

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

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EDITOR, - - - - ALONZO T. JONES.

ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.
WILLIAM H. MCKEE.

THE commandment of God has said, and does say, and will say, “The seventh day is the Sabbath of the Lord thy God.” That will not be denied.

The Congress of the United States has decided that the first day of the week shall be observed as the Sabbath at the World’s Fair. That can not be denied.

By taking this action has Congress decided that a certain day is the Sabbath, or has it not? Has the World’s Fair been required to close its gates on the first day of the week, commonly called Sunday, for the reason that many claim that the first day of the week is *not* the seventh, and that Sunday is *not* the Sabbath? Or are the gates to be closed by legislative enactment because many more claim that the first day of the week *is* the true sacred day of religious rest? Congress has decided that a certain day shall be observed; has it not? It did not so decide for the reason that it was not a sacred day, did it? It did so decide because of the claim that it was a sacred day, did it not?

CONGRESS, then, has given its legislative sanction to a particular day. For what purpose? For a public holiday? No! For a day of religious rest and devotion. Congress has consecrated a day. By solemn legislative act Congress has consecrated the first day of the week as the “American Sabbath.” In so doing did Congress assume civil or ecclesiastical prerogatives? Is the sanctioning of a holy day and the consecration of it to religious rest a civil or an ecclesiastical act? It is clearly ecclesiastical.

By what authority does Congress act? Does it act by delegated authority? If so, did the atheists, and infidels, and Free-thinkers of the United States delegate this authority to Congress? Did the great

body of the careless and worldly, who make no pretense or take no thought of religion one way or another,—did they delegate this power to Congress? Did the Jews, and the Seventh-day Baptists, and the Seventh-day Adventists, delegate this power to Congress? Did the great majority of the Baptists, and the individuals among other denominations who are personally opposed on principle to all religious legislation by any civil power, delegate this authority? Did they? Did any of them? Then who did?

GREAT pressure was brought to bear on Congress, by some one, to bring this about. Who was it? It was the organized religionists, calling themselves orthodox, who desire Congress to assume that function of ecclesiasticism necessary to consecrate Sunday as the American Sabbath,—the religious rest day of this Nation—by decree of Supreme Court and of Congress, “a Christian Nation.” These are they, and they are the only ones, who have desired to give this authority to Congress. But they are not the people,—not even the majority of the people. Then they did not suffice for this in any case. But did they have the authority to delegate at all? What is it that is assumed here? It is the power to coerce the citizen in the matter of a religious observance,—to compel him, whether he will or no, to observe a fixed religious rest. A minority of the citizens calling themselves religiously orthodox, claims the right to delegate to Congress power to compel obedience to the religious belief of that minority. Will it be granted that they ever had the authority to so dictate to any other citizen, much less give Congress power to compel him in any such regard? If this is not granted, by what right does Congress do this?

BUT if Congress does not close the World’s Fair on Sunday by virtue of authority legitimately delegated to it by the people, by what claim of right does it do this? Is it by divine right? Then Congress rules by divine right and not by the will of the people. Is the observance of a religious rest day a divine or a human ordinance? If it is a divine ordinance, it is only consecrated and set apart by di-

vine authority and the power which assumes to do that can not act by human but only by divine right. There is then established in this country a form of absolutism,—Congress rules by divine right. What then, in this case, is the position assumed by this religious minority? They are the priesthood by whom Divinity speaks and the legislative and judicial arms of the Government are the instruments through which divine decrees, voiced by them, are executed. What is this? It may well be asked, What is this? Of what power, and what power only, is this the picture? Under what governmental form is this assumption made? Has there ever been but one governmental form which would answer to this picture, and under which these assumptions have been made and their legitimate results realized? There has been but one, what is it?

THERE is one outward sign which is the visible evidence to all men of a man’s inward belief. That is the observance of the Sabbath. Its continued and regular recurrence emphasizes the adherence of the true Christian to his faith and makes it unavoidably patent to the world. The remembering of it to keep it holy serves necessarily to maintain its perpetuity. The follower of Christ will observe the day which was established by him in the beginning, when “All things were made by him,”—the day which he reconsecrated by his own observance when upon earth, and over which he himself said he was Lord. The original decree for the observance of this day is in the language of Him who is unchangeable, and from it not one jot or tittle will ever fail. This law was read out of “the Book of Law,” from the desk of the Secretary of the Senate, when Mr. Quay moved to insert in the clause of the sundry civil bill appropriating money for the World’s Fair:—

And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath day.

When sending the amendment to the desk Mr. Quay said:—

The reasons for the amendment I will send to the desk to be read. The Secretary will have the kindness to read from the Book of Law I send to the desk, the part enclosed in brackets.

The part indicated was read, and it was this:—

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 maid-servant, 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.

Mr. Quay's "Book of the Law" was, then, the Word of God, and his "reasons for the amendment" were drawn solely from that section of the law of God which enjoins six days labor and says, "But the seventh day is the Sabbath of the Lord thy God." In this law God gave his reasons for the decree; it was because upon that day he had rested from the six days' labor of creation, and on that account had blessed and hallowed that day and established its observance as an everlasting memorial, in eternal remembrance of himself and his work in the first week of the world's existence. That was an assurance that those who kept the remembrance of this day in their hearts and lives would not forget God.

Mr. Quay, then, assumed the same reasons for his Sabbath-closing proviso which God gave in the law in the beginning.

In the position which he had thus taken Mr. Quay seemed to see no discrepancy, or at least admitted none, until Mr. Manderson, of Nebraska pointed it out to him thus:—

The language of this amendment is that the Exposition shall be closed "on the Sabbath day." I submit that if the Senator from Pennsylvania desires that the Exposition shall be closed upon Sunday this language will not necessarily meet that idea. The Sabbath day is not Sunday. Decisions are abundant upon the proposition that that language does not mean the first day of the week, even in this Christian nation. If one examines the numerous laws upon the statute books of States providing that there shall be no common labor upon the first day of the week, it will be found that invariably the language is that no common labor shall be performed "upon the first day of the week, commonly called Sunday."

The words "Sabbath day" simply mean that it is a rest day, and it may be Saturday or Sunday, and it would be subject to the discretion of those who will manage this Exposition whether they should close the Exposition on the last day of the week in conformity with that observance which is made by the Israelites and the Seventh-day Baptists, or should close it on the first day of the week, generally known as the Christian Sabbath. It certainly seems to me that this amendment should be adopted by the Senator from Pennsylvania, and if he proposes to close this Exposition that it should be closed on the first day of the week, commonly called Sunday, if he desires that the provision should be operative in that way.

Mr. Quay then said:—

I will accept the modifications so far as its phraseology designates the first day of the week. I think it is not likely that the amendment will be disregarded in its present form. . . . I accept the modification so far as it refers to the first day of the week, or Sunday.

Previous to this the form of the amendment had been consistent with the reasons given for its presentation and desired adoption. It asked "for the closing of the Exposition on the Sabbath day;" but now, without having changed the basis upon which the demand is made, referring to the same statute in the same "Book of Law," it asks, "for the closing of the Exposition on the first day of the week, commonly called Sunday." This was in the Senate. In the House the distinction was drawn just as strikingly by Mr. Bowers, of California. Both Houses passed the proviso in the latter form on the strength of the "reasons" derived from the "Book of Law."

What is sought by this legislation? Is it that "times and laws," of which Dan-

iel the prophet speaks, are sought to be changed? What power does this same "Word of God" say will seek to do that? Where is there a parallel to this legislation? Is its example and parallel to be found in the third and fourth century, when that Religious Absolutism arose which turned the breaking dawn of the gospel into the night of the Middle Ages? Is this a correct parallel, or is it not? If it is what has the future in store?

W. H. M.

An Unprofitable Persecution.

THERE have as yet been no new developments in the persecution of Adventists in this county since the late term of the Circuit Court. Public opinion is a good deal divided as to the propriety of prosecuting the Adventists, but since the recent cases were disposed of as they were, the trend of sentiment is against the action of the Attorney-General, in using the courts as an engine of persecution for conscience' sake.

Ex-Governor Porter, who voluntarily appeared as of counsel for the persecuted men, is the most popular man in the county, and his action has had a great influence in the right direction. One gentleman, a physician, was heard to remark, prior to the trial of Wm. Dortch, that the Adventists had employed a great lawyer (Mr. Ringgold), but that it would do them no good; he thought they would be fined more heavily than before, and that they ought to be. As soon as it was known that Governor Porter was interested in the defense, the same man was heard to say that the Adventists would get off and that he thought the authorities ought not to bother them.

Under the ruling of the court in the case of Wm. Dortch it will be very difficult for the Attorney-General to secure a conviction in any such case in the future. The Judge ruled that two or even three acts of work were not sufficient to constitute a nuisance, but that a series of such acts must be shown, and that the work must be done in such a public manner as to amount to a nuisance in the community. It is very evident that work done so quietly and so privately that it can be proved only by members of the family of the one doing the work, is not done in such a manner as to constitute a public nuisance.

The Attorney-General has all along expressed great regret that the law compelled him to prosecute such good men as he believed the Adventists to be, but that he had no choice in the matter. His oath required him to enforce the law, he said. But his oath has not required him to enforce the law against Sunday work upon any except the Adventists, and a few negroes, and the indictments against the latter were so defective that to say that the Attorney-General did not know it would be to impugn his knowledge of law.

The two railroads running through Paris run their trains and repair their tracks on Sunday as on other days, and that contrary to the law; but the Attorney-General instead of proceeding against either the corporations or their employees, encourages their disregard of the law by himself traveling on Sunday on their trains, and then prosecutes, out of respect to his oath of office, a few conscientious Adventists whose religion requires them to devote Sunday to secular pursuits!

The hotels in Paris carry on their busi-

ness on Sunday as on other days, the 'buses run to the trains as usual, the livery stables do the bulk of their business on Sunday, in summer the ice wagons make their rounds as usual, the newsboys sell their papers as on other days, and sometimes, the writer is informed, the crack of the rifle, the report of the shotgun, and the baying of dogs is heard in the immediate vicinity; but none of these things disturbs the community or calls for action on the part of the Attorney-General, but a few Adventists quietly working on their farms in one of the most secluded sections of the county disturbs the whole community! and "is a public nuisance"!! and "against the peace and dignity of the State"!!! Could anything be more absurd?

Another consideration that has weight with some people, is the fact that the persecution of the Adventists involves the county in quite an expense. Instead of mulcting the Adventists in heavy fines and costs, the county succeeded in the recent cases in transferring to their pockets about ninety-five dollars of county funds in the shape of witness fees, and this at a time of year when their time was of very little value to them otherwise.

This fact caused the postmaster at Springville, a virulent enemy of the persecuted men, to say, a few days since: "We might just as well quit this court business; it only puts the county to a big expense, and we can't get justice no way." The old man's ideas of justice are a little "mixed," but he is about right as to the financial aspect of the question. It is a great pity that men are so blind to justice that only selfish considerations will lead them to accord to their fellows their God-given rights; but such is too often the case.

C. P. B.

Paris, Tenn., February 15.

Before the Trial of the Adventist Cases.

"By Their Fruits Ye Shall Know Them."

IN marked contrast with the views of Ex-Governor Porter, of Tennessee, and Professor Ringgold, of Baltimore, expressed in interviews which were reprinted in the last number of the SENTINEL, is this editorial from the *News-Banner*, published at Troy, Obion County, Tennessee:—

Henry County, in Judge Swiggart's jurisdiction has an enormous nest of Seventh-day Adventists in it. The grand jury has indicted eleven men for plowing, hoeing and hauling on Sunday, in other words following their ordinary occupation on Sunday. In nearly every case, these Adventists are as bull-headed as they are ignorant. A large, rich and well-organized band of Northern Sunday law-breakers are at the heels of these ignorant Henry County people egging and hissing them on—also furnishing them with money. All this is done under the guise that religious liberty is assailed in Tennessee. This organized band of Northern agitators claim to be far ahead of the rest of the world in understanding what constitutes civil and religious liberty. They send out thousands of pamphlets each week and sow them broadcast all over the United States. The substance of all their statements and printing is that there ought to be no national or State observance of Sunday and that it is a cruel, barbarous, outrageous violation of national religion and civil rights to prevent a man from working on Sunday. If they had their way, and Sunday blotted out, we think Christianity would be subverted. Many newspapers, North and South, have been tricked into defending these Advent rascals. Not only are they guilty of blasphemy worse than devilish but they are worse than the foul-mouthed anarchists who believe in the total disruption and annihilation of all law. The law of Tennessee specifically and definitely says you must not work on Sunday. Yet these infamous anarchistic law-breakers advise people to

over-ride the law, ignore their State statutes, defy their courts, and set up their own private and individual preferences as against the system of society under which they live. Judge Swiggart will forfeit his right to the respect and esteem of this judicial district if he does not visit the extreme penalty of the law on these grand rascals who thus with undashed boldness flaunt defiance in the teeth of our judicial system. A severe and terrible lesson ought to be given them so that those who have in mind to break the law might be deterred. Here is a parallel case. Suppose a lot of idiots should come to the conclusion that it was all nonsense this thing of having to get out a license to get married. Suppose they declared that it was an outrageous imposition and forthwith in opposition to all law, commenced marrying without leave or license. Would it not be the plain duty of the courts to penitentiary these fools if they persisted? Shall a half dozen men become a law unto themselves against all the rest of their fellow-men? But these ignorant Henry County people are more deluded than bad. The real criminals, the propagandists or sowers of bad seed that need hanging are the pamphleteers known as the National Religious Liberty Association. The truth is the works and the fruits of this anarchistic association show that it is a cunning and deep laid scheme to do away with all religions, all the law and all society. Judge Swiggart must either penitentiary or hang these Henry County men or make them obey the law, and if he ever catches any of the members of the National Religious Liberty Association in Tennessee he should either hang or penitentiary said Religious Liberty Association man.

A parallel expression to this was published in the SENTINEL, of February 9, in a letter from the editor of the *Carriage World* to the Secretary of the Religious Liberty Association, in which it was said:—

You are either crazy or desperately wicked; and there ought to be some legal way whereby such seditious persons as you are could be restrained, as dangerous to the welfare of the community and the public at large.

The first of the principles subscribed to by every member of the National Religious Liberty Association is this:—

We believe in the religion taught by Jesus Christ.

Upon this hangs all that is said or written by the members of this association. Why then are they attacked so bitterly? A quotation from Vol. IV. p. 592, "Great Controversy"—a paragraph familiar to many who belong to the organization—will answer this question:—

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection towards the Government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words, and the worst construction will be put upon their motives.

The editorial expression from the *Troy News-Banner* is something ahead of its time. But like the instructions of Judge Winn, of Georgia, to the Grand Jury, some time ago, that women seen knitting in their own homes on Sunday were indictable, and those who saw them and made no complaint were liable as *particeps criminis*; together with the unrelenting persecution of Robert M. King, in the *News-Banner's* own county; and these cases in Henry County, to which the editorial refers, where brethren in the church were called up to testify against each other reciprocally, and even an attempt made to put a boy ten years old on the stand to prove that his father habitually worked on Sunday, and thus make a case against him—like all these the editorial utterances of the Tennessee

newspaper are expressive of the ill-will of many, and the vengeance which they desire to see executed against those who stand for the religion of Jesus Christ, pure and undefiled, as he preached it and lived it.

The wishes here expressed, and the threats here made are the legitimate outcome of Justice Brewer's decision of Feb. 29, 1892; of the act of Congress closing the World's Fair on Sunday; of the fierce campaign for religious law which the ministers, the churches, the Sunday-schools, the Christian Endeavor Societies are waging throughout the land. The realization of these threats, which will come in the future, they are making themselves responsible for. Are they willing to accept the responsibility? Did they ever read, "By their fruits ye shall know them"? W. H. M.

After the Trial of the Adventist Cases.

THE *Paris Post-Intelligencer*, published at the county seat of Henry County, Tenn., where the late "Adventist cases" have been tried, has not heretofore given any space to the consideration of the question involved or to the cases themselves. But in its issue of February 10, immediately following the last trial of these cases it notices the matter in four different articles. It first describes the cases and their trial thus:—

The Adventist Trials.

The indictments of eleven citizens of Henry County for nuisance, in working on Sunday, and whose trials were set for Friday, February 3, has attracted attention, and when the first case was called, that of Wm. Dortch, of Springville, there was a good number present, many of them being Adventists.

The indictments against nine of the parties being defective by reason of the order of the court ordering them they were quashed and the accused discharged.

In the case of Wm. Dortch the State failed to establish the guilt of the accused. He was indicted for committing a nuisance by working on his farm on Sunday. The statute law provides that for single offenses the violator may be carried before a Justice of the Peace and fined three dollars. But the decision of the Supreme Court in the case of the State of Tennessee vs Parker, says, that where a man pursues his usual occupation on Sunday and there is a repetition of the offense he may be indicted by the Grand Jury, tried by the Circuit Court and found guilty of a nuisance.

It will be observed that to make it a case of nuisance subject to the jurisdiction of Circuit Court there must be a succession of violations in following the usual occupation of the accused. Mr. Dortch was indicted for committing a nuisance by working on his farm. While it was proven that he had planted potatoes on one Sunday and was seen piling chunks on another, the State failed to prove that it was his usual custom to work on Sunday, and Mr. Dortch proved that farming was not his usual occupation.

The State failed to make out its case and of course the accused was found "not guilty." The decision does not affect the merits of the Sunday question. The other case was continued.

The editor of the *Post-Intelligencer* is anxious that it should appear that there is no persecution in the prosecution of Seventh-day Adventists in Henry County, and to that he devotes two articles of which this is the first:—

The Prosecution of Adventists is no Persecution.

Having been but recently called to the press, and there having been no unusual ado or excitement over the former trials and conviction of Adventists in our county, more than any other violators of the law among our people, our attention had not been specially called to the matter until just before the convening of our court, when quite a stir was created among our justice-loving people caused by the wide distribution (by the Adventists) over our county of pamphlets attacking our Judge and Attorney-General.

Learning of this, and the further fact that quite

a number of violators of the Sunday laws were to be tried at this term of the court, and seeing that there were so many distinguished attorneys here as counsel for them led us to enquire into the matter.

To say that we were shocked by the many unjust and misleading statements in the literature circulated by them would be putting it mildly. For those who do not know our officers and people to read their versions of the trial and treatment of these people by the court, it would seem that we were a set of heathens, filled with religious fanaticism, intolerance and bigotry, to that extent that if we dared we would dispose of our Adventist brethren in a way that would lay the horrors of the French Revolution in the shade and make the Inquisition ashamed of itself. Now, against all these slanders and misrepresentations we enter our solemn and emphatic protest.

The criticisms of our dispensers of justice are as false and unjust as the father of lies could have made them. Judge Swiggart, one of the ablest, purest, most feeling and conscientious judges any State ever had, and one who this judicial district has always been proud of, and delighted to love and honor, is held up by these deceivers as an unfeeling tyrant, words are put in his mouth that he never uttered, and threats he never made or thought of.

Attorney-General Lewis, who has been reared in our midst and honored and trusted in divers ways by our people, and whose ability and fairness is not confined to the limits of the States, is equally misrepresented by being pictured as a sleuthhound traveling over the State in pursuit of Adventists, to devour. To those who know General Lewis and Judge Swiggart, any defense of them would be a work of supererogation. To those who do not, we want to say that they have no prejudices in this matter, and from the first have been actuated by what they conscientiously believed to be their duty under the law. We are glad to be able to state that this is now the belief of the visiting brethren and attorneys who are here in the interest of the Adventists.

There is certainly no disposition on the part of any of our citizens to persecute the Adventists. All that is wanted is obedience to law. So if anybody feels like pitching into anything connected with this business, let them deal justly with our officials and the citizens of Henry County, and direct their guns on the law. If the law is wrong direct your efforts to its repeal. Until this is done it is the duty of every good citizen to obey. He who acts or counsels otherwise is an enemy of the State and to the best interest of her citizens.

If the law is wrong, and the Attorney-General, and the Judge, and all these fair-minded citizens of Henry County who "have no prejudices in this matter" and "no disposition to persecute," appreciate now so keenly what odium their attempt to enforce obedience to this unjust law has brought upon them, why do not they, who are in the great majority, and have the power, "direct" their "efforts to its repeal"? Why not?

The *Post-Intelligencer* makes a second disclaimer thus:—

No Persecution.

Our esteemed contemporary, the *Milan Exchange*, in commenting on the fact that a number of Adventists have been prosecuted for working on Sunday, after admitting that he knew nothing of the merits of the case, says: "If it is unlawful for anybody to work on Sunday in this State, why are these people prosecuted and other offenders allowed to go free?" Now Brother Wade knows very well that it is unlawful for anybody to work on Sunday in this State. He has known this all his life. Why then does he precede his question by such language? As to the question itself we state that it does not apply to either our officers or our citizens. If Brother Wade aims to convey the idea that any one is persecuting these people through prejudice we emphatically assert that such is not the case. As evidence that these people are not discriminated against and singled out for prosecution, six of the indictments before the present session of the court were against employees of the P. T. & A. R. Co. Our grand juries will indict one class of men as soon as another for violations of law, or if inclined to be partial at all it would be towards those who think that their religious tenets bring them in conflict with State laws. We realize that it is hard on these people to be compelled to obey laws which conflict with their peculiar religious views, but this is their misfortune. We deny the right of any citizen to set at defiance the laws of his State. If they come in conflict with his conscientious scruples let him work for their

repeal. Failing in this, the world is wide, and he can seek a more congenial clime.

Emphatic assertion that no discrimination has been made in the bringing of these cases, and no special class singled out for persecution, does not go far in the face of facts. In 1885, in the same Henry County Circuit Court, the Tennessee precedent was established in the case of W. H. Parker, since dead, which precedent was followed in the conviction of Robert M. King, in Obion County, and the conviction and imprisonment last year of four of these same Adventists in Henry County. In the meantime there is no record of any others being indicted for Sunday labor, although it is well known that there is no Sunday in the year in which many do not lay themselves liable to indictment.

In this last instance who were indicted in company with the eleven Adventists? Six poor and irresponsible colored men. Any one who appreciates the status of the negro in Tennessee will understand the added ignominy it was expected to put upon the Adventists by condemning them to the chain-gang in the company of those negroes.

Although the *News-Banner's* article was written before the trial, and the *Post-Intelligencer's* several articles were written after,—and they both bear evidence of this fact,—still they have much in common in thought and spirit. The alternative which the *News-Banner* gives is submission, or the penitentiary and the gallows; the *Post-Intelligencer* graciously grants a supposititious choice between submission, securing the repeal of the law, or exile. It then breaks out again quite in the *News-Banner* style:—

Defamers.

For the honest Adventist whose misfortune it is to live where the laws conflict with what he considers a part of his rights, we can have sympathy and respect, and for the decent newspapers which have criticised our Sunday laws in a spirit of candor and fairness we have no unkind words; but for the blue-bellied descendants of New England witch-burners, and recently imported blatherskites from the God-defying and Sabbath-breaking slums of Europe who have been defaming our people, and setting themselves up to teach us lessons in religious liberty we have supreme contempt.

While our people have always been disposed to treat the Adventists as leniently as possible, we advise them that if they become the tools of these anarchists, in maligning the good name of our county and its citizens by circulating their falsehoods they will forfeit the respect shown them hitherto.

This last paragraph one reads over and over again, each time with increasing bewilderment, until one is inclined to ask with the learned lawyer in the immortal case of *Pickwick vs. Bardell*, "What could he have meant by that?" How leniently have these Adventists of Tennessee been treated hitherto? What respect has been shown them in Henry and Obion Counties? In what regard have they who plead for the maintenance of our Constitution as it is, and of our laws as they should be established under it,—in what regard have they become the tools of anarchists?—They who plead with the Government, national, State, and local, to avoid anarchy by clinging to the just principles of civil non-interference in religion which our fathers established. How do they malign the name of our country who are its only true lovers and patriots, begging that the good name of our country be preserved, and that it remain true to the eternal principles of justice proclaimed in its Declaration of Inde-

pendence and Constitution? Are Henry and Obion Counties, Tenn., the United States, and is it malignant falsehood to quote against them the cases of record in their own courts?

There are many able lawyers, intelligent legislators, and good citizens in Tennessee who will not agree with the spirit shown by the *Troy News-Banner* or the *Paris Post-Intelligencer*. W. H. M.

Extract from the Address of Rev. M. J. Savage, Before the House Committee on the Columbian Exposition.

It is simply a question as to what we shall do with this one day, the first day of the week. I do not believe, gentlemen, that it is proper to say that as many people will be at liberty to see the Fair, if for twenty-six days they are denied entrance to it, as would be if the whole time is open and free to them. It seems to me simply absurd on the face of it. There are thousands of people who would not be able to see it. I do not believe that the churches of Chicago have a right to compel people to stay out of this Fair, and wander the streets and the fields; for it is simply absurd to suppose that they all can get into the churches. They would need ten times as many churches in Chicago as now exist there, in order to accommodate the throng of people. It is not a choice of going to church or to the Fair; and, anyway, if it were a choice, I say it is a matter of impertinency for any man, in the face of the facts and the origin and history of Sunday, to tell the people that they must come to their churches, or else be left to wander the streets or go into the saloons.

The former speaker [Rev. H. W. Cross] has made reference to the statistics. I think, myself, that too much has been made of the statistics that have been presented. While the statistics were being read, I felt running through my mind a quotation from the Hon. Carroll D. Wright. I do not mean it as an insult to the gentlemen here; but it struck me as being so witty and so apropos that I present it. Carroll D. Wright said that figures will not lie, but liars will figure. I do not mean, gentlemen, that these people are, consciously, liars; but when a man votes for a thing as a church member, and then votes for it as a member of the Christian Endeavor Society, and in the Sunday-school, and as a member of some temperance society, he does not make four men of himself in the process, and that ought to be remembered.

And then Mrs. Washburne touched a point which I have felt very strongly, and which I know represents a grand truth. I believe, gentlemen, that the views of the majority of the people of this country,—if a candid and fair vote should be made,—that a two-thirds majority would be in favor of opening this Fair. For example, I represent a constituency of a good many thousand in the city of Boston. I have not asked a single one of them to sign a petition in favor of opening this Fair, and yet I know that I could get five thousand signatures in a week, if I were to ask them. I believe this is true of every section of this country, that the people in the country who are tolerant, who are ready to believe in the common sense and good faith of the people, and who have not this lash of their religious leaders to compel them to sign their

names to anything, are in favor of opening the Fair on Sunday. They have not organized, they have not presented petitions; but I believe that the great majority of the people of this country, if a test vote could be made, would be in favor of opening the Fair, at least a part of the first day of the week. I do not believe that apart from the religious motive that has been presented here, any fair-minded gentleman can pretend that the influence of this Fair on the people will be anything but good. Now, why should not it be open? It must be closed because—of what?—Either because God is going to be offended, or man is going to be injured. There can be no other reasons for closing the Fair. Now it is absurd, in the light of the facts of the Bible, taken in any way you please, to suppose that God is going to be offended. And how is man going to be injured? Why will he be injured? What could possibly injure him? Is he going to be injured by studying the grandest specimens of the world's art and the world's industries and the natural productions of the world? those things that in their very nature tend to lift men up out of the lower and the animal into heart, into brain, into conscience, into soul,—to turn him into an admirer; to turn him into a worshiper of that which is high and true and fine. It seems to me, gentlemen, that there is not one single thing in the exhibit, to be made at the World's Fair, that is not intended to lift the observer to a higher level. And if this be true, is there anything in the nature of Sunday that should make the exhibit immoral or spiritually depressing, when it will be elevating on Monday or Saturday night? I believe, gentlemen, if this matter is carefully studied, it will be found to resolve itself purely and simply into a religious prejudice—prejudice, I say, because there is no biblical, no ecclesiastical, no historical basis for it, whatever. I believe that the interests of humanity, the interests of morals, the interests of education, the interests of religion, demand that as many days as possible, this school for the poor, as well as for the rich, shall be open and free. Gentlemen, I thank you for your kind attention.

Address of Mrs. Marion Foster Washburne Before the House Committee.

MR. CHAIRMAN, Gentlemen of the Committee: Yesterday I, together with the other delegates of the Chicago Women's Club had the pleasure of listening to the arguments in favor of Sunday closing. Before I attempt to make any new points, if any can be made after all this talking, it might be advisable to answer some of the arguments advanced at that time. It may seem somewhat presumptuous for one feeble woman to endeavor to reply to such able and practised speakers as were before you yesterday, if it were not for two things,—first, that I am as much in earnest in my belief that the Sunday opening will "work for righteousness," as they are in the opposite view, and I have that courage of my convictions which is the birth-right of every American: and second, that the reverend gentlemen so kindly lessened my task for me by answering so many of their own arguments. To be explicit—the charge of greed, of self-seeking, and of many other malicious forms of selfishness was brought against, not only Chicago, but the managers of the

Fair, its directory and the gentlemen of this committee themselves, as the only motive which could possibly influence them to give this resolution a fair hearing. But a number of the other speakers knocked down this house of cards, by declaring most emphatically that to open the Fair on Sunday would be to lose money. How can greed lead us into a money-losing scheme? Both arguments can not be good, and you are invited to take your choice, to either declare yourselves the unprincipled money-grabbers which these gentlemen did not hesitate to call you, or to say that you really believe that if the World's Fair were opened on Sunday, no one would attend.

Then the diversity of opinion as to the correct way to address a congressional committee, was very marked and very puzzling. Some of them seemed to think that this was a Sunday School Convention and exhorted accordingly, not hesitating to call down upon the patient committee-men, vengeance from on high if special sectarian views did not entirely rule the legislature. Others, however, rebuked their brother ministers for this untimely sermonizing and declared in so many words that "talk about religion was not to the point," and "that Congress"—I am quoting here—"is not a tract society to distribute tracts on religious freedom." I quite agree with the doctor. It is not a tract society for tracts either on religious freedom or on the fourth commandment. Its business is, as he said, to legislate for the rights of the people, and one of our immemorial rights is the right to worship God, each in his own way, whether in church, in the silence of his inmost soul, or in the vast and impressive display of the highest of God's works, as shown to man.

There was presented here the extraordinary spectacle of a business man declaring that the argument was one of religious feeling entirely, and of men vowed to religion, declaring that they spoke only from a business point of view. It was as if each distrusted the validity of the argument on the ground wherewith his life work had made him familiar, and believed himself safer on unknown territory. It reminds one of the story of the polyglot American who was said by his German friends to speak beautiful French, and by his French friends to speak beautiful German. There was not a business man here yesterday but saw the weakness of the business arguments, nor a clergyman but saw the flaws in the theological ones.

There was one argument—I mean, one bit of vituperation, which, as a Chicagoan, I must really resent, though it is hardly worth while,—and that is that it would be dishonorable in the city to use the money voted by Congress without accepting the condition attached. Now, these gentlemen must know there has been no talk of that. But there is nothing dishonorable in asking Congress to remove a restriction which greatly decreases the value of its gift. The fact that it has been so petitioned shows that Chicago feels herself uncomfortably bound by her honorable obligations, and would be glad to have them honorably removed.

And, Mr. Chairman, and gentlemen of the committee, was n't it a little hard,—weren't you a little humbled,—to hear this reverend body of petitioners "talk down" to you? There were few of them who had any faith that you would be moved by any high religious or moral considera-

tions. Most of them openly scoffed at the idea. And some of these men, pledged by their profession to avoid envy, malice, and all uncharitableness, not only implied the low moral tone of the men they were addressing, but said openly, (I quote *verbatim*), that, "all the World's Fair was on the make," and again, that "the milk in the cocoanut was the Sunday fee." Would these gentlemen, whose business it is to uplift the people and the English language, have used these expressions before an ordinarily respectable church audience? But it was evidently considered the sort of thing that congressmen are used to. Moreover, they threatened,—and of all things,—the boycott! The very tactics they preach against from their pulpits. And one man said that "religious boycott was justified by the deep prejudices of the people."

I have a profound respect and reverence, as all fair-minded people must have, for the man who believes in his religion and stands upon it against the world, but I have precious little respect for the man who, when he wants to win a worldly advantage, uses a worldly argument, making the admission that the heavenly one is insufficient for practical purposes,—the man who claims to have faith in prayer, and yet descends to the boycott.

I am aware that we who stand for the Sunday opening make a poor show against the several millions of population (not counting families), which each one of these versatile men was able to represent here yesterday. I myself do not claim to represent more than a few hundred thousand. I am, perhaps, a little modest in this estimate, but modesty becomes a woman,—if not a clergyman. [Laughter.] Joking aside, I know that we can not possibly make as good a showing as some church societies, and the reason is that we are not organized as they are. The great mass of liberal and thoughtful people all over the country are not so organized that they can act as one before such a committee, but their numbers may be, nay are, even greater than those contained in the societies here represented. They are simply quiet and tolerant private citizens, who are for the most part rather amused that any one should be intolerant.

But while this organization of the evangelical churches gives them an advantage in being able to present petitions and speakers, it is, gentlemen, a danger. Our forefathers foresaw the danger of an organized minority coercing an unorganized majority and forbade this country a standing army; there is as much danger, or, as the history of religious persecution shows, more danger, in the interference of an organized body of churchmen in the affairs of the State, than in a standing army. Nothing can so undermine the liberty of a people as a belief that there is but one road to salvation, which all must walk, if not willingly, then by force.

Did you notice the little remarks about Sunday traffic and Sunday mails, yesterday? Logically, if the arguments of these deluded leaders be held as valid for the closing of the World's Fair, they must be held as valid against Sunday trains. Who seriously supposes that Congress would ever think of suppressing Sunday travel because of the religious prejudices of the people, whatever the Society of Christian Endeavor might say? Why, such an attempt would bring about a revolution, which shows what is the real sentiment of the vast bulk of the people.

I am a Chicagoan, and might possibly prove the fact by being a little boastful and claiming the earth; but I do not think Chicago, nor even my loved country, marshals under its banner all Christianity. In other Christian countries the art galleries and exhibits are open on Sunday, and when, as one of the speakers yesterday averred, during the last Paris exposition the American exhibit was closed on Sunday, the French Government thought the matter of sufficient importance to enter a protest. Shall we, when we invite the world's nations to be our guests, reflect upon their religious observances, and force them, in company with the immense contingent *not* represented by the gentlemen who spoke yesterday, to accept Puritan institutions or be banned as unchristian? Shall we do all in our power to force them into a religious form against their wills? If these nations had heard some of the denunciations hurled against "the decaying unsabbatarian governments," they would not feel that we had been courteous or fair, and might not unjustly assume that they had been lured hither with the World's Fair as a gigantic bait that they might be converted to the Christian Endeavor Society.

Gentlemen, I am myself a Christian woman, and, after yesterday, I am almost tempted to explain what I mean by that word, for the Mosaic law is not to me all comprehensive, but I follow Christ's interpretation of this same vexed question, and would keep the Lord's day in the spirit of him who picked corn and healed the sick, and was rebuked by the reformers of his own time, and believe with the divine Teacher before whom we all bow, "that man was not made for the Sabbath, but the Sabbath for man."

Religious Legislation a Curse.

[The Chicago Herald of January 22 has this report of a sermon which touches the real point of the Sunday-closing discussion.]

REV. L. C. RANDOLPH, pastor of the Seventh-day Baptist Church, delivered an interesting sermon on "Congress and Sunday-closing of the World's Fair," in the lecture-room of the First M. E. Church, at 3 o'clock yesterday afternoon. Rev. Mr. Randolph said in substance:—

"The practical question before us to-day is not whether Sunday is the Sabbath: or whether, providing it is, the Fair is a good place for a Christian to spend the day, or even whether it would be better for the Fair to be open or closed on that day. The question is: 'What ought our national Government to do about it?'"

"Religious legislation is opposed to the constitution of our natural rights, to the Constitution of these United States, to the progress of mankind, and to the precepts of our Lord Jesus Christ. The Sunday-closing amendment passed by Congress is religious legislation. Brethren, I am opposed to Sunday laws; not because they are Sunday laws. I would be just as much opposed to Saturday laws.

"What is a government for, anyway? Is it to make people good? No. Its purpose is to secure its citizens in the enjoyment of their rights. It is to protect the weak from oppression and wrong. The State has the right to say to the saloon-keeper: 'You must not sell whisky to that man.' Why? Not because the State proposes to compel the man to be temperate and virtuous, but because the whisky makes him

a menace to society. It makes him a murderer, a libertine and a brute. We have a lurking idea that it is the business of a government to preserve a fraternal guardianship over a man's conscience. The only government that ever had a right to do that, or ever will, is God's government. Civil law was not ordained for the purpose of making men moral. You can not make men religious by law. No government ever tried it without defeating the very ends it was trying to gain. However much a man may wrong God, civil government has no right to interfere. God will attend to that. It is only when a man wrongs his fellow-man that civil government must come in to protect its citizens.

"This is in effect what Congress says: 'We want you to close the Fair on Sunday. If you don't do it you will forfeit this appropriation.' In an orthodox Sunday law the State says: 'We want you to stop work on Sunday. If you don't do it we will bring you to trial in a court of justice.' In other words, Congress as a penalty for not closing on Sunday proposed to fine the Exposition instead of putting it in jail. But some one says: 'It could not be called a fine because the Fair had no claim on the money appropriated. It was a gift.' Then we have the spectacle of the United States Congress taking some millions of the people's money to hire the Exposition to keep Sunday. The Exposition either had a just claim to the appropriation or it had not. If it had not, then Congress had no right to give the money. If it had a just claim to the money, then Congress had no right to make its forfeiture a penalty for Sunday opening. In whatever way you consider it Congress was using its resources of legislation to prevent the desecration of what was called the 'Christian Sabbath.'"

Repeal the Pennsylvania Sunday Law.

[In the following reprint from the *Bradford Era*, a Pennsylvanian gives cogent reasons why the Pennsylvania Sunday law, of 1794, should be repealed.]

THE proposal for discussion of the question, "Ought the Sunday law of 1794 to be repealed or modified," is a shock to the sensibilities of many good people. It is enshrined in their conceptions differently from any other law, because it is related to their religion. Whatever touches that to repeal it, is an attack upon a sacred institution. To transgress the law is called a desecration. To offend to so much greater extent than transgression of it, as to propose its repeal, gives an impression so instantly of an inadequacy of words to characterize it, that they merely say, "I'm shocked."

The intuition of these friends of the Sunday law, perceiving at once its relation to their religion, verifies my own thought, that it is a religious matter. If that thought is correct, the truth in the matter should have a bearing upon this question of repeal.

It is worthy of note concerning this law, that any effort to enforce it also shocks the sensibilities. So great is the repugnance towards it that, with violations continually in all sections of the State, prosecutions are not made one in a million. If one occurs, it is mentioned throughout the State and in other States, and is reflected upon as a piece of law which ought to be repealed. Those who want to cling to it, if required themselves

to execute it, will seek to deputize that to another. As much as they feel the need of a better Sabbath observance; as much as they suppose the civil law to be the proper tribunal to punish its violation when they come to test it, their sense of right protests. The exaction of a religious requirement upon a fellow-man by civil penalties is a thing which their intuitions abhor.

A PAST INCIDENT IN THE MOVEMENT.

An incident in the history of this city verifies this. About two years ago some of our good people thought best to apply the Sunday law. The statute which we are discussing now was at hand for them to use. No one, however, found himself equal to the task. A plan was then devised to provide a city law by which instead of themselves, our mayor and the city police might be called upon to execute it. A large petition was secured asking the city council to enact such a law. Sermons were preached in its behalf. Personal solicitations were made to the councilmen for it, and then a request was made that two of the able pastors of churches in our city be permitted to address the council in its behalf. This request was granted, but with the provision that those opposed should be accorded an equal privilege. After the hearing and at a subsequent meeting, the committee having the matter in hand, reported adversely to the petition, saying among the reasons given, "The ordinance is framed in accordance with the act of 1794, and we believe that such a law belongs to the Dark Ages, and ought never to have been enacted. The only effect city legislation can have is to transfer the burden of enforcing this statute from the petitioners to the city, thereby relieving themselves of the responsibility and odium of prosecuting the offenders against this law." One member moved to report favorably instead, but there was no one to second it, and the report as read was adopted.

MR. CRAFTS' EFFORT.

About three months later, Rev. Wilbur Crafts came to Bradford, and worked four days to stir up the Christian people to activity on this line. Meetings were held in three of the churches. He organized a Sunday Rest-day League, the same as he is regularly occupied in doing throughout the country. This league, with a good membership, chose a president, secretary and treasurer, and provided for appointment of a secret committee. The members of this committee were not to be known to the general membership of the league, but only to certain designated ones. Their duties were to note who were violators of this Sunday law of 1794, and who were witnesses thereto, and to report to the other committee each week. This other committee was to proceed with the prosecution of offenders or provide therefor as might be deemed best. It is now about a year and a half since this organization was effected. Mr. Crafts' paper has been coming weekly to many of the members to supply inspiration; but to the present time, I have not learned that, with all the paraphernalia, sufficient nerve has been mustered to make one prosecution under the law. The intuitions of a Christian spirit that is lighting the world has kept them against their wills that they should not do this thing.

IT SHOULD BE REPEALED.

Do we want to retain the law any longer

among our statutes? It seems to me that its presence is a delusion to a great number of good people. That the sooner it is repealed the sooner they will turn to plead from the divine law, the only law that is potent to sway men to keep holy the Sabbath day. That the sooner this is done the sooner those who have been beguiled by it will cease beating the air, to take hold instead upon the arm of the Lord of the Sabbath, who is strong and mighty to help.

The agitation in behalf of Sunday laws and petitions for them come almost altogether from the churches. The work of the churches in general is so good that the fact of their doing a thing creates presumption in favor of it. When, however, I scrutinize this matter it seems to me a mistake on their part and a manifestation of work undeserving of them. Their efforts on this line are to require of the world a standard higher than they maintain for themselves. Within their own domain they may require of their members to observe the day they have set apart. Notwithstanding this, instances of discipline of a member by a church for breaking that law are very few. I have not heard of one for many years. It is not because their members do not violate it, for they do.

CHURCHMEN VIOLATE THE SUNDAY.

They buy and read the Sunday papers on that day; they pump oil wells; they work in telegraph offices, in rail-road ticket offices, on the freight trains and in stores. The man whose name stood first on the list two years ago, petitioning for Sunday ordinance in Bradford, a few weeks later took the train one Sunday afternoon to go on a business trip to Philadelphia. The churches are not saying, "You can not remain with us if you do these things;" that "you must choose between your place in the church and the continuance of so doing." Instead of this they extenuate the act, pleading that they would have to sacrifice their positions and that the exigencies of the case excuse them in it. If the church justifies the thing because of exigencies, should we expect the world will consider less the exigencies that interest them? If a more lucrative place for the Christian justifies him in laying down his obligation to keep a day, will not he who is not a Christian maintain that the opportunities to him of greater financial gain justify him in disregarding the day? Such a result is inevitable. The unconverted world will not maintain a standard of Sabbath observance higher than the Church requires of itself. While the Church is so lax to observe the day of its own accord and requirement, the world will continue to be as lax to observe the external requirement of the same thing.

A BETTER SABBATH OBSERVANCE.

That external requirement with us is this law of 1794. I will express my belief, which, I think, will accord with the conclusions of others generally, that the better observance of the Sabbath does not depend upon the retaining of this civil Sunday law, but rather that it is dependent upon the way Christians themselves observe it; that in the ratio as Christians for themselves shall maintain a better standard, the world will approach towards it; that in ratio as they lower the standard, the world will recede from it.

The thing then to be done to secure a better Sabbath observance is not by the

impossible scheme under this law to compel the world to take the higher position so as to make it easy for the Church to come up to it, but for Christians themselves to occupy the higher ground. It is legitimate for them to require of themselves the obligation to obey God. It is not legitimate for them to pass over their own derelictions to force the religious conformity upon others. The persistent tendency among them to be diverted from what they should do in this matter is augmented by the presence of this law. The law stands as an accomplice to the mischievous infatuation that possesses men to seek to promote Sabbath observance by it.

ANOTHER REASON ADVANCED.

I ask for the repeal of this law for another reason. It is an infringement of an inalienable right. God, who gave the Sabbath, appointed it upon the seventh day. He set it to be a memorial. From that monument of time the weeks were to be counted. The words "Six days shalt thou labor and do all thy work," were not spoken until the command first indicated the Sabbath; but they were spoken and they have a meaning to us as significant as those which preceded them. These days were given us by the Creator in which to labor and do all our work. Notwithstanding this, the law of this State as well as in many other States, has presumed to say concerning the first of these days that we shall not labor. God says, "Thou shalt." This act says you shall not. In behalf of every man, I protest against this infringement of his right. If any man says, "We do not know which is the seventh day or which is the first day," then by what claim may he assume to dictate? If he has lost his reckoning so that he cannot identify his place, he is not the one to come and usurp a place. But whether he doubts the continuity of the weeks with which all the world agree or does not doubt it, in either case the State is not the arbiter of the Sabbath.

THE LORD OF THE SABBATH.

Our Lord was charged more than in all things else with doing what men said it was not lawful to do on the Sabbath. If men might dictate the Sabbath He would have conformed to their laws concerning it. Instead of this, he repudiated them and declared himself to be the Lord of the Sabbath. He commissioned no one to go and seek enactment of civil laws for its observance. He did command, "Render unto Cæsar the things which are Cæsar's and unto God the things that are God's." The Sabbath is our tribute to the Lord, and Cæsar may not require it of us. Paul said: "Let no man judge you of the Sabbath." Paul had no authority to say to any one, "You need not keep the Sabbath," but the doctrine of religious liberty is proclaimed that man is not to be our judge of it. The civil law is not to determine this. God is our judge and to him alone must we answer.

When the civil law concerning Sunday is annulled, it is not removing safeguards of the Sabbath. It is a clearing away of what has been a hindrance to the discernment and observance of the day we have been commanded of God to keep holy. It is remanding it to the use which God designed for it saying, "It shall be a sign between me and you." If a man observes the Sabbath, we know it is because it is unto the Lord. If he observes it because

of the requirement of the civil law, the significance is lost.

COMPULSION WORKS EVIL.

I ask for the repeal of this law for another reason. The compulsory observance of the day works evil instead of good. When the Sabbath is observed unto the Lord it is voluntarily rendered. By the instruction in the home and in public worship men gain a knowledge of God and are made better. Of those who have been restrained from their work, not from regard for God, but by the external requirement of this law, the old adage holds true, "Satan finds some mischief still for idle hands to do." G. H. LYON.

Calamities and the Sunday Question.

At one of the four mass-meetings held under the auspices of the American Sabbath Union in Chicago on the evening of December 13, 1892, Rev. Dr. Thompson, of Columbus, Ohio, said:—

If the cholera does not come next year sixty-nine nations will visit Chicago. They will come, expecting to see the American Sabbath observed as an American institution. If the gates are open they will not see the American Sabbath, and if the cholera comes they will not visit us. Of two evils, Sunday opening and cholera, I am in favor of choosing the lesser, the cholera.—*Christian Statesman, December 31, 1892.*

In proposing a choice upon such matters as these, who can not see that these Sunday-law advocates are getting ready to pronounce every epidemic, flood, fire and calamity as a scourge from the Almighty for Sunday "desecration"? Thus it was predicted they would, in a work published in 1884, in the following words:—

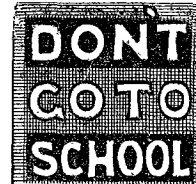
Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. . . . While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, is Satan exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon the inhabitants of the world. The beasts of the field will groan, and the earth will languish.

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon the faithful few whom the Lord has sent to them with messages of warning and reproof. It will be declared that the Nation offending God by the violation of the Sunday-Sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the Nation, preventing its restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated, and upon grounds equally well established. "And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18: 17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course towards God's ambassadors very similar to that which apostate Israel pursued toward Elijah.

The miracle-working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Messages will come from the spirits declaring that God has sent them to inform the rejecters of Sunday that they are in error, and that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious teachers, that the

degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.—*Great Controversy, pp. 407-409 (small edition.)*

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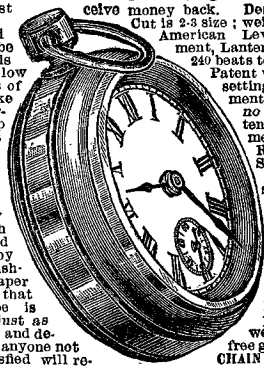
On the subject of Church union, the *Patriot*, of Lamoni, Iowa, presents these pertinent views:—

"The announced object of this movement for Church union, is the salvation of souls. It is evidently taken for granted that this salvation can only be obtained by means of the Christian religion. It is hence evident that any union of churches which either destroys or mutilates the Christian religion, will defeat the object sought. But how are the churches which now receive and hold exactly opposite views, each claiming to be at least a branch of the Church of Christ, to unite without entirely destroying the theories of some or greatly mutilating those of nearly all? If salvation is secured by compliance with each of the requirements now made by the several churches, can it be secured by a failure to comply with these conditions? Suppose a union of all the churches results in an organization quite different from any that now exist, will it be the Church of Christ? If so, are the present dissimilar organizations churches of Christ also? Is Christ divided up in that sort of fashion at the bidding and caprice of men?

"Evidently there is but one reasonable and consistent basis on which all men can unite in the service of God, and that is the will of God. If Christ is to have all men united in his service, it will only be by all men rendering obedience to Him. If a Church union is to be effected, He must name the conditions, appoint the bonds of union, declare what shall be given up as nonessential and what shall be retained as essential."

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NEW YORK, FEBRUARY 23, 1893.

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THE present movements to modify existing religious laws, as exemplified in the attempts to secure Sunday opening acts of Congress for the World's Fair, and modifications of the Sunday laws in Pennsylvania, are a fatal error. The comparative leniency or stringency of the law does not affect the principle one way or the other. Enforced opening on Sunday is just as wicked as enforced closing. The principle of a mild religious law is just as evil as the principle of a harsh religious law. It is precisely the same thing showing itself in different forms. The only course is to do away with the whole brood.

ANOTHER riot, similar to the Dean Hart episode, in Denver, is reported from Cincinnati. It seems that a Saturday night ball continued into Sunday morning, whereupon the police interfered to preserve the statutory Sunday from violation; this resulted in a fracas in which there was considerable violence done. Among the ruder classes who know no other way of asserting what they realize to be their rights, than by fist and club, these demonstrations of violent opposition to the enforcement of unjust and improper laws, are to be expected.

THE Cincinnati Post, of February 10, contains an account of the rapid rise and growth of the American Protective Association, a secret order organized, like a number of others, for the purpose of antagonizing Roman Catholicism. The existence of these secret oath-bound bodies, among both Roman Catholics and their antagonists,—in some instances armed and drilled,—and sure eventually to be pitted against one another by religious fanaticism, is an open menace to peace, social order, and even the existence of the State. And it is marvelous this has not begun to attract general attention, and excite fear, long ere this. They have a future before them—these organizations. When their day has come, they will fulfill their purpose, and serve their master.

ON February 14, in the House of Representatives, Mr. Houk introduced a bill amending the Sunday-closing proviso so as to make it lawful for the Exposition management to open the World's Fair gates Sunday afternoons. The same evening, from its vantage ground in the State House at Harrisburg, the Pennsylvania Sabbath Association, in convention there

under the chairmanship of Governor Pattison, passed resolutions disapproving of this bill. It would seem as if it were difficult for the religious power behind the throne to remain contented behind the throne. So great and so rapid has been its success that it must perforce disport itself in State Houses already, and call legislators and governors to do it service.

IN Pennsylvania several bills are before the legislature which have been introduced with a view to reducing the scope of the State Sunday laws by legalizing certain occupations on Sunday which are strictly included within the prohibitions of the law of 1794. This seems to have roused the Sunday law advocates of that State to a condition of intense excitement. They have made almost frantic efforts to obtain a large representation of the religious politicians of the State at a Sabbath Association convention called at Harrisburg, for the purpose of influencing and overawing the State legislature. The first session of this convention was held on the evening of February 14, in the Hall of Representatives at the State House, the Governor of the State presiding, and delivering an address. A paragraph from the report given by the *Mail and Express* says:—

The Governor said that the act of 1794 was as broad and liberal as though written in the present hour, and that not a line in it was expressive of narrowness or bigotry. There could be no question of the right of the people to protect themselves as set forth in the title of the act. After reading the act the Governor said that had not the framers of our Constitution written in our laws the principles of this act, we should have been overwhelmed with vice. The glorious condition of Pennsylvania to-day was to be attributed wholly and solely to the act of 1794. "Have any blessings escaped us," asked the speaker in conclusion, "since the passage of the act of 1794? Not one."

So far as words are concerned extravagance could go no farther than this. What would be the severity of the enforcement of religious laws which a governor would countenance who is capable of the expression of such views as these?

THE *Mail and Express* Washington correspondence reports that on February 15, the Senate Committee on the World's Fair met and determined that no bill touching the Sunday opening of the Fair would be reported to the Senate. The committee takes the position that legislation has been had upon that matter and it is now a closed question. However, it seems the committee did not look with the same eyes upon measures touching Sunday closing, for Senator Quay, having introduced a bill "imposing a penalty on the World's Columbian Exposition if the Fair is opened on Sunday," that measure promptly passed the committee. The enactment of such law would certainly be the capsheaf to the religious proceedings of this Congress. The Congress of the United States impose a penalty upon a Chicago corporation for doing business in its own city on Sunday! What would

have been thought of such an unwarrantable assumption of authority ten years ago? It would be scarcely possible to overturn more completely the relations which should exist between local, State and national governments, than do these measures for the Sunday closing of the World's Fair. If Congress can close this Fair on a given day, and impose a penalty, are there any effective limitations, whatever, on the powers of the general Government?

THE extracts from the Tennessee country press, quoted in this issue, must be taken as representative and expressive of the sentiment of the people in the places where these persecuting trials have been had. The excerpts are from papers published at the county seats of the two counties which have made themselves prominent in the prosecution of seventh-day observers. They are all editorial utterances. These outbursts of feeling are very interesting. They will be read with interest. The rhetoric is a little warm. The threats are somewhat violent. Some of the suggestions rather lurid; the logic sometimes not quite clear, as for instance, not every mind will probably grasp the argumentative force in the reference to marriage licenses, and the abdominal color of certain New Englanders of unfortunate descent. Although reminding one somewhat of the conclusive Darwinian argument "Ask him was his mother a monkey?" still it is worthy of due consideration as indicative of the mental processes of these *fin de siecle* persecutors.

A CORRESPONDENT of the *Signs of the Times* writing from South Africa, says that questions involving Sunday laws and their enforcement have already been up in Parliament there, and will probably be introduced again at the next session. This correspondent says that at the general meeting of the South African Conference of Seventh-day Adventists, in December:—

The Religious Liberty question was discussed with much enthusiasm and called forth a resolution to the effect that the Executive Committee should provide literature on this subject, suitable for general circulation throughout South Africa, and that it be done without delay. There is an increasing sentiment in this country in favor of religious legislation, and especially in favor of laws enforcing a more sacred regard for the Sunday.

The field of influence of the SENTINEL, the Religious Liberty Association, and those who comprehend the true relations between civil government and religion and intend to stand for their maintenance, is not circumscribed.

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