



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

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It is to be regretted that the decision of the Court of Appeals in the World's Fair injunction suit did not touch the constitutional question involved, namely, the right of Congress to do by indirection that which it is by the Constitution forbidden to do directly.

THE Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But in championing the cause of Sunday sacredness by conditioning an appropriation on Sunday closing of the Fair, Congress certainly interfered in a religious matter and took sides as between contending religious factions, and that on strictly religious grounds. It would have been interesting, to say the least, to have had the opinion of the Court of Appeals on the meaning and scope of the First Amendment to the Federal Constitution.

SUNDAY is a religious institution. The Sunday-closing proviso was urged and passed on religious grounds. Senator Quay's argument in favor of the measure was the fourth commandment which he sent to the desk that the clerk might read it from his family Bible. These facts are not denied; they are even the boast of the friends of the Sunday-closing proviso; so that it is admitted that our national legislature has made a law at least concerning religion and religious observance. Did it in this go outside the Constitution?

It was certainly the purpose of the framers of the Constitution to prohibit to Congress all acts affecting the free exercise of religious faith and practice. This was the opinion entertained by President Jefferson, who refused on this ground to issue thanksgiving proclamations. Both the Senate and the House refused on the same ground in 1829 and 1830 to sus-

pend Sunday mails. Has the Constitution changed in this respect? Hardly; though the times have. Now if Congress can condition one appropriation on a religious observance, on the observance of a religious institution, it can certainly make similar conditions to all appropriations. Thus we might have in a little while all star-route mail contracts made with the proviso that the mail carriers must be professors of the Christian religion; and the River and Harbor Bill might be passed with the proviso, "Provided, however that all contractors for work authorized by this bill shall be church members and shall call all their employes together at least once a day during the progress of the work, for reading of the Scriptures and prayer." This, it might be plausibly argued, would not be in violation of the Constitution, for no ecclesiastical organization would be established by law, and every man would be left free to belong to the church of his choice. But it would be generally recognized as a violation of the spirit of the Constitution; it would, however, be no more so than was the attempt to bolster up the Sunday institution by act of Congress.

THE *World* makes this point against the attitude of certain Methodists:—

Some Philadelphia Methodist ministers have solemnly resolved that "it would be consistent for all Christians and loyal Americans to withhold their patronage from an exhibition kept open on the Christian Sabbath in defiance of the law of God, against the voice of millions of Christians and the law of the land." But the United States Court of Appeals has unanimously decided that the opening of the World's Fair on Sunday is not contrary to "the law of the land," and on a question of law the judgment of the United States Court of Appeals is more authoritative than that of any body of Methodist ministers.

Both the preachers and the *World* are mistaken. The preachers, because the Sunday-closing proviso is not in any sense law. If it were law it could be enforced by the courts, and some penalty would attach to its violation. It is a legal axiom that "a law without a penalty is no law at all." Congress could not make a law for the government of a State corporation, as the Columbian Exposition is. The *World* is mistaken, because the United States Court of Appeals did not decide that opening the World's Fair on Sunday

is not contrary to "the law of the land." That which the court decided was simply that opening could not be prevented by injunction. It seems altogether probable, however, that a suit to recover the value of the souvenir coins would be entertained, for there has certainly been a violation of contract. But it likewise seems plain to us that it was a contract which Congress had no right to make, and which would not be sustained by an impartial court. If Congress can use public funds to purchase the observance of a religious institution, then the First Amendment to the Constitution is of very much less value than was formerly supposed. This question ought to be settled.

But the Methodists should remember that they, in common with other exhibitors, are under contract not to remove their exhibits until the close of the Fair. They are not justified in violating their contract with the Fair because the managers violated their contract with the Government.

Chicago Correspondence.

The United States vs. The World's Fair.

THE Court of Appeals, with Chief Justice Fuller on the bench, together with Justices Bunn and Allen, has rendered its decision in the case of the United States against the World's Fair, appealed from the United States Circuit Court. The decision was a sweeping reversal of the decision of the lower court on almost every point, and makes it certain that the Fair will now be open every Sunday during the remainder of its continuance. The decision was unanimous, and read by Chief Justice Fuller, who gave a condensed statement of the points upon which the decision is based and said that the detailed opinion would be filed later. The counsel for the United States have announced that the matter will not be dropped here, but that what is known as the Wanamaker suit, brought by Wanamaker & Brown, a New Jersey corporation, and others, in the United States Circuit Court, will be pushed. It is not probable, however, that this case can be so used as to nullify the decision of the Court of Appeals, or in any way destroy its effect.

There is unrestrained rejoicing, quite

generally, in the city of Chicago, that the Fair is to be open on Sunday. Although the decision of the question has been entirely upon technical grounds, and the discussion of the principles which govern the question carefully avoided, still the agitation has resulted in bringing to the comprehension of many minds, the true state of the case, and the real principles involved.

After replying to the contention of the counsel for the Government that this question was not within the jurisdiction of the Court of Appeals, but should go direct to the Supreme Court of the United States, and over-ruling the motion to dismiss the case which was based upon that plea, Chief Justice Fuller said:—

The question to be determined is whether upon this record a preliminary injunction should have been granted. The bill avers that the defendants are usurping powers involving authority over the Exposition and the grounds, and in virtue thereof assumes to open the Exposition on Sunday in contravention of the acts of Congress—notwithstanding such opening would be “of great injury, and a grievous prejudice to the common public good and to the welfare of the people of the United States.” It is not contended that any property interest of the complainant will be injured by the threatened action, nor is there any allegation of irreparable injury or probable loss by such action. But it is said that the intervention of the court may be rested upon the protection of the United States in its possession of the grounds of the Exposition for the purpose of protecting the United States in its possession. The furnishing of the five million souvenir coins was a condition upon the local corporation by the United States, in addition to the many millions it had already contributed, the further sum of \$2,500,000 and the giving to the Government of a satisfactory guaranty that it would provide all additional sums necessary for the complete construction of the work prior to May 1, 1893, and was subject to two conditions subsequent, namely, the payment by the corporation of all expense, costs and charges, of the great departments of the Exposition and the closing of the Exposition on Sunday.

In view of the vast previous expenditure of the corporation and the extent of the obligations assumed, the right of all parties concerned, and the nature of these conditions, and the conditions subsequent, we do not think this a proper case for the rule in question, nor can we concur in the proposition that the appropriation of the \$2,500,000 amounted to a charitable trust, upon certain conditions warranted. The appropriation was made for the purpose of aiding in defraying the cost of the completion of the work and to be paid over on vouchers for labor done, material furnished, and services performed in the prosecution of the work. It was an appropriation for the benefit of the local corporation to help it out of its financial difficulty and to enable it to complete its undertaking, and as such does not come under the accepted definition of a charitable gift for the benefit of an indefinite class of persons. So far as the purpose of the appropriation subsequently made is concerned, that purpose had to be accomplished before the money could be paid over.

The decision of the court might interpose to protect the United States in its possession, but it is the local corporation that is in actual possession under the law of the State and of the ordinance of the South Park commissioners. The possession is recognized by the acts of Congress as essential to the construction and administration of the Exposition by the corporation. In that construction the corporation has invested sixteen millions of dollars under circumstances that preclude the view that the United States have exclusive administration and authority in the premises. It is perfectly clear that Congress never intended that Congress should become responsible for the construction of any of the buildings except its own for the work provided for by the appropriation. However, it was intended that the Exposition should receive the sanction of the Government, and in that sense, as remarked by Chief Justice Waite, in the Philadelphia case, “be impressed by a national or international character.” Of course the Government has a qualified possession, but we find nothing in this regard upon which to base an intervention of a court of equity on that ground.

We cannot now discuss the various questions necessary to be considered, but which will be treated of in the opinion to be filed. It is sufficient to say that we cannot except this case from the ordinary rule, which requires to the exercise of jurisdiction in chancery some injury to property,

whether actual or prospective, some invasion of property or civil rights, some injury irreparable in its nature, and which cannot be redressed at law. This is not such a case and the result is we hereby refuse the order and the case is remanded for further proceedings not inconsistent with these conclusions.

It will be seen, that in this decision, Justice Fuller does away entirely with the plea that the World's Fair is a great charitable institution, and the appropriations of Congress to it amounted to a charitable trust; and also refuses to give any support to the claim that the United States has entire authority over the World's Fair grounds and buildings; both of which were claims urged very earnestly and depended upon with much assurance by the counsel for the Government. As foreshadowed in this preliminary expression, it seems evident that the full decision of the court will be very clear and lucid upon all the points which have been raised before it. As it is, however, the opening of the World's Fair on Sunday means nothing in the furtherance of the cause of real liberty of conscience and freedom from civil restraint in religious things, because it does not combat directly, the authority of Congress to take the action which it did in reference to the Sunday closing proviso, neither does it antagonize the decision of the Supreme Court in the case of the Church of the Holy Trinity of New York against the United States, but leaves that subject wholly in abeyance, and open to the interpretation, that the views which were intended to be upheld in both these cases may be better promoted by an open Fair than by a closed Fair.

President Higinbotham expressed this in an interview published yesterday in the Chicago *Evening Post*, in which he said:—

Sunday is not to be desecrated on the grounds. It will be observed in the most eminent degree. It is too late now to prepare for religious services on the grounds to-morrow. We will have to be content with concerts of sacred music. These will be provided, and on each succeeding Sunday there will be religious services.

From the time in which Mr. Durborow ruled out the consideration of the constitutional question in the presentation of the matter before the House Committee on the World's Fair, the contention has been between two forms of religious observance; the observance of Sunday by the closing of the Fair entirely, or its observance by a modified closing with the stoppage of machinery and the presentation of sacred music, and perhaps religious addresses. This was a contest between the views and opinions, represented on the one hand by the Puritans of New England, and on the other by the Roman Catholic element which lays an equal claim to ancient authority in this country through Columbus, its discoverer. In this instance the Roman Catholic liberal views and methods of Sunday observance have triumphed. It means nothing whatever to the cause of religious liberty, except as to the influence it may have upon the agitation of the question and the further presentation of the principles of civil liberty in religious matters. The real question at issue has been avoided, and the decision that has been had is in reality nothing but a compromise.

W. H. M.

Chicago, June 18.

It seems that in the World's Fair principle is to be sacrificed for gain throughout,

A Convention of the “Forty Millions.”

EVERY candid man and woman in the United States knows, and has known from the first, that the claim of the World's Fair Sunday-closing agitators that they represent forty millions of the people of this country, is false, and no more evidence need be advanced in addition to what has been advanced, to prove this. However, there are occurring from time to time events which add emphasis to the falsity of this claim, that are worth noticing. The convention called to meet at Indianapolis the 13th and 14th instants is one of these. The meeting was largely advertised and was a call for the “friends of the Sabbath” everywhere to attend the meeting. All the local papers of the city announced it. According to the population of Indianapolis and the percentage claimed for Sunday closing, there should have been seventy-five thousand people from the city alone, at this meeting. But the cold facts are, there were but fifty-six persons present at the first meeting, including speakers and reporters, of whom at least twenty were opposed to the whole movement. So small was the attendance of the “friends of the Sabbath,” that the leaders dared not organize the meeting for fear it would be captured by the enemy, and so postponed organization until the next day hoping for reinforcements. Instead of reinforcements arriving during the night, there were desertions under cover of the darkness, and but forty were present with an increased proportion of opposers of the movement.

It was expected at the meeting to organize and adopt resolutions, but after a whispered consultation between the representation of the “forty millions,” they announced that they had decided to adjourn the meeting, after which the leaders would meet privately and pass resolutions, and so they abruptly adjourned the meeting, retired out of reach of the “insignificant minority,” and the newspapers next morning chronicled the wishes of the “forty millions.”

The first meeting was devoted to discussing the advisability of urging a boycott of the Fair, should the United States Court of Appeals decide that it could lawfully be opened on Sunday. The leaders of the “forty millions” supposing that the clergy of Indianapolis had degenerated equally with themselves toward this un-American, unchristian method of enforcing their religious views upon others, boldly advocated the boycotting program. After the leaders had spoken along this line, Rev. Lucas, pastor of a local Christian church spoke, urging that it was no more a sin to attend the Fair, should it be open on Sunday, than it would be to ride on a railroad that run Sunday trains. Rev. Haynes, Presbyterian, ex-President Harrison's pastor, arose and denounced the proposed boycott as “contrary to the New Testament and wicked.”

Those well merited rebukes threw a wet blanket over the managers from which they never recovered.

After calling the World's Fair Directors “bold anarchists,” “gilt-edged anarchists,” etc., one of the speakers had occasion to tell how he violated the Fugitive Slave Law by helping slaves to escape. At this point the writer asked, “Were you an anarchist?” To which he answered, “Oh, no!” “But you violated law,” was the reply. “We must obey God rather than man,” was the speaker's reply.

"Then are Seventh-day Adventists anarchists when they follow their convictions and work on Sunday?" was asked. The speaker saw he was hopelessly entangled and made an effort to escape but failed. When this last question was asked one of the leaders of the movement who recognized that the enemy was in the camp, rushed up to the speaker and whispered a warning, after which the meeting adjourned in hot haste. And this was a meeting of the "forty millions"! The rank and file of the people are no more in sympathy with this unconstitutional movement than were the "common people" in sympathy with the crucifixion of Christ. As then, so now, it is a few self-appointed leaders that are working the ruin.

A. F. BALLENGER.

The Union of Church and State in Europe.

(Concluded.)

UNDER the energetic protestations of the great Reformers, aimed as they were directly against the abuses and evils of the papal church and hierarchy, one might have expected the entire separation of Church and State as a natural consequence, at least as far as Protestant Christianity and its church organization was concerned. But the solution of this problem was evidently reserved for later times, inasmuch as the Reformers themselves did not get much beyond the relation of dependence which the Church had heretofore sustained to the State, as we will show directly.

In the beginning of his reformatory measures, Luther bid fair to bring the Church back to her divinely granted liberty and independence. He took the position, that in the Church as well as in any assemblies of believers in Christ, throughout the world, no one, according to his (Luther's) conviction, should accept any sacred office whatever, without the sanction or appointment of the Church; and further, that the Church herself was to keep control of her own property, and obtain the necessary means for its maintenance and work by direct levies upon its own members and none others. In the rules which he drew up for the organization and maintenance of active and wide-awake churches, he says among other things, the following:—

Those who desire to be Christians in reality and in all earnest, and want to confess the gospel by word and deed, at all times and everywhere, ought, individually, by name, to sign a covenant to that effect, and should assemble in private houses, by themselves, for prayer, the reading of the Scriptures, to attend to the ordinances, and other Christian work.

The political disturbances of those times, which, seemingly at least, were connected with the freedom of thought advocated by the Reformers, caused Luther to doubt the practicability of his ideal, so that, in spite of his telling testimonies concerning the then existing state of the Christian Church, viz., that the Church of his time was not a properly ordered body such as it should be—he nevertheless thought it was not advisable to introduce and establish once for all this missing order of things. In a polemic pamphlet, published later, he went even so far as to set up a definition which struck a direct blow at his own views as expressed formerly, in regard to the Church; for he therein says: "Where baptism [meaning 'Christening'] and the gospel are found let no one doubt that Christian saints are there, too, even

though they be nothing but babes in the cradle." By these statements he evidently makes the outward form the essential thing, and the inner sanctification a matter of minor import. State churches have the former but not the latter.

In the commencement of his measures of reform, Luther expressed himself very freely with regard to the relations the Church should sustain to the State; he wanted to see them separate from each other; "for," said he, "in respect to men's faith and conscience, the government has no right to interfere; neither has the civil power any right to proceed against heretics, be it by public punishments, or in any other way." But in this important point also, Luther allowed himself, alas! in later years, to yield, and went in the opposite direction. After the protest of Spire, in 1526, the Reformation was not only placed directly under State protection, but Luther made it out to be the duty of the government to care for the Christian education of the youth, and to regulate church affairs, in their material bearings, at least. This action, of transferring the authority over the Church, in good faith and confidence, to the secular powers, took away from the Church her inalienable right of self-government, as well as her independent relation to the State. Thereby, however, the life of the Church was most seriously endangered, for henceforth her material prosperity was in a very large measure made dependent upon the government; and her spiritual condition, instead of being directly dependent on God and the relations they maintained toward him, was to be shaped by whatever views or convictions the ruling powers had, in that line. The bitter first-fruits of the most fatal harvest that was to come from this pernicious seed, Luther himself was destined to see and taste; for in his own lifetime, yet, he was forced to "lament over, and deplore, the serious defects and ailments of the Church." Thus it came, that the glorious work of the Reformation, with its mighty impulses of that faith which overcomes the world, was, partly by force of the then existing circumstances, but largely through the shortsightedness of men, checked in its progress at renovation, and brought to a stand-still, so that its final outcome,—instead of being a restoration of the primitive and apostolic order of things, a living Church, free from the State, or human control, guided directly by the Spirit of God, aggressive for the truth, and rooted, grounded and settled in it—it stopped short with only a partial renovation and correction of its doctrines, retaining a number of the errors, and some fatal and strongly poisonous ones at that, of its former state, and with all the fetters of entire subjection to, and dependence upon, the secular arm, for leadership and protection.

Whilst we must concede to Luther the preëminence, as the chief instrumentality in bringing into recognition again the long neglected doctrine, so plainly taught by the Apostle Paul, of justification by faith, as well as the indebtedness of all German-speaking peoples, for giving them—to be sure somewhat faulty in transaction and style, yet terse and forcible in language—the Holy Scriptures in their own mother-tongue, which ever since stood to them as a lofty beacon light of eternal truth; yet the apostolical organization and independence of the Church

has been in a large measure kept from the people mainly in consequence of his later church-policy. A prominent German writer (Richter) says of the Lutheran Church, that she is not so much a subject in the active exercise of her divinely appointed rights, as an object, carrying out the duties imposed upon her by the State.

Singularly enough, the relation of the Church to the State, in Switzerland, being an outcome of the Swiss Reformation, took shape quite similarly to that in Germany, although the Swiss State Church proper has now, under its comparatively more liberal republican government, more rights and privileges in ecclesiastical matters. Zwingle, like Luther, sought protection from the government for the Church, and demanded that it should care for the Christian education of the youth; he even conceded to the State the right to direct ecclesiastical matters. The head of the government, and his council, together with the clergy, consider the ecclesiastical and spiritual affairs of the Church, and make all leading arrangements for the same; the Church, however, has the right to raise objections, and may even reject the administration, if the latter make unchristian and unreasonable demands of the people.

The presbyteries guard, under the government, the privileges of the Church in the Swiss (Reformed) State Church organization, and give in so doing far more satisfaction than is the case in the Lutheran Church. Calvin agreed with Luther and Zwingle in the main, but he insisted with more rigid severity upon church discipline throughout the land. It was not allowed to install a preacher into office without the consent of the Church: and a consistory, composed of clergy and laity, exercised the rights and functions of a regular court of administrative discipline; but both clergy and laity became subject to the same moral surveillance from the government. The French Reformed, likewise the English, Scotch and Netherlandish (Dutch) Reformed Churches were all organized after the sample of the model church at Geneva.

The most complete amalgamation between Church and State, in the world, is found in the Greek Catholic Church of Russia, where the emperor, or czar, is both the spiritual and the temporal head of the realm; and a Russian citizen cannot, as a member of the Greek Church, leave the same, without forfeiting likewise his Russian citizenship.

Concerning the ideal of what a church ought to be, externally as well as internally—namely holy, and catholic, in the true sense of the word—all the Reformers were of *one* mind; but in their attempts to realize their ideal they differed, without even a single one of them ever succeeding in reaching the desired end, *i. e.*, without ever establishing any ecclesiastical organization after the pattern of the first apostolic church, either in form or in doctrine.

Since the time of the Reformation neither the Lutheran nor the Reformed State Churches, even though they changed their name in some instances—as, for example, in Germany, or more correctly, in Prussia, where both Lutheran and Reformed were merged into one, the Evangelical State Church, concerning which union, a clergyman, himself a member of the latter church, once very truthfully remarked to the writer: "When the Lutheran and the Reformed Churches united in Ger-

many, a pair of twins were buried whilst still alive, but no living church ever arose out of it as the result." They have indeed not undergone any radical change for the better, as far as their relation to the State and their real spiritual life is concerned. Indeed, they still stand as they always stood, tied, so to speak, hands and feet, and this is the very reason why free churches of various sects have arisen in their very midst, offering as they do the privileges and liberties of freedom from the State, in religious matters, both in doctrine and practice. Whilst in some governments, and above all in Russia, the State makes it exceedingly difficult for these dissenting churches to exist and prosper, they, in spite of it all, do both, because the salvation of souls makes their existence imperative; and they will continue to exist as long as the gospel is to be preached in all the world, in spite of all that human powers can do to the contrary.

AUGUST KUNZ.

Truth Its Own Defense.

God will care for his own truth; he has never authorized any man or government to enforce it. But he has commissioned all the powers of the world above to work in its behalf. He who stands on the side of truth stands with the great and finally victorious majority. Even though, compared with self-exultant forces of oppression, the strength of the truth may appear small, still—

"Truth crushed to earth will rise again;
The eternal years of God are hers."

Jesus Christ is the embodiment of truth. He said, "I am the way, the truth, and the life." The same truths that Jesus taught and that find exemplification in his life are contained in the written Book. Jesus says, "Thy word is truth." Since Jesus is the truth, no man can receive the truth as it is in Jesus, except he receives Jesus himself. And he who has Christ Jesus will certainly have the mind of Christ. If this be the case, then his character will be in harmony with the following: "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross." Nothing will be done through strife or vainglory; but in lowliness of mind, each will esteem others better than themselves. Phil. 2:5-8.

To Jesus was given all power in heaven and in earth. Matt. 28:18. He had "power over all flesh." John 17:2. He was equal to the Father. But although he possessed such power, he never descended from the true dignity of his great work to compel any man to receive him or his word. He disclaimed any disposition to do anything of the kind. He draws men to himself, but he never drives them. Men cannot be driven toward the driver. Like the true shepherd, Jesus goes before his flock, and they follow, attracted by the power of his love, his gentle voice, and his unselfish devotion to the good of others. He encourages his followers with these words: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

John 8:31, 32. There is freedom and joy with the truth of God as it finds its way to the hearts of men. How free from every taint of oppression and persecution! It has behind it power of the Infinite One; it is urged upon the conscience by the heavenly agencies under the gentle suasion of offers of pardon, peace, love, and liberty. If men will not accept, it can wait; but there is consciousness of strength in the cause of God that gives to the believer unspeakable confidence in him in whom he lives. It arms him with fortitude to do and to bear, knowing that his cause will be vindicated at last.

But when we cross the line into the dominion of error, how changed all things become. Error requires the assistance of carnal measures. As it cannot have help from above, it must seek that which comes from beneath. This is the only strength it has ever had. Error does not always employ force; it more frequently uses deception and persuasion. It uses every possible art to win followers and is not scrupulous as to the character of the means, so long as the end is accomplished. But we may set it down, that while error is not always represented by physical force, the truth of religion never is. It can only be used in connection with that which is earthly, and not with the spiritual. If coercion be introduced into any sacred work it would at that moment lose its sacredness. So that when any religious work or system employs human force in its prosecutions, we may know that that is not the work of God.

It is a tacit confession of the weakness of their cause when those who profess to be working for God appeal to Cæsar for assistance. No one who has the truth has any need of such help, nor can he afford to accept it if it were offered him. But the impotency of error leads its advocates to seek such help. Those who have for their faith and practice, thus saith the Lord, and can point to the example and precept of Christ as a basis for what they teach, are not found at Cæsar's gate pleading for enactments and decrees to give force to their doctrines. Those who teach the pure Word of God have the energy of the Holy Spirit to attend their words, and they need no earthly alliance. But when the gold becomes dross, when the words of man take the place of the Word of God, then the heavenly energies are withdrawn, and to support the tottering cause the civil arm is brought into requisition.

Persecution is never used except in support of a cause that is morally weak and rotten, and scripturally unsound. Hence we place moral weakness among the causes and sources of persecution. Persecution is made to supply the place of moral power. What a wretched substitute!—*G. C. Tenney, in the Religious Liberty Library.*

The Gospel Knows Nothing of Force.

CHRISTIANITY is the religion of Jesus Christ. Jesus Christ is the only manifestation of God. No man knoweth the Father "save the Son, and he to whom the Son will reveal him." Matt. 11:27. Therefore whatever religion is not the religion of Jesus Christ, is not the worship of God, and must be heathenism. There are only two systems of religion in the world—Christianity and heathenism.

Christianity is the religion of love.

"God is love," and love is the fulfilling of his law. Jesus Christ is the manifestation of God's love to man; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Whatever religious practices therefore do not spring from love, are not a part of Christianity, but are a part of heathenism.

But love knows nothing of force. It cannot be forced. "Does your dog love you?" said a man to a boy. "Indeed he does," replied the lad; "he knows that I'll pound the life out of him if he doesn't." Such "love" as that does not afford any satisfaction to either party. Forced service is not love, but is slavery. Therefore compulsory religious service, not being a service of love, is not Christianity, but is essentially heathenism. But *law means force*, for a law that cannot be enforced is not a law. Therefore it is absolutely impossible that religion by law can be Christianity. Enforced religious observances, no matter of what kind, are no part of Christianity.—*Present Truth, London.*

The Russian Method of Evangelization.

THE *Contemporary Review* for April contains an article by E. B. Lanin, on Constantine Pobedonostseff, the Russian religious censor. It affords an excellent idea of the beauties of a State religion, logically and consistently applied, as will be seen from the small portion of it which follows. It may be necessary to state that the term "orthodoxy," as used in the article, refers to the established religion in Russia.

"As it is part of his duty to present, every year, a lengthy memoir to the emperor on the condition of orthodoxy in Russia, it is but natural that he should be eager to display a considerable balance to the good; and his efforts to bring about this result occasionally betray him into acts which, while they strike Europeans as grotesque or immoral, leave his conscience serene. His instructions to bishops in heterodox districts, putting them under an obligation to proselytise, have led to an organized and complicated system of conversion by force and pious fraud, obviously based on the view that mere formal registration in the Orthodox book of life, though accompanied by immorality and followed by irreligion, is better far than an honest faith in God, worshiped under some uncouth name, and an upright life outside the true fold. Bishop Benjamin, of Siberia, for instance, instituted a sort of Buddhistic hunt every year, which terrified the unfortunate Booryates far more than it improved them. A certain number of men, women, and children were annually told off, and inscribed in a special list of 'individuals liable to holy baptism,' and on the date fixed would be driven down to the river, immersed *en masse*, and then left to the practice of Lamaism as before. I read a letter from one of their chiefs last year, in which he describes himself as hiding in the forest, suffering all kinds of hardships, because unwilling to be baptized, and earnestly pleads for mercy. I met another in January last year, who had come to St. Petersburg to plead for toleration. As the bulk of these unfortunate people have not the faintest inkling of the

meaning of Christianity, and cannot speak the only language understood by their apostles, they are only scared by the queer things done to them in the river. Prince Meschtschersky, that *enfant terrible* of the Tsardom, published a detailed account of the matter some months ago, in consequence of which inquiries were instituted in Siberia. Bishop Benjamin at first felt himself safe and secure under the wing of the Ober-Procuror, but when telegram after telegram was received by him from the capital, and the danger to which he was exposed was made clear, he died of nervous shock.

"Bad as this undoubtedly is, the treatment meted out to Protestant sects is infinitely worse. The members of the sect known as the Paschkovites (from one of the leaders, Colonel Paschkoff) have been treated worse than the heathen and the publican. Meetings at which the Bible was read were prohibited, tea-shops and refuges closed, the more zealous preachers imprisoned, and Colonel Paschkoff himself—one of those rare individuals whose beautiful lives do more to convince us of the divine origin of Christianity than all the miracles ever witnessed or recorded—was banished forever from Russia. In accomplishing this arduous and uncongenial task, M. Pobedonostseff found it very difficult to keep within the bounds of truth, justice, and moderation; and the recollection of his backslidings in this respect is still gall and wormwood to his soul, and intensifies his hatred for an eminently Christian community. Our most odious enemy is he who wittingly or unwittingly drags our weak points into the broad light of day and betrays us into belying our principles and playing false to our convictions. Hymn-books, which M. Pobedonostseff and his clergy had sanctioned or eulogized, were suddenly condemned and withdrawn from circulation, and a hateful class of spies established—persons who denied their own religion in order to prevent other people from professing theirs, and who shamelessly lied in the interest of truth. False witnesses were found who swore that members of the sect had desecrated images and blasphemed saints; and on the strength of these depositions many were flogged, fined, and imprisoned, and deported to Siberia. And when a most honorable man came forward and made known the facts to M. Pobedonostseff, asking him to have them officially tested, the Ober-Procuror was deaf, like Festus, to the words of justice and truth. The last stage in this interesting drama was the closing of a coffee-house much frequented by poor students and factory-hands in one of the slums of St. Petersburg, because of the proprietor's refusal to remove certain gospel texts from the walls, where they had been hanging, to my own knowledge, for twelve years. Some of the texts consisted of Christ's words to his disciples, and Colonel Paschkoff thought that he might safely assume that they would do no positive harm. 'I strictly forbid you to preach any more such socialistic sermons; you shall not use the pulpit as a tribune for the spread of revolutionary doctrine,' exclaimed a Roman Catholic Bishop in Austria to one of the most gifted of the priests, the other day. 'To hear is to obey, my lord, I will never preach another of his sermons,' was the humble

reply. 'Whose sermons? What do you mean?' asked the astonished prelate. 'I mean St. John Chrysostom, my lord; for it was his homily that I preached *in extenso*; but, of course, I will never repeat the offense in future.' 'Remove those dangerous words,' exclaims the director of the Orthodox Church of Christ. 'I cannot; they are Christ's own words,' was the reply. The cases are very much alike; but there is this difference: the Roman Catholic Bishop was ashamed of his constructive disrespect for the memory of John Chrysostom, but M. Pobedonostseff was unabashed, though he implicitly censures Christ.

"But of all the Christian sects in Russia, the Stundists are by far the most cruelly treated. They may be broadly described as Evangelical Christians, who endeavor to worship God in spirit and in truth, and put obedience to his will—as they conceive it—above compliance with the ukases of the Tsar. Vigorous folk like these, who take life seriously and fear only God, are odious to a statesman who acts as the official spokesman of God and Tsar; they are the hard lumps which, refusing to dissolve in the mass, are cast into the mortar and pounded. The loss of civil rights, fines, imprisonment, and banishment to the remotest and most unhealthy tracts of the empire, were the penalties decreed and enforced against this form of Christianity until a few months ago, when it became evident that they aggravated the evil instead of remedying it. The Stundists touched the hearts of the convicts with whom they mingled; soldiers sent to their prayer-meetings for the purpose of giving evidence against them later on, oftentimes dropped upon their knees and begged to be received into the proscribed brotherhood then and there; punishment was courted rather than feared; and the sect throve and spread.

"A few months since, the Ober-Procuror turned over a new leaf, changing the system of repression. The members convicted now are no longer scattered over the country, but either imprisoned or else employed in public works for the benefit of their indolent Orthodox brethren, generally at a long distance from home. They forfeit their right to work at their trades, and, employed as night-watchmen, foresters, etc., receive but a wretched pittance fixed expressly with the object of keeping them and their families on the famine line. This is a somewhat heavy penalty to have to pay for the right to practice what most sane people hold to be a virtue; and it is to be hoped that no more than this was ever intended by the Ober-Procuror. Unfortunately a good deal more regularly occurs; doings which it is difficult to describe in the language of propriety, and impossible to qualify in terms of moderate condemnation. The wives and daughters of these men remain at home, while their husbands and fathers are absent for days and nights at a time; and the rural police and village ruffians profit by the occasion to visit these helpless females, bring their *vodka* with them, and hold their brutish orgies in their presence. A veil must be drawn over the scenes that ensue, over the crimes that cry to heaven for vengeance. Nor are these crimes only imagined. I have lately read some heartrending appeals to

Christians of the civilized world, nay, to men and women of every faith, written with the life blood of the despairing victims, in which these horrors are described. These appeals, I believe, have not yet been published. I know that they have been made in vain. People have not time in this busy age to join a crusade which has religion or religious freedom for its object. And, besides, what business is it of foreigners to meddle in Russian politics? These are matters for the Russian Government to settle; and it has decreed that Stundism, which undeniably constitutes a serious danger to Orthodox-autocracy, must be stamped out in self-defense. And who will gainsay the government?"

Not a Christian Nation.

INASMUCH as the highest law-making power known to the Constitution of the United States has declared that the Federal Government is not in any sense founded on the Christian religion, and knows no difference between one religion and another, would it not be well for lawyers and others engaged in discussing the question of Sunday observance at the Fair to recognize that fact? For nearly a century now the following has been the law of this country, having been adopted in the last year of Washington's administration:—

As the Government of the United States of America is not in any sense founded on the Christian religion—as it has itself no character of enmity against the laws, religion or tranquility of Mussulmen—and as the said States never have entered into any war nor act of hostility against any Mahometan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.

This paragraph forms an important article in the treaty of peace and friendship made between the United States of America and the Bey and the subjects of Tripoli, under date of November 4, 1796. And the same provision appears in substance and meaning in other treaties negotiated with the Barbary powers during the administrations of Jefferson and Madison, so that we have the sanction of the three greatest names in our constitutional history to this law. As all treaties made by the United States become the supreme law of the land and are to be regarded in courts of justice as equivalent to an act of Congress, why should lawyers and statesmen still talk about the American Government being a Christian government and the Nation a Christian nation?

The one great thing that the framers of the Constitution did was to sever Church and State. They framed a Government that had absolutely no connection with religion. They had known what it was to have religion associated with political power, not only in England, but in the different colonies, and they determined that the Federal Government should be free from that alliance. If the separate States choose to enact Sunday laws, or require religious tests for office, that was the affair of the people of those States, but the General Government's power was strictly hedged about, and even indirectly it can do nothing that would require religious observance or would interfere therewith. It is a subject as much beyond its control as the creation of orders of nobility.

The *Herald* yields to none in respect for

the Christian religion or in sympathy with its objects. Its spirit has been of the great civilizing forces of the world, though its methods have sometimes been of the earth, earthy. That was inevitable, so long as men only must carry it forward. And it was because, after centuries of experience, it was perceived that human passion too often forgot and ignored the spirit of Christ's teachings, that the founders of the American Republic entirely severed religion from the Government.

Christianity is not a part of the common law, and none of its sanctions can be enforced in the courts. We may be a Christian people. We are not a Christian Government, nor a Christian Nation.—*Chicago Herald.*

That So-called Encyclical.

We have been requested several times to give our opinion of a so-called Papal Encyclical, which has been very extensively circulated by the anti-Catholic press of this country. In order that our readers may fully understand the matter, we give the "letter" entire, just as it has been published repeatedly in the past six months by other papers:—

ENCYCLICAL.

A LETTER FROM POPE LEO XIII. TO THE ROMISH WORLD.

Heretics Cut Off From the Church—They Have No Rights—Non-Romish Citizens of the United States Must Have No Privileges—All Papists Absolved From Their Allegiance to the United States Government.

ENCYCLICAL LETTER OF HIS HOLINESS LEO XIII., BY DIVINE PROVIDENCE, POPE.

To the Jesuits, Patriarchs, Primates, Archbishops, and other Ordinaries in Peace and Communion with the Apostolic See of the Entire World.

For the Temporal Reign of the Future Popes in a Land Discovered by Christopher Columbus, Known as the United States of America.

Venerable Brethren: Greeting and the Apostolic Benediction, Leo, Bishop and servant of the servants of God; be it remembered by posterity that He who is Omnipotent in Heaven and on Earth had confided His Church, which is One, Holy, Catholic and Apostolic, and out of which there is no salvation, to one man upon earth, namely, to Peter, prince and apostle, and to the Bishops of Rome, his successors, with full power to rule over it.

This pontiff alone hath been constituted head over all nations and kingdoms, and invested with power to destroy, to separate, to scatter and subvert, to plant, build up, link together by mutual charity, in order to preserve the faithful in the spirit of unity, and surrender them whole and entire to their Saviour.

In order to fulfill the duties imposed on us by the Divine Goodness, we labor incessantly to maintain the unity of the Roman Catholic religion, which God hath visited with heavy conflicts, to the end that his own may be tried, and for our correction; but the numbers and powers of the wicked have so far prevailed, that no portion of the earth has escaped their attempts to propagate their infectious and detested dogmas, being supported, among others, by that slave to every species of crime.

The American Republic under Protestant rulers is with the worst enemies of the Church, where security is offered; this Republic having seized upon the lands discovered by Christopher Columbus, a Catholic, and usurped the authority and jurisdiction of the Supreme Head of the Church, the United States is filled with obscure heretics.

The Catholics have been oppressed, and the preachers of iniquity established.

The sacrifice of the mass, prayers, fastings, abstinence, celibacy and all the rights of Catholicity have been ignored by Protestants.

The United States has been filled with hooks con-

taining the most flagrant heresies, of which the Protestant version of the Bible is chief. And not content with adopting its false and impious doctrines, proselyting has been resorted to, to turn the Catholics from the one true church. The whole Roman Catholic hierarchy and priesthood of the world have been deprived of their livings by the Protestant heretics of America.

Courts have been set up and rendered decisions in ecclesiastical causes, and the people forbidden to acknowledge the authority of the Roman Church, or to obey its ordinances and canonical decisions.

Naturalization oaths have been demanded in order that the subjects of the true church might be made to subscribe to the United States Constitution, with its impious laws and nefarious teachings, to compel them to renounce the true authority of the Catholic pontiff; to disacknowledge him to be the head of both Church and State, whereby those who have persevered in the faith have been compelled to suffer spiritual afflictions.

The Catholic bishops and clergy have been deprived of vast lands, and this is known to all nations, and so clearly proved, that all palliation, argument or protest on the part of the United States is unavailing.

We find, moreover, that impiety and crime have increased, that persecution against the religion of Rome has been redoubled by the Protestants dwelling in the United States of America.

With deep sorrow we are now constrained to have recourse to the arm of justice, and are obliged to take action against a nation that has rejected the Pope as head of all Church and State governments.

In virtue, therefore, of the Divine authority by which we have been placed on this supreme throne of justice, an office so superior to our capability, we do, in the plenitude of apostolic power, declare that all heretics and the encouragers of heresy, together with all adherents, have incurred the sentence of excommunication, and they are hereby cut off from the unity of the body of Jesus Christ.

Moreover, we proclaim the people of the United States of America to have forfeited all right to rule said Republic, and also all dominion, dignity and privileges appertaining to it. We likewise declare that all subjects of every rank and condition in the United States, and every individual who has taken any oath of loyalty to the United States in any way whatever, may be absolved from said oath, as from all other duty, fidelity, or obedience on about the fifth of September, 1893, when the Catholic Congress shall convene at Chicago, Illinois, as we shall exonerate them from all engagements, and on or about the Feast of Ignatius Loyola, in the year of our Lord 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America.

As the circulation of this bull, by sending to all places, would become a matter of difficulty, it is commanded that copies of it be taken and signed by Jesuit notaries, subscribed by a bishop, and sealed with the seal of our court; they will then have the same power and efficacy as these present here.

Given at St. Peter, Rome, on the twenty-fifth of December, 1891, the fifteenth year of our Pontificate.

LEO XIII., Pope.

If we are not mistaken the reader is ready to agree with us that this so-called Encyclical is a stupid forgery, a most palpable fraud. The Pope and his advisers are not fools. They understand that the Romish Church is prospering in this country as it is nowhere else in the world, and that in the natural course of events it will one day rule this land. They also know that Catholics even now have a larger influence in governmental affairs than any Protestant denomination, larger indeed than all other sects put together. They know that they control a number of the largest cities of the country: that they hold a fair share of the important offices in the municipal, State and national governments. They know that the Roman Catholic Church, through its priesthood and its large voting membership, now holds the balance of power in this country between the two great political parties, and that for this reason it is able to dictate the policy of the Government towards "the Church." Knowing all this and knowing, too, that they number only about seven and a half millions in a total population of sixty-five millions, Catholics are too wise to adopt any such meas-

ures as those set forth in the jumble of vagaries dubbed, "A letter from Pope Leo XIII. to the Romish World."

Pennsylvania Sunday Law.

In Pennsylvania the penalty for violation of the Sunday law is a fine of four dollars; but thirty-eight years ago a special law was passed making the penalty twenty-five dollars in Allegheny County. An act was passed by the legislature only a few days since making the fine uniform throughout the State, namely, four dollars; but Governor Pattison vetoed the bill. He said:—

It was placed upon the statute books, and has been continued there in the recognition of a sound public sentiment. The instincts of a moral and law-abiding people find it as much needed to-day as when first written into the laws a hundred years ago. No popular demand is made for its repeal. It is broad, liberal, and flexible. Therefore its penalties should be sufficient to secure its observance and enforcement, in order to preserve and secure the salutary objects for which it was enacted. For thirty-eight years the penalty of \$25 for its violation has been in force in Allegheny County, during which time the population there has increased from 159,182 to 551,959. It is the un concealed object of this repealing clause to weaken its enforcement among this population, and to render its violation more easy and less expensive. The offer of a premium for the violation of a law is indeed a novel proposition. I am of the opinion that if the increased penalty has had the effect to secure the better observance and stricter enforcement of the law, the effort of sound legislation should rather be to make the penalty general than to impair the effectiveness of the law in a particular community. Most wholesome statutes are wholly destroyed by a failure to provide proper penalties.

After very deliberate examination of this bill, and liberal indulgence to all of the considerations which have been advanced in its favor, I am strengthened in my conclusion that its approval would be a step backward and an encouragement toward the violation of a reasonable statute, and I therefore decline to approve the bill.

Doubtless a bill making the fine twenty-five dollars throughout the State would receive Governor Pattison's prompt approval. He has already made quite a record as a National Reformer. He is one of the politicians who have secured front seats in the Church and State coach.

THE Washington Post says of Chief Justice Fuller's decision in the Sunday-closing injunction suit, that it "is final and decisive; and while the Sunday-closers may regret it and still be disposed to agree with the lower court, there is no alternative left them but to accept the situation as it is defined by the highest of all judicial tribunals. It is a decision that, aside from the legal points on which it was handed down, will be regarded by a vast majority of the liberal-minded and intelligent citizens of the country as in entire consonance with the principles of justice, fairness and equity, contravening neither the divine nor the moral law, and in the nature of a benefaction to hundreds of thousands who were otherwise debarred from the educational privileges of the Exposition."

INSTEAD of this Sunday legislation, it would be better if the State would try to make a whole lot of fellows work who do not now earn their salt. There is no more philosophy or sound sense in the legal requirement that a man shall rest on Sunday than there would be in a law that he should regularly get out of bed at five o'clock in the morning and take a cold bath.—*Silver Creek Times.*

THE BATTLE CREEK BAKERY HEALTH FOODS.

PURE CRACKERS AND BISCUITS, AND CEREAL COFFEE.

MANUFACTURED BY THE BATTLE CREEK BAKERY COMPANY.

— ESTABLISHED IN 1881. —

We manufacture a choice line of these goods, entirely free from lard and all adulterations, at the following prices:—

Fruit Biscuits, sweetened	per lb.	15c
Fruit Crackers, not sweetened	"	15c
Lemon Cream Biscuits, sweetened	"	12c
Graham Biscuits,	"	12c
Oatmeal Biscuits,	"	12c
"A" Graham Crackers, slightly sweetened	"	10c
"B" " " not sweetened	"	10c
"D" " " (water crackers for dyspeptics)	"	10c
"A" Oatmeal slightly sweetened	"	10c
"B" " " not sweetened	"	10c
Whole Wheat Crackers	"	10c
White Crackers, very palatable	"	10c
Carbon "	"	15c
Gluten "	"	30c
Cereola, a prepared grain food (the same as formerly advertised under the name "Granola"), in bulk	"	10c
Pure Gluten, in bulk	"	40c
Wheat Gluten, in bulk	"	30c
Cereal Coffee, prepared from grains only, a very choice and healthful drink (once used, never again refused), in 1/2 lb. packages	"	25c

CEREOLA, The King of Health Foods. Manufactured only by us.

Goods to the Value of \$8 will be Sent on Receipt of \$6, Being 25 per cent discount.

We are now prepared to supply in large quantities the SMALL ROUND BUTTER CRACKERS' purely BUTTER SHORTENED, and dealers wishing to handle such will do well to write us for prices, stating how many barrels they wish to handle, etc. The price per barrel of about 50 lbs. is 7 1/2 cents per lb. (net).

Cereola and Gluten are prepared foods, thoroughly cooked and ready for use by the addition of some fluid, as milk, cream, fruit juice, or water, as best agrees with the individual.

CEREOLA is a Universal Health Food, and is Calculated for use both in sickness and health.

In ordering please remember that the rate of freight on 25 lbs. will be the same as on 100 lbs.

Remit by Bank Draft, Money Order, Express Order, or Postal Note. No private checks accepted.

During the month of November last we have added new improved machinery to our plant and otherwise increased our manufacturing facilities. Therefore, with these superior advantages, we promise the consumers of Health Foods a nicer and more palatable article in this line than has ever before been produced.

WRITE US FOR SPECIAL RATES ON LARGE LOTS.

TESTIMONIALS.

Medical Department, Michigan University, Ann Arbor, Mich.

BATTLE CREEK BAKERY Co.—Gentlemen: The goods arrived O. K. and are very fine. Allow me to congratulate you on the excellent quality of your foods, which I am satisfied are not excelled if equaled by any others on the market. Yours truly, FRED. WILDANGER.

The remainder of the invoice of Gluten arrived this morning and was found to be correct. Will you please ship us by freight, as soon as possible: 1/2 doz. pkgs. Pure Gluten, 25 lb., Wheat Gluten. THE SANITARIUM CO.

The crackers came all right and in good shape. They are liked by all who have seen them and give perfect satisfaction. CHAS. F. CURTIS, Mgr.

Gentlemen: The Biscuits and Crackers came to hand in good order and are generally liked. REV. HENRY S. CLUBB. Editor Food, Home, and Garden, Philadelphia, Pa.

The sample box of your Health Foods received, and would say, that we are well pleased with them, and with this I send an order for 100 lbs. Hillsboro, North Dakota. B. D. ECKLER.

Please send me a descriptive circular of your Health Foods with prices to dealers and I will endeavor to get some merchant here to handle them. I have prescribed other health food products to some extent, but my friends in another part of the State say they prefer yours, which are not on the market here. 202 Huron Ave., Port Huron, Mich. C. EDSON COVEY, M. D.

The barrel of food came safely and in good time. We are delighted with it and the brethren want it so much that a large amount of it is gone already. Will have to order more soon and possibly some for a grocer or two. La Crosse, Wis. E. W. WEBSTER.

The two barrels and box of crackers came all right and in perfect condition, and we are all delighted with them. I want to thank you for putting them up so satisfactorily. I am canvassing all the time and they are my main stay while I am out. Sorrento, Lake Co., Fla. Z. S. AREY.

Through a friend of mine I have learned of your Cereal Coffee; having so many patients that must not drink the other coffee, I have concluded to recommend your coffee. I myself and family use no other. I like it very much. Please send by return mail how I can obtain it in quantities. Chicago, Ill. E. K. SIEGMUND, M.D., 39 Menomonee St.

REFERENCES.

To Whom it May Concern:

We, the undersigned, residents of Battle Creek, Mich., take pleasure in stating that Mr. Joseph Smith, manager of the Health Food Department of the Battle Creek Bakery Co., has resided in Battle Creek for nearly twenty years, and is a competent and responsible man, and of long experience in his line of business, and one whose goods we can heartily recommend to the public.

URLAH SMITH, Editor Review and Herald.
J. B. KRUG, of Krug's Business College.
HON. GEORGE WILLARD, Publisher Journal.
R. T. KINGMAN, Vice-President City Bank.
HON. W. H. MASON, Postmaster.

HON. W. C. GAGE, Ex-Mayor.
THOMAS H. BRIGGS, M. D.
S. S. FRENCH, M. D.
M. ROBABACHER, M. D.
HON. J. W. BAILEY, Ex-Mayor.

T. E. SANDS, M. D.

SPECIAL NOTICE.

Much confusion has of late been caused in the mail of the "Battle Creek Bakery Co." and the "Sanitarium Food Co." many not considering that two houses are thus represented. The two houses are entirely distinct and we ask our customers when ordering to carefully observe our list, and to address plainly,

BATTLE CREEK BAKERY CO. Battle Creek, Mich.

THE BATTLE CREEK SANITARIUM HEALTH FOODS.

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year **More than 150 Tons** of the following named foods have been manufactured and sold:—

- Oatmeal Biscuit,
- Medium Oatmeal Crackers,
- Fruit Crackers,
- Plain Oatmeal Crackers,
- No. 1 Graham Crackers,
- No. 2 Graham Crackers,
- Plain Graham Crackers (Dyspeptic),
- Wheat Granola,
- Whole Wheat Wafers,
- Gluten Biscuit, No. 1,
- Gluten Biscuit, No. 2,
- Rye Wafers,
- Carbon Crackers,
- Avenola,
- Granola,
- White Crackers,
- Gluten Wafers,
- Infants' Food.

Granola, The Gem of Health Foods.

Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

TO THE PUBLIC:

This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the name of the Sanitarium Food Company, are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents. J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties. MICHIGAN. C. F. PORTER, D. D. S.

Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome. INDIANA. D. M. KAUFFMAN.

I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted. DR. R. W. BULA.

Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds. NEW YORK. A. J. BROUGHTON.

We have used your "Health Foods" in our family for three years, and can not get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten are the only foods that I can eat with safety. CONNECTICUT. WM. M. MERWIN.

Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong. OHIO. FRED. L. ROSEMOND.

We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand." MINNESOTA. D. W. McCOURT.

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.



NEW YORK, JUNE 29, 1898.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample Copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

IN the large cities a great many churches are closed during the hot summer months. Now, if the preachers succeed in closing the parks also and stopping the Sunday suburban trains, what will the people do who are not able to spend the summer in the country? It matters not to the Sunday preachers, if only their darling day is exalted.

Now that the United States Court of Appeals has set the example, the courts all seem more kindly disposed toward Sunday opening of the Fair, and on the 20th inst. the Wanamaker & Brown bill, which sought an injunction to close the great show on Sunday, was thrown out of court. Judge Jenkins granted the motion.

"It is now in order," remarks the *Buffalo Courier*, "to denounce Chief Justice Fuller as a heretic." It will doubtless be done by a certain part of the religious press. Even before the final decision of the Court of Appeals, the *Christian Statesman* insinuated that the Chief Justice granted the supersedeas because "until his appointment to that office he was a Chicago lawyer." "Whom the gods would destroy they first make mad." The *Statesman* is mad.

THERE is a good point made in the article, "A Convention of the Forty Millions," on page 202, wherein it is related that one of the speakers, while denouncing violators of the Sunday-closing proviso, boasted of how he had violated the Fugitive Slave law. The fact is that no man who is a man will obey any law that involves a surrender of conscience. The Sunday law advocates are, however, slow to admit the right of any one to violate their pet measures. But there are thousands of people who can no more observe Sunday than the old minister could betray an escaped slave

THE York, Pa., *Dispatch* is authority for the statement that the ministers of that city are taking steps to stop the running of the cars that carry people to a park on Sunday. At a meeting held June 9, a committee was appointed to wait on the directors of the street railway and request them to close the park on Sunday. At a subsequent meeting the committee reported that the directors refused to close the park. A lively discussion ensued in which the sentiments expressed were to

the effect that the running of cars on Sunday was contrary to "the ideas of this Christian community and a desecration of the Sabbath."

Some favored the boycott as the most effective course to be pursued, while others thought it should be made a matter of the conscience, and recommended that the directors and stockholders be appealed to personally by their pastors and urged to use their influence against the Sunday park cars.

It is very evident that the Sunday preachers will be satisfied with nothing short of an entire monopoly of the day, with the people left to choose only between going to church and spending the entire day in their rooms.

ATTORNEY-GENERAL OLNEY is credited with the opinion that the decision of the Court of Appeals in the World's Fair injunction suit is certain to affect the Government exhibits. These exhibits represent every governmental department. But, as every appropriation made for these exhibits is coupled with the Sunday-closing condition, it is clear that they cannot be open on Sunday, and the decision may result in permanently closing them. Thus far the Government through its accredited representatives has consistently maintained the attitude that it assumed by the closing act, as the champion of Sunday sacredness.

IN a minister's meeting in Chicago on the 19th inst., Dr. P. S. Henson, of the First Baptist Church, read a paper entitled, "My Theological Crotchets." Among other things the doctor said:—

I believe in a personal devil, and the more I see of it the more I believe the devil makes Chicago his headquarters. I further believe he instigated the finding of the court in the World's Fair case. He was squatted like a toad at the ear of the Justice and when the decision was rendered patted him on the back and said: "Good boy, old fellow; couldn't have done it better myself."

This is quite in keeping with the spirit of the whole Sunday movement; it berates and slanders everything and everybody that it cannot control. The only reason the ultra Sunday advocates do not burn those who do not agree with them is because they have not the power; but they do the next best thing, namely, they invoke the divine wrath against them in a manner which indicates that the wish is father to the thought. A clergyman in this city informed his audience on a recent Sunday that—

No one need be surprised if God, in his righteous wrath, should hurl an electric shower upon the World's Fair buildings, that will leave Jackson Park a scene of desolation.

More recently another clergyman in this State said, in his sermon:—

Let the cholera spread its black wings over us this summer, and let ten million people die of this dread disease, and, oh, how those sinners will flock to our altars. The Lord knows how to close the doors of the Fair on Sundays and he will do it. When the Lord has tough work to do he finds tough

instruments to do it with. Chicago, unless she repents, will be swept out to sea as shells, from which the life has forever gone.

Such utterances, a correspondent of a Chicago paper properly characterizes as blasphemous. The Lord has a controversy with the people of Chicago, in common with other sinners, but it is not about their disregard of Sunday. Everybody ought to understand, and never forget, that the Lord has no more regard for Sunday than for Monday or Tuesday. It is simply one of "the six working days" given to man by the Creator. The Lord's day, the Sabbath, is quite another day.

IT was stated in Chicago on the 22d inst., that a large number of exhibitors who installed their exhibits under a contract with the Exposition authorities that the Exposition should be open only for six days in the week unless otherwise provided and authorized by Congress, had determined to ask an injunction from the United States Court to close the Fair on Sundays. Prominent in the movement were the Keystone Driller Company, of Beaver Falls, Pa.; the Downie Pump Company, Valencia, Pa.; and the Elastic Tip Company, Boston, Mass. It is said that within an hour after the paper was circulated it had received over one hundred signatures. The same morning an address to the country was adopted appealing to persons interested either on the grounds of patriotism, morality, national commercial honor, or personal interest, for sympathy and financial aid in "dispelling the stigma surrounding the matter, and making the Fair a brilliant national success worthy Americans." The address says three-fifths of the exhibits have been covered on Sundays; that a great number of exhibitors requiring power have utterly refused to set their machinery in motion at all while the Fair is open on Sunday, and that exhibitors will be seriously injured by the action of religiously inclined people East and West in deciding to stay away from the Fair while open Sundays.

Several responses to the address were received. A dispatch from a minister in Steubenville, stated that in one hour one hundred people signed a pledge to keep away from the Fair if open Sundays. A dispatch from Connorsville, Ind., said five ministers and six hundred laymen had taken similar action. A dispatch from Cleveland stated that ten thousand eastern delegates to the forthcoming Epworth League Convention had made arrangements to buy tickets through to Chicago, with a stop over privilege at Cleveland. After the decision of the Appellate Court all arrangements were changed and none of them will go to Chicago.

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