



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

VOLUME 8.

NEW YORK, AUGUST 17, 1893.

NUMBER 33.

## American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

EDITOR, - - - - - ALONZO T. JONES.  
 ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.  
 WILLIAM H. MCKEE.

LAST week, from a number of considerations of Scripture, we found that the Sabbath question is not a question merely of days as such: not a question merely as to whether we shall have one day or another. But it is a question as to whether we shall worship the one true God, or another; and whether we shall have him the one true Saviour, or another. It is a question as to whether we shall honor the one true Creator and have him for our Sanctifier, or another.

AND this, because the Sabbath of the Lord which he made, the seventh day which he appointed—this, the Lord has declared to be a sign between him and men that they *might know* that he is the Lord our God; and a sign by which they *might know* that he sanctifies us. This being the sign that he is the Lord, the true God, the Creator, and he being also the Saviour, it is also the sign by which men may know him as Saviour. The Sabbath of the Lord being the sign that men may know that he is God, and as no man can know him except in Jesus Christ, it is, when hallowed, the sign of what Jesus Christ is to men.

It is by the *power of God* manifested in and through Jesus Christ alone, and by his Holy Spirit, that salvation is wrought. And this to every one that believeth. Therefore, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16. "Neither is there salvation in any other." Acts 4:12. "There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else." Isa. 45:21, 22. "And no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. "Hallow my Sab-

baths; and they shall be a sign between me and you, that you may know that I am the Lord your God." And "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:20, 12. This is the meaning of the Sabbath of the Lord, as he made it and as he gave it.

BUT in the scriptures of the prophets, it is told that there would arise another power, putting itself above God and in the place of Jesus Christ, as the Commander and Saviour of men. Thus it is written: "That day [the day of the Lord's coming] shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple [the place of worship] of God, showing himself that he is God. Remember ye not that when I was yet with you I told you these things?" 2 Thess. 2:3-5. This is in the letter addressed to the Thessalonians. When Paul was at Thessalonica, he had told them these same things. Now, of his visit to Thessalonica we read, "When they had passed through Amphipolis and Appollonia, they came to Thessalonica where was a synagogue of the Jews: and Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures. . . . And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Acts 17:1-4.

REASONING with them out of the Scriptures he told them of the apostasy and of the development and exaltation of this man of sin above God, putting himself in the place of worship of God, showing himself that he is God. Now, the only Scriptures that they then had, and out of which he taught them, were what are now the Old Testament Scriptures. Where then in these Scriptures did he find this teaching concerning one who would set himself in opposition to God and above God? Read this: "Through his policy also, he shall cause craft to prosper in his hand; and he shall magnify himself in

his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes." "Yea, he magnified himself even to [even *against*—margin] the Prince of the host." Dan. 8:25, 11. By comparing the phrase "stand up," in this verse, with the same phrase in verse 23, and Dan. 11:2, 3, 4, 7, it will be plain to all that in this verse "stand up" signifies "to reign," as a king. It is seen, therefore, that there would appear in the world a power opposed to Christ, reigning in his stead, putting himself in his place, and even above God, showing himself off as God.

Now, everybody knows that there has appeared, and that there still continues, in the world, just such a power as is here described. It is the Papacy. Everybody knows that the head and the embodiment of this power, calls himself before all the world, "Vicar of Jesus Christ." A vicar is a substitute. He therefore poses as the substitute of Jesus Christ. While Christ is absent from the world he is his substitute to rule it, and to save or destroy it as his "infallible" will shall dictate. And as God is the Saviour and there is none else, and as this power puts itself in the place of God, and even above God, it follows in itself that this power—the Papacy—should, of necessity, put itself in the place of God and Jesus Christ *as the only way of salvation*.

Every one is obliged, under pain of eternal damnation, to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority.

Hence the Catholic Church is justly called the *only saving* Church. To despise her is the same as to despise Christ; namely, his doctrine, his means of grace, and his powers; to separate from her is the same as to separate from Christ, and to forfeit eternal salvation. Therefore St. Augustine and the other bishops of Africa, pronounced, A.D. 412, at the Council of Zirta, this decision: "Whosoever is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall, for this very reason, that he is at the same time separated from the unity of Christ, *not see life*, but the wrath of God abideth on him."—*De Harbe's, Full Catechism of the Catholic Religion; Imprimatur, N. Card Wiseman; Imprimatur, John, Card. McCloskey, Catholic Publication Society Co., 9 Barclay Street, New York, 1883; p. 145.* Italics as in the book.

God in Jesus Christ being the only Saviour; his power being the only power

unto salvation; and the Sabbath of the Lord being the sign of this; it follows of necessity that when another puts himself above God and in the place of God and another power is manifested unto a proposed salvation, if that other power is to have a sign by which it would be known and recognized as of authority, this sign would have to be a rival Sabbath. It is impossible that it should be otherwise. As he puts himself above God and in the place of God, and of the Saviour—as he is therefore the rival—the substitute indeed—of the true God and Saviour; as certainly as he sets up any sign by which he would be known, this sign, in order to mean anything in the case as it is, would have to be a rival, a substitute indeed, of the true Sabbath, the true sign of the true God and Saviour.

AND the case holds consistently throughout. The "man of sin," "the son of perdition," "the mystery of iniquity," "that wicked," the Papacy, this "vicar," this substitute of Jesus Christ, has also substituted a sign of itself for the sign of Jesus Christ. It has substituted *Sunday* for the Sabbath of the Lord.

During the old law, Saturday was the day sanctified; but the Church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.—*Catholic Catechism of the Christian Religion.*

*Ques.*—How prove you that the Church has power to command feasts and holy days?

*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

*Ques.*—How prove you that?

*Ans.*—Because by keeping Sunday, they acknowledge the Church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.—*Abridgment of Christian Doctrine.*

THUS clearly and easily is it demonstrated from the Scriptures that the Sabbath question, so far from being a question of merely one day or another as such, is a question as to whether we shall worship and serve one God or another, and whether we shall have one Saviour or another. It is a question of whether we shall worship the Lord or the Papacy; whether we shall look to Jesus Christ for salvation or to the Papacy; whether we shall honor the true God or his supplanter; whether we shall be saved by Christ or by this "substitute" for him. It is a question of whether we shall wear the badge of the Lord of Glory, or that of the man of sin; whether we shall bear the sign, which God has set, or the sign which the Papacy has substituted for it; whether we shall wear the signet of the Most High or the mark of "the mystery of iniquity," "that wicked," "the beast." It is a question as to whether the Sabbath of the Lord shall be observed as he made it, and as he gave it; or whether the substitute, the Sunday, which has been set up by the Papacy shall take precedence of it and crush it out of the world—whether the Lord shall be God indeed, or whether the man of sin—the Papacy—shall indeed be exalted above him.

THIS is what the Sabbath question is, and this is precisely what is involved in it. And what the churches and Congress of the United States have done, in this Sunday legislation, is to fasten upon the Government of the United States this sign

of papal authority, and to call upon all the people of the United States to receive and wear this badge of allegiance to the Papacy. In this Sunday legislation, by which the seventh day the Sabbath of the Lord, was interpreted out of his law, and the first day the Sunday of the Papacy was interpreted into that law instead of God's Sabbath, the churches and Congress of the United States have, so far as lies in their power, shut away from men the knowledge of the true God and Saviour, and have required that men shall receive and worship the Papacy instead. And it is an abominable piece of business. But they have done it.

THAT which now remains is for each person to decide for himself, whether he will do this which the churches and Congress have required. It is for each one to decide for himself whether he will honor the Papacy above God; whether he will worship the Papacy or the Lord, and whether he will wear this signet of the Papacy or the sign of what Jesus Christ is to men. And that this may be seen the more plainly, if need be, we set the two things here side by side:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Ex. 20: 8-11.

Therefore the Son of man is Lord also of the Sabbath. Mark 2: 28.

Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Eze. 20: 12, 20.

"The [Catholic] Church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means and now is, the day of the Lord."

*Ques.*—How prove you that the Church has power to command feasts and holy days?

*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

*Ques.*—How prove you that?

*Ans.*—Because by keeping Sunday, they acknowledge the Church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.—*Abridgment of Christian Doctrine.*

"It is worth while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church."—*Plain Talk About the Protestantism of To-day*, p. 213.

Which way do you take? Which do you choose? Which do you serve? Which sign do you bear? To which one of these do you look to be sanctified? To which one do you look for the power of salvation? Think seriously of this, and next week, from the doctrine and the history, we shall further consider the meaning of this substitution of Sunday for the Sabbath of the Lord.

A. T. J.

#### Sabbathlessness Gaining.

THE *Christian Statesman* of June 10, 1893, in an editorial, speaking of the forces of evil, says:—

Having passed the boundary line at which conscience ceases to be a restraining influence, they now propose to remove the barrier which civil government might interpose if permitted to wield its power in the interest of morals. They therefore deny to civil government a right to the moral domain. And they are gaining ground. They are obtaining victories, Sabbath laws are gradually

shorn of their power to restrain the Sabbath-breakers. And with the loss of the Sabbath every safeguard to morals is lost. All history proves that a Sabbathless people is a people given up to license and immorality. There has been no exception to the general rule. And the Sabbath is going.

And the alarming fact is that this advance of the enemy is against the most active and earnest endeavors of the Christian people to retain the distinctively Christian features in our national life. Never was the battle waged more vigorously for the Sabbath than during the past year. And never have the enemies of the Sabbath obtained greater victories against the Sabbath. In the face of the combined opposition of the Christian citizens the advance has been made. What is the reason of this? How shall we explain this impotence of the Christian forces, in the great conflict for the maintenance of the Christian elements in our national life? Why these defeats all along the line?

The answer to this is not difficult; it "lies in hand," as the Germans say. Christian men, the *Statesman* leading, are trampling on God's Sabbath, and Christ's example in a most unchristian way. They have deserted and denied the Word of God and are trying to patch a compromise by false assertions concerning Sunday. God is ignored by them. It is too late for them to plead ignorance. Defeat is upon them, and will follow them until they return to God. It may be hard for them to bear defeat on defeat, but God's truth remains unmoved, and their ship of "Sabbath Reform," falsely named, has run against Sinai until it begins to find that God's granite is stronger than "National Reform" falsehoods, however painted or puttied. Herein, oh, *Christian Statesman*, lies the explanation. You begin the work of ruin, by disobeying God, trampling on the Sabbath, transferring its name to Sunday, and coining false assumptions to cover your crime, and end by complaining that men treat your civil statutes as lightly as you treat God's everlasting laws. If you are not content, keep on. God can abide the issue as long as you can. But don't deceive yourself, nor ask longer for an explanation as to why your efforts are defeated—*Evangel and Sabbath Outlook.*

#### Chicago Correspondence.

The World's Fair Again Open on Sunday.

THE injunction granted by Judge Stein in the Clingman case, enjoining the World's Fair officials from excluding the people from Jackson Park, has proved a serious, and perhaps an unexpected, obstacle in the way of Sunday closing. Judge Stein has not receded in the least degree from the position first taken by him in that case. On Sunday, July 23, the gates of Jackson Park were closed to all persons except those directly connected with the Exposition or carrying passes. This was by order of the Board of Directors, and in direct disobedience to the order of the court. The authority of the State court was entirely ignored; no steps being taken so far as came to the knowledge of the court or the public, to secure the dissolution of the injunction or even to learn the intention of the court as to the matter, or of the views held by the parties to the case under the changed conditions which had come about. In reality this would have only been courtesy, and could have had no positive value in the matter because the injunction had been granted and was on record as a formal act of the court. Nothing but a formal act of the court taken after due presentation of the matter could have nullified it. The parties against whom the injunction was

directed were bound to take notice of it. On the contrary, they ignored it entirely. There was no evidence shown that they had even so much as remembered its existence. It appeared, however, as the case developed, that they had remembered its existence, but had carelessly and unwarrantably acted upon the supposition that it was of no authority and that the court would permit its action to be ignored and overridden with impunity.

This was a most remarkable thing for men of high business intelligence and extensive experience to do. It was entirely unwarrantable and met with a severe rebuke at the hands of Judge Stein.

In one sentence the judge solved the entire problem about which so much mystery has been thrown in the different trials of the World's Fair cases, as to who are the responsible and authoritative parties in the management of the World's Fair, namely, the directors. The penalty which he imposed upon five of them of \$1,000 each and another of \$100 and the Director General of \$250, are in direct evidence that the World's Fair Directors are not the agents of the Government of the United States in the matter of the World's Fair, and that the Exposition is not a great eleemosynary institution under the guidance and direction of the United States Government, but a practical business enterprise under the direction and business management of a corporation established under the laws of the State of Illinois, and which is responsible for its acts to the State of Illinois and cannot with impunity override the decrees of a State Court.

This fact has been impressed by the act of the court upon these directors and upon the public most effectually. In sentencing the directors for their contempt of court, the judge very properly remarked that even in ordinary cases, when the facts constituting the breach of an injunction were known to none but the immediate parties in interest, yet even then, when the breach is brought to the knowledge of the court, the law is swift to punish the offender, but in this case the violation of the injunction was as public and as notorious as it possibly could be; more than that, it was by men of the highest standing and intelligence in the community, who of all others should have scrupulously obeyed the law and thereby set an example to the rest.

These facts which are undeniably true, make it not only proper but necessary in a case brought so prominently before the community and the world at large in a matter of so much moment and importance that no mere nominal penalty should be affixed. Bonds were given for the payment of the fines and notice of an appeal filed. It is not supposed that the appeal can be tried before next November. In the meantime, as far as the present status of things is concerned, it appears that in obedience to the injunction, Jackson Park will have to be open to the public on all days of the week.

After all the vicissitudes through which this contest has gone, this is a remarkable and no doubt very unlooked for conclusion, yet so many and unexpected have been the kaleidoscopic changes of the Sunday question as regards the World's Fair that it is not possible to predict from week to week what the outcome may be.

It will be interesting to see what views of this enforcement of law will be expressed by those who were so ready to

demand that the Sunday opening faction should yield without objection to the decision of the United States Circuit Court by which the gates of the Fair were closed. At that time they were quick to demand an immediate submission and to accuse of anarchy even those who sought in the regular course of legal procedure to obtain a revision of the ruling of that court. But when that decision was overruled and the gates opened by the decree of a higher court, they forgot their previous advice to others and bitterly and intensely antagonized the decision of the higher court.

In the case of the directory which had thus carelessly put into practice the theory which they had been taught by the Sunday closers, of the valuelessness and lack of authority of the decisions of courts, except as they were in accordance with their wishes and conditions, the judge had here a practical opportunity, and, in the circumstances, was under the necessity of giving an unmistakable lesson of the authority of a decree of the court and the wisdom of obedience. In this whole matter the Sunday closers have convicted themselves of that of which they accused others, and those who unwittingly followed their advice and acted according to their wish have received the necessary penalty. These members of the World's Fair Directory are most unexpectedly and unintentionally the scapegoats of the entire National-Reform-Sabbath-Union-Sunday-closing clique.

The views of the decision of the court in this matter expressed by the city press, are various and suggestive. The *Evening Post* upholds Judge Stein and says that it is not clear how he could have done otherwise than he did; the *Herald* characterizes it as "a joke, but a serious joke. The act of contempt was not malicious, and apparently not with deliberate intent. It was a good-natured, total disregard and neglect of the court's order, under the supposition, if they supposed anything, that it never had any force or had lost its force while they were looking some other way." Granting this to be true, would it not, in persons of such prominence in business and financial circles, so well acquainted with all the requirements of their position and of such standing, not only personally but in public capacity, before the community and the world, be as marked a case of contempt as could well be imagined? Certainly, it would, and this apology thus intended to be made for the directors would really militate against them rather than in their favor.

The *Inter Ocean* makes a similar excuse for the directory and says, "it will be the general opinion that Judge Stein might have vindicated his honor by inflicting very nominal fines upon those directors and authorities of the World's Fair who had ordered the gates to be closed in neglect of his ruling in the Clingman case. The fine of \$1,000 seems to savor of the arbitrary." The *Inter Ocean* neglects to remark that it is not the honor of Judge Stein, personally, that is at stake, but that there was a decree of the court which could not be permitted to be recklessly overridden, and that it was not the personal honor of the judge which was at stake, but the question as to whether the citizens of the State should give due consideration to the decree of the State Court. The *Chicago Times* entitles its editorial upon the subject "Vindicating the Law," and says: "The court under the circumstances could do no less than was done.

It might have done more." And goes on to say that law is nothing unless it is operative against these directors "as well as to the humblest creature that abides within its influence. It is nothing if it does not reach the millionaire as readily as it reaches the man of no means at all. It is nothing if, ignoring classes created by arrogance or prejudice, it does not compel obedience from the highest as from the humblest of citizens. That it is a potency against men of intelligence and of wealth who offend, has been demonstrated by the action of the Superior Court."

The whole effect of this peculiar contest and its surprising outcome should be to teach those who would enforce religion by law, the fallacy of their position, and show them that it is just as possible, in so far as the technical use of legal methods is concerned, to enforce upon them that which they consider irreligion as for them to enforce upon others what they call religion; and consequently every religious question is entirely without the sphere of civil jurisdiction.

W. H. M.

Chicago, August 4.

#### Sunday Street Cars in Toronto.

TORONTO has no Sunday street car service, and a good many people who do not want to remain at home all day, but who have no other means of conveyance, not owning carriages, and not being able to hire them, are demanding that the various transportation companies be permitted to accommodate the people on Sunday as on other days. We condense from the *Toronto World* of July 28, some account of a meeting held the previous day in the interests of this movement.

Among those present at the meeting were a number of ladies, including Miss Joussaye, President of the Working Women's Protective Association; Miss Hepburn, Vice-President of the Trades and Labor Council. Dr. Larratt Smith presided. He thanked the meeting for making him chairman. He had lived in Toronto many years—from the time when it contained only four churches and was a strip along the water front, until now it had a frontage of ten miles and three miles deep. The time had certainly come when our citizens should be able to get around on Sundays as well as week days. [Cheers.] He had his own horses and carriage, and his man-servants and maid-servants, and could get to church by employing these; but he would prefer to allow them to rest and to go by the cars. But while he had these advantages there were many others who had not—[hear, hear]—and was he going to deny to others what was the poor man's horse and carriage—the electric car? No! [Hear, hear.] "What I have—the means of getting about—others want, and I shall let them have it." [Hear, hear.]

#### SYMPATHIZERS WITH THE MOVEMENT.

The president read a number of letters from sympathizers with the movement unable to be present.

C. J. Campbell, Assistant Receiver-General, wrote:—

I am leaving town to-day at 4 o'clock, otherwise I would certainly have been present in support of a movement that has my warmest sympathy. I am ready to assist in any way I can to secure the running of street cars on Sunday.

Mr. Joseph Jackes, of Jackes & Jackes, barristers, writes:—

I am quite in accord with the Sunday car move-

ment, and hope it will be successful. I consider the car service quite as necessary as the gas or water service, or the delivery of milk.

It seems to me that the opposition to the Sunday car service comes from a class that pay no taxes and contribute nothing to the expenses of the city, and yet enjoy all its advantages.

#### AN ASSOCIATION ORGANIZED.

Dr. John McConnell moved, and J. B. Leroy seconded, this resolution:—

That this meeting of citizens declares in favor of a Sunday car service for the city of Toronto, and hereby organizes for the promotion of the election on August 26 next, under the name of "The Sunday Car Association," and invites the co-operation of all citizens favorable thereto.

In moving his resolution, which was carried amidst cheers, Dr. McConnell congratulated the association in securing for presiding officer a man who, during his entire lifetime, had been identified with good works. [Cheers.] This spoke volumes for the success of the Sunday car movement. A case which had come under his notice a few days ago afforded him a lamentable opportunity of proving what a benefit Sunday cars would be to the poor. A citizen, resident at the extreme west end of the city, received word that a friend was seriously ill in the hospital. He went to a livery and was told that it would cost him \$2.50 to drive to his destination. This was more than he could afford to pay and he was perforce compelled to walk the entire nine miles, and this was only one of numerous cases which might be cited. Those who prophesied all sorts of evil from the running of the cars, did not know whereof they spoke. He lived in the vicinity of Hyde Park, and knew that the working classes who came there were orderly and well behaved. It was an insult to people, and especially to workmen, to say that because they couldn't afford to hire a carriage and spent ten or fifteen cents going to Hyde Park by cars they were bound to come home drunk. [Applause.] Bishop Sweatman's testimony with regard to the behavior of people at the Island on Sunday was a sufficient answer to the charges of desecration of the day.

Miss Joussaye, President of the Working Women's Protective Association, stated that the working women needed the cars as much as the men or more. If the men found it difficult to pay for a carriage, it was doubly impossible for the women to afford it at their lesser wages. The talk of beer gardens following in the wake of Sunday cars was simply untrue. It was an insult for one class of people to think they were better than others.

Miss Hepburn, Vice-President of the Trades and Labor Council, agreed with Miss Joussaye. Many women worked from 7 in the morning until 6.30 at night all the week through, and at present there was no means of transit for them to get out into the parks on Sunday. She was satisfied there was no person who considers the question from the position of labor or of working women but must be in favor of the cars.

After other short speeches the meeting adjourned. The committee will meet early next week, and be ready to report to the public meeting a few days later.

But while there is a strong sentiment in Toronto in favor of Sunday cars, there is also much opposition from the churches. The same evening that meeting referred to was held, the Sunday people got together and condemned the movement in strong terms. After an organization was effected, Mr. S. C. Biggs was introduced

and started out with the assertion that the running of street cars on Sunday is "contrary to the will of God." He contended that the Sunday street car could not help the poor, for they were already too low down to make use of them. He claimed that at least twenty-five per cent. of the city of Toronto received charity during this last year.

F. S. Spence urged his friends to start out at once and hire up all the conveyances they could for the 26th of August [the day the election is to be held], for he felt sure that if they did not that their opponents would not leave them a single rig to take their voters to the polls. He also saw Toronto, after the fated 26th of August, plunged in all the horrors of the worst features of the American Sabbath, with the additions of the wickedness of gay Paris, the bull fights of Spain and the despotism of Russia.

The Toronto *World* says, editorially, in advocating Sunday cars, it is fighting a battle on behalf of three-fifths of the citizens of Toronto. It seems that the remarkable objection has been raised that Sunday cars would increase Sunday drunkenness. To this the *World* says:—

What we say is, that there is no connection between Sunday cars and Sunday drinking. We want British Sunday cars and the Ontario liquor law as it now is enforced. And the best of all proof that there is no connection between the two is that they have cars on Sunday in Philadelphia, Boston, Albany and other cities and no sale of liquor; that they have Sunday cars in England and a limited sale of liquor, and cars in Rochester and a free sale of liquor. All going to show that there is no relation between the two. There was a time when Denver was the wildest city on this continent; street cars came on Sunday and now it is eminently respectable. But we do not see any connection between these two, though we have more reason to infer it in the one case than in the other.

The *World* also makes short work of the claim that Sunday cars would increase the hours of labor. On this point the *World* argues, "there has been for many years back, and there is at the present time, an agitation for securing fewer hours' work per day all over England. The workmen of that country are apparently able to look after themselves. But in their efforts to better their position do we find them demanding the cessation of Sunday cars? The antis in Toronto pretend to believe that Sunday cars here will make a slave of the workingman, but still, in England, where they have these cars in every city, the workingman has as yet made no move to destroy this slave-maker. The workmen over there are acting more rationally. They are petitioning and insisting on the government to make eight hours the legal work day. And their persistent action in this direction is already bringing forth good results. Manchester, as we know, is a great labor centre, and they have Sunday street cars there too. In spite of the existence of these Sunday cars we find that in February last the proprietors of the Salford Iron Works decided on reducing their workmen's hours of labor from 53 to 48 per week without reducing the wages."

The *World* certainly has the argument on this score, as well as on several others. The contest will be watched from this side the line with interest.

It is reported from Rome that the German Government has intimated to the Vatican that the German Emperor and his ministers will not oppose the proposed law providing for the return of the Jesuits to Germany.

#### Blind Watchmen.

SAYS the prophet (Isa. 56:10), speaking of Israel, "His watchmen are blind." However we may regard the application of this language, seemingly there can be no more marked fulfillment of it, either in principle or in fact, than is to be seen in the case of some who assume to be spiritual guides at the present time. A forcible illustration of this occurs in the reflections upon the Sunday-school lesson based upon the experience of Paul and Silas at Philippi, in the *Christian Statesman*, of July 1. Starting out with the idea that "this lesson looks as though it had been selected especially for the times," it proceeds to institute a comparison between the apostles' persecutors and those who oppose Sunday laws. In this comparison there are some things so manifestly applicable to themselves that the only way we can account for their not seeing this fact, and consequently the falsity of their own positions, is the fact that their minds are blinded as to the true state of the case. Space will permit me to note only a few points in confirmation of this thought.

One of the Pittsburg Sunday papers is charged with counselling "mob law and murder" in opposition to the enforcement of Sunday laws, and the proprietors of such papers and the *World's Fair Directory* are arraigned in the following forcible style:—

Such outrageous lying as has been done by the *World's Fair Directory* and "Sunday paper" proprietors to obscure the real issue, we have never heard in any other matter.

Strongly as these things are to be condemned, if true, the inquiry will arise, How far do they exceed in turpitude the fraudulent and law-defying methods of Sunday law leaders, or the spirit that will oppress the consciences of Christian citizens by enforcing Sunday laws, and even invoke military power in their support, as in the case of the *World's Fair*.

The following extracts, with a little mental paraphrasing, are still more to the point:—

The pretended motive, patriotism, philanthropy and piety. These opposers are standing for their city, their time honored customs, their religion. They dare not confess their real motives. They must pretend to something high and honorable. The truth in the premises would hardly commend their efforts. They must therefore hide the real motives under some honorable pretense. The Philippian opposers of the gospel are still at work in Pittsburg and other places. It is the same corrupt old human nature still.

Of course the magistrates have a hand in it. It would be a strange thing in history, to find an open opposition to the work of the gospel, without the civil magistrate taking a part. This seems to be the highest conception of duty, which a city official is capable of reaching. He feels that he is set for the defense of the evil doer, against the work of the gospel. It was so in Philippi. It is so in Christianized America to-day. And having the power they arrest the missionaries. Then they magnanimously, because these unprotected men are helplessly in their power, "lay many stripes upon them and cast them into prison."

In speaking of the earthquake which shook open the prison doors the following truthful words are used:—

Here was where the enemies of the gospel made their mistake; they left the Lord Almighty out of their account. To the enemies of Paul and Silas it seemed enough to have the magistrate and the lash and the dungeon and stocks on their side, and it might have been sufficient if there had been no God. So it is still. The enemies of Christianity are leaving the Almighty out of their calculations. This may seem a small oversight for a little while, but it is certain to be disappointing in the end.

But the worst enemies of Christianity are among its pretended friends, and these

like their Philippian predecessors, are standing for their time honored customs and religion, not daring to confess their real motives, but pretending to something high and honorable, and at their behest, magistrates, in the imitation of the Philippian persecutors, are now arresting Christian men and women and magnanimously laying heavy fines upon them, casting them into prison and confiscating their goods. They seem to think that it is enough to have the law and the magistrate, the jail and the chain-gang on their side, but like the Philippians, they are leaving the Almighty out of their account and are bound to be disappointed; for, in the closing words of the paragraph from which we last quoted. "God will rise up some day to avenge his name and honor institutions. Let us be confident of that. We do not know how long he may wait for men to repent and turn from their sins but he will come for the overthrow of wickedness and the vindication of righteousness by and by."

S. B. WHITNEY.

### The Lessons of Sunday Closing.

Now that the Sunday closing question has been definitely settled—if, indeed, it is settled yet—all parties to the controversy ought to be satisfied. The advocates of Sunday opening of the World's Fair have secured a legal recognition of their contention that the local directory could rightfully open the Exposition seven days in the week if it chose. At the same time, it has chosen to take such action as appears to be a compliance with the demands of the Sunday closers. Both sides should be satisfied then, the latter because Sunday closing is an accomplished fact;\* the former because though their principle is conceded, their Sunday patronage of the Fair was not sufficiently large to warrant the incurred expense.

It is a good time now to review the situation and discover its lessons. A few questions are appropriate. Is the Sunday closing of the Fair "a great moral victory," as its advocates claim? It would hardly seem so in face of the fact that no moral reasons are officially assigned for the determination to close. The fact is that it was purely a matter of financial policy that the Fair was closed; Sunday opening *did not pay* either the stockholders or the patrons who were charged full price for the privilege of seeing half the exhibits closed or covered by their owners.

For Sunday closing to be proved "a great moral victory," it must be shown that Sunday opening was immoral, a thesis that is by no means conceded in Sunday closing. Is it an immoral thing to view the wonders and achievements in the art, science, and mechanics of any and all nations on Thursday? Then why on Sunday? If it be replied, because Sunday is a day sanctified by religious sentiment and worship, the question is immediately shifted from the field of *morals to religion*;† and at this point we are discussing only the morality or immorality of an open Fair. Granted that civil gov-

ernment may legislate upon considerations of immorality, so called, in distinction from religion, there is no showing that such considerations entered into the settlement of the question of Sunday closing.

But it may be urged that the employment of sixteen thousand men in running beer gardens on the grounds every Sunday was certainly an immoral proceeding demanding suppression. Assuredly it was; but no more immoral on Sunday than any other day, and no more immoral inside the grounds than outside. The people who wanted to drink beer or something stronger on Sunday could get it just as easily outside the gates, and without paying the admission fee. It has been thoroughly demonstrated to the shame of Chicago that Sunday closing of the Fair did not prevent this and other nameless forms of immorality. So Sunday closing is certainly not "a great moral victory" in this respect.

But if not a moral victory, is not Sunday closing a great *religious* victory? It hardly seems that way to one who holds that religion should at least include morality. Even if the Fair had been closed by civil enactment, avowedly for religious reasons, it would scarcely have been a victory for religion—though it might have seemed to favor what some people *think* is religion. But let it be remembered that that true religion never seeks, nor boasts of, the assistance of civil law; much less when that assistance takes the form of a colossal bribe. Christianity should crimson with the shame of prostitution to think of the pure religion of Jesus in such an attitude!

But there are a few more questions that are pertinent. Who wanted the Fair closed on Sundays? Apparently a large proportion of the membership of nearly all the religious denominations and allied organizations in the land, showing unmistakably the *religious* interest in the question. Added to these were the Chicago brewers and liquor dealers with few exceptions. Their interest is easily conceived. Then Senator Matthew Quay strangely but piously (?) wanted the Fair closed on Sunday in obedience to "the Book of law," which commands the observance of the rest day of orthodox Jews. And Senator Hawley wanted the Sunday closing provision to pass so that he and other politicians could "come back here" to Congress. Altogether the combination which forced the Sunday closing bribe through the national legislature was not intensely and unanimously either moral or religious. And so again it is not manifest that the final accomplishment of their purpose is a great victory devoutly to be lauded by all good people. An inherently good cause seldom invites such support as this received.

On the other hand, who wanted Sunday opening? Undoubtedly many bad men as well as good ones. Doubtless the motive to maintain an open Fair was largely that of making as much money as possible—just as the confessed reason for Sunday closing now is. Yet the influence and numbers of those who demanded an open Fair was by no means inconsiderable if there is reason to applaud Sunday closing as "a great victory." Yet the writer but recently heard an ardent, and apparently intelligent advocate of Sunday closing, declare that "Nobody wanted the Fair open on Sunday but *Seventh-day Adventists* and *thugs*." Well, it must be said that honors are easy between the two

sides so far as the adherence of "thugs" is concerned; but the Seventh-day Adventists are certainly peculiar in their attitude on this question. It is frequently stated that the Seventh-day Adventists are in favor of an open Fair, and energetically circulated petitions to secure it; but the facts are different. The only petitions circulated by these people have been to secure a repeal of congressional legislation intended to close the Fair on Sunday. To any one who thinks, this is vastly different than to petition Congress to close the Fair on Sunday. Seventh-day Adventists have from the beginning of the controversy consistently held that Congress had no constitutional right to dictate to the local directory in the matter of Sunday closing; and the decisions of the courts, in none of which they were directly interested, their views have been sustained. The local board has the right which it has exercised in trying both Sunday opening and Sunday closing.

One final query: Is the Sunday question now finally settled in this country? Not at all. The decisions of both Judge Jenkins and Chief Justice Field are merely vindictive of the principle of State rights against congressional encroachment. They do not at all touch the propriety of the original legislation by which Congress sought to bring about Sunday closing in response to the demands of organized religionists. That action stands still unquestioned by judicial utterance and unrepealed as a precedent for religious legislation. And the people who are congratulating themselves upon the accomplishment of this "great victory" are by no means content with it. The vigilant, patriotic lover of civil and religious liberty shall see greater things than this.

F. W. HOWE.

### The "Christian Oracle" on Sunday Legislation.

[In its issue of June 29, the *Christian Oracle*, of Chicago, published by request a sermon by President Dungan, of Cotner University, the subject being the Sunday opening of the World's Fair. The *Oracle* takes issue with the sermon, and in its editorial columns comments on it in part, as follows:]

WE question the correctness of the professor's assertion that the saloon men of this city are "yelling for the gates to be open on Sunday." They have been reported at different times on both sides. At the present time we believe that if the sense of the seven thousand saloon keepers of Chicago were taken it would be found that nine out of every ten would be in favor of Sunday closing. A saloon keeper near the central part of the city said to a friend of the writer, a brother who lives in Southwestern Iowa, that it was better for his business that the Fair should be closed on Sunday. This was said only a short time since, and after he had had an opportunity to test the matter both of Sunday closing and Sunday opening so far as the effect on his business is concerned.

"Has the Nation a right to interfere as the defender of Christianity?" says the professor.

To this we reply, If the Nation has a right to interfere as the defender of Christianity further than to protect each phase of it in the inalienable right to propagate its doctrines by moral means and without direct aid from the State, or to protect it from the unlawful encroachments of other religions, we would like to know which

\* Since this was written the Chicago kaleidoscope has taken another turn and at the moment of writing this note the Fair is nominally open on Sunday. What the situation will be when this reaches the readers nobody knows.—EDITOR.

† It is difficult to separate between morals and religion. While common usage seems to justify such a distinction, it does not exist in fact. Moral is that which is right, immoral, that which is wrong. Civil government has properly nothing to do with right and wrong, but only with rights and wrongs.—EDITOR.

phase of Christianity it is to defend. One phase of Christianity in this country is Catholicism. "It," says the professor, "is in favor of Sunday opening because it is more agreeable to priest and people." Suppose the Government should conclude that the Catholic phase of Christianity in this country would best subserve its purposes as a Nation, it should then decree as "the defender of Christianity," Sunday opening. Or suppose that the Seventh-day Adventist phase of Christianity should become the object of the Government's special protection and favoritism, how would that kind of legislation suit, First-day Protestant Christians? Now we most emphatically deny the Government's right to legislate directly in favor of religious belief, thus discriminating against others. When the State does so she transcends her constitutional limits. If the union of Church and State is the true doctrine toward which we should work, then the views advocated in the sermon at this point are right, otherwise they are erroneous and dangerously so. Such doctrine may suit the Catholics, who are looking forward to the time in the near future when they will have control of this Nation, and then the Nation may interfere all too often as the defender of that kind of Christianity and to the sorrow and injury of Protestantism. The professor's position may do well enough for Spain or Portugal, but it will not do, just yet, for free and liberty-loving America.

If Congress passed the Sunday closing law on *religious* grounds, it transcended its constitutional prerogatives in so doing, or if it had enacted a law for Sunday opening, for the same reasons, it would have been equally in error. It would, in our judgment, have been far better for Congress not to have legislated at all concerning Sunday observance and thus have left the World's Fair managers and the people free to settle the question themselves. Let religion be free in this country from the entanglements of national and State legislation, except within the limits we have elsewhere pointed out, and Christianity, as it plants itself on primitive apostolic grounds of faith and practice, will be mighty through God in pulling down the strongholds of error and sin, and in making conquest of the world.

The deductions made by the professor are not pertinent. As an abstract question it may be true that "it is as much our right to ask that the law shall shut the gates of the Exposition on Sunday as that we should ask that the law shall require the saloons to be closed on Sunday." But it does not follow that it would be *wise* to do it. If it were right to *patronize saloons during the working days of the week*, which our brother will not claim, his argument would be relevant; otherwise it is not.

"In ordering the gates closed on Sunday the law does not force worship," says the professor. And as a parallel to the foregoing we may say, with equal truth, that the gates being open on Sunday does not "force" Sunday attendance. Those who really *want* to go to church on Sunday will go whether the Fair be opened or closed.

Again he says, "Whether men shall worship on that day, the law says nothing; it simply says that the masses shall not be tempted to leave their places of worship by the action of the Government." With equal pertinence we may say that the State legislates for the establishment

of public parks in cities and elsewhere, thereby enabling the people to provide places where they may go at all times, and where they do go by thousands during the summer season. But in providing for such places of resort, according to the professor's reasoning, with no restrictions against *Sunday* visiting, at which time is the principal attendance, they are tempting the people to "leave their places of worship," and according to the argument are tempting them to sin, in that it is "a temptation to neglect the service that is pleasing to God." The public parks should therefore be fenced and the gates closed on the Lord's day. The argument proves too much and hence proves nothing, so far as the question under consideration is concerned.

Further, the service at the church is not "pleasing to God" except it be from the heart. Those who go to church from external pressure or the force of circumstances and whose hearts are elsewhere, are not pleasing God by such service, and would as well be, and perhaps better, some other place. And we may further say, in connection with the foregoing, that the greater "masses," the irreligious throngs, *have* no churches from which to be drawn away on Sunday. Will they be endangered by going to such a place as Jackson Park on Sunday? and will society be less secure by their going, if the gates are open and they choose to go?

"Some one says, It is better to have the Exposition gates open on that day than to have the crowds go to the beer gardens and to the saloons. . . . This is based on the idea that we must do one wrong in order to prevent another and worse wrong." Now the professor's reasoning in this paragraph is sound enough for those who admit his premises. But we deny that it is a sin, *per se*, to go to the Fair on Sunday any more than any other day except that in so doing some higher interest or duty may be neglected just as they may on *other days*. There may be those who are attracted to the Fair on other days than Sunday, when, in going, they are neglecting duties and obligations to others, and through such neglect are sinning.

#### Outside Its Sphere.

It is unquestionably true that the treatment which Sunday receives at the hands of many Christians is the primary source of its weakness. It is equally certain that Christians have destroyed conscience touching Sunday by their efforts to evade the claims of the Sabbath, "Saturday." In order to quiet conscience for disregarding God's Sabbath, they use arguments which are fatal to religious regard for any day.

Another reason for the growing disregard for Sunday is that people have learned more of the facts concerning it and its introduction into Christian history, all of which destroys faith in it, and conscience in regard to it. The situation is serious indeed, so far as Sunday is concerned. The masses care nothing for it, except as a holiday. And unless the holidayism is of the higher type, it injures society far more than constant labor would. Christians have undermined all Sabbathism in attempting to overthrow "Saturday," and hence the work of ruin goes on. The only hope is in such reaction as will drive men back to God, and a conscientious regard for his Sabbath. The "American Sab-

bath" can never command respect nor awaken conscience. The world waits for the God-ordained holy day. The choice lies between that and ruin.—*Evangel and Sabbath Outlook*.

#### Persecution Antichristian.

PERSECUTION for opinion's sake never belonged to the Church of God, as a whole, or in its individual membership. On the contrary a tender regard for the conscientious scruples of other men, was ever a marked characteristic of the true Church, of every genuine disciple of Jesus from the time of the apostles to the present day. Read the epistles of St. Paul and be convinced of this, you who by your attitude, or by your words and actions are taking a hand in the religious persecution going on in Tennessee and Maryland, and being waged against those few faithful Christians who to obey God and their own consciences rest on the seventh day, and follow their peaceful employments on the first day of the week, contrary to the resurrected Blue Law code of Maryland, Tennessee and other States, but not contrary to, but in exact harmony with both the letter and spirit and intent of our Federal Constitution, which is or ought to be supreme in this and every other State in the Union.—*Cottage Pulpit*.

IN giving the reasons why the Stundists are persecuted in Russia, a correspondent of the *New York Observer* says:—

The worship of icons and of particular crosses and pictures is also held in utter abomination, and it is this iconoclastic spirit more perhaps than anything else that causes the Stundist to be so detested by the Orthodox Church party. . . . Holy days in Russia are, as everybody knows, absurdly numerous. In addition to Sundays, there are fifty-three days in each year when all public offices and schools must be closed, and which are observed as general holidays. Every Russian, moreover, has his name's day—the day set apart for the worship of the saint whose name he bears. St. John's Day, for example, is observed as a holiday by all the Ivans in the empire. The Stundist sets his face resolutely against these "prazdniki," as they are called; says they are relics of heathenism, which they undoubtedly are, and somewhat too ostentatiously for his own peace, he goes about his work on these days as on ordinary days.

Now, the whole Protestant world denounces the persecution of the Stundists in Russia, yet the reasons why they are interfered with are substantially the same that are urged in justification of the persecution of Seventh-day Adventists and Seventh-day Baptists in this country. In the case of the Stundists they "ostentatiously" disregard the Russian holy days; and in the case of R. M. King, in Tennessee, it was said that he "ostentatiously" set at defiance the religious prejudices of his neighbors. He simply worked on Sunday just as on other days, just as he had a right to do and as every man has a right to do, but which religious prejudice does not permit in America any more than it permits the Stundists to disregard the fifty-three holy days dear to the average Russian.

THOSE who are willing to labor without the stimulus of any visible reward; whose lives pass while the object for which they labor is too far distant to comfort them; who are willing to earn the misunderstanding of the crowd, and even oppose a seeming good because they see a darker evil lurking behind it, these are the statesmen of the kingdom of God.—*Professor Drummond*.

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"ALL the great daily newspapers of this city now issue a Sunday edition," says the *Christian at Work*. The statement is quite true; but will the *Mail and Express* take kindly to it? for that paper has no Sunday edition and is not therefore one of the great dailies.

THE *Christian Statesman* still insists that Seventh-day Adventists are parties to the Olingman injunction suit. Well that is not strange since the *Statesman* never misses an opportunity to excite prejudice against Adventists, regardless of the facts. The *Statesman* is as unscrupulous as a Jesuit or a ward politician. Suppose that Mr. Mason—Clingman's attorney—had among his clients a single Adventist stockholder in the Fair, which however he has not, would the *Statesman* be justified in representing that "the Seventh-day Adventists" were parties to that suit? An honest man can give but one answer to the question.

THE *Cleveland News and Herald* is probably no worse than thousands of papers, but it is hard to believe that the following editorial note published by it on the 27th ult., was not inspired by malice:—

The legal warfare over the Sunday question in connection with the World's Fair is not yet ended. The non-religious forces engaged have dropped out, but the Seventh-day Adventists, aided somewhat, it may be by a few Jews, are keeping up the fight against closing the gates on the first day of the week. Since it has been proved by experience that the financial interests of the Columbian Exposition Company would be best served by Sunday closing, the people who looked only at the money side of the question have been well content to let the latest decision of the directors be final, but the Adventists are not so ready to yield a point. They propose to stick out for their own ideas of the true time to observe the Christian day of rest and religious services, no matter what the result may be to the World's Fair or any other interests, however great. It is such exhibitions of unreasonableness which make multitudes of men and women impatient of denominational and religious controversies.

The Adventists have had absolutely nothing to do with the litigation having for its purpose the opening of the World's

Fair on Sunday. Adventists have insisted from the first that the Government had no right to require the closing of the Fair on Sunday, and they have likewise insisted all along that the directors were the proper persons to decide whether the Fair should be open or closed on that day. They have made no appeal to any court on the subject, nor will they do so. It would be a good thing if the secular press would give the public a little less misinformation. We believe it was one of our great humorists who said he would rather not know so much than to know so many things that were not true. People who rely implicitly on the newspapers for information certainly have a good deal of the latter kind of "knowledge."

SOME one has sent us a paper containing a marked article by the President of the American Sabbath Union in which the position is taken that polygamy is enjoined in the Old Testament, and that, therefore, the Mormon can as plausibly plead that he should be permitted to have several wives as the Sabbath keeper that he ought not to be molested for working on Sunday. For a complete refutation of this sophistry see No. 10 of the Religious Liberty Library, Review and Herald, Battle Creek, Mich. Price 3 cents single copy.

MR. CRAFTS, he of the "new method of petitioning," by which men, women and children are counted again and again many times over as petitioners for his pet schemes, thinks that the reopening of the Fair on Sunday "is not to be feared, especially since Congress has been called for August." "It would," he says, "inflict swift punishment if any second 'contempt' were put upon its authority and the people's will." So he would have Congress not only override the Constitution by making an appropriation directly in the interests of a religious institution, but he would also have that body violate the charter of American liberty by passing an *ex post facto* law, that is a law imposing a penalty after the commission of the act. Moreover, he would have the legislative branch of the Government usurp the functions of the other two branches of the Government, namely, the judicial and the executive. There is nothing small about this gentleman except his ideas of other people's rights.

WHEN an injunction was sought from Federal Judge Jenkins enjoining the World's Fair Directors from keeping the Fair open on Sunday, on the ground that to do so would impose a financial loss upon the stockholders, because of the religious boycott, the judge held that he had no power to grant the relief prayed for because it was a question of policy to be decided by the directors, and with which the courts had no right to meddle. Some people have supposed that in granting an injunction forbidding the closing

of the gates on Sunday, Judge Stein violated the rule thus stated by Judge Jenkins. This is a mistake. The Stein injunction was granted by a State court solely on the ground that Jackson Park in which the Fair is held, being dedicated to the city for a park "to be open to the people of Illinois for ever," could not be closed to the public on any day of the week by anybody. This is a question over which a United States Court could not possibly have any jurisdiction, and is a very different matter from the question presented to Judge Jenkins.

IT now seems inevitable that the World's Fair will be a financial failure. The latest estimate places its resources at \$6,510,000, and its liabilities at \$6,881,000, including the debenture bonds. The best calculations show a deficit of \$71,200. These calculations take in \$300,000 as an additional resource for certain material on the grounds not counted in the official figures. All calculations leave out the \$11,000,000 of stock subscriptions and city bonds as items of liability. The idea of reimbursing the stockholders or taking up the bonds appears to have been abandoned. This is due in large measure to the general stringency of the times, but it is more than likely that as the Sunday people are claiming everything in sight, and counting it from two to six times, the whole gigantic failure will be charged up to Sunday opening. And in utter disregard of the fact that Sunday is not the Sabbath but is a fraud, the failure of the Fair will be cited as indisputable evidence of the divine displeasure.

WE have received from the publishers, 28 Lafayette Place, this city, No. 33 of the "Truth Seeker Library," the same being "Pen Pictures of the World's Fair," by Samuel P. Putnam. Mr. Putnam is a pleasant gentleman, and an excellent writer, and we cannot speak too highly of his "Pen Pictures," except in one particular, namely, the hostility to Christianity which he plainly exhibits several times in this otherwise exceedingly meritorious pamphlet. "Pen Pictures" is well illustrated, is written in Mr. Putnam's happiest descriptive style, and notwithstanding the objectionable feature which we have mentioned, is well worth the price asked for it (25 cents). It would not be a bad hand book for expectant visitors, who have sufficient stamina not to be influenced by what Mr. Putnam does *not* know about Christianity.

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