant our brother for whom Christ died, who may perhaps differ from us, the same privileges we enjoy, of working six days and resting one, regardless of the opinions of majorities? The question of the Sabbath is not one to be decided by the multitude. It is a matter between man and his Maker, and there let it rest. And to governments, general and local, we say be careful lest you make void the law of God, in which case it would be time for the Lord to work. And to those in bonds for conscience' sake we say, be true to your Master. We point you to the three Hebrew worthies who passed through the furnace of fire rather than bow to the dictates of earthly powers. We point you to Daniel, who endured the den of lions rather than renounce his privilege of calling upon God in prayer. Daniel's God is our God, and He is able to save us."—*Baltimore Sun*.

The World's Fair and the Two Millions.

THE amazing casuists of Chicago are now endeavoring to show that no moral or legal obligation to return the Government's \$2,000,000 rests upon the World's Fair concern. The *Chicago Herald* affords a good example of this latest argument:—

The local directors having rescinded the rule requiring the Fair to be kept open on Sundays, it is clearly not their duty to return the appropriation of nearly two million dollars received from the Government in the shape of souvenir coins. Had Sunday opening been maintained until the close of the Exposition, a moral obligation might have rested upon the directors for the return of this money. But a change in the administrative policy with regard to Sunday opening has changed the situation as it affects the Government appropriation.

That is to say, having deliberately forfeited their right to the enjoyment of the appropriation by a violation of the condition attached, and subsequently having found that Sunday opening did not pay as well as they had expected, their position is now precisely what it was before the condition was violated!

This is precisely as if a man who had forfeited a legacy by marriage, against the condition imposed in his grandfather's will, should come forward later and claim the money on the ground that marriage was a failure and he had begun proceedings for a divorce.

A peculiarity of the Chicago system of ethics is that it has a new code of right and wrong for every new set of circumstances involving the almighty dollar.—*New York Sun*.

Early Religious Restrictions.

THE third and latest volume of McMaster's History of the United States gives amusing particulars of the religious restrictions that prevailed in the States of our Union for some time after the Revolution. In places a man's right to vote depended upon his religious opinions. Thus in South Carolina "a free white man must believe in the existence of a God, in a future state of reward and punishment, and have a freehold of fifty acres of land." A queer mixture this of piety and pelf! And this was not all. Between

the right to vote and the right to hold office there was a wide distinction. Thousands of men who, on election day, came to the polls, were by law hopelessly debarred from ever, in the whole course of their lives, holding the office of sheriff, or taking a seat on the bench, or becoming a member of the legislature, or reaching the high place of governor of a state. No Atheists, no Freethinkers, no Jews, no Roman Catholics, no man, in short, who was not a believer in some form of the Protestant faith, could ever be governor of New Jersey or New Hampshire, Vermont or Connecticut. Any rich Christian might be the executive of Massachusetts or Maryland. Elsewhere he must be a Trinitarian and a believer in the inspiration of the Scriptures, or a Protestant and a believer in the divine authority of the Bible, or acknowledge one God, believe in heaven and in hell, and be ready to declare openly that every word in the Testaments, both Old and New, was divinely inspired. At first, these restrictions were submitted to without protest, but the leaven of the Revolution was at work, and bit by bit they were quietly removed. . . . The present generation does not have in mind those fearful examples, and is far from being so alive to the necessity of resisting church encroachments as we wish. It is to be hoped that the old-time tyrannies may never be re-instated.—*Exchange*.

Sunday in Chicago.

[The Sunday people have been wanting the Fair closed in order that the "American Sabbath" might be exhibited to the nations of the earth. It was so exhibited on a recent Sunday, as witnessed by the following from the *World* of July 25.]

THE people who have clamored for the closing of the World's Fair in order to protect from desecration what they call "the American Sabbath" had an opportunity on Sunday to learn how their theory worked.

Our despatches yesterday told in brief but graphic terms the story of "Sunday observance" at Chicago with the Fair closed.

The greater portion of the one hundred thousand visitors in the city joined the mass of the inhabitants in seeking amusement and recreation. The Sabbatarians discovered that the American people will not go to church upon compulsion or because some diversion which they desire is denied to them. Even the most popular churches "presented discouraging arrays of empty pews."

But the public parks and the great beer gardens were lively with music and gay with crowds. Excursions and private pleasure-boats on the lake were filled to their carrying capacity. "Downtown everything was wide open. The saloons did an enormous business, and the theatres were crowded afternoon and evening."

Around the closed Fair grounds the same scenes were enacted. The saloons, side-shows and fakirs did a big business. The facilities of all the street transit companies were taxed to their utmost to carry the restless crowds.

What rational being can deny that it would have been better to open the great educating Exhibition to even half a hundred thousand of these throngs? Better yet would it be to reduce the rate of admission to twenty-five cents, or even less and attract two hundred thousand people who will otherwise be in worse places.

The National Creed.

LAST week we remarked that "before Christianity can have practically as the National Reformers demand that it shall have 'an undeniable legal basis' in this country, it must be defined; that is, it must be decided what constitutes Christianity; and that definition will be the national creed just as the Nicene creed was the creed of Rome." But really not all of this yet remains to be done. More than a year ago the Supreme Court declared this to be "a Christian Nation," and only six months later, Congress decided that Sunday is the "Christian Sabbath," enjoined by the fourth commandment, and consequently that its observance is an essential part of Christianity. Taking into consideration all that is involved in what has been done, the Nation even now has quite an elaborate creed; and in the Sunday-closing proviso an attempt was made to enforce a practical recognition of that creed upon the people.

The action of Congress, considered in the light of the reasons for that action, was a virtual recognition of the being of God, the Sonship of Christ, the inspiration of the Scriptures, and the divine authority of the first day of the week. Or, if preferred, the order can be reversed; namely, the recognition of Sunday as the "Christian Sabbath," enforced by the fourth commandment, necessarily involves the professed recognition of the being, power and authority of the Author of the commandment, the divine Sonship of Christ—the Founder of Christianity—and the inspiration of the Scriptures which contain the fourth commandment.

It matters not that some of these things are true. If every article in the governmental creed were correct it would not alter the principle in the least. A government can have no possible use for a creed except to enforce it to a greater or less extent on the individual citizen, and therefore, such a creed is entirely out of place. The moral allegiance of the individual is due to God. Each man is entitled to have and to hold his own creed regardless of what any or every other man in the universe believes; and government has no right to interfere with him in any manner, either in holding or in practicing that creed, unless under color of religion the individual interferes with the natural rights of his fellows. The Government of the United States has declared that Sunday is the Sabbath, and that the fourth commandment enjoins its observance, but not a single individual is under the slightest obligations to accept this declaration as true or to pay any respect to it whatever, for the Government was entirely out of place in making it. C. P. B.

THE Constitution of the United States did not create religious rights, but simply recognizes them. "We hold these truths to be self-evident, that all men are . . . endowed by their Creator with certain inalienable rights." And of these rights, Hon. Richard M. Johnson, in his matchless report to the United States Senate on Sunday mails, January 19, 1829, said: "They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them." The men who override constitutions and trample upon natural rights are the worst of tyrants, no matter what their profession may be.

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It is announced that the Department of Sunday Rest of the World's Fair Congress Auxiliary will hold meetings on September 28-30, at Chicago. The subjects discussed will be included in the following divisions: the Physiological, the Economic and Business, the Governmental and Political, the Social and Moral, and the Religious Relations of the Weekly Rest Day.

AFTER being closed one Sunday, the World's Fair was again open on that day, July 30. The attendance was only 18,637. The game of battledoor and shuttlecock being played between the Sunday openers and the Sunday closers in the matter of the Columbian Exposition is in a sense interesting, though owing to the manner in which it has been conducted—in utter disregard of any correct principle—it cannot be viewed with any degree of satisfaction.

NOT content with stealing the fourth commandment to enforce the claims of Sunday, the *Christian Statesman* has also appropriated the term "Sabbatarian" and now applies to observers of the seventh day, the real Sabbatarians (see Webster), an epithet coined for the occasion, namely, "Saturdarians." The *Statesman* is welcome to all such methods of warfare. Blackguards and fishwomen should have a monopoly of epithet hurling. It is quite beneath the dignity of any paper which is Christian in anything but in name.

THE *Canadian Baptist* of July 13, has the following to say on the Sunday-car question now being much agitated in Toronto:—

We argue the question upon social and moral, and not upon religious lines, because we hold firmly to the view that the religious side of the question is one with which civic councils and regulations have nothing to do. The sphere of men's spiritual life is above their reach. We take it that whether street-cars run or do not run on Sundays, every Christian will feel that the question of the use he makes of Sabbath opportunities and privileges, and the influences he brings to bear upon others in relation to its high spiritual uses, will still be one between himself and his Master. From the religious point of view no Sabbath observance which can be enforced by civil statutes and penalties can be of any value in the sight of Him who "looketh upon the heart."

It is comforting to see the *Baptist* thus take its stand firmly on the right ground—that religious duties enforced by law count for nothing in the sight of God. If the newspapers which are now clashing

over the subject, the ministers, and all the citizens of Toronto would take this invincible position on this question, but little difficulty would be encountered in the settlement of it.

A ROMAN Catholic Church in Long Island City was destroyed by fire recently, and the pastor of a neighboring Baptist Church tendered the priest in charge of the Catholic parish the use of the Baptist house of worship. The kind offer was accepted with thanks, and now the reading public is being regaled with the usual amount of "gush" about "Christian union." Such an occurrence as that in Long Island City is an indication not so much of prospective *union* between Romanism and Protestantism as it is of Protestants truckling to Rome. "Rome never changes." Protestants can unite with "the Church" only by proving recreant to the very principles which gave them the name. The lamb and the lion may unite by the former taking a position inside the latter, and by the process of digestion becoming assimilated with the lion; not otherwise.

We would not lightly criticise a kind act; but when a Baptist pastor says in explanation of such an act, "We are simply performing an act of courtesy by aiding in this way, as much as we can, fellow-Christians who are in misfortune. We are all followers of the same Master," he simply declares that he has no excuse for separation from the Church of Rome. Rome is either *the Church* just as she claims to be, to the exclusion of "the sects," or she is antichrist, "the mother of harlots and abominations of the earth." Protestants may unite with Rome, but only as the river unites with the ocean, namely, by flowing into and becoming a part of it. But even if union between Protestantism and Romanism were possible in any other sense, it would not be *Christian union*, for Rome is not Christian. Rome is pagan in everything except in name; and as the ocean gives its saltness to everything flowing into it, so Rome would necessarily give her character to everything "uniting" with her.

WHEN it was given out that the council of administration of the Columbian Exposition had determined to open the Fair on Sunday, July 30, in obedience to Judge Stein's order, the president and secretary of the National Closing Committee, at Pittsburg, sent the council a telegram, saying:—

Any possible penalty for contempt of court in closing in accordance with law will be a trifle to the cost of incurring the everlasting contempt of the country for inefficiency and trickery in recent dealings with the Stein injunction if it results in even one re-opening.

Speaking of this telegram, President Higinbotham said:—

The people who sent that message certainly cannot understand the situation we are in. They seem

to think that it would be better for all of us to go to jail for disobedience of that injunction than to incur their displeasure by keeping the Fair open. In other words these good people don't want us to obey the law.

The motto of the Sunday closers, "We ask only obedience to law," always has in it this unwritten clause: "when it is in accordance with our ideas." They have no more respect for law than any other anarchists when it runs counter to their hobbies.

SPEAKING of the small Sunday attendance at the World's Fair, the *Mail and Express* says:—

There are hundreds of thousands of visitors as well as citizens of Chicago and of circumjacent cities and towns who, while not overscrupulous as to their personal conduct on Sunday, do not propose to favor the national sanction of Sabbath desecration. These, with the millions of earnest Christian people who have protested against this stigma upon our institutions, have demonstrated that such a profane and infidel proceeding cannot succeed in this Christian land.

Just so; appearances must be kept up at all hazards! If there is anything in the universe that is more empty than a barrel with both heads out, it is this hollow pretense which finds expression in governmental "piety" to atone for the lack of personal virtue.

THE Burlington *Hawkeye* having recently taken the ground that Sunday opening at Chicago "undermined the day of rest, and to that extent endangered the liberties of the people and the permanence of the Republic," the *Evening Post*, of this city, asked it "whether these results had followed in Iowa, where for a number of years the State Fair has been open on Sundays with a large number of visitors." The *Hawkeye* makes no reply to this inquiry, "which," says the *Post*, "is a virtual confession that the experience of its own State lends no support to its argument." Another Iowa paper answers the *Post's* question in these words: "We have never noticed any demoralization from this source."

RELIGION comes to us as a supernatural thing, a revelation from God, regulating our duty toward God; and thus appeals to the consciences of men and binds them under penalties entirely beyond the power of human governments either to enforce or to revoke. This it is that places it beyond the domain of civil government, and removes it from the jurisdiction of human courts.

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