

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

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EDITOR, - - - ALONZO T. JONES,
 ASSOCIATE EDITORS,
 C. P. BOLLMAN, W. H. MCKEE.

A PITTSBURG paper asserts that on a recent Sunday, Law and Order spies tried to keep the employes of a circus, that happened to be in the city, from feeding the animals. "Nothing," it remarks, "is too mean for the emissaries of Mr. McClure."

It is stated that Rev. Anna Shaw was asked to speak at the temperance convention in Boston on the question of opening the World's Fair on Sunday. But the lady had a mind of her own, and promptly replied: "You had better not call on me, for I don't believe in playing into the devil's hands by making Sunday a dull day. I am in favor of opening the Fair on the people's chief holiday."

IN a speech in a meeting, in Omaha, recently held in the interest of Sunday observance, Bishop Ninde expressed the opinion that there is little use to expect the people to keep the Sabbath holy until the church has won the masses to Christianity. He wanted to see the ministers get hold of the masses. There are people who make light of popular preachers, but he is ready at all times to take off his hat to the man who can draw the masses to hear the word of God. The church should go after the millions, no matter what their condition is. The churches of the present day have gotten into the habit of shifting along to keep up with the rich, instead of going after the masses everywhere and under all circumstances. He believes that if the churches would take hold in earnest and work for the salvation and conversion of every rank and

class of humanity, the great Sabbath question would soon solve itself. The Bishop was loudly applauded, but just the same the usual appeal was made to the arm of flesh in the shape of a demand for enforced Sunday rest.

"THE approaching summer," says the *Congregationalist* (Boston), "will find hundreds of trains running over the railroads of our State every Sunday. Some of these trains will be used wholly for business purposes, but most will be filled with pleasure seekers, and will be arranged to secure this patronage. It is only just to say that on these trains will be some religious people bound on distinctly religious errands. If our Sunday trains existed only to accommodate notoriously wicked people they would hardly be called a problem."

That is to say if religious people did not use Sunday trains for religious purposes they would not be tolerated! And that is only to say that Sunday belongs so wholly to religion and to religious people that it ought to be controlled wholly in their interests. It is a good thing that such papers as the *Congregationalist* speak out plainly upon this question. It will do much to clear away the "civil Sabbath" fog which the American Sabbath Union has caused to settle around the Sunday question.

IN giving a history of Plymouth Colony, Mass., Governor Bradford concludes the record of 1621, thus:—

And here I shall end this year; only I shall remember one passage more, rather of mirth than of weight. On the day called Christmas Day, the governor called them out to work (as was used), but the most of this new company excused themselves, and said it went against their conscience to work on that day. So the governor told them that if they made it a matter of conscience, he would spare them until they were better informed. So he led away the rest and left them; but when they came home at noon from their work he found them in the streets at play openly—some pitching the bar and some at stool-ball and such like sports. So he went to them, and took away their implements, and told them that it was against his con-

science that they should play and others work. If they made the keeping of it a matter of devotion, let them keep their houses, but there should be no gaming or reveling in the streets.

If the ultra Sunday law advocates could be treated in a similar fashion so as to bring down upon their own pates the full force of the logic of their movement, they might see the injustice and tyranny there is in it. If those whose consciences are disturbed by open picture galleries and moving cars on Sunday, were forbidden to look at their own pictures, or to ride in their own carriages, or to require their servants to wait upon them on that day, they might discover that other people have rights that ought to be respected.

SPEAKING to the resolution before the Methodist General Conference, in Omaha, in favor of closing the World's Fair on Sunday, Dr. F. D. Blakeslee, a delegate from the New England Southern Conference, said:—

I represent that little spot on the map of this great continent, a little speck which men call Rhode Island. It is, as I am accustomed to say, the pluckiest State in the Union. Many facts in our history are explanatory of my last remark. One particularly relates to this subject. Many of us remember that colossal engine at the Centennial Exposition in Philadelphia, the product of Rhode Island skill and industry. It was proposed there to open those gates on Sunday. George H. Corliss, the maker of that engine, said: "Gentlemen, you have it in your power to vote to open the doors of this Exposition, and I suppose I can not prevent it; but, gentlemen, that engine is mine, and it shall do no work on God's holy day," and it did no work, and the gates were closed; thanks to the Rhode Island man. I have the honor, also, to represent the Conference which has within its bounds "Old Plymouth Rock," so suggestive of the action of our Pilgrim forefathers, who laid in righteousness the broad foundation of this Christian Republic. Representing as I do Rhode Island and New England Southern Conference, I do hope that this General Conference will unanimously, and by a rising vote, pass the resolution that is now presented to us.

Of course Mr. Corliss had a perfect right to say that his engine should not be run on Sunday, although he should have so stipulated in the first place and not have waited until the Exposition was

dependent upon him for power to move the machinery.

So far as showing the pluck of Rhode Island the Doctor would have done better by reference to its early history and its noble stand for liberty of conscience, but that particular feature of Rhode Island history was not apropos to the occasion. Not so the reference to "Old Plymouth Rock." The Puritans had sterling qualities but tolerance for the religious opinions of others was not among them. They had no sooner escaped persecutions themselves than they began to persecute others, and "Old Plymouth Rock" instead of being, as some would have us believe, a souvenir of soul liberty is a reminder of the first religious despotism established upon American soil.

At Washington.

THE Senate Committee on the District of Columbia has decided to report favorably the bill to prohibit the sale and delivery of ice, in the District, on Sunday, with amendments permitting such sale and delivery between the hours of seven and nine in the morning and five and six in the evening, while the House has taken time by the forelock and passed the bill, without so much as a word of debate, except a gentle reminder from Mr. O'Neil of Missouri that hot weather was coming on and the chances were that Congress would sit all summer and might need ice (to cool its heated discussions no doubt), but even this did not find its way into the published record. This matter is worthy of note as the first distinctive legislation on the Sunday question by either branch of Congress, and because of the fact that the wording of the bill causes the House to decide authoritatively the question as between the seventh and the first day, that the record in Genesis is wrong and that Sunday is the Sabbath. The importance of this step by Congress on the broad road to a union of religion and the State warrants an excerpt from the *Congressional Record*. This is the record of the passage of the bill:—

DELIVERY OF ICE ON SUNDAY.

MR. HEMPHILL. Mr. Speaker, I call up the bill (H. R. 8867) prohibiting the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday.

The bill was read, as follows:—

Be it enacted, etc. That from and after the passage of this act it shall be unlawful to sell or deliver ice in any quantity or quantities, by means of wagons or other vehicles, on the public streets or thoroughfares or at depots or offices within the District of Columbia on the Sabbath day, commonly known as Sunday.

Sec. 2. That any person or corporation violating the provisions of this act shall be liable to a penalty of not less than \$25 nor more than \$50 for each offense, upon conviction in the police court of the District of Columbia.

Sec. 3. That all acts or parts of acts inconsistent with this act be, and the same are hereby, repealed.

The Committee on the District of Columbia recommended the following amendment to come in after the word "Sunday" in line 7.

In line 7 insert "except between the hours of 7 and 9 o'clock antemeridian and 5 and 6 o'clock postmeridian."

The amendment was agreed to.

The question was taken on the engrossment and third reading of the amended bill, and the Speaker declared that the "noes" seemed to have it.

MR. HEMPHILL. Mr. Speaker, there are 3,000 employes asking for this bill, and the ice companies have agreed upon it. In nearly every city in the country from New York down, the sale and delivery of ice on Sunday is entirely prohibited. These employes work now fourteen hours a day, and this bill will relieve them by limiting their work on Sundays to three hours a day, two hours in the morning and one in the afternoon. It is simply a measure in the interest of these people who are overworked, and I do not think there can be any objection to it.

MR. PICKLER. Why would not one delivery a day on Sunday be enough?

MR. HEMPHILL. They think that this bill is reasonable.

MR. HEARD. And that it will give better service.

MR. HEMPHILL. Yes; that it will give better service. I ask for a vote.

The bill was ordered to be engrossed and read a third time.

The question was taken on the passage of the bill, and the Speaker declared that the "noes" seemed to have it.

On a division there were—ayes 76, noes 21. So the bill was passed.

On motion of MR. HEMPHILL, by unanimous consent, the title was changed so as to read: "A bill regulating the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday."

The bill will be brought upon its passage in the Senate soon, no doubt, yet, before the Senate shall have acted the icemen will probably demonstrate the entire lack of necessity for any such legislation by ceasing to deliver ice on Sunday, by mutual consent. Employes of the different ice companies have said when questioned as to the cause and necessity for such action in their behalf by Congress, that it only arose through the fears of the different companies, each that the other would continue to deliver on Sunday, and through a monopoly of the delivery on that day secure the others' customers; it seemed to be the opinion among them, however, that the principal company, delivering in the city, would stop sending out its wagons for general delivery, on Sunday, at all events, although the bill should not become a law.

The favor with which this bill has been received by the House and the District Committee of the Senate has already roused those who are interested in promoting this line of legislation to a consideration of the advisability of drafting and presenting a similar bill in reference to the sale of groceries on Sunday. It is evident that as soon as the smallest modern precedent shall have been established, committing Congress to this class of legislation, it will be immediately followed by other and more pronounced measures. The complexion of this Congress is much more religious, superficially, than the last. While it would not bend the knee to the theory of the divine right of governmental paternalism so readily, yet it would yield more unthinkingly to the authoritative demands of its individual pastors and religious masters.

THE petitioning of Congress for the closing of the World's Fair on Sunday still continues with unabated zeal. The Methodist Conference at Omaha telegraphed the President and Senate that about one-sixth of the population of the United States asked, through them, that Congress should take some action to close the Fair gates on Sunday, or at least should make that the condition of further appropriations. The claim of numbers, which the Methodists thus officially make, absorbs the entire church membership, of all denominations, in the United States, outside of the Roman Catholic Church. These religious legislationists are phenomenally blind to the patent misrepresentations which they make. They seem to think that if they say it is so, then it is so, whether it is so or not, and what is more they expect others to agree with them.

The conference of colored Baptists, lately in session in Washington, gave an evening to the discussion of the Sunday question, and at the close of a presentation of the claims of the first day of the week to be observed as a holy day of rest

in preference to the seventh day distinctly commanded in Holy Writ, resolutions were passed in the usual language which characterizes the stock official action of the church organizations of late, resolving an "approval of the Christian Sabbath" and asking that Congress shut the gates of the Fair on Sunday and barricade them with some million dollar boxes of bullion out of the treasury vaults.

FOR the furtherance of the organized effort to attain national and municipal righteousness by legal enactment and enforcement it has been quite the custom of late to bring to bear upon Washington, in the hope that some stray shot may hit a congressman, all the heavy artillery possible among the legal religionists. A masked battery of their forces having been lately uncovered in New York, in the person of Dr. Parkhurst, he was immediately invited to the Capital and spoke to an overflowing congregation at the Church of the Covenant, on the evening of May 16. Dr. Parkhurst's rhetorical style is quite "Kiplingesque," sharp, biting, unique. His sentences were spear thrusts barbed with unexpected epithets. This unlooked for originality of thought and method seemed to catch his audience, which was fairly representative of Washington society in general, although there were but very few lawmakers and officials present; even those who lent their names to the public invitation being conspicuously absent. The exordium of the discourse was a studied philosophical presentation of the National Reform theory of the municipal and national responsibility of a Christian nation, in which he talked about saving men "in their social and civil inter-relation," and reached the climax of that idea when he described Heaven as "a redeemed commonwealth." According to his theory one of the last of the duties of the Church is the conversion of the individual. He says,

It is a great thing to be a holy man, better to be a holy family and greatest to be a holy municipality. The Church has been busy with the individual and family, but if I do not mistake, and I do not think I do, it is just coming into touch with the organizations of society, and striving to have them seized upon by a divine spirit. Human history is to culminate in a divine municipality made up of holy men bound together in holy relations. . . . If the only question was, how many men can be brought to their knees, all we would need to do as a church would be to strengthen our evangelical work.

The body of the discourse was an astute defense, indirectly, of the Parkhurstian methods for the evangelization of the municipality of New York, and a savage attack upon Tammany and the New York Police Department.

In introducing Dr. Parkhurst, President Rankin of Howard University, referring to the means used by the Doctor to obtain evidence, in the late cases against proprietresses of houses of prostitution, brought by the Society for the Prevention of Crime, said "If there is any shame in the act we, Christian citizens of this Capital City of the Nation, wish by our presence here to participate in that shame."

It is safe to say that not all present were ready to agree to any such division with the Reverend detective.

It must have been with mingled feelings that those who consider this a Protestant Christian Nation looked upon the funeral pageant in the Senate Chamber of the United States on the occasion of the

ceremonial service to the memory of the dead senator from Virginia, on May 16. It was the first time that the Roman Catholic funeral ceremonies were ever witnessed in the Senate Chamber. The sight was one to fix itself upon the memory and imagination, gorgeous, stately, impressive, suggestive.

The Vice-President, the officers of the Senate, and the senators, bound with broad, white, silken sashes, rise at the entrance of the speaker, and officers, and members of the House, also wearing sashes of white silk; they arrange themselves side by side, Speaker of the House with President of the Senate, secretary with secretary, senator with congressman, and are seated; again they rise to honor the entrance of the Chief and Associate Justices of the Supreme Court, gowned in their long black monkish robes, who take their seats at the right of the President of the Senate; in a few moments, again, all stand to receive the members of the Cabinet and the Diplomatic Corps: scarcely are all seated again before the entire assembly, in solemn silence rises to its feet, awaiting the bearers bringing the dead senator, closed in his narrow house, buried under masses of flowers, preceded by acolytes in vestments of purple and white, with uplifted crucifix, lighted tapers, and swinging censers of perfumed burning incense; the dignitaries of the church, bishop, and fathers, and assistant celebrants in their robes and vestments of purple and black, silver embroidered; at the head of the casket as it is placed upon the catafalque burn the wax tapers in the candelabra about the shining crucifix. After the service of the church, with opening invocation in sonorous Latin, and the address of the officiating bishop, a master of polished speech and pulpit oratory, the cortege reforms and with shimmer of silk and shine of silver, a golden gleam of the crucifix through clouds of sweet incense, the strange and bewildering pageant passes from the Senate Chamber.

And this was not a Roman Senator, but a plain and simple Virginian of the nineteenth century, who had served his country faithfully and without thought of ostentation; but who years ago had said that when he became a church member he would be a Roman Catholic. Rome never changes.

It is a striking suggestion of the wide and general attention now given to the Church and State question of the legal observance of Sunday that this subject was in the minds of the two prominent men of the Capital City whose sudden deaths have just occurred almost within twenty-four hours of each other. The Virginia Senator was a member of the Senate District Committee which had under consideration the Sunday ice bill for the District, and was present at the meeting of the Committee in apparent good health, the next morning—dead. A respected and eloquent minister, presiding elder in his denomination, was advertised to preach on the "Sunday question." Those who gathered to hear him were told, "Our pastor fell suddenly dead this morning." Men die, but the truth and the error that they championed both live after them.

W. H. M.

LEGAL religion is the mother of illegal and unchristian laws. Illegal law brings anarchy and misrule. Legal religion is the enemy of equity and Christianity.

Theory vs. Practice.

ONE of the stock arguments used by those who advocate Sunday laws from a so-called "civil" standpoint, is to the effect that large numbers of workmen are "compelled" to labor on Sunday, to the great detriment of their health, and therefore need a law freeing them from "Sunday slavery," as these religio-political enthusiasts style it.

This is paternalism, pure and simple, and if carried out, would make slaves indeed of those who are now free. All the compulsion that can possibly be brought into the case as it now stands, can not force a man to labor on Sunday against his own will. It rests entirely with himself to say whether he will or will not work, either on Sunday or any other day for that matter.

But let a law be passed, forbidding labor on Sunday, and what then becomes of his freedom of will? It has passed out of his keeping entirely, at least so far as Sunday is concerned. Thenceforward he has no choice in the matter whatever, but must rest whether he desires to or not. Between the two evils of compulsory work and compulsory rest, we would personally most certainly choose the former, especially in view of the fact that the "compulsion" in regard to work exists only in name, while a law for Sunday rest, once secured, would, according to its advocates themselves, be enforced with all the zeal and tyranny that blinded bigots have used in enforcing similar laws in the past.

As far as the question of healthfulness of Sunday work is concerned, it need only be said that it is not within the province of the civil law to decide when any individual is injuring his health by overwork. Thousands of men all over the land are allowing their business cares to so prey upon their mind that they are growing prematurely old; others are so overtaxing themselves in various ways that they are cutting off years from their lives. And yet the law takes no notice of these cases. Nor should it, even were they to be multiplied a thousand times over, for the very simple, yet sufficient reason, that civil government is not ordained for the regulation of such matters. Whenever any secular government leaves its legitimate work, to tamper with matters of personal liberty (Sunday laws included), it ceases to be pure government and becomes paternal government instead.

But let us notice a little further, the claim so frequently made that Sunday labor is injurious to health, etc. The writer lives but a short distance from a city in which is located a manufacturing company operating two large blast furnaces which require the labor of more than a thousand men, and is run day and night the year round. Much of the work is necessarily very heavy, and here, if anywhere, a man's health would break down, surely, under the additional burden of Sunday labor. And yet, justice compels the statement that seldom is seen a more robust and hearty assemblage of men than are engaged in work at this place.

In conversation with one of them, recently, he informed me that he had worked for the company nearly three years, and in that time had not suffered a day's illness. Not only so, but he stated that he had only been absent *two days during the entire time*. To my inquiry as to whether his was not an exceptional case, he replied that it was not, and said that there

were scores of his fellow-workmen whose experience was similar to his own in this respect. Names in this incident might be given if necessary, but this is simply introduced to show the difference between the theories advanced by Sunday-law advocates and the actual practice of Sunday work.

The claim so often made that Sunday laws are necessary for the preservation of the public health is utterly false and entirely without foundation. The whole animus of such laws is clearly religious and nothing else, and is but a covert and poorly concealed attempt to throttle freedom of thought, and to repeat the baleful mistakes of the past, by an alliance of the civil with the religious power. *Let the people beware of the first step!*

J. W. SCOLES.

Greysville, Tenn.

Sunday Closing of the World's Fair Not a Question of Sunday Sacredness.

BECAUSE those who are clamoring for the closing of the World's Fair on Sunday, are actuated by religious zeal in favor of the sacredness of the day, they, judging their opponents from their own point of view, seem to think that all who are opposed to Sunday closing, are enemies of the Sunday institution itself. But this is by no means the case. The question of the sacredness of Sunday does not affect the question in the remotest degree. If the Sunday institution was clothed with all the sacredness that divinity could bestow, still it would be entirely beyond the legitimate province of the Directorate of the Columbian Exposition, to close by law a single door on the first day of the week, for that reason.

The true basis for opposition to Sunday closing is precisely the same as would be taken by Christians generally to compulsory baptism, under the direction of a law of those in charge of the Fair. "It is none of the Directors' business," would be the very sensible and indignant exclamation, "whether the people making exhibitions at the Fair are baptized or not. They are delegated with power to direct the Fair,—not to direct the religion of those who take part in the Fair." If compulsory baptism were proposed, the question to decide would not be whether baptism was or was not a binding ordinance, or a spurious institution, or any kindred question. It would simply be, *Have the Directors of the Columbian Exposition been delegated any power by the American people to regulate the religious observances of the World's Fair exhibitors in 1893?*

If they have been clothed with such power they have the unquestionable right to enforce baptism; but if they have not been delegated such power, then they have no right whatever to interfere with the question of religion "in any way, shape, or manner," but must leave the question, whether a man will obey God or disobey God, to the Supreme Being to settle, in his own good time and manner, with each individual himself.

This is the Christian basis of opposition to closing the World's Fair by any law of the Directorate in charge. I say "closing by law," because *I am most decidedly not opposed to closing the World's Fair on Sunday*, if such closing be the voluntary acts of the several exhibitors, prompted by

a religious or any other laudable motive. I think such action would be a move that would show a remarkably advanced state of religion and morality. But, on the other hand, if the amount of religion and morality of the exhibitors is measured by the amount of law which supports it, it is a shame and a disgrace to American civilization and American Christianity.

A law to compel the opening of the Fair on Sunday should be just as much condemned as a law to close the Fair on Sunday. The Directors have no authority in religion whatever, either pro or con.

Ignoring all of this fundamental doctrine, however, which is one of the great principles of the American political system, the Sunday advocates demand that their holy day shall not be dishonored, and that the gates must close on that day; that the "American Sabbath" must be preserved!

But do they not know that if they base their arguments on the holiness of the day, that their arguments will be examined; and that argument will be met with argument? This, it seems, has already been verified. The *Catholic Record*, of September 17, 1891, says, editorially:—

The discussion on closing the World's Fair on Sunday has brought into promiscuous use the word "Sabbath." The Sabbath was the Jewish day of rest, and is still so observed by Jews who adhere strictly to the religion of their fathers. The Christian day of rest in English speaking countries is called Sunday, or the Lord's day. The first appellation will do, and the second is very good. There is no need of a third name, and it is an absurd misnomer on the part of Christians to call it "the Sabbath." It is a matter of wonderment to us to see Catholic clergymen use the word Sabbath for Sunday. We protest earnestly against this Protestant mode of speech. It does not look well for Catholics to knuckle to such Protestant fantastic notions.

But Protestants are consistent in calling their day of rest "Sabbath," for they have scriptural ground for keeping the Sabbath, and none at all for observing Sunday. Sunday is founded, not on Scripture, but on tradition, and is distinctly a Catholic institution. As there is no Scripture for the transfer of the day of rest from the last to the first day of the week, Protestants ought to keep their Sabbath on Saturday, and thus leave Catholics in full possession of Sunday.

We, therefore, can't see what business our Protestant friends have to call for the closing of the World's Fair on Sunday. What does it matter to them whether or not a Catholic institution is violated? We don't know whether or not the Commission before which the petition is pending knows its business; but, if it does, it will have no trouble in reaching a decision. It will call on the petitioners for proof that the observance of Sunday is prescribed in the Scriptures; and as no proof will be forthcoming, what will remain but to dismiss the petition?

The *Sabbath Recorder*, a prominent journal of the American Seventh-day Baptists, also speaking editorially upon the Sunday-closing discussion, said in its issue of September 24:—

We may look for one result from the discussion of this question—the people will be pretty thoroughly instructed in regard to the fact that Sunday as a Sabbath is not found in the Bible, and is entirely an extra-Bible thing. The time is at hand when he who attempts to combat the change-of-Sabbath theory, or the theory that Sunday has any biblical claim for recognition as a Sabbath day, will be fighting windmills. It can truly be said that the time is at hand when no intelligent Christian will try to defend Sunday-keeping on either ground.

These are the historical facts and arguments that are elicited by the demands of the Sunday advocates for the closing of the World's Fair on the first day of the week. If they assert that that day is sacred, it is but natural that their opponents should bring to light what the Bible and history have to say upon that point. Hence, although the sacredness of the day has no real bearing on whether or not the Fair should be closed on Sunday, yet, the re-

peated demands for closing the Fair that the "Sabbath" may not be desecrated, will inevitably give publicity to the question as to whether Sunday is, or ever was, a day set apart by divine authority for religious worship. Whatever may be the results of such a discussion, the Sunday-law agitators can rightly blame only themselves for the outcome.

The better way would be to act justly, and let every exhibitor follow the dictates of his own conscience. Let the Sabbatarian close his exhibit on Saturday, but compel no one else to do so; let the observer of Sunday close his exhibit on Sunday, but compel no one else to do so; let any one of a different mind close his exhibit on any other day that he may choose, but do not compel any one of a different mind to do so. This is justice; this is democracy; and this should be the policy that should govern the managers of the great Columbian Exposition in 1893.

W. A. BLAKELY.

Why Not Appeal to Principle?

APROPOS of Justin D. Fulton's criticism of Mrs. Potter Palmer's request to the Pope to aid the Columbian Exposition in its woman's department, and relic department, the *Washington Post*, of May 17, says, editorially:—

It begins to appear that by the time the Chicago Fair opens we shall have the whole country by the ears on one issue or another. If the Protestants are to make war on the Roman Catholics, and the latter should be goaded into retaliation; if one denomination insists on closing the Fair during Sunday, and the Jews and Sabbatarians demand that Saturday, the seventh day, be kept holy; if the Mussulmans insist upon recognition for their hebdomadal celebration; if the temperance people make war on beer, and the Salvation Army clamors for free *pratique* within the grounds—if, in other words, this proposed industrial demonstration is to be turned into a battle ground of creeds, philosophies, and superstitions, then what, ladies and gentlemen, is to become of the Fair? Certainly if the Protestants insist upon the exclusion of the Catholics, or *vice versa*, or if any sect succeeds in impressing its peculiar views upon the management, the Exposition, at once and irrecoverably, loses its national and comprehensive character and degenerates into a mere doctrinal propaganda without interest or importance in the eyes of three-fourths of the people of the United States. We see no remedy for, or protection against this rapidly increasing peril save in the courage, the firmness, the good sense, and the patriotism, of the management, both general and local. It is now unmistakably evident that the spirit of intolerance will destroy the Fair if it only can get the opportunity.

The *Post* fails here to make a correct discrimination as to the positions occupied by the different parties to this controversy in regard to the World's Fair. The party which has long and insistently made known its demands as to the Sunday closing of the World's Fair, is the party of intolerance; its requirement is that all shall conform to the course which it follows as to Sunday observance, in the matter of attendance upon the Fair. The words of the *Post* would lead one to suppose that the Jews and Sabbatarians do, or would, advocate the same legislative course as to the seventh day as is asked for the first day. But few Jews, comparatively, have expressed themselves publicly upon this question, but where they have it has invariably been to advocate the correct principle of civil neutrality in religious questions.

The Sabbatarians who are expressing themselves with earnestness in this matter would feel themselves bound to oppose with equal zeal and persistence any suggestion to enforce civilly the observance

of the seventh day. They stand, every man of them, for the principle of the non-interference of the civil law in matters of conscience and religion; that the civil authorities have no right to legislate either for or against, neither in favor of or in derogation of either religion in general, or any religious observance in particular; that human laws can deal only and solely with civil matters; that this is a principle of universal application, bearing with equal force upon him who enunciates it as upon him who denies it.

The position of the Sabbatarian is an entirely unselfish one, it is just as much for the protection of the Sunday observer as it is for the Sabbath-keeper that this principle should be maintained; even more, for a pursuance of the present course for but a very short time will utterly destroy all saving power in religion as preached or practiced by them, and make human law and lawgivers intermediate between them and their God.

Scarcely one newspaper in a thousand throughout the whole United States has comprehended and expressed the principle involved between these conflicting petitions to Congress in reference to Sunday closing at the World's Fair.

Has an intellectual blindness upon this subject fallen upon the whole country?

The *Post* is justified in its premonition of danger at hand; and it extends not only to the World's Fair, but to the civil and religious polity of the country at large, as well. Why depend, in such peril, upon the courage, good sense, firmness, patriotism, or any other fallible attribute of any man or set of men? Why not appeal to that universal and eternal principle of justice, truth, and righteousness, which applies in the case, and rely upon that?

W. H. M.

No Righteousness by Law.

THOSE who are now working so hard in this country for laws to enforce Sabbath observance claim, that unless compelled by law, men will fail to do their duty to God.

Mr. Crafts asks the question in his work, "Sabbath for Man," page 447: "What can the churches, as such, do for the improvement of the Sabbath?" His answer is: "Let church conferences and assemblies continue to rebuke the Sabbath desecration of their own people, and call upon the national and State governments persistently for better laws and better enforcement."

The keeping of a Sabbath is purely a religious duty, and Mr. Crafts knows it; for he says, "A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out." It is the duty of every one to keep the Sabbath, and to keep it holy, too. Thus it is a moral duty, one we owe to God. Then when Mr. Crafts "calls upon the national and State governments persistently for better laws and better enforcement" of those laws to force people to keep the Sabbath, he is simply trying to force people by law to do their duty to God. Our duty to God is to do righteousness.

Our first duty to God is to seek righteousness. Therefore to compel men to do their duty to God by law, is to compel them to do righteousness by law. If men can be made good by law, then all we

need is a perfect law to make men perfectly good.

The Psalmist says, "The law of the Lord is perfect." Then why not, as Mr. Gault, a district secretary of the National Reform Association, says, "Set up the moral law and recognize God's authority behind it," and enforce this perfect law, and make everybody perfectly good? Ah! Paul in his epistle to the Galatians tells us why. "If righteousness [goodness] come by the law then Christ is dead in vain," "for if there had been a law given that could have given life, then righteousness would have been by the law." "But that no man is justified [made righteous] by the law in the sight of God, is evident, for, the just shall live by faith," and the law is not of faith. Here we are told positively that even the holy law of God, much less the laws of men, cannot make men good, or compel them to do their duty to God. Paul says, "I do not frustrate the grace of God; for if righteousness come by the law then Christ is dead in vain." Therefore it is evident that these men who are trying to make men do their duty to God by law, are attempting to "frustrate the grace of God." And even if the Rev. M. A. Gault should succeed in his attempt to "set up the moral law, and recognize God's authority behind it," it would only be to "frustrate the grace of God." Righteousness does not come by law, but by Jesus Christ.

J. O. JOHNSTON.

A False Appeal to Principle.

THE associated press reports of the proceedings of the Methodist Conference at Omaha, on May 9, say that—

Dr. J. M. King, of New York, a leading candidate for the episcopacy, offered a resolution for a proposed amendment to the Constitution of the United States. It relates to the protection of the public schools in the United States, against religious encroachments, and to define the attitude of the churches with relation to the schools. The resolution was adopted and applauded. Dr. King offered another resolution declaring that the appropriation of money by the national Government for ecclesiastical education was not in accord with the principles of the Constitution, and the churches should refuse to receive money from the Government for the education of the Indians. Dr. King spoke earnestly upon the subject, stating that all the churches had been getting assistance from the Government in their Indian work. He believed it was a wrong principle. The Catholic Church, he said, had received over \$2,000,000. He wanted the whole contract system between the Government and the Church wiped out. The resolution was carried unanimously.

When Rev. Mr. King and Wm. Allen Butler championed this amendment and resolution before the House Committee on the judiciary some time ago, in reply to a question as to the breadth of application of this amendment, Mr. King said that it was "specialized upon the financial question," therefore, of course, being of that restricted application, it could apply only to money transactions between the Government and individual churches or denominations. According to that interpretation this proposed amendment would be no bar to the use of money by the general Government for the advancement of the great religious trust from which is to be dispensed that dilute popular religion common and acceptable to the ruling majority, the attainment of which is one of the purposes of the religious Congress to be held at the World's Fair.

If these gentlemen of the National League for the Preservation of American Institutions have given the slightest

thought to the use and applicability of their measure, beyond the present purpose of locking the treasury doors against the Roman Catholic Church, this is just the view they have taken of it,—that the States and the general Government being debarred from showing financial favor to different or individual denominations, the way would be paved towards the furtherance and establishment of that modified form of religion which they fondly hope will be developed and rule in this country as the Christian religion. These men who are moving for the adoption of this constitutional amendment, and those who heard it with such acclamation, are all working and petitioning in almost a frenzy for the passage by Congress of any measure, however vicious the legislation may be, which shall close the gates of the Chicago Exposition on Sunday; Mr. King and Wm. Allen Butler, and the rest of the gentlemen of the National League, are staunch supporters of the enforced reading of the Bible in the public schools, that is, the King James or the Revised Version, though they would be ready to apply to Congress for a constitutional amendment, no doubt, if necessary, to shut out the Douay Version; many of the members of this League are members of, and sympathizers with, the National Reform Association and the American Sabbath Union.

The appeal to "principle" in the advocacy of this proposed constitutional amendment, is a specious plea. The application of the general principle is the very last thing to which they would submit. They would even prefer that the Roman Catholic Church should continue to receive the lion's share of the public funds.

W. H. M.

The Sabbath Union at Omaha.

THE mass meeting of the American Sabbath Union held under the auspices of the Methodist Conference, at Omaha, May 15, was an assembly of mark. Any one would have been struck with the assumption of ecclesiastical and civic dignity which characterized the gathering. There were present on the platform three bishops, nine doctors of divinity, Judge Lawrence of Ohio, and Elliott F. Shepard. Bishop Newman presided, Chaplain McCabe and Rev. Manley Hand, of New York, led the singing. Nearly 4,000 people were present. The speakers were limited to ten minutes each, and those who spoke were, Bishop Newman, Rev. J. H. Knowles, Col. Shepard, Bishop Warren, Judge Lawrence, State Senator J. T. Edwards, of New York; Rev. Dr. Carman, of Canada; Rev. G. S. Chadbourne, Bishop Ninde, and Rev. J. W. Hamilton.

Dr. Knowles gave the history and statistics of the Sunday observance movement. He said the American Sabbath Union, had nineteen secretaries who devoted all their time to the work of the Union and fifty-two others who gave a portion of their time. When he told what had been done to secure the Sunday closing of the World's Fair he was warmly applauded. Bishop Warren declared "the Sabbath an imperishable commandment," quoting the miracle of the double portion of manna in the wilderness to prove it, and then argued for enforced Sunday observance upon those premises.

Judge Lawrence held that the law had no right to legalize shows and expositions that kept people out of reach of the

churches. In neither his presentation of the law nor the gospel did it appear that another Daniel had come to judgment.

Dr. Carman gave some facts as to the progress of the Sunday movement in Canada.

Rev. G. S. Chadbourne attempted to show that wherever there were lax Sunday laws there was also freedom of divorce, and crimes against the home were more prevalent. The court records of some European countries would hardly bear him out in this, but he avoided that class of evidence.

Dr. Hamilton was of the opinion that the State should observe the "American Lord's day."

It certainly must be very apparent that the trend of the whole affair was directly and strongly toward a union of Church and State. The meeting was held as part of the Methodist Episcopal General Conference, and one would judge from the tumult of cheers and applause which came from the delegates to that body, that they were captivated by the speaking, and that they hail with delight the day when their hopes will be realized, when the Church will have power to enter the precincts of the State and dictate laws, and enforce the dogmas of the Church. It is Rome with her bishops over again.

L. A. HOOPES.

Principles of American Government— Personal Rights.

THE Declaration of Independence was signed in 1776, but the national Constitution was not adopted until the year 1787, and then it ran the gauntlet of all the States. But we may be thankful that there were men at that time who were wise enough to form that document and to adopt it. We will study both of these together. These are, truly, the grandest of all human documents; under these we have grown to be the grandest Nation on the earth—the admiration of the world. All honor to those noble men!

What makes this the best Government? We answer, Because the chief cornerstones of this Republic are civil and religious liberty. Equal rights to all. It is a recognized principle that religion is, of right, separate from the State. That "Governments derive their just powers from the consent of the governed," is another principle as old as the Government. That bill of our rights says: "All men are created equal, and are endowed by their creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." Men are not equal physically, mentally, or in social position; but these God-given rights belong to all alike. Governments are ordained to secure these rights, and whenever a government fails in this one particular, that moment it fails in its duty to the governed. These rights must be guarded, and the minority, however small, must be made secure in the enjoyment of these rights. These rights can not be transferred to another. Article IX., Amendments to the Constitution, reads:—

The enumeration in the Constitution of certain rights, shall not be construed to deny or disparage others retained by the people.

Thus we see there are other rights not mentioned or named in the bill. But who are the conservators of these rights? Is it the churches? Most certainly not. As these are God-given rights, they lie in the

breast of all alike—Christian, Jew, or infidel, believer or unbeliever; for Article X, of the Amendments says:—

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, and to the people.

There is and can be but one limitation to the exercise of these rights, that is the infringement of the rights of another. So long as a man does not infringe upon the rights of another, he has the indisputable right to the employment of his rights. In this also must be included the right not to exercise these rights if a man shall so choose, else true liberty is gone. These rights are guaranteed by our national Constitution.—*Publius, in Labor's Tribune.*

Cause for Alarm.

JAMES B. MASON, of Chapel Hill, N. C., who was educated at the State University and Trinity College, and was licensed in 1869 from the law school of the late Hon. W. H. Battle, Judge of the Supreme Court of North Carolina, gives utterance to the following significant words:—

"Where are the Roger Williamses, the Martin Luthers, and the John Wesleys, and their early coadjutors, the staffs of religious liberty, and where are the Thomas Jeffersons in the affairs of State? A sad recalling! We pause! We reflect much! Here with hope, there with forebodings! We cease here to speak of or imagine them!

"From these masterly days we have made rapid strides in civil and religious liberty, and free America—the United States—enjoys to-day the admiration of the entire civilized world. This I say, and this I believe. But, withal, have we not reached a point in human events demanding a pause and reflection? Is not the insignia of religious bigotry and intolerance wont to be erected? Are not legislators attempting to do the work of the Church? Is not the Church attempting to control the affairs properly belonging to both Church and State?"

Sunday Ninety Years Ago.

THE following story comes from Milford, Conn., illustrative of the way in which Sunday laws were enforced in that State ninety years ago:—

Deacon Higby, as tithingman of Milford, was accustomed to sit between sunrise and sunset every Sunday in the front gallery of the old Plymouth Church, on the turnpike in that place. From the window he could command a view of the road for several miles east and west, and if any traveler passed on pleasure or business bent he was halted and compelled to stop over until the sun had set. Vice-President Burr arrived at Milford on Sunday morning. Deacon Higby saw the imposing equipage coming toward the church, and ran out to stop it. The postillions drew up at his word of command, and Mr. Burr asked, "What's the matter?" Deacon Higby told him that he was breaking a law of the State by traveling on Sunday, and that he must put up his horses and wait until sunset. Burr was somewhat astonished at the command, and, after looking at the tall and imposing figure of the tithingman who stood at the horses' heads, he remarked, as if expecting to settle the question: "But I am Aaron Burr, Vice-President of the United States."

The deacon was no respecter of persons. With an obeisance, he replied: "It makes no difference if you are Vice-President of the United States. In the name of the God I serve and the country I honor, I forbid you to pass through this place until the sun has set."

Burr obeyed the command and had his horses put out, and he and his retinue took dinner in Butler's tavern, staying until after the sun went down.

It will be observed that at the time referred to Sunday was reckoned as beginning at sundown on Saturday, and ending at the same time the following evening. This was in accordance with the Bible count of time, now abandoned, however, by Sunday-keepers, possibly on account of the mischief which from the standpoint of Sunday sacredness it makes with the first day meeting, an account of which is given in the twentieth chapter of Acts. Counting from evening to evening, the Troas meeting was held on what we call Saturday night, and the light part of Sunday was spent by the apostle in walking from Troas to Assos, a distance of nineteen miles. That is just what he did; but counting from midnight to midnight as is now the custom gives color to the claim either thoughtlessly or dishonestly made, that the meeting at Troas was on what we call Sunday evening, and that the apostle resumed his journey Monday morning.

They Are Proud of It.

THE *Christian Statesman* writing of the early part of this century, says:—

Only mail trains were allowed, Congress having authorized Sunday mails in 1810 as a war measure, which became the occasion of a Sabbath-observance revival in 1828-9, when petitions poured into Congress from nearly every State, asking that this official attack upon religion and rest should cease. The petitions failed, because the Post-master General and Congress were partly too shallow and partly too wicked to see the fallacy of a Seventh-day-Baptist argument presented to them, which assumed that for Congress to cancel its order for Sunday mails would be a union of Church and State as if the order itself were not a case of State against Church, and also against the rights of Government employes in the matter of rest and conscience.

Seventh-day Baptists were undoubtedly responsible for the argument which decided the issue in 1828-9, and we are proud of the honor which our forefathers gained for themselves, and for the truth. The *Statesman* seems to lack the power to take God and the Sabbath into account in its consideration of Sunday. To read its pages one would think that the fundamental issue of the hour is the right of Government employes and poor workingmen to rest on Sunday. God, and his Sabbath, which the *Statesman* calls "Saturday," and disregards as loftily as though Jehovah, maker of heaven and earth, had "no rights which the *Statesman* is bound to respect," must not come into mind!

It is a serious pity that the "Post-master General and Congress were partly too shallow and partly too wicked to see the fallacy of a Seventh-day Baptist argument" in favor of rendering unto God the things that belong to him! How wonderfully deep, and how holy the *Statesman* is when compared with such a Congress, and such a Post-master General! It overwhelms one to think of it!—*Sabbath Outlook.*

Sunday Observances.

WIFE—I'd like to know what you go to the club for on Sundays. Are the card rooms and billiard rooms open on Sunday?

Husband—Oh, no, my dear—no, indeed. We wouldn't think of such desecration. Everything is closed but the bar.—*New York Weekly.*

NATIONAL RELIGIOUS LIBERTY ASSOCIATION

FOUR men have been arrested for operating a merry-go-round, at the foot of West Forty-eighth St., on Sunday May 22, and held for trial.

IN the various justice courts of New York City, twenty-eight persons were held, on Monday, May 23, for selling liquor and maintaining open billiard halls the previous day.

SOME of the prominent ladies of Cape May, N. J., went on a crusade against the saloons of that place on Sunday, May 22, and secured the arrest of a number of saloon-keepers for "breaking the Sabbath."

THE New York Sabbath Committee, through its secretary, Rev. W. W. Atterbury, and employing the same detectives who purchased the exhibition of the city's wickedness for Dr. Parkhurst, has undertaken a crusade against the dime museums and theatres which open on Sunday. Arrests have been made of the proprietors of Huber's Dime Museum and the Globe Theater.

UPON the favorable report of the District Committee of the House, the Sunday ice bill for the District of Columbia (H. R. 8367), entitled "A bill prohibiting the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday," has been passed by the House of Representatives. The same bill has been favorably passed upon by the District Committee of the Senate, and it now remains only for the Senate to concur with the House in the passage of this bill, and Congress will have fully entered upon its course of religious legislation.

IMMEDIATELY following the passage of the Sunday ice bill by the House of Representatives, the *Washington Post* records the arrest of a restaurant keeper of Washington on the charge of "selling on Sunday." A fine of thirty-five dollars was imposed. An appeal was taken. Thus almost instantly do those who desire the enforcement of religious laws take advantage of the slightest evidence that they will be upheld, to attempt to revive the colonial Church and State laws which remain on the statute books.

THE *Sun*, of May 25, has the following special dispatch from Norwich, Conn.:—

Thirteen young men, most of whom belong in Norwich, went trout fishing in Volnatown on Sunday, May 1, twelve miles east of this city, in the wilds of eastern Connecticut, and a grand juror of that town, who takes care of the peace of the town, arrested the whole band, charging them with violating an old Blue Law of the State which forbids fishing on Sunday. He let them come home, but to-day they had to drive twelve miles to Volnatown to appear in court. They paid fines and costs amounting to thirteen dollars each.

Gradually the colonial laws in reference to religious observances are being revived. At the present rate of progress in this respect, it will be but a few years before we shall see a repetition of early colonial days in this regard.

CONGRESSMAN HOPKINS, of Illinois, has said to a reporter for the *Washington Post* that, "Nearly all the people who are sending in petitions to have the World's Fair closed on Sunday, are doing so under a misapprehension. They all seem to think that those who want the Fair opened on Sunday, want the wheels of the whole Exposition to be going round. This is wrong. In the first place, it is not yet decided whether the Fair will be open or not. I am told that the subject has never been brought up by the Board of Directors. In the second place, those Directors who are in favor of keeping it open on Sunday are not in favor of allowing any machinery to be operated. They

merely want the fine art galleries, and similar exhibition halls, open, so that people can stroll through them, just as they do through all the art galleries in the cities. As for running the heavy machinery, that has never been contemplated by anybody.

"Then again, some people claim that if the Exposition is not shut one day, all of the employes will have to work seven days a week. The fact is, that the World's Fair is being built on the eight-hour plan, and six days constitutes a week's work. An additional force of employes would be kept in reserve, so that nobody would have to work seven days. As far as I can learn, the laboring element of Chicago, and the surrounding towns, is unanimously in favor of keeping the gates open on Sunday. It is proposed to inaugurate a department of public worship, at Jackson Park, and hold religious services in the buildings if the gates are opened.

"During the summer months more than 50,000 working people visit Jackson Park every Sunday to enjoy the cool breezes and the pleasant lawns. They went there before the World's Fair was thought of."

In the *Congressional Record*, of May 25, under the head of "Petitions," is this suggestive paragraph:—

By MR. GREENLEAF: Three petitions, as follows: One from the Presbyterian Church of Brighton, N. Y.; one from the Presbyterian Church at Parma Center, N. Y.; and one from Westminster Presbyterian Church of Rochester, N. Y., in favor of closing the World's Fair on Sunday, in which occur these gently persuasive words, viz.: "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 on conditions named in these resolutions."

This same thing was said quietly in reference to the action of some of the members of the House of Representatives, in the last Congress, on Sunday bills then before them; in this Congress the open threat is made publicly, and to their very faces.

The *Washtenaw Times*, of May 21, has the following paragraph, under the title, "It Is an Infringement":—

"Many of the churches are sending petitions to the House of Representatives, praying Congress for legislation prohibiting the opening of the World's Fair on Sunday.

"Why is the demand made? If these churches kept Saturday or Monday as a religious day, no such demand would ever have been made by them. It is evident, therefore, that this demand is made because they regard Sunday as a religious day. This proves that this is wholly a religious question, and Congress, therefore, has no right, according to our Constitution, to legislate upon it, even if this day is regarded by the majority as a holy day. If the State is to determine religious questions by the number of its adherents, and put its stamp upon the religion of the majority, then its ground is that on which all State religions have rested, and under the color of which religious proscription and persecution have been perpetrated and justified. According to the great American principle in respect to the civil government, religious faith is no part of citizenship, and no criterion of right. Sunday observers, Saturday observers, and no-day observers, are dealt with on precisely the same terms, the State knowing them only as citizens. We forfeit no right by being one, and gain no right by being the other. It is not in the province of the State to decide which is true or which is false."

The *Chicago News* says, "The World's Fair is open on Sunday," and publishes the following editorial item in regard to the matter:—

It would be just as well for those persons—and there are hundreds of thousand of them in the United States—who are trying to bring about the

closing of the World's Fair on Sunday, to bear in mind that the very thing against which they protest is now in full operation. The gates of the World's Fair are open every Sunday and hundreds of sight-seers go to it. They are readily admitted upon the payment of the established fee. The World's Fair Directors have thus decided the matter of the Sunday opening, while the whole country, represented by Congress, by great religious gatherings and many other influential bodies, is still debating the matter.

It may well be asked: Are the World's Fair authorities justified in forestalling the judgment of the Nation in this matter? There is little real difference between the present arrangement at Jackson Park and that which will be in force if the fully erected enterprise shall be thrown open to visitors on Sundays a year hence.

Because of this action of the Directors the question now under debate by the whole Nation is not, "Shall the World's Fair be open on Sunday?" but, "Shall the present condition of Sunday sight-seeing at Jackson Park be changed after the formal opening of the World's Fair?"

The World's Fair is open on Sunday. It is a condition, not a theory, that confronts us.

The *Chicago News* is a humble follower of the *Mail and Express*, and would no doubt advocate the closing of all the parks to Sunday visitors. Ordinarily, in pleasant summer weather, Jackson Park is filled on Sunday with thousands of sight-seers. Shall the fact that a World's Fair is to be held in the Park preclude their going there on Sunday for a year and a half?

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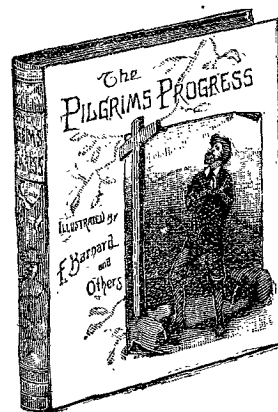
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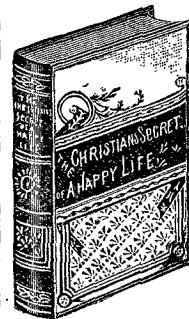
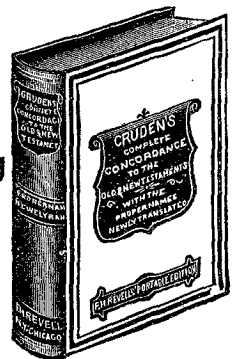
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THE House of Representatives, in Committee of the whole, has passed an amendment to the bill appropriating money for the Government exhibit at the World's Fair, conditioning the appropriation on Sunday closing of the Fair by a vote of 107 to 51.

THE following from the *Christian Statesman*, of April 16, shows about how much the editor of that paper believes the theory he, in working up sentiment for Sunday laws, tries to get other people to believe, that physical rest one day in seven is a law of nature, and necessary alike to man and beast. He says:—

On the Sabbath the same lecturer, by the use of some private team, can arouse two or three adjoining towns.

This editor reminds us of the man who declared that he proposed to have peace if he had to fight for it. He intends to compel everybody to keep Sunday if he has to disregard the day himself, drive horses at a break-neck speed on that day, and explode every one of his fine-spun theories to do it.

THE Western Pennsylvania Sabbath Association, so-called, at its meeting in Pittsburg, March 29, adopted a resolution strongly commending the *Commercial Gazette* of that city for not issuing a Sunday edition. Referring to this fact the *Christian Nation* says:—

The Pittsburg papers which issue an edition on Sabbath have shown that in so far as the preparation of the paper is concerned, the *Gazette* does far more work on the Sabbath than the Sunday papers do. Reporters and correspondents are busy the whole day long in obtaining political and other kinds of news for the Monday issue. Work is begun in the office at noon on Sabbath. While all this is not so bad as the carrying, selling, and reading of the papers on Sabbath, we fail to see why a Sabbath Reform Association should pass a resolution indorsing such a paper. It gives the other journals a good chance to raise the cry of "hypocrisy."

The *Nation* has put this very mildly. The facts not only give "other journals a good chance to raise the cry of 'hypocrisy,'" but they actually prove hypocrisy.

At the annual convention of the Protestant Episcopal Diocese of Long Island, May 18, held in St. Paul's Cathedral, Garden City, L. I., a special committee on Sunday observance handed in its report.

After it was read lay delegate James B. Cooper, of Babylon, who is Justice of the Peace in that town, took the floor. He said he did not believe in the church sanctioning any measures to suppress the violation of the Sunday laws in Long Island City and other towns in Queens County. Justice Cooper said further that the people who flock to Long Island towns on Sundays were principally working people, and that was the only day they had for recreation. They probably drank poor whisky and worse beer, he said, but they were certainly no worse than the rich people who went off on their yachts on Sunday and drank champagne at ten dollars a bottle.

No action was taken in regard to local Sunday observance, but a resolution presented at the request of Bishop Whitaker, of Pennsylvania, requesting the officials in charge of the Chicago Exposition to close the place Sunday was adopted without discussion.

A DISPATCH in the *Chicago Tribune* of the 13th ult., is headed, "Can Saturday be Sunday?" The thing is of course quite impossible, but not so with that which gave rise to the question. The facts are briefly stated as follows in the dispatch:—

VALPARAISO, Ind., May 12.—The status of the Jewish Sabbath under the law of Indiana is to be determined in the courts. Charles Pitzele, a business man of Whiting, Lake County, refused to affix his signature to an assessment blank Saturday, the recognized Sabbath in Hebrew church circles, and will carry the matter into litigation to establish the legality of the Jewish holy day.

It is probable that all that Mr. Pitzele wishes to establish is his right to keep the seventh day unmolested by assessors and their civil officers. In this he is clearly right. Every man ought to be left perfectly free to keep any day or no day just as he elects. This he is not free to do if on one hand he is required by the law to perform certain acts on his sacred day, that he can not conscientiously do; nor on the other hand, if he is compelled to keep a day whether he wishes to or not. No day ought to have any legal standing above another, but the rights of every individual ought to be sacred, and no man ought to be required to do on any day that he holds sacred to devotion, any act or business that can be performed on some other day.

THE *Catholic Review*, of May 28, has the following note:—

Our Methodist friends never cease to cry out that the Catholic Church is trying to influence politics in this country, and that is wrong, very wrong, so they say, for it to do. But it seems to be all right for them to put the pressure of their organization on the course of public affairs. Their General Conference protested against the Chinese exclusion bill, resolved that the education of the children in the public schools must be free from religion, applauded the motion that the denominations engaged in work among the Indians of the West should receive no money from the Government, etc., etc. Of course, if the Catholic Council were to do these things, it would be "meddling in politics," but the Methodist

Conference can do them without objection or offense. Why should our neighbors have different rules of right and wrong—one for themselves and one for us?

The charge made by the *Review* is true; but that fact does not make the evil any the less, but just so much greater. Formerly the Catholic Church had a monopoly of political wire-pulling, now nearly all the so-called Protestant denominations are taking a hand in that sort of work; but it is no better when done by Protestants than by Catholics. And the mischief of it all is that it is done not in defense of God-given rights, but for the sake of obtaining or holding "a sort of factitious advantage" over their neighbors of other faiths. The evil is not only a gigantic one, but it is growing.

THE Toledo, Ohio, *American* is responsible for this paragraph:—

One of Abraham Lincoln's strongest and truest utterances was that this country could "not exist half free and half slave." This aphorism can be applied at the present day and to a different condition of circumstances, with the same force and truth. This country can not exist and hold its place among the nations of earth with half its people free to follow the dictates of their own consciences, and the other half under the domination of the Romish priesthood, whether the head of the church is the Pope at Rome, or his representatives on this side of the Atlantic.

This is worthy of a place alongside the paragraphs which we quoted from *Our Country* last week. Are not Roman Catholics just as free to follow the dictates of their consciences as are other people? These are terribly mistaken, it is true, but that is their business. There is no possible way of remedying the evil except by doing missionary work among that deluded people. The priest has the same rights under the law that Protestant ministers have. It is right that they should have. The State is not set for the protection of its citizens against false doctrines.

A MEMBER of the Methodist Conference at Omaha, is reported by the *New York Christian Advocate* as saying; "The heart of this Nation is Christian. The American heart is a Christian heart." To be Christian is to be Christlike, or like Christ. Therefore to say that one has a Christian heart is to say that he is like Christ, or, in other words, that he is a Christian, and that, not in any accommodated sense, but in deed and in truth. Does anybody believe this is true of this Nation?

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