

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

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WHAT is the spirit which incites the members of one religious denomination to bring a civil action against those who belong to another denomination because of a difference in religious belief and practice? Is it a Christian spirit? Did the Master leave any such precept, or example?

THERE is no other incentive for the prosecution for first-day labor, of those who observe the seventh day, than that of religious intolerance and jealousy. These prosecutions, with a view solely to persecute, are now in progress in two States, Tennessee and Maryland. In both States complaint has been made and actions brought at the instigation of members of a so-called Christian denomination, professors of religion in good standing. Will such a course injure their position in their church affiliation, or will it redound to their credit?

IN Tennessee, clergymen have interested themselves in the carrying on of prosecution, have provided prosecuting counsel when a case seemed liable to go by default for lack of legal attention; and in Maryland information has been laid by a clergyman, and he himself has appeared as a prosecuting witness against a faithful Christian man, because of a conscientious change in religious belief and practice. Does the Methodist denomination at large uphold its ministers in such a course? Are they ordained for such work as this?

THE religious organizations, throughout the country, which boast their orthodoxy, have been laying the foundations deep for just such procedure as this—the persecuting prosecutions of Christian men, by those who have been ordained to preach the gospel. Have these religious bodies realized the ultimate results of their ac-

tion? Have they recognized the fact that the logic of their course is the establishment of an inquisition, and the furnishing of informers and prosecutors for this inquisition from their own clergy? That this will be the inevitable result does not need to be said. It is the result which has already been realized. Is the religious denomination, whose representatives have been the first to prove this true, ready to accept the responsibility? Are all they, whose voices, whose petitions, and whose votes, in favor of Sunday laws, have aided to make these persecutions possible, ready to say, "Let all the wrong done to these men in the name of religion be upon our heads?" It will be a humiliating awakening for those who, like Paul, faithfully believe that in persecuting they do God service; but it will be a sadder wakening yet for those who are incited by such personal considerations as influenced the silversmiths of Ephesus.

A Flash of Reason in a Cloud of Words.

THOSE who heard the utterances of Joseph Cook before the House Committee on the World's Fair, in reference to the Sunday closing of the Chicago Exposition, or have since read what he said there, will be interested to know that in one of his Boston, Monday lectures, Mr. Cook has denied that he was in sympathy with that dramatic act of Senator Quay, which has stirred to their uttermost depths the hearts of all National Reformers, when he sent the Bible to the clerk's desk open at the fourth commandment, to be read to the Senate of the United States, that the divine law might be thus indirectly interpreted and embodied into his proviso to close the World's Fair on Sundays.

In reference to this incident Mr. Cook said:—

I do not agree with him. I wish to shake myself loose from all theories which tend toward a union of Church and State.

One of his hearers was so displeased with what Mr. Cook said in the attempt to thus shake himself loose, that he wrote him the following letter:—

Your statement last Monday that the civil Sabbath is not based upon the fourth commandment, it seems to me, deprives our Sabbath laws of their moral value; for a law that has not the authority of God behind it will not bind the conscience. The

ten commandments are a translation of the law of nature, as well as an authoritative rule of spiritual life. They are both a civil code and an ecclesiastical law. They were given to the nation of Israel as their constitution, and to the Church of Israel as a law of ecclesiastical life. For the State to recognize them as the foundation of moral legislation no more tends to unite Church and State than family worship creates a union between the family and the Church. The ten commandments have been placed in Christ's hands as the administrator. Every believer is under that law to Christ. Christ is King of nations, and nations, as moral beings, are under this law to him. The Church is under this law to Christ. But this law, being a rule of life to the individual, the family, the Church and the State, in their respective spheres, brings all into subjection to Christ. Our Sabbath laws are rooted and grounded in the fourth commandment. Separate from that edict of Jehovah they are not worth the paper they were written upon.

It will not be uninteresting to analyze this letter sentence by sentence. It is said that the statement that the civil Sabbath is not based upon the fourth commandment deprives Sunday laws of their moral value. It should be noticed in the first place that the "civil Sabbath" is "Sunday" and not the Sabbath of the fourth commandment. This in itself deprives any injunction to observe this "civil Sabbath" of all "moral value," if by moral value is meant religious or divine weight of authority. That this is the sense intended to be conveyed in the words, "moral value," is shown by the next phase, "for a law that has not the authority of God behind it," etc. Laws for the observance of Sunday as a civil Sabbath must necessarily be civil ordinances, they must be of human origin. God's law says nothing of the observance of Sunday as a civil Sabbath. It cannot therefore have the "authority of God behind it," and it has not, nor ever has had, any moral value in the sense intended. "Our Sabbath laws" therefore cannot be deprived of that which they never had; but there is a Sabbath law, from God, which does bind the conscience, and God's Sabbath law contravenes these Sunday laws; then these—called here "our Sabbath laws," are void, and all are in conscience bound to disobey them.

Is it true, in any sense, that "the ten commandments are a translation of the law of nature"? "Law of nature" is an expression "denoting the standard or system of morality deducible from a study of the nature and natural relations of human

beings independent of supernatural revelation." The ten commandments are an expression of the character of God. This can only be known by supernatural revelation and is not deducible from a study of the nature and natural relations of human beings. The apostle says, "that which may be known of God is manifest in them; for God hath shewed it unto them."

They are neither a "civil code" nor an "ecclesiastical law." Both of these are of human origin and authority, but the ten commandments are divine; "thy law is truth" and "thy commandments are righteousness." Righteousness is primarily an attribute of God only. The commandments are then his righteousness, which is his character, and not a civil code which is a system of human ordinances, nor an ecclesiastical law which is a human substitute for the divine government of the Church. They were not given to the Jewish nation or the Jewish Church alone, but to the whole world through them.

Family worship does create a union between the family and the Church, and just so the formal civil recognition of the ten commandments as the "foundation of moral legislation" does unite Church and State.

The ten commandments are in the hands of Christ to be "administered" only against the wicked. Every believer who accepts Christ is by faith subject to grace and not to the law, for except through his atonement none can be saved.

Christ is not "King of nations," until in his second coming that which he himself said shall take place,—“Now is the judgment of this world: now shall the prince of this world be cast out.” Then shall his kingdom, which “is not of this world,” be set up.

Nations are not moral beings, but are composed of moral beings who are individually under the law as many as deny Christ and refuse him their faith and love.

The Church of God is not under the law to Christ—only those members—hypocrites—to whom he will say in the last day, "I never knew you." They who have been forgiven go free from subjection to penalty, keeping in love the commandments of God and the faith of Jesus. The commandments are a rule of life to the individual but not to the family or the State, as organized bodies, except as they are a rule of life to the individuals separately, of whom the family, the State and the Church are composed. Neither is it the ten commandments which bring men into subjection to Christ, but the love of God shed abroad in our hearts.

Our Sunday laws are not rooted and grounded in the fourth commandment. Man can make no Sabbath or Sunday laws which will not be separate from that edict of Jehovah; and no religious edict which man can issue is "worth the paper it is written upon."

Rev. Joseph Cook answered this letter; but did he repeat and enforce his statement that "the civil Sabbath is not based upon the fourth commandment"? Here is his reply:—

Dear Mr. Foster:—We do not disagree in fundamental principles as to the divine authority of the civic rest day. But I could not make that divine authority depend wholly or chiefly on the fourth commandment; for I believe there was a day for rest and worship set apart at the creation; that the Sabbath is as old as the family, and that apostolic example and precept justify the observance of the Lord's day as a Christian Sabbath. The fourth

commandment begins with the word "Remember," and itself stands on much that went before it as well as on what accompanied it. *The self-revelation of God in the whole history of the rest-day from creation until now* was the ground on which I placed the divine authority of our Sunday laws in their general outlines

Yours very respectfully,
JOSEPH COOK.

This letter of Mr. Cook's illuminates the point in question about as much as the answer of the spiritualist who, when asked why it was that supposed communications, from the most intellectual or the most ignorant of the departed, showed about the same intellectual average, replied that it was because of the medium having "an indifferentiated perceptivity which antecedes sensory specialization, and which the specialization of the nerve stimuli to which terrestrial evolution conducts us, may restrict as well as clarify."

It would seem that Mr. Cook in a moment of incaution emitted a flash of reason which now he is most extremely desirous of obscuring with a cloud of words.

W. H. M.

Sunday Exemption Clauses.

MANY Sunday laws have in them an exemption for those who "conscientiously believe that the seventh day of the week ought to be observed as the Sabbath, and actually refrain from secular labor on that day," or who "keep another day of the week as holy time," or "observe as the Sabbath any other day of the week than Sunday," or "observe as the Sabbath one day in each seven, as herein provided." (See Sunday laws of Michigan, Maine, Massachusetts, Connecticut, Minnesota, Kentucky, etc.) But such exemptions are wrong for the following reasons:—

1. Because the law which gives occasion for them is wrong. A law which demands an exemption to prevent its coming in conflict with the inalienable rights and conscientious convictions of men, must certainly be wrong.

2. They are wrong because they are merely acts of toleration. To grant that the Government has a right to say whether the individual shall be allowed to exercise his rights or not, is to grant to it the power to deny him his rights. But toleration is not the doctrine of true civil and religious liberty, nor of the founders of the American Government.

Of Madison, history says:—

Religious liberty was a matter that strongly enlisted his feelings. When it was proposed that, under the new Constitution, all should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, Madison pointed out that this provision did not go to the root of the matter. The free exercise of religion, according to the dictates of conscience, is something that every man may demand as a right, not something for which he must ask as a privilege. To grant to the State the power of tolerating is implicitly to grant to it the power of prohibiting; whereas Madison would deny it any jurisdiction whatever in the matter of religion.—*Appleton's Cyclopedia of American Biography*, vol. 4, p. 165.

Dr. Philip Schaff, in laying down the same principles says:—

Toleration is an important step from State-churchism to free-churchism. But it is only a step. There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right.—*Schaff's Church and State in the United States*, p. 14.

And Hon. Richard M. Johnson, in his

famous Sunday Mail Report adopted by the United States Senate in 1829, well observed that,—

Our Constitution recognizes in every person the right to choose his own religion and to enjoy it freely, without molestation. . . . The proper object of government is to protect all persons in the enjoyment of their civil as well as religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . . What other nations call religious toleration, we call religious rights. 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.—*American State Papers*, pp. 90-100.

3. They are wrong, because to consent that they are right is to admit that the Government has a right to compel everybody to observe a rest day, which is not true. At most it can only enforce idleness; but it has no right to compel men to be idle, or to deprive them of their God-given time, so long as in their use of it they keep within the bounds of civility. Industry and not idleness is in the interest of both the individual and the Government.

Mr. Andrew Young, in his "Government Class Book," p. 198, speaking of personal liberty, says:—

Every person has the right to go wherever he pleases, free from restraint on the part of others. If any one restrains him of his liberty even for a very short period or without violence, as by locking him in a room, he may recover damages. This is one of our most valued rights, and is forfeited only by crime.

4. They are wrong, because they require a religious observance, which civil government has no right to do, and are granted only upon religious considerations. In order to receive the benefit of the exemption, one must "conscientiously believe" that some other day than Sunday is "the Sabbath," and "actually refrain from business and labor on that day," or observe it "as the Sabbath."

5. They are wrong, because the exemption requires more of those who are exempted than the law itself requires of those who are not. They must "conscientiously" observe the day they keep, or keep it "as the Sabbath," while of those not exempted no such requirement is made, though as the exemption itself indicates, and as all men know, that is the implied intent of the law. Sunday laws, exemptions and all, are enacted for the purpose of enforcing the observance of a religious institution and compelling the conscience.

6. They are wrong, because to enact that which is professedly designed for the benefit of the consciences of one class only, is to enter upon class legislation, and thereby to consent that the Government may disregard the consciences of all other classes in this respect.

7. They are wrong, because for any class to ask for or accept of them is but selfishness. James Russell Lowell, in a poem entitled "Freedom," has well rebuked the asking for this sort of freedom, in the following words:—

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear;
And, with heart and hand, to be
In earnest to make others free."

8. They are wrong, because those who ask for or accept them thereby virtually shut themselves off from protesting against the law from which they have asked

to be exempted; but all men everywhere have a right to protest and should protest against religious legislation on the part of civil government now and forevermore.

9. They are wrong, because they assume that the majority have rights and liberties to grant to the minority, which is false. Inalienable rights come from the Creator, and are possessed by all equally; and with the rights belongs the liberty to exercise and enjoy them. This assumption is clearly indicated in the following words of Rev. F. W. Ware, Secretary of the American Sabbath Union, for Michigan, in the *Michigan Sabbath Watchman* for June, 1892:—

There is not a Seventh-day Adventist in this State that dare plow his field, or reap his grain, or build his house, or thrash his wheat, or chop his wood, without pleading *his right to do so* under the exemption clause of our laws, which clause has its root in his conscientious and religious convictions and customs. The only legal right the Seventh-day Adventists have to do secular work in shop, on house, in field, or to run their presses, etc., in their publishing concern on the Christian Sabbath, is a right given them by this State on religious grounds only.

That Seventh-day Adventists dare do and have done just what Mr. Ware here says they dare not do, reference needs only to be made to their practice in the State of Tennessee where there is no exemption clause to the State Sunday law, and in Arkansas during the time the exemption clause was there repealed.

10. They are wrong, because this assumption of superiority and of being the dispensers of the rights and liberties of others on the part of Sunday-keepers, carries with it the idea that they may rightfully curtail or deny those rights and privileges whenever they see fit to do so. Thus Mr. Crafts claims that—

The tendency of legislatures and executive officers toward those who claim to keep a Saturday-Sabbath is to over-leniency rather than over-strictness.—*Crafts' "Sabbath for Man," p. 262.*

Instead of granting exemption clauses, he says:—

Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday) suffer the loss of one day's wages rather than have the ninety-nine suffer by the wrecking of their Sabbath by public business.—*Ibid.*

The Bill of Rights in the Kentucky State Constitution well declares—

That absolute, arbitrary power over the lives, liberty, and property of free men exists nowhere in a republic, not even in the largest majority.

Mr. Andrew W. Young, in his "Government Class Book," p. 199, says:—

Every man has a right to demand protection by the Government. This protection is afforded by its police and other civil officers. So, also, if these are not sufficient, the governor is bound to call out the militia, to protect even a single person.

This idea of Sunday-law makers being the benefactors of, and dispensers of rights to, those who observe another day than Sunday, is further shown in the words of Mr. Crafts, in his "Sabbath for Man," p. 262:—

Instead of reciprocating the generosity shown toward them by the makers of Sabbath laws, these Seventh-day Christians expend a very large part of their energy in antagonizing such laws, seeking by the free distribution of tracts and papers to secure their repeal or neglect, seemingly on the policy of rule or ruin. They persuade very few to keep the seventh day; they only succeed in confusing the consciences of many about the first. They increase the desecration of the Lord's day, but not the hal- lowing of Saturday."

This is what the observers of the sev-

enth day are asked to pay for exemption clauses. They are asked to cease their use of the freedom of speech and the press guaranteed by the Constitution of the United States; to say nothing against either the Sunday Sabbath or Sunday laws; in fact to say nothing about the Sabbath question at all. The Bill of Rights of the Constitution of West Virginia, says:—

All men shall be free to profess, and by argument to maintain, their opinions in matters of religion.

Here is the ground upon which the apostles stood (Acts 4:17-20; 5:27-29); here is where the Reformers of the sixteenth century stood; and here is where those who honor the divine precepts and the Sabbath of the Lord now stand.—*W. A. Colcord, in Home Missionary.*

Must Obey Their Own Laws.

THE course which the American Sabbath Union has taken, in Pittsburg and Pennsylvania, is likely to bring about an impartial enforcement of the Sunday law of 1794 such as scarcely entered into the plans of the Sabbath Unionists. They had intended to be lords of Sunday themselves, but a new factor has arisen which is likely to turn the tables upon them.

Pittsburg despatches say:—

The new Law and Order League, which aims to outdo the Law and Order Society in enforcing the ancient Sunday law in this city, began work today. Detectives in its employ have gathered a mass of evidence, which has been laid before the local magistrates.

The names of the superintendent, officials and stockholders in the Citizens' Traction Company were secured, besides the toll takers of the numerous bridges, all of whom will be prosecuted for violating the Sunday law. Probably the biggest game secured were the officials of the Carnegie Company. Alderman McNeirney, working as a detective, paid a visit to the Homestead mills, where he found more than 1,000 men working, as they said, not from necessity, but solely to increase their employers' profits. He was assured that most of the works could be shut down over Sunday without loss except the loss of the profits of that day.

The detectives of the new society are paying particular attention to preachers and church-goers who employ coachmen to drive them to church, which is said to be as much a violation of the Sunday law as the sale of Sunday newspapers. It is not yet determined when the arrests are to be made.

The League's lawyer advises that the matter be held in abeyance until the legislature adjourns, in the hope that the amendment to the blue law may be made. The legislature shows no sign of modifying the law.

This is about as ridiculous a result as the effect of the Sunday closing of the Fair in Chicago upon the workingmen for whose benefit and in whose behalf it was to be closed. It is poetic justice that the advocates of the strict enforcement of religious laws should in both places be hoist with their own petard. In the one place their own vaunted Blue Laws are to be enforced against themselves. In the other the very class in whose interest the legislation was ostensibly had take another rest day of their own choice, that they may work on Sunday when the Fair is closed, and be free from labor and able to attend on a day that the Fair is open. Thus the dramatic unities are satisfied, and the truth, on both the civil and religious sides of this question, is preached by deeds which speak louder than words, and will be more enduring than the printed page. When the Pittsburg enforcement of Sunday laws upon themselves has shown them how unreasonable, improper, unjust and unchristian such laws are, and when the Sunday-closing

episode at Chicago has taught hundreds of thousands that Sunday is not the Sabbath, and that their whole theory is doubly wrong, will they themselves then stop and think? Or have they already gone beyond that?

W. H. M.

The Bostonian and the Brooklyn Eagle.

A CLEAR-MINDED Bostonian writes a little sound doctrine to the editor of the Brooklyn *Eagle*, who publishes the letter with a comment, as follows:—

To the Editor of the Brooklyn *Eagle*:

In your issue of the 9th inst., in the course of an article on "The Fair and Sunday," you say that undoubtedly the "national authorities had a right to make an appropriation conditional on Sunday closing." Now, this is precisely what the national authorities had not the right to do. The Constitution distinctly forbids Congress to enact religious legislation of any kind. All law-making in the interest of, or in antagonism to, any religion is clearly unconstitutional. Congress has not the slightest right to meddle. It was the intention of the fathers to keep Church and State separate.

E. C. WALKER.

5 Somerset Street, Boston, April 14, 1893.

[If the correspondent is correct the appropriation falls with the condition attached to it. We have not heard, however, that E. C. Walker or any other man of sin favors giving up the appropriation.—*Ed. Eagle.*]

The item as it appears in the *Eagle* is headed "State Religion and the Fair, Rest, not Religion, and Sanitary, not Devout, Considerations Prevalled." This title is a juggling with words, which, if it shows anything, proves that the editor of the *Eagle* knows better than to have made the comment which follows the letter. If the *Eagle's* correspondent is correct the appropriation does not, necessarily, fail with the condition attached to it. The appropriation is perfectly proper; it was entirely within the authority of Congress to make such an appropriation, but it was not within the authority of Congress to attach the proviso which it did. The appropriation was accepted; it was a valid appropriation; there was no reason why it should not be accepted. The proviso was also accepted, but the acceptance of it did not give Congress the right to do that which was unconstitutional,—it only involved the Fair management in the acceptance of an unlawful legislative act. If the directors of the Fair appreciate this fact, that Congress and a certain religious element have led them into this anomalous position, it is perfectly proper for them to plead that they can not undertake to do what Congress was forbidden by law to ask of them. This is a perfectly well recognized principle of law. It is also entirely clear that as Congress had perfect right to make the appropriation, and it was made in due form and transferred, that no amount of illegal and unconstitutional provisos would invalidate the original appropriation. All that would fail would be the provisos which were null and void *ab initio*.

The truth is that Congress stands before the country disgraced, from whatever point of view the matter is considered. It has yielded to the clamor of an influential minority and passed an unconstitutional act. It would seem that nothing could well be worse than this, but Congress has gone farther and made itself ridiculous by attaching to its appropriation a proviso which not only can not be enforced, but which leaves the Fair managers a good and sufficient defense and which inculpates Congress either of ig-

norance or wilful violation of the plainest constitutional and legal principles.

It is difficult to see why the editor of the *Eagle* made, in his comment, the reference which he has to the man of sin, except it were to show that he comprehends that which he denies,—that this Sunday-closing question is a religious question and can not possibly be any other.

W. H. M.

Fighting Providence.

In a leaflet on the Sunday newspaper, published by the National Woman's Christian Temperance Union, Mrs. J. C. Bateham says:—

The Sunday paper furnishes a providential test by which we can all measure ourselves and see whether we are of the world and love the world or whether we love the things of the kingdom. The Woman's Christian Temperance Union should labor and pray for its discontinuance, and give out leaflets against it at the news-stands and in our churches.

So it seems, according to their own words, that the mission of the Woman's Christian Temperance Union, is to fight Providence. Providence has furnished a "test" by which they can measure and prove themselves, whether they be in the faith (2 Cor. 13:5); but instead of being thankful for the test, instead of counting it all joy when they fall into divers temptations, knowing that the trial of their faith worketh patience (James 1:2-4), instead of laboring and praying for grace that will enable them to endure the temptation and receive the blessing (James 1:12), they spend their energies in trying to get rid of the "test."

The idea seems to largely prevail among Church people at the present time that it is a bad thing for Christianity to have any tests in this world by which a Christian can distinguish himself from those who make no profession. And so they labor to abolish even these tests which they admit are providential. In another leaflet, Mrs. Bateham says: "The world would be speedily converted if the church of Christ were as consecrated in heart and life as in creed and covenant. We feel the need of a general revival, a baptism of the Holy Spirit, and for this, much earnest prayer is offered; but the blessing comes not." No wonder. The Bible does not say, "Blessed are they who abolish temptation," but it does say, "Blessed is the man that *endureth* temptation." Having lost their power to endure temptation, professed Christians are now seeking to abolish temptation. And thus they abolish the line between Christians and worldlings. The gospel is the power of God, and no one can tell whether he has the power of God unless he is tested.

To still further obliterate the dividing line between the Church and the world, they seek for laws which will compel *worldlings* to endure temptations. They will abolish as many temptations as possible and then try to compel sinners to endure with them those which they are unable to abolish. They want to compel sinners to undertake that which can only be accomplished by the power of God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," yet they think they can compel unconverted people to obey God. The Bible says "they that are in the flesh can not please God," and "without faith it is impossible to please him," yet they suppose it is highly

pleasing to God for them to ask Congress to compel the ungodly to show respect for Christianity by trying to obey its laws and recognize its institutions. In short, they expect men to be saved by their own good works—the works of the flesh—instead of by the grace of God. They have forgotten that God counts human righteousness as "filthy rags." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God," "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

Any one who undertakes to make men better morally by any other means than by conversion to God, is fighting Providence, opposing the gospel, and hindering the salvation of men. They are turning people away from the righteousness of God to the righteousness of the flesh, which is nothing but sin. "Cleanse first that which is within the cup and platter, that the outside of them may be clean also."

A. DELOS WESTCOTT.

A Cardinal on Church and State.

A WRITER in the New York *Observer* quotes an expression to which Cardinal Gibbons lately gave utterance, and comments upon it thus:—

At the recent dinner of the Catholic Club at Philadelphia, Cardinal Gibbons responded to the toast, "Church and State," with the words: "I am firmly persuaded, both by study and observation, that the Church is more steady in her growth, and is more prosperous in her career, when she is free to pursue her divine mission without any interference on the part of the State."

Excellent, good, your Eminence, and so say we all of us! But now put the handle on the other side of the jug, and let it read in this way: That the State is more steady and prosperous when she is free from any interference on the part of the Church. Nobody in this country apprehends any interference with the Church on the part of the State, and there will be none until after such time as the Church shall have succeeded in her scheme for gaining control of the State. The church of which Cardinal Gibbons is so able a representative is now diligently and sagaciously at work upon that problem more energetically and more sanguinely hopeful than ever before, as the way seems to be closing up to it in other quarters of the world. It is the motive which has led to the establishment of a legate upon our soil; it dictates the policy of paternal interest in American institutions, American nationality and free schools; it scores its first great success when the scarlet figures of ecclesiastics owning papal and Italian allegiance become the centre of interest and social flutter in the drawing rooms of prominent people at the capital of the land. When its undertaking, now in hand, is completed, the hierarchy which arrogates to itself the exclusive right to call itself the Church will indeed be "free to pursue her mission without interference on the part of the State;" she will "run" the State. But how will it be with those bodies of Christian laborers and workers to whom she denies the right to be so named? The fine phrases of diplomacy serve very well as the glove of velvet to conceal the claws of craft, but Americans should not suffer themselves to be misled into too much confidence in a conversion to liberal sentiments so sudden and so wholesale.

The *Observer* accepts this article and prints it without comment, evidently failing to see that the sword of criticism which the writer ably wields is double-edged,—that it cuts as deeply into the intents, purposes, and actual legal and legislative achievements of orthodox clericalism in this country as it does into the subtly deceptive phrases of the Cardinal. There are more churches in the United States than the church which Cardinal Gibbons represents, and it is from them that the country is in the most immediate danger. They have already assumed to dictate to legislatures and to

Congress, and the State and national governments have submitted to their interference. To-day there is a religious rather than a civil supremacy in this country, but it is not the church of which Cardinal Gibbons is the prelate that rules. That this will eventually but unintentionally play into the hands of that church is true. In the meantime the State will be subjugated to clericalism, and a broad and easy way will be paved for that religious supremacy which is in idea essentially Roman Catholic. Every preparation is being made to accept and utilize all this which a fallen Protestant Church is doing for the assertion of Roman Catholic doctrines of the authority of the Church over the State. The church which asserts and exercises this supremacy must be, of necessity, Roman Catholic; for it is the doctrine of that church and no other. Whatever a church may call itself, the assumption of temporal authority, by virtue of that very act, makes it Roman Catholic. Now that the Church has "succeeded in her scheme for gaining control of the State" it is no wonder that "the church of which Cardinal Gibbons is so able a representative is now diligently and sagaciously at work" and "more sanguinely hopeful than ever before," for now all that it needs to do is to be ready, in the fullness of time, to claim its own.

W. H. M.

The Workingmen, the Clergy, and the Fair.

THE Central Labor Union, in and near Chicago, has systematically undertaken to arrange with employers for a weekly day of rest other than Sunday, during the continuance of the World's Fair. Such an outcome of the matter as this was entirely unexpected. A reporter for the *Chicago Evening Journal* has sought to obtain the views of some of Chicago's clergymen by this question: "What do you think of the proposition of the working classes to convert the Sabbath into a working day, and rest on one of the secular days of the week, so that they can attend the World's Fair without losing either time or money?"

To this the answers were quite various. There were some notable instances of clergymen who were ready with manly candor and openness of speech to acknowledge that no man was responsible to another for his religious belief or performance, and that no man had the right to enforce any religious belief or performance on another. Among these especially noteworthy was Rev. Thomas C. Hall, of the Forty-first Presbyterian Church, also Dr. A. J. Canfield, of St. Paul's Universalist Church. The reply of Rev. Father Cashman, parish priest of St. Jarlath's Parish, is quite suggestive; it is this:—

The church insists, remember, upon a proper observance of Sunday in commemoration of the resurrection of her Head and the descent of the Holy Ghost. But that is church law, not divine. There is no command in the Bible which directs the observance of Sunday. That is canon law, and though our Protestant neighbors have borrowed the day from us, we have no desire to meddle with them in its enjoyment in their own peculiar fashion. At the same time we don't want them to meddle with us. Now, as to Sunday being a Christian institution, an error so loudly proclaimed, in the strict sense of the word it was not instituted either by Christ or his church. It is not ordered by divine law nor was it ordered by the church. Constantine decreed the observance of Sunday in order to give the Christians a chance to compete with the pagans, and recognizing it as a good thing, the

church in her subsequent councils adopted it. At the Reformation the Protestants carried it off, along with many other good things; but the Sunday of Luther's time and the Sunday the puritanical among us seek to enforce, are two very different things.

The church is in favor of the largest measure of liberty at all times, and when it comes to a question between the classes and the masses it is not probable that she will alter her course. The law being of her own making, rather than see the masses oppressed by the classes, she will doubtless abrogate her law. Sunday was made by the church a day of rest and devotion, and she requires her children to fulfill their duties on that day. When these duties have been attended to, the remainder of the day is properly used for recreation.

While they have made sufficient clamor for millions, I believe the proportion of bigots is really small. The best way to ascertain the real feeling of the country on the subject would be to take a plebiscite, if such a thing were possible. There is the suggestion. Now let some man of affairs provide the machinery for carrying it out.

In conclusion, I wish to say that the position of coercion taken by so many of the Protestant clergy—the position that although they are admittedly in a hopeless minority of all the people of these United States they would compel all the rest of us to accept their Sunday dogmas by recourse to law and other methods—is a grievous departure from their old battle cry of civil and religious liberty.

Rabbi Emil G. Hirsch said that this movement was a legitimate and logical outcome of the congressional action to close the Fair on Sunday in obedience to the demand of a religious minority. The Rabbi did not think the grounds would be closed to all in any event, but, as in the case of the Centennial at Philadelphia, thousands of the favored classes would be permitted to enter. He thought it ridiculous that such a minority should rule in this matter, and cited the Paris Exposition, where with three hundred thousand people on the grounds Sundays perfect order and decorum were maintained.

Most of the clergymen interviewed, however, were uncompromisingly opposed to the course of the Central Labor Union, among these was the Rev. Frederick A. Noble, pastor of the Union Park Congregational Church, who, in answer to the first question, said:—

I do not at all agree with the stand labor is taking. Divine law requires the observance of that day and society has adjusted itself to its recognition. Any attempt to shift the day would be an attempt to evade the commandment.

"If Sunday observance as you advocate it is considered oppressive by a majority of all the people, would you still enforce it?"

Exactly as I would enforce the law in any other respect. The Supreme Court has declared this to be a Christian country, and the foundations of the country were laid in Christian truth. Vast expenditures of time and money have been made to build up our institutions, and we owe it to the fathers to preserve those institutions as we have received them—just as we must preserve our liberty. There are many in Europe and the Old World in general who don't believe in liberty, but we believe in it, and are bound to maintain free institutions and our civil liberty.

This cry is for license, not liberty, and it comes from the large foreign element of our population which began to come in on us like a flood about forty years ago. These people have obtained altogether too much voice in our affairs, and they are the ones who are endeavoring to secularize the Sabbath-day which we are commanded to keep holy.

The Rev. William Fawcett was seen and the same question asked. He said:—

Such a course as to turn Sunday into a working day on any excuse would be anarchistical, because it would be in direct violation of the State law. Congress decided, further, that the Fair should remain closed on Sunday. Congress did not dare to do anything else, not only because of the Sunday law of Illinois, but that course was demanded by the entire country, irrespective of the churches. A friend of mine who is a congressman told me that Congress did not dare to do otherwise than order the Fair closed, on account of the petitions presented. Those petitions poured in from all over the country, and were signed by all classes—men of no religion, laborers, professional men, churchgoers, and even people who had not been inside a church for years.

The working people, or at least some of them, claim that they can't see the Fair on week days on account of the expense. I have no sympathy with their talk. They can pour out by the thousands on Sunday to ball games, theaters, and picnics, and spend their fifty cents or a dollar, often more. Let them add an hour, or an hour and a half, to their working day five days in the week, and then take Saturday off to see the Fair. That will give them Sunday to rest.

The Rev. Dr. Withrow, pastor of the Third Presbyterian Church, was asked, "Would you compel others to observe Sunday in your way?" and replied:—

Never! I believe in the fullest religious and civil liberty. But neither civil nor religious liberty means lawlessness on the part of any portion of the community. There is a Sabbath-observance law on the statute books of this and most of the other States, and the Supreme Court has lately recognized the Christian Sabbath. Sunday observance is the law of the land, and that law must be enforced the same as any other law. Anything less than that would be anarchy.

It is apparent that the contradiction involved in this answer was entirely unrecognized by the reverend gentleman. There is much food for thought in these interviews.

For Conscience' Sake.

W. DUCE, a Seventh-day Adventist, of Los Angeles, was fined five dollars for refusing to appear as a witness in court. He refused to pay the fine and was sent to jail. He said he hated to offend Judge Bartholomew, but he would linger in jail for an indefinite period before he would offend the Judge of the universe by attending to any business on Saturday.

We commend Mr. Duce for daring to stand by his conscience in this matter, even though it was against the court. Now the question arises, could Judge Bartholomew impose such punishment upon Mr. Duce? Will the law, to say nothing of justice, bear him out in this act?

Man's dealings with, and obligations to, his fellow-man may be thus tampered or interfered with, but when it comes to the matter of a man's duty to his Maker, as he sees it, it is another and different thing. We do not propose to try to ride any man's hobby, on any line, but such things as we have above referred to seem unfair and unjust, to say the least.—*Call, Norwalk, Cal.*

Under Obligation to Persecute.

AN editorial writer in the *Christian Statesman* asks, "After the Victories, What?" and proceeds to answer his question thus:—

Christians have been too timid in invoking the aid of the civil law in protecting the Sabbath against the open and gross violation of its claims. It is a part of the law of the land. It is an essential element in every government over men. The law of the Sabbath is the central commandment in the Decalogue. And there is not a command in the divine code more vital to human welfare than that of the Sabbath. It is one of those God-given rights which government is bound to secure to men. The protection of the Sabbath, in its civil claim, is, therefore, one of the plainest functions in civil government. But how slow have the Christian citizens of this land been to invoke the authority of the civil law against the bold and even defiant desecrations of the day. This has given the transgressors immunity in their wicked work. Learning by experience that the violation of any other precept of the Decalogue incurs certain penalty, but that the violation of the law of the Sabbath meets with scarce a protest from the better classes of the community, and is almost certain of immunity from the penalty of the law, the Sabbath desecrator becomes bold in his work. The lessons of the past few months ought to be sufficient to convince the most unwilling mind that the civil law has an important and imperative obligation toward the Sabbath. And if the Sab-

bath is to hold a place among the beneficent institutions of this land, Christians must learn that they have an imperative obligation toward the maintenance and enforcement of the civil law of the Sabbath.

Such expressions as these are positive evidence of the religious prosecutions and persecutions which are to come. Timidity in invoking the civil law for the enforcement of Sunday observance will not exist much longer. The sentiment is gaining ground rapidly that the imperative obligation to persecute is incumbent upon all professors of the accepted form of religion which has received governmental sanction.

Religious Persecution in Maryland.

SOMETHING over a year ago the village of Rock Hall, Kent County, Maryland, was invaded by two Seventh-day Adventist preachers, who went there on the urgent invitation of a resident of that place who had become interested in their doctrines in Washington City. They secured a hall and commenced a series of meetings which continued several weeks and resulted in the organization of a church of over eighty members. Many of these had, prior to this time, made no profession of religion, and some of them had been more or less addicted to profanity and to the use of intoxicating liquors. But in those who fully accepted the doctrines of the Adventists the moral reform was complete; profane, drinking men became, in a few weeks, sober, praying men; their temperance principles leading them to abandon not only liquors, but tobacco and other more or less hurtful narcotics and stimulants.

There were already in Rock Hall three churches—Protestant Methodist, Methodist Episcopal and Roman Catholic. The Catholics took but little notice of the inroads made in the neighborhood by the Adventists, but the Methodists manifested more or less hostility to the "strange doctrine," and to those who embraced it. This was specially true of the Methodist Episcopal pastor. This may have been due in a measure to the fact that his congregation was somewhat reduced by the coming of the Adventists and that his salary suffered a corresponding reduction.

The man who had been largely instrumental in bringing the Adventist preachers to Rock Hall, in the first place, had formerly been a member of the Protestant Methodist Church. It is a tenet of the Adventist faith that the seventh and not the first day of the week is the divinely ordained Sabbath, and their practice is in keeping with their faith; they religiously observe the twenty-four hours from the going down of the sun on Friday until sunset on Saturday, and, of course, regard and treat Sunday, the first day of the week, as they do the other five days intervening between that and the seventh day—that is, having rested the "Sabbath day according to the commandment" (Luke 23:56 and 24:1) they do ordinary labor or business on Sunday, just as other people are accustomed to do on Monday. It was this fact that gave the Methodist minister at Rock Hall the desired opportunity to at once annoy the Adventists and "get even" with one whom he regarded as an apostate from the true faith.

One Sunday, last November, the opportunity came. It was quarterly meeting Sunday in that charge and the pastor and his presiding elder were on their way to a

love-feast. Passing along the road they spied Mr. Judefind husking corn about two hundred yards from the public road along which they were passing; and as though Providence (as it may have seemed to them) was specially favoring them, they met, only a few rods from the spot where they first observed this reckless disregard of their sacred day, a justice of the peace who, with a companion, was going to order some lumber to be delivered (and which was delivered) the next day.

Calling the attention of the justice to the violator of the law, the minister demanded that he be arrested and punished. The justice replied that it was not his place to enter complaints, and that moreover he was shortsighted and could not see the man at that distance. "In that case," said the Rev. Robert Roe, for such is the gentleman's name, "I say to have him arrested." The justice replied, "Well, if you say to have him arrested, and will appear against him, all right." And so after attending to the business on which he was bent, the justice returned to his office and made out the warrant which was immediately placed in the hands of an officer who served it the same evening.

At the trial, the next day, the minister could not *positively* identify the accused as the man whom he had seen husking corn, but the young man who was with the justice was positive that Mr. Judefind was the man, and so he was fined five dollars and the costs of the case, amounting in all to something over eight dollars. Mr. Judefind immediately took an appeal to the Circuit Court of Kent County, in which the case is pending at this writing.

But Mr. Judefind's case is not the only one in which the spirit of persecution has been manifested. From Kent County, Md., the work of the Adventists spread to Queen Anne County, and a church of some sixty members was raised up at Ford's Store. Four miles from that place on Kent Island, resides a man by the name of Isaac Baker, a farmer, who, until less than a year since was an active member of the Methodist Episcopal Church. Hearing of the Adventist meetings at Ford's Store, he went, and finally embraced the Adventist faith. This greatly disturbed his former friends; but nothing came of it until on Sunday, the 9th inst., he did some plowing. The next day he was arrested and, like Mr. Judefind, was fined five dollars and costs, amounting in all to eleven dollars, there being nine witnesses against him.

The field in which Mr. Baker was doing his work was not near any public road, but there was a public boat-landing near one corner of it. He was first observed by some persons who were boating, and subsequently, when it had been noised about that a man was plowing on Sunday, quite a number of people came down, apparently to see the violation of the law. The warrant was sworn out by a prominent member of the Methodist Church, who, however, is by no means an exemplary member, judged by the Methodism of forty years ago.

It seems strange that the Methodists have so soon forgotten that they themselves suffered persecution for their faith not so very many years ago, that their names were cast out as evil, and that ministers of other sects regarded them as trespassers and poachers upon their preserves. Such, however, is human nature;

but it is not divine nature, and those who have been made partakers of the divine nature will be found doing to others as they would be done by. The true spirit of the gospel has in it no taint of intolerance. A persecuting church is an apostate church, no matter by what name it may be called.

C. P. B.

Chestertown, Md., April 18.

Sunday Keeping in the Church.

It seems the Presbyterian Church, in South Carolina, has decided that its members must observe Sunday. The following despatch gives the incidents of a church trial, for a failure in strict Sunday observance, of a member of the Presbyterian Church in Columbus, S. C.

The Presbyterian Church in South Carolina has a fight on its hands that promises to lay the famous Woodrow case on the shelf for all time to come. The case arose at the Charleston Presbytery, which is now in session in Columbia, and came up in this way. A young girl, very respectably connected, was expelled from the Presbyterian Church for the charge of working on Sunday. Her name is Sadie Means, a family name quite prominent among the four hundred of South Carolina. She works in the telephone exchange, and this involves several hours work on Sunday.

It transpired at the trial of her case before the presbytery that this poor girl had been summoned before the session of the church and forced to confess that she worked on Sunday. The pastor, Rev. G. A. Blackburn, offered to pay her expenses of learning stenography, and Elder McCreery offered her a place as cash girl in his dry goods store. These offers the girl declined, but requested a letter of dismissal, with a view of joining another church. Then these men expelled her.

Her uncle carried the case before the presbytery on appeal, and for three days the presbytery devoted its time to discussing this matter. It was brought out during the discussion that there were six or seven male members of the same church who habitually worked on Sunday—a newspaper man, an expressman, a railroad man, and others. But it was claimed by Mr. Blackburn, the pastor, that these men were in sin before he took hold of the church.

The presbytery, after gravely discussing the matter for three days, confirmed the action of the session expelling the telephone girl by a vote of twenty to six, all the ministers except Rev. W. T. Thompson, of Charleston, voting with the majority.

The case has been taken to the synod on appeal, and the Presbyterians throughout the State are in a bad state of mind over it.

Another account states that the pastor of the church from which Miss Means was expelled, declared that if the charges were not sustained in the presbytery, and his action, in dismissing the young woman from church membership for attending to her telephone duties on Sunday, upheld, he could not remain pastor of the church.

The prospect for Sunday-observance trials both within and without the church is large. Why is not the plea that Sunday is not the Sabbath a very proper defense before an ecclesiastical court? It may be that synod and presbyteries may be compelled to listen to a full presentation of this plea, as these church trials continue.

English Sunday Ideas.

LAST Sunday week, says *London Truth*, a number of the inhabitants of Inverness were wicked and depraved enough not only to assemble at the railway station to await the arrival of an Indian troupe engaged to perform at the borough theater, but actually to attend a sacred concert given by the members of the National Grand Opera Company. This heinous behavior has, of course, excited the wrathful notice of the Free Church

Presbytery. "Such conduct in a Christian town is a defiance to God himself," declared a Rev. Mr. Mackenzie, and shows that Inverness is "fast ripening for the judgments of the Most High." "Yes," chimed in a Rev. Dr. Macdonald, "we are drifting, in the North of Scotland, very fast into a sort of continental Sabbathism." "Already," added this learned divine, "there is a tremendous amount of walking during the summer evenings, and it is very demoralizing to the young people." Then, after a column or two of similar denunciations, another reverend doctor wound up the debate by an account of how his little dog—evidently as keen a Sabbatarian as his worthy master—"tore out the advertisement calling the sacred concert, which appeared in the *Courier*. And I think," added this truly Christian minister, "that it was just an advertisement for dogs." This remark was followed by "laughter," but, not being a Scotchman, I will not attempt to explain wherein the "wut" of it lies. I do, however, most unquestionably recognize the dry humor which induced all the bigoted fanatics who took part in this outrageously anachronistic discussion to make their rancorous and immoderate remarks to an official whom they persistently addressed as "Moderator!"

Their Next Fight.

In an address before the Evangelical Alliance at St. Louis, March 27, Rev. Henry George urged that the Sunday mails be stopped, with the argument that the "carrying of letters on the Sabbath is iniquitous." Dr. George is field secretary of the American Sabbath Union. He recounted the victories of the union in the World's Fair Sunday-closing strife, and then said:—

Our next fight will be to stop Sunday mails. We will go before Congress on that issue. That's the iniquitous traffic that causes one quarter of a million of people to desecrate God's day. That's the abomination that makes trains run on Sunday, and makes Sunday newspapers possible.

Resolutions indorsing the position taken by Dr. George were passed by the Alliance, and a committee was appointed to assist in putting an end to the "abomination."—*Workers' Bulletin*.

Error Can Not Bear the Light.

THE *Union Signal* has this paragraph:

A contemporary religious paper after making some excellent remarks upon the dishonorable conduct of those who are trying to make it appear that Congress has no right to close the Fair on Sunday, expresses the following strange sentiment: "The antecedent debate on the question has done a wide harm which ten fairs can not heal. Hundreds of thousands have been induced to adopt and approve a line of argument that strikes at the vitals both of a Sunday for rest and a Sabbath for worship." If this be true, then agitation on all subjects, except where things are so bad they cannot be made worse, is an evil; for discussions of this kind always confirm some in their wrong ideas and bring to the same view others who were before undecided. To accept this statement would be to admit that it is truth, not error which suffers by the light. We do not doubt that some are more obstinately wrong than ever and others who before were undecided have now gone hopelessly on to the wrong side of the question; but we also believe that some who were before undecided have now decided for the right and we must believe that it is the majority who have so decided, but, whatever may be the relative numbers, it is certain that people might about as well be wrong as to have no opinion on a subject. Those who are on the fence are of no more benefit to a cause and of not much less injury than those who are outspoken against it. What ever may be the immediate effects of

the discussion on the Sabbath question, we have not the least doubt that the effect in the long future must be wholesome.

That contemporary has expressed what is, from its standpoint, a truth. The agitation of this question has opened the minds of hundreds of thousands to the truth that religious laws as established and enforced by the civil authorities, are untenable from every point in which they can be viewed. The discussion of this question is wholesome, but it is only wholesome because of the antagonism which it generates toward man-made and man-enforced religion,—because of the fact that it is turning the minds and hearts of many to God, and establishing in them a realizing sense that their dependence is in all things upon God alone, and, that their allegiance in all things spiritual and religious is to him only.

It is not truth but error which suffers by the light, and error is suffering in the light of this discussion, whatever its temporal success may seem to be.

W. H. M.

Will it Repeal the Old Law ?

[The St. Paul Daily News has no sympathy with the course of the Law and Order Society in Pittsburg, in reference to Sunday papers, and so expresses itself. The Daily News should remember that there is a similar organization for similar purposes in St. Paul and Minneapolis. That which is done in Pittsburg now will soon be done in other cities.]

THE Law and Order Society of Pittsburg appears to be determined to make the statute of 1794 relating to Sunday labor as obnoxious as it has been a dead letter for more than half a century. This combine of offensive fanatics appears to have especial malignity toward Sunday newspapers. The first prosecution was instituted against a newsdealer and the last one against a newspaper, the publisher of the Sunday Press being fined seventy-five dollars. In the course of the proceedings in the case of the Press, the defense set up that the making of a Sunday newspaper is not a violation of the law, because the work is done during the week and on Saturday. But the evidence showed that a very insignificant part of it was done on Sunday morning, hence the fine. The defense also took exception to the fine on the ground that the Monday morning papers were all made on Sunday, and they were the editions which ought to receive the attacks of the society.

Now the fanatics say they will institute proceedings against the Monday morning newspapers, and that if any papers are issued on that morning all the work must be done after twelve o'clock Sunday night. The New York World thinks that the publishers of the Sunday newspapers in Pittsburg ought not to submit to being the only victims of the absurd old Blue Laws in Pennsylvania and advises them to make complaints against all other violators of this outgrown statute and the fanatics will probably be glad to let up, and the New York Press says "such bigotry belongs to the days of the Salem witches. The action of the Pittsburg inquisition should bring the law of 1794 into such odium as to cause its speedy abrogation. It ought to have been abolished years ago."

If the Pennsylvania legislature responds to public sentiment, not only in that State, but throughout the country generally, it will repeal the old law, and with it all other enactments that are in the same way devoid of common sense.



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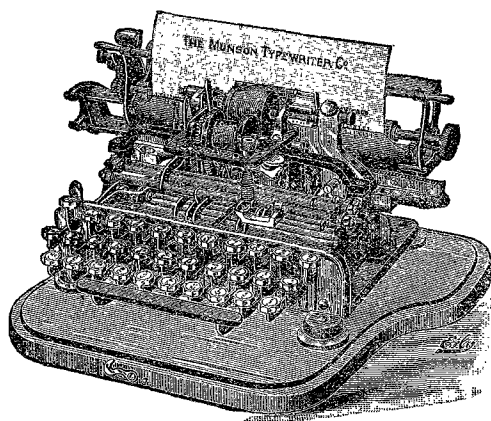
REFERENCES.

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IN Sac City, Iowa, the Mayor has ordered all business closed on Sunday, without discrimination or exception.

AT a Sunday Observance mass-meeting held in Detroit, Mich., not long since, it was reported that the American Sabbath Union has sixty local unions organized and in active operation in that State.

THE city attorney of Norwich, Conn., has begun a Sunday-closing crusade; notice has been given to the barbers that they must not open their shops on Sunday, and druggists have been notified as to what they may or may not sell on that day.

APROPOS of the views of London *Truth* on the clerical movement for enforcement of Sunday observance, reprinted on another page, is a report which comes from England of the possibility of an emphatic remonstrance being made to the manner in which the Prince of Wales spends his Sundays; his last offense has been a Sunday dinner given to some thirty or forty theatrical celebrities.

THIS dispatch from Pittsburg, of April 15, shows how these Sunday cases must all go, and how the judicial precedents will be invariably sustained, irrespective of the real principle involved:—

Judge White to-day handed down an opinion in the three appeals from the decision of Alderman Robe in the cases against Charles V. Houston, business manager of the *Pittsburg Press*, who was recently fined seventy-five dollars and costs by the alderman for publishing and selling papers on Sunday, in violation of the Sunday laws of 1794.

At the conclusion of his opinion Judge White says:—

I am of the opinion that the defendant comes within the statute prohibiting worldly employment on the Lord's day and he is adjudged guilty.

The case will be appealed to the Supreme Court.

When the State courts and the Supreme Court have all adjudicated upon this question, then no legislature will be found ready to repeal laws which all the courts have sustained. Thus the error becomes, itself, its own authority and support.

PRESIDENT PALMER, of the World's Columbian Exposition, has said to a reporter for the *Detroit Tribune* that "it would hurt the Fair now to open it on Sunday. The churches, Epworth Leagues, Christian Endeavor Societies, Woman's Christian Temperance Union, etc., would boycott the Fair, and they are pretty powerful."

Their capacity to terrorize in just this manner is precisely that which these professedly Christian elements in society have all along boasted. Their thought has been that, although they were a minority, they might, by claiming to be a majority, exercise an influence, and by being ready to affiliate wherever their ends could be reached, hold the balance of power and exercise control. This policy will be continued.

A MINISTER of the City of Chicago, the Rev. William Fawcett, when interviewed as to the Sunday closing of the World's Fair, has said:—

Congress decided that the Fair should remain closed on Sunday. *Congress didn't dare to do anything else*, not only because of the Sunday laws of Illinois but that course was demanded by the entire country, irrespective of the churches. A friend, who is a Congressman, told me that *Congress did not dare to do otherwise than order the Fair closed* on account of the petitions presented.

This is a plain statement. It is as much as to say, "We have intimidated Congress, and the members of Congress themselves meekly acknowledge that it is so." This minister's statement is faulty in several particulars—that Congress did not dare do otherwise than pass a Sunday closing proviso "because of the Sunday laws of Illinois" can not be. That would be one entirely sufficient reason why Congress should not meddle with anything which has already been provided for under State and municipal regulation. Again, the Sunday closing was not, and is not, "demanded by the entire country, irrespective of the churches." The proof of that is in the fact that many thousand more bona fide petitions were presented against this action of Congress than for it, and the views of the workingmen are exemplified by the present course of the Central Labor Union in avoiding the effects of the Sunday closing by taking another day of rest. The fact remains, however, that an aggressive religious minority has overawed Congress.

IN Maryland, as elsewhere, the Sunday law has not been enforced heretofore. Railroads, street cars, steamboats, and iron mills have been run on the first day of the week much as on other days; newspapers are issued and sold and in the summer season excursions are run to various resorts. Now, however, it is being rigidly enforced in, some sections, against Seventh-day Adventists.

THE appealed case of John Judefind, the Seventh-day Adventist, of Rock Hall, Md., was heard on Wednesday, April 19, and decision reserved.

Like most of the older States Maryland inherited from the Church and State regime of the middle ages a number of relics of the days when kings were supposed to rule by divine right, and when the Pope as the vicegerent of the Son of

God had the power to depose rulers that did not govern in the interests of "the Church." Among these relics is the following Sunday law; under which the late arrests for Sunday work in Maryland have been made:—

SECTION 247. No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday; and no person having children or servants shall command, or wittingly or willingly suffer, any of them to do any manner of work or labor on the Lord's day (works of necessity or charity always excepted), nor shall suffer or permit any children or servants to profane the Lord's day by gaming, fowling, hunting, or unlawful pastime or recreation; and every person transgressing this section, and being thereof convicted before a justice of the peace, shall forfeit \$5.00, to be applied to the use of the county.

This law is not identical in its terms with the original Sunday law of Maryland, but it is a lineal descendant of the old statute which prescribed branding in the forehead and boring through the tongue for "Sunday-breaking" and "blasphemy." The principle is the same: the penalty has changed, but the right of the State to make such laws is still asserted; whether it will be maintained by the courts as it has been in Tennessee and elsewhere, remains to be seen.

THE *Free Press*, published at Greensborough, Md., has this news item:—

Isaac Baker, of Kent Island, a recent convert to the Seventh-day Adventist doctrine, has been arrested for plowing on Sunday. He was fined five dollars and cost. From this he will take an appeal to court. Frequent violations of the Sunday law have been committed by these people.

The designation "these people" seems to define the mood of this editor as contemptuous towards those who frequently violate the Sunday law. Does the editor of the *Free Press* never infringe the Sunday law? or is there a large beam in his own eye? He might ask himself also why "these people" do not observe the Sunday law, and whether he has the same good reason for not observing it. It may be both the beam and the mote are in his own eye.

It is an interesting fact now making itself evident, that ecclesiastical influence has developed the civil law for the enforcement of the religious observance of Sunday beyond what the Church discipline is in itself provided with authority, precedents, and penalties to enforce. Have we a Christian State and an unchristian Church? or have they both become alike unchristian?

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