Christianity is love only, not force.—
"God is love." And "God so loved the world that he gave his only begotten Son." 
"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And "the love of Christ constraineth us." 

CHRISTIANITY is love only, not force. — "For whatsoever is not of faith is sin." And "Christ Jesus came into the world to save sinners." "If righteousness come by the law, then Christ is dead in vain." "Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested ... even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference." 

CHRISTIANITY is freedom of choice, not arbitrary requirement. — "If any man hear my words and believe not, I judge him not." "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish but have everlasting life." "Whoever will may come." "Come now, and let us reason together, saith the Lord." "Choose ye this day whom ye will serve." 

CHRISTIANITY is dependence wholly upon the power of God, manifested through Jesus Christ, by his Spirit alone; not upon the power of man, manifested through government, by the sword or the bayonet. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." "Your faith should not stand in the wisdom of man, but in the power of God." "Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "And I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses nor by horsemen." "This is the word of the Lord, ... saying: Not by might, nor by power, but by my Spirit, saith the Lord of hosts." 

The Sunday movement is force only, not love. — "Resolved, That we do hereby pledge ourselves and each other, that we will, from this time henceforth, refuse to vote for or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any-further aid of any kind to the World's Fair, except upon conditions named in these resolutions." 

"If temporary injunction is impossible to-day, let proclamation and troops hold gates closed until obtained." 

"The First United Presbyterian Church of Boston, distrusting both directory and commissioners, appeals to you to suppress Chicago nullification with Jacksonian firmness, and to guard the gates next Sabbath with the troops, if necessary." 

The Sunday movement is altogether of law and not of faith at all. They worked steadily for thirty years to get a national Sunday-law, and everywhere they demand State Sunday-laws where there are none, and the rigid enforcement of them with increased penalties where they already exist. This is so entirely a part of the daily history and the public records of the whole country in the last few years that no particular quotation is needed; for all know that it is so. Their whole cry is, "Law, law, law," and all for "the salvation of the Nation." 

The Sunday movement is arbitrary requirement entirely, with no shadow of freedom of choice. Sunday, as "the Christian Sabbath," must be unquestionably observed by all, whether they be Christians, Jews, Infidels, or what not. 

Even though a man be the most sincere and devout Christian, and observes the seventh day, the day which the Lord himself appointed as the Sabbath, yet this counts nothing—he must observe Sunday, too, or else suffer the penalty of fine, and imprisonment till the fine is paid. These facts are also matters of daily occurrence and public record. Thus the Sunday movement, in behalf of what it calls "the Christian Sabbath," knows nothing but arbitrary requirement and compulsory procedure to secure its acceptance and observance. 

The Sunday movement is dependence wholly upon the power of man, manifested through law and by force alone; not upon the power of God manifested through Jesus Christ by his Spirit. "What is now to be done? This is the question that is perplexing the supporters of the Sabbath. . . . From present appearances relief can be looked for only at Washington." 

"In this third fight . . . Attorney-General Olney . . . with President Cleveland, must be our chief reliance." 

In a Sunday-law speech made in the Baptist Church, Cortland, N. Y., Sunday evening, June 18, 1893, "Rev." Addis Albro, State Secretary for New York, said: "In all this contest the right arm of power is the executive." And cited the President of the United States, the governor of a State, the sheriff of a county, the mayor of a city, and the president of a town, as the ones in whom the executive power is lodged. "To Hon. Grover Cleveland, "Washington, D. C. "

"Dear Sir: As God in his providence has given you the highest office in the United States, we appeal to you in this decisive conflict between the friends of God and of good government on the one hand, and the powers of darkness and the enemies of our Christian American Sabbath on the other, to use all the power that has been delegated to you in the position you now hold, to keep and to close the gates of the World's Fair on the Sabbath, 

* Church petition to Congress to secure Sunday closing of the Fair—Congressional Record, May 31, 1893, p. 514. 

† From telegram to President Cleveland, May 27, 1893, sent from Boston, by Wilbur F. Crafts, Joseph Cook, and A. H. Plumb. 

‡ Telegram to President Cleveland, May 13, 1893. 


not only the buildings but also Jackson Park. •...

"I look upon the move as high treason against God's divine government and the accepted laws of the land, and in this request I voice a half-million people of Indiana, of whom a large per cent. will abandon their attendance at the Fair, if the gates are opened on the Lord's Day. •...You humble servant. •...J. R. DAY."

This Mr. Day is the secretary of the Indiana division of the Christian Endeavor Society, a branch of the United States endeavor. But what kind of Christian endeavor is that which appeals to a man to settle a conflict between them and the powers of darkness? It was a delightsome figure to see the man by it. President Clevelend of the United States endeavoring to settle a decisive conflict between the friends of God and the powers of darkness!

"Resolved, That the Prohibition Party of Iowa, in State convention assembled, do most emphatically protest against such action [the opening of the World's Fair on Sunday], and that we ask President Cleveland to act with the necessary force to enforce the law of Congress to prevent this sin against high heaven, and rebellion against the Government of the United States."

"In Wisconsin, when the mayor of the capital refused to prohibit a prize fight on the Sabbath, the governor ordered the troops to take possession of the stage and grounds, and bayonets prohibited lawlessness. Let President Cleveland order the U. S. troops to guard the gates of the World's Fair on Sabbath, and keep them closed."

By the evidences presented in these notes, it is as plain as ABC to everybody that Christianity and the Sunday movement are two directly antagonistic things. The one is Christianity, the other is deviltry. The one is salvation, the other is destruction. These are the two ways: which way do you take?

Politics and Religion.

All Sunday laws are religious legislation. Common sense tells us that if we are under any obligation to keep Sunday as a Sabbath day, it is a religious obligation, and that only. For in the nature of things, the Sunday is a secular one, and under no more obligations to our neighbors to refrain from work on Sunday than on Monday. The United States Constitution says in the First Amendment: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

There can be no other meaning to this than that God shall have a right to believe in, and act out any religion he may see fit, or no religion if he chooses. Again, Article 14, constitutional amendment, says: "No State shall make or enforce any law which abridges the privileges or immunities of citizens of the United States."

Now when any State makes any law in regard to Sunday, which interferes with any citizen of the United States, that State is violating the Constitution in two points. First, in making an unconstitutional law, and second, by enforcing an unconstitutional law.

If Congress and our different State legislatures can do this thing in violation of the Constitution not only of the United States, but of nearly every State in the Union as they have done, where is our liberty? Can they not with the same propriety speak generally of any other right which the people hold dear as life? Not only this, but the National Reform Association knows full well that all such legislation is in open violation of the Constitution. Never as before stated, they have been clamoring for the last thirty years for a change in the Constitution so they could legislate on such religious questions. They know now what to do for Sunday laws that they are unconstitutional, and they are asking our law-makers to make laws that are contrary to law; and then while lobbying in our Congress, how anarchy at those who oppose such lawless legislation.

—Carey Smith, in People's Call.

Chicago Correspondence.

Wanamaker & Brown Against the World's Fair.

The United States having failed in its attempt, through the courts, to secure the Sunday closing of the World's Fair and the enforcement of the Sunday closing proviso attached to the World's Fair appropriation, Ex-Postmaster Gen. Wanamaker, through the corporation name, Wanamaker & Brown, has begun a suit asking for an injunction against the World's Fair; and for Wanamaker & Brown, Gen. Green B. Raum, of pension office notoriety, Major C. H. Blackburn, D. McKinzie Cleland, and Commissioner Hundley. The plea of the petitioners for an injunction was based on the representation that they were stockholders in the Columbian Exposition to the amount of $5,000 and that their interest was jeopardized. Let President Cleveland order the U. S. troops to guard the gates of the World's Fair on Sabbath, and keep them closed."

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the series of congresses belonging to the World's Fair Congress Auxiliary. Last Sunday they had charge of the services at the Fairgrounds. The large hall was partially filled with a scattered assembly. Upon the platform were gathered army chaplains, and behind them were the Indian boys and girls from the Lincoln Institute and the Philadelphia Orphan Asylum. The sessions were opened by the bugle call of the assembly, and the audience arose and sang "America." After prayer and reading of the Scriptures an address was delivered by a captain of the regular army, who closed by saying:

And when the last trump shall sound "taps" for all the nations of the earth, our flag will still be there, borne sturdily aloft amid the wreck of matter and the crash of worlds by the veterans of the Regular Army and Navy Union of the United States of America.

The audience then sang, "Nearer My God to Thee," and the bugler sounded "taps." Addresses were also delivered by Chaplain A. C. Stableman of the United States Army and Dr. A. B. Axon, president of the United States Veteran Cavalry Association. The services closed with the "Star Spangled Banner," and the benediction by Chaplain A. A. Allen of the Navy.

Praying for the Destruction of the Fair.

There is no real satisfaction to any true American patriot or well-instructed Christian in the opening by the Board of Directors of the World's Fair on Sunday. It is no proof of the great spirit of the times. What we have contended for from the beginning is that the United States Government had no business to legislate on the subject of religion.

One of the strange things in connection with the history of religious persecutions, the most inhuman of all, is that the man who persecuted his victim for non-conformity to a dogma for which there was no scriptural support. This modern persecution of Mr. Day for his "desecration of Sunday" is not an exception. That the Sunday-closing representatives admit the absence of a scriptural command for Sunday observance, the following will show: In "Faith and Reason," No. 3, a publication issued by the American Sabbath Union, and written by a vice-president of the Union, we find the following language:

"Our opponents declare, "We are not satisfied with these inferences and suppositions; show us where the first day is spoken of as holy, or as being observed instead of the seventh; we must have a direct and positive command of God." We admit there is no such command."

Yet in the face of this fatal admission, the organ of the American Sabbath Union publishes a petition of one of its editors, imploring the Lord Jesus Christ to "doom the Fair because it is open on the first day of the week."

Again, in leaflet No. 3, published by the department of Sabbath observance of the Christian Temperance Union, edited by Mrs. J. C. Bateham, also one of the editors of the Christian Statesman, we find the following:

"Question 5.—If Jesus wished the day changed, why did he not command it?"

Answer.—A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He pointed out this distinction afterwards, "when speaking of the things pertaining to the kingdom."

According to their own admission, there is but a "probably" in support of Sunday sacredness, and yet the United States troops are petitioned for, to shoot down the Sunday visitors at the Fair, and the Lord Jesus Christ is asked to resit vengeance upon the Fair because it is open on the first day of the week!

Again, the following dialogue took place between Mr. Herrick Johnson, another American Sabbath Union chaplain, and an ardent Sunday-closer, with Mr. Blair, before a Congressional committee, having a bill for a national Sunday law under consideration.

Mr. Johnson.—I think that no one who accepts the Bible doubts that there is one day in seven to be observed as a day of rest.

Mr. Blair.—Will you just state the authority?

Mr. Johnson.—Remember the Sabbath day to keep it holy.

Mr. Blair.—Six days shalt thou labor and do all thy work. Can there be any other?

Mr. Johnson.—There are references to this law all through the Bible.

Mr. Blair.—Now you come and change the Sabbath day to which the Lord refers.

Mr. Johnson.—That we hold was changed by the Lord himself.

Mr. Blair.—When did he do that and by what language?

Mr. Johnson.—There was a meeting for worship on the first day of the week, the day the Lord arose, seven days after there was another meeting for the same purpose.

Mr. Blair.—And after that meeting for the same purpose, and then it is referred to as the Lord's day.

Mr. Johnson.—A just paraphrase of this American Sabbath Union would read as follows: "Arose, O Lord, doom the Fair; doom it with a cyclone, with flames, flood, or famine, or with the deadly plague, only doom it with the choler scourge, the deadly cyclone, or some other dire calamity, because "it has doomed his Sabbath" by keeping open on the first day of the week, which is instead of the seventh, which is to be the Sabbath, visited upon the World's Fair, or even the whole Nation, as a punishment for opening the Fair on "the first day of the week, commonly called Sunday." These are direct and positive commands, and even the dreaded choleras as a very possible retribution.

The question was virtually annulled it, and Congress repeated its interpretation upon the First Amendment which legislate in the matter. The question was not a religious question, legislation upon a religious controversy and establishing Sun-
grieve any explicit command enjoining the abandonment of the Sabbath, and its observance on the first day of the week."

Again we call attention to the petition of the American Sabbath Union for divine vengeance upon the Fair, because it is open on the first day of the week.

These fatal admissions might be multiplied indefinitely, but these are sufficient to base a petition to the American Sabbath Union, asking them to postpone further agitation, if they will. Let us find some direct command of God pronouncing a curse upon innocent amusements and instructive exhibits enjoyed upon the first day.

If a lack of time is pleaded as an excuse, it is suggested that Father Enright, of Hartford, Kansas, will generously remunerate them for the time expended. In the Hartford Weekly Call of February 18, 1883, Father Enright published the following challenge which he has repeatedly since that time:

The Bible commands you to keep the Sabbath day holy unto the Lord, which means that you must not work. And to work on that day is to violate the command of the 4th Article of the First Article of Religion, the Bible, and the Sabbath Day.

And all such places that are opened on Saturday are worked on the same plan, and this is being paid to the various items of a thoroughly discomfiture of the "Civil Sabbath." The advocates of a State-bolstered Sunday law; but occasionally some one whose testimony they dare not discredit, tells the truth about California, much to the discomfort of the "Christian" of the city.

We have tried to show, and to make known of the world. One of the questions which he asked was:—

Where have you seen the best Sabbath observance? To this, a San Francisco pastor responded:

Among the Christian people of California.

Mr. Crafts' question and the San Francisco pastor's answer to it are found on page 55 of his book before referred to. On the preceding page are these words:

Both laymen and ministers say that even in California the Sabbath is, on the whole, better observed and Christian services better attended than five years ago.

"Five years ago," from the standpoint of 1886, was three years before the repeal of the California Sunday law, taking into consideration all that Mr. Crafts said upon this subject, we concluded that according to testimony published in his own book, California had in 1886, when the State had been without a Sunday law for two years, better and more general Sunday observance than it had under a Sunday law.
while nearly all classes are excited and the preachers are angrily denouncing the Fair for being open Sundays and for fear it will continue open, the observer of the Sabbath of the Lord quietly notes the agitation which will strive to disseminate the truth on this great question; and on the seventh day while many thousands are enjoying the beautiful things at the Fair grounds and many other thousands are thronging the busy streets, he goes un molested and undisturbed to his humble place of worship to commune with his God.

On the Sunday immediately following his Sabbath of rest, he goes quietly (as everybody does) out to the Exposition to view some of the wondrous works of God. As he wanders up and down those avenues and labyrinths of wonders, he can but praise the beneficent Creator whose power has made them all.

He is greatly surprised to see no drink- ing, cards, or gambling; no Sunday theaters, no Sunday actors, no Sunday playhouses; no Sabbath law to restrict him; no laws to force him to stop his business; no laws to compel him to do so. The theories of the Sunday law—"That a day of rest cannot be sustained,'—the dreams of the people—"To sustain Crath's theory that a day of rest cannot be maintained without law. But how is it in other parts of the State, and at the present time—ten years after the repeal of the Sunday law? The Observer furnishes us at least a partial answer to this question also. In "Editorial correspondence from California," in the Observer of June 29th, 1893, Mr. Holloway says:

"We were at Pasadena on Easter Sunday. . . . Sunday dawned bright and mild, and by ten o'clock the streets were full of people on foot, on horseback, and in wagons and carriages from the surrounding country, going to the churches. Presbyterian services were under way in all large and handsome houses of worship, were thronged with people, and during the services a New England Sabbath stillness pervaded the place. The churches were places of spiritual rest and peace. The moral sentiment of the people is largely in its favor, and with very rare exceptions you will find as much order and quiet in the streets as in some of our most favored Eastern cities. Those who knew California twenty years ago, now witness a far different and more orderly city. . . .

"This Sabbath was well kept at Pasadena, and all the churches were places of spiritual rest and peace.

"The fact is, that if the people in any given community want to keep Sunday, or any other day, they can do it just as well without law as with it; and if they do not want to keep it, there is nothing they can do to compel them to do so. The theories of the Sunday law advocates and the facts do not harmonize any better in California than in New York, where all due regard is paid to Sunday with a Sunday law than there is in San Francisco without any such law. It is too bad that the 'best people of the country' cannot get into line with truth.

C. R. B.

Sabbath and Sunday at the Fair.

While this vexing question of closing up the Fair on Sunday is filling the minds of the people and the columns of the papers and agitating the brains of the preachers, it is very interesting to spend a Sabbath and Sunday in Chicago. At this period of the contention the subject is the common topic on the cars, on the street corners and in restaurants as well as around the family circle. The preachers and the old school are determined to accomplish their end against all reason and common sense, while the masses of intelligent men and women demand that the Fair be closed on this most favorable day. I heard an influential capitalist say—and he repeated it with indignation—"The preachers are united with saloon-keepers and keepers of ill-famed houses in the city for the purpose of catching the people."

While nearly all classes are excited and the preachers are angrily denouncing the Fair for being open Sundays and for fear it will continue open, the observer of the Sabbath of the Lord quietly notes the agitation which will strive to disseminate the truth on this great question; and on the seventh day while many thousands are enjoying the beautiful things at the Fair grounds and many other thousands are thronging the busy streets, he goes un molested and undisturbed to his humble place of worship to commune with his God.

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Civil government can compel men to be civil; it can do no more. When it attempts to enforce morality as embodied in God's law, it is worse than idle; it produces hypocrites, mocks God and makes the man a fool.

2. When government attempts to enforce morals, it must have some tribunal to say what the true standard of morals is. Shall the State decide it? or shall the court? And is the decision of the tribunal which does this assumes to speak for God. And by what right has any human tribunal to exalt itself to God's throne and pretend to determine the right to decide any one's duty to God? The power which God foresaw would attempt to so speak for him, he calls "the man of sin," "the mystery of iniquity," "the devil's agency," attempts to speak for God. This is what makes a farce of his religion.

The principles of God's truth are ever the same. The profession of a church does not change its character; and any church or confederacy of churches, any man or group of men, however, which will attempt to enforce what it may call God's laws, upon the consciences of others, will become by that very act a people of iniquity.

3. All that any set of men can enforce as Christianity is simply and only their conception of what Christianity is. They set up their puny opinion of Christ for what Christ is. They crystallize that opinion into law, and say, "See what Christ is, what he requires of you." This is all Rome did in her bloodiest days. It was always for God and his church, God speaking through his church to the governments of the world and to the people. But millions of "the whitest of the saints" have died as heretics by the hand of the government in its self-appointed vice-regency. A church can never be a government as of Christ. It professes his name in its fundamental law seeks to make a missionary station on the globe where he was always for God and his church, God speaking through his church to the governments of the world and to the people.

4. Christ's name in the Constitution would not make it Christian any more than it makes a man Christian to call him so. Worse than this is, it presents to the world all the inequalities, the injustice, the imperfections and the iniquities of the government as of Christ. It professes his name but only as a pretense, as in the day of Rehoboam, when he took away the shields of gold which Solomon had made, and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brazen shields, and committed them into the hands of the chief of the guard, which kept the door of the king's house. And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber. In these passages of Scripture there is contained the history of a great many people's experience. Rehoboam had suffered the loss of the golden shields which his father had made, but he kept up appearances with brass. Perhaps he persuaded himself that brassen shields were as good as golden ones. No doubt they made as good a show, but they themselves were not there. The enemy made as good a show, but they themselves were not there. In the same way many people who had a real experience in things of God, who had allowed Satan to rob them of their treasure, have substituted the brass of formal profession for the pure gold of love and faith. It makes a farce of his religion. But those who thought they were doing God service, but had not God count them?

5. That the interpretation of God's law by earthly governments would be contrary to that law is evident from the present attitude of our Government on the Sabbath question. The commandment of the Decalogue, which National Reformers wish enforced, does unmistakably and obviously enjoin the observance of the seventh day, the Sabbath. Many of first-day observers believe this to be so, and thousands of other Christians so believe God in this respect as to obey just what he says. But the government in its self-appointed vice-regency, with Sunday as its Sabbath; and National Reformers wish law to enforce the day still more rigidly, regardless of those who oppose, who are as conscientious as they, and who realize that God's law is not a law as such, but also hold that civil government has no power to enforce religious, spiritual or moral obligations.

But to these very principles the Government has already committed itself, and we would have no hope, judging from the history of the past, that its steps will be retraced. We know from the Word of God that they will not be. But to God alone men are responsible.

In the words of Lowell:—

"Though we break our father's promise, we have no right to rob the poor of their rights."

"The traitor to humanity is the traitor most accursed. Man must not let himself be thrust towards the sod."

"And he that is in Church and State while we are doubly false to God."

God will care for his own; and though error and tyranny seem to triumph, ultimate victory rests with God.—Signs of the Times.

Keeping Up Appearances.

"And king Solomon made two hundred targets of beaten gold; six hundred shields of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield; and the king put them in the house of the forest of Lebanon." 1 Kings 10:16, 17.

"And it came to pass in the fifth year of king Rehoboam, that Shishak, king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house, even took away all; and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brazen shields, and committed them into the hands of the chief of the guard, which kept the door of the king's house. And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber." 1 Kings 14:25-28.

In these passages of Scripture there is contained the history of a great many people's experience. Rehoboam had suffered the loss of the golden shields which his father had made, but he kept up appearances with brass. Perhaps he persuaded himself that brassen shields were as good as golden ones. No doubt they made as good a show, but they themselves were not there. The enemy made as good a show, but they themselves were not there. The same way many people who had a real experience in things of God, who had allowed Satan to rob them of their treasure, have substituted the brass of formal profession for the pure gold of love and faith. It makes a farce of his religion. But those who thought they were doing God service, but had not God count them?

7. Finally, whom does God especially use to herald the great proclamation of the second coming of our Saviour, which message powerfully shook America from ocean to ocean, and Europe also from empire to empire? (For there was not a missionary station on the globe where the second coming of Christ was not preached!)—A Baptist farmer, William Miller.

What Christian body has God especially used for more than one thousand eight hundred years of the history of the Christian Church—yes, from the cross of Calvary to the present hour, to hold up before the God-loving world the light on the question of the Bible Sabbath?—The Sabbath-keeping Baptists.

8. Who was it, that in 1844, God especially used to herald the great proclamation of the second coming of our Saviour, which message powerfully shook America from ocean to ocean, and Europe also from empire to empire? (For there was not a missionary station on the globe where the second coming of Christ was not preached?)—A Baptist farmer, William Miller.

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SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.
The case of N. B. Capps, the Seventh-day Adventist, recently convicted in Weakley County, Tenn., has been appealed to the Supreme Court of the State.

Negotiations are said to be in progress looking to a union between the Greek and Roman churches, so that the Pope shall be the head of both. "And all the world shall worship him [the papal beast, Rev. 13:8], whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Is it only paying admission to the World's Fair that constitutes "decoration" of Sunday? The Mail and Express seems to think so, for in its issue of July 3, it says, "Only 47,754. decorators," on last Sunday; yet it presently tells of 16,385 free admissions to the grounds on the same day, making the total number of visitors 64,139, including, evidently, from the details given, at least one reporter for the "leading evening paper," the only great and original religious daily, whose "piety" consists in advertising Piper Heidseck Sec, and demanding Sunday laws for other people.

That the Seventh-day Baptists are becoming aroused to the duty of the hour as never before in the history of this country, is evident from the tone of their papers. The Evangel and Sabbath Outlook is doing valient service for liberty of conscience; and even the Sabbath Recorder is catching the spirit, and seems to realize that the battle is joined. On another page we publish a ringing appeal to Baptists by a correspondent of the Recorder. Let the good work go on until every Sabbath keeper in the world is fully aroused and joins in exposing the claims of the false Sabbath, and denouncing the usurpations that are practiced in behalf of a man-made institution.

The advocates of a legal Sunday are never consistent. In the first place, the Mail and Express, while denouncing Sunday papers, employ reporters to gather news on Sunday for the Monday paper. Another inconsistency is in the way they talk about the World's Fair. The Mail and Express of the 3rd instant says:

Another Sunday at Jackson Park has added additional emphasis to the glaring fact that the holding of the show on the people's day of rest does not have the sympathy of the people. Only 47,754 persons paid admissions inside the gates, and 2,414 of this number were children, who entered at half rates. This means that one-third of the total attendance paid nothing, or little of it; in fact, but few of the visitors made an attempt to see the displays in the grounds proper.

It would appear to anybody other than a National Reformer that the fact that on Sunday twenty-eight State and thirteen national buildings are closed, and a large number of individual exhibits are covered, is sufficient reason why the people do not go to the Fair on that day. They are charged full price for considerably less than half the show, and it is not strange that the working people, especially, who know value of money by knowing what it costs, refuse to pay fifty cents merely for the privilege of paying additional fees to the various side shows on Midway Plaisance.

It is very evident that the slim Sunday attendance is no index of the sentiments of the working people relative to Sunday closing. Nor does it indicate a general regard for the day. Let the same conditions prevail on any other day of the week, and who cannot see that the attendance would be even smaller than it is on Sunday? Sunday opening may be a failure, but not because the people have so much regard for the day, it is because only a small part of the Fair can be seen on that day, and nobody cares to pay for looking at closed buildings and covered exhibits.

By securing the closing of so many buildings and the covering of so many exhibits on Sunday, the National Reformers have made it impossible for the working people of Chicago to see the whole Fair without the loss of a day's wages in addition to the entrance fee; and now for them to assume that because the people do not rush to the Fair on Sunday by the hundreds of thousands is in perfect keeping with the assumption that the day is sacred, and that to go to the Fair on it is in sin.

Or of the remarkable telegram sent to the President, May 27, by Joseph Cook, W. F. Crafts and A. H. Plumb, demanding that troops keep the Fair gates closed on Sunday, the Evangel and Sabbath Outlook says: "The tone and spirit of this correspondence is more nearly allied to the Spanish Inquisition than it is to Christ's Spirit, or to the gospel of peace. It sounds like the insane raving of men, who, having played a losing game, reach for their 'hip pockets' for arguments. It is well if Christianity can be saved from such defenders. When 'Sunday-closing,' or any measure which Christians urge in the name of religion, must be attained at the point of the bayonet, Christ and the gospel of peace are relegated to a far distant 'back seat.'"

The advent of the Seventh-day Adventists, with their protest against the Sunday-hoax, were hailed by the friends of the truth, and the followers of the Lamb. Like the story of the wise man who searched for his key, and found it in the key hole, the truth party has learned that the world of truth is not in the world, but the world is in the world.