

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

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ECCLESIASTICISM is the human substitute for the divine government of the Church. The history of ecclesiasticism is the history of heresies and schisms, of persecution and intolerance, of the rack and the stake. It is a tale of the dungeon, of blood, of fire, and the sword. It is a story of the satiated frenzy of human diabolism on the one side, and the patient suffering of the direst agonies of which the human frame and mind are capable, on the other.

PAGANISM is the epitome of earthly and infernal evil as expressed through humanity. It is the religion of devil worship, which has fed itself on human lives here that it may feast on eternal death hereafter. Paganism is a lie. It is false throughout. It is the worship of the father of lies. There is in it no foundation of truth, as there is in him no truth, for he is all falsehood and evil personified, and his subjects are himself incarnate.

How then do paganism and ecclesiasticism differ? If it is true that everything shall bear fruit after its kind and that we may know them by their fruits, and the product of the one is similar to the product of the other, differing only in the degree of development, then we may justly draw the conclusion that both are from the same source, the fruits of the same spirit.

ENVYING and strife, war and slaughter, the desire to conquer and to kill, and to take the conquered and his possessions as booty due the victor,—these are not the fruits of righteousness—for the fruit of righteousness is peace, "sown in peace of them that make peace." That which counsels to such deeds is not the wisdom from above, for that is peaceable, gentle, and full of mercy, long suffering and

kind. But that wisdom which is not from above is earthly and devilish. Of all these crimes against man and sins against God paganism is guilty; and so also have they all been done in the name and by the order of ecclesiasticism.

In paganism Satan rules without an intermediary; in ecclesiasticism he rules by that human agency which he has found so traitorous to its kind and to its God as to accept his delegated authority and undertake to be second in that dominion in which Christ refused to be first. In either case, then, the ruler is the same, and that being so, the governments must be similar; the requirements of allegiance, the oaths of office can not be different. They are not different; they are the same. They only vary as the varying development of the intellectual and social life requires, and that variation is equally true of either form of satanic government.

THE rule of Satan in the pagan world is supreme, his subjects render him a terror-stricken and unquestioning obedience. It is his aim to seek absolutism everywhere, thus he is always a usurper and hence it is that ecclesiasticism is never content until it has enthroned itself in a despotism. All forms of ecclesiasticism are from the same original stock, and they will again merge into one common type, which, whether the name of the original be retained or not, will be the same antichrist. He who has staked an eternity and the third place in heaven upon his effort to win eternal supremacy will brook no rival and grant no equal. He, and no other, will rule his own.

It is the ultimate philosophy of every people that all things resolve themselves finally into either good or evil, that there is in the last event no other contest than that between Ormuzd and Ahriman, the forces of right and wrong. This is a legitimate deduction. There is also divine authority for it, for He himself has said that they who are not for him are against him. If this be true, as the human mind has acknowledged from all time, it is inevitable that the discrimination must be made. Each factor in the fight must be called up and the "shibboleth" put to

him: What say ye of Christ, whom say ye that he is? By this and by their fruits must all be proved that that which is good may be held fast.

As in the ultimate event there can be but the two principles, good and evil, so there are but the two supreme representatives of these antagonisms, and these two beings are God and Satan. From the beginning the fiat has gone forth, "Choose ye this day whom ye will serve." The necessity for this choice devolves upon humanity none the less now that in these last days man has found out for himself so many evil devices, and Satan, having developed all his supernatural subtleties, is coming down with all deceivableness such as might lead astray the very elect themselves. It behooves every man, then to ask, Where is peace? For God is the God of peace, and Satan is the god of strife. Where is equal justice to all men without respect of persons? For God is no respecter of persons; but Satan is the god of envy as he is of strife. Where are they that confess that Jesus Christ is come in the flesh, for the salvation of souls? For they are of God; but they that deny him are of the spirit of antichrist. Where are they that keep the commandments of God and the faith of Jesus? For at the last day they shall stand with him on the sea of glass, and sing the song of Moses and the Lamb; but as for the ungodly and the wicked what shall their end be?

THERE is but one name by which men may be saved. It is not the name of any sect or denomination. It is not by protesting against the errors committed under the name and authority of any hierarchy while neglecting to pick the beam from their own eyes. It is not by declaring loudly against the errors of others, while failing themselves to walk with humility and meekness in the steps of the Master. If this be so, as it is, where will they be who are striving among themselves for the mastery? Who are organizing to combat one another,—not going forth two by two to preach the word, to warn the world, to heal the sick, and bring the gospel to them that hunger for God's last message of joy to the world. The inner purpose of every secret oath-bound organ-

ization is known to God. It can not be concealed from Him,—nor from those who serve him in truth,—that their purpose is not to serve God, and that whatever their purpose they can not by the use of such means serve the God of peace. It makes no difference what these organizations may call themselves; whether they be Roman Catholic, to further the denominational interests and temporal power of Roman Catholicism,—or whether they be avowedly Protestant with the expressed purpose by every possible discrimination in temporal and civil matters, and social affairs, to circumscribe the influence and reduce the business and political prestige, and success, of the Roman Catholic because of his Catholicism; or whether they be like these organizations which profess no sectarian or denominational bias but are willing to join hands with all to secure enforced obedience to the requirements of a legally accepted religion,—all these are of one kind. Their methods and purposes are not those of the God of peace and justice. It is the final expression of a civilized paganism and a highly developed ecclesiasticism in a last desperate alliance to fight the battles of Satan against God and his goodness.

W. H. M.

The Proposed Sixteenth Amendment.

THE proposed Sixteenth Amendment is again attracting a good deal of attention and provoking a good deal of discussion from the fact that Monsignor Satolli has been asked to give his views concerning it. The proposed amendment reads as follows:—

No State shall pass any law respecting an establishment of religion or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking, which is wholly or in part under sectarian or ecclesiastical control.

There are two things which this amendment would prevent should it become a part of the fundamental law; (1), the setting up of any denomination to be the State Church; and (2), the appropriation of public money for the support of denominational schools. Both these objects are desirable, and, as far as it goes, the proposed amendment is good; but there are also two very important things that it would not do; (1), it would not prevent “sects having control of legislation” from passing laws in aid of their own peculiar practices and dogmas; and (2), it would not prohibit the use of public funds for religious purposes under State supervision, provided no denomination or ecclesiastical organization was the beneficiary.

That the proposed amendment would not prevent sects having control of legislation from legislating in a general way in their own favor, is evident from the interpretation put by a United States court upon the constitutional guarantee of religious liberty in Tennessee. The constitution of that State provides that “no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship.” The question at issue under this constitutional provision was the right of the State to require everybody within its borders to observe the first day of the week by

refraining on that day from all secular labor and business. The view taken of this by the United States Circuit Court in the case of R. M. King, was that the constitution of Tennessee does not guarantee freedom of religious belief in the sense that a Seventh-day Adventist, Seventh-day Baptist, or other observer of the seventh day, “might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observance, but only in the sense that he should not himself be disturbed in the practice of his creed; which is quite a different thing from saying that in the course of his daily labor, . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.”

There is good reason to believe that this opinion was not announced until it had been submitted to at least a portion of the Supreme Bench of the United States, and approved, unofficially, by the highest judicial authority in our land. This gives the opinion great significance. The Tennessee guarantee of religious freedom is certainly not less ample than is the provision of the Federal Constitution on the same subject, nor is it less broad and definite than the proposed Sixteenth Amendment. If, therefore, there is in the constitution of Tennessee nothing which in the opinion of either State or Federal judges prevents those sects having control of legislation from making laws in aid of their religion, there is certainly nothing in the proposed amendment that would prevent such legislation, provided it did not go so far as to establish a single sect to the exclusion of others, and did not appropriate money in aid of ecclesiastical organizations.

That this view of the proposed amendment is not visionary, nor the result of an unreasoning prejudice, is evident from the fact that its promoters themselves have defined its scope about as here indicated. It would not, they say, “prevent the passage of laws for the protection of the Christian Sabbath,” nor would it interfere with the giving of “Christian instruction” in institutions supported by State funds, but not under sectarian control. It would not stop the employment of chaplains in legislative halls, nor in the army and navy, nor interfere in any way with any “Christian feature” of our Government, but is simply designed to prohibit the setting up of any ecclesiastical establishment as the State Church or giving public funds for the support of any denomination. At the close of a hearing, held April 12, 1892, by the House Committee on the Judiciary to consider this proposed amendment, Rev. James M. King, the secretary of the association by which the amendment was framed and by which it is being urged, was asked if extending to the several States the provisions of the First Amendment to the Federal Constitution would not require the repeal of all laws bearing on religion, such as the belief in a God as a qualification to testify as a witness, laws against blasphemy, and laws requiring Sunday observance. Mr. King replied that it would not, as it was designed solely to prevent the appropriation of money for sectarian purposes. Which simply means that it is designed to exclude from the public crib, the Roman Catholics without in the least interfering with the giving of that colorless thing known as “unsectarian religious instruction” at

Government expense. This is what it is intended to mean, and there is little hope that our courts would give it any broader application. The Supreme Court has already virtually nullified our national guarantee of religious freedom by declaring that “there is no dissonance” between the Church and State charters under which this country was settled and the First Amendment to the Constitution. And there is, therefore, little hope that the proposed Sixteenth Amendment would ever be held to rehabilitate the once grand charter of American religious liberty, now degraded to the level of the greed and bigotry of the seventeenth century.

C. P. B.

Christianity no Part of the Common Law.

THE Supreme Court has decided that this is “a Christian Nation.” And some courts have decided that common law is based upon the Christian religion. But no courts, by any amount of decisions can ever make white black. The Federal Constitution declares, “No religious test shall ever be required as a qualification to any office or public trust under the United States.” Justice Story says of this it was “to cut off forever every pretense of any alliance between Church and State in the general Government.” The treaty with Tripoli, signed by George Washington, and by an Ex-Congregationalist minister, says that “the Government of the United States of America is not, in any sense, founded on the Christian religion.”

Of treaties, the Constitution itself says that they “shall be the supreme law of the land; and the judges in every State shall be bound thereby.” Thus the Supreme Court, in that decision, exalted itself above the “supreme law of the land” in saying that this is “a Christian Nation.” Jefferson said of this idea of Christianity being recognized as part of the common law in the mother country, “that it came to be recognized contrary to the principles of common law.” In this country, Christianity forms no part of common law, because State Christianity has been superseded by religious liberty—that is equality of all religions. The principles of Christianity were never made to be forced upon men. For this reason to engraft religion upon the common law was not only contrary to the principles of common law, but contrary to the principles of Christian religion as well. The constitution of Ohio says “that all men have a natural and an indefeasible right to worship Almighty God according to the dictates of conscience; that no human authority can, in any case whatever, control or interfere with the rights of conscience.” As religion is a matter of the conscience, a matter of one’s relation to the Creator, of obedience or disobedience; and as the Creator left the will of man without restraint, leaving each one to choose for himself it must be clear that the ideas of the founders of our general Government, that the Government “is in no sense founded upon the Christian religion,” is the true American idea. And it is the only one that can be made consistent with the principles of that religion and the duty of the State. The province of civil governments is to protect all in their religious rights—freedom of conscience—and this is the limit of all earthly authority in matters of religion.

It is therefore clear that the Supreme Court decision and the Sunday-closing act of Congress were not only contrary to the best interests of the State, usurping authority that did not and could not of right belong to Congress or the Supreme Court, but they were unchristian as well, being contrary to all and every principle of Christianity. Those who were clamoring for that decision were asking for an unchristian thing, and the whole course is destructive of the best interests of the State and of the Church.—*Publius, in Mankato Ledger.*

The Tennessee Exemption Clause.

THE Nashville *Banner* publishes a letter from State Senator Slaughter, of Tennessee, in reference to the enactment of an exemption clause, to the State Sunday law, which the senator has introduced in the legislature of Tennessee. After quoting the bill,—which has been twice reprinted in the *SENTINEL*,—Senator Slaughter says:—

It will be seen that while this bill is intended to protect certain classes of Christians in their religious rights, it especially provides that these people shall do nothing that will in any manner interfere with the peace, quiet, or religious rights of others on the day usually and generally observed as Sunday. And that while it will give to them the great blessings of religious liberty enjoyed by others, and as are guaranteed by our State constitution, it can do no harm or wrong to any class or religious sect of people. Under these circumstances I can not see upon what ground any liberty-loving Christian person can object to an act that only carries out the intents and purposes of the constitution, in placing all sects or classes of Christian people on an equal footing as regards their religious convictions of right.

It should be remembered that the Sabbath, or Sunday, is not a secular, but divine or religious institution, ordained, "blessed" and "sanctified" by God himself as a day of rest, upon finishing his work of the world's creation. And it is further a well-known fact that, in accordance with the teachings of the Bible, all Sabbaths or Sundays known to either the Christian or Jewish world, were originated through God's creation of the earth in six days, and his resting upon the seventh, which was "blessed" and "sanctified" as a day of rest for future generations. Therefore it can not be said that these seventh-day people have no grounds upon which to base their religious belief as regards the seventh day of the week being the proper one to be observed as a day of rest in carrying out the teachings of the Bible and the will or command of God.

As regards myself, I do not claim to be a Seventh-day Baptist or Adventist, and am very willing to accept our Christian Sunday as a day of rest, but as there are others who can not conscientiously do so, it is neither just or right to enforce upon them a sacrifice of their honest religious convictions as regards a matter that they themselves, and not others, must be held responsible for. If these people are honest in their convictions, and we have no just right to doubt their being so, work by them on the seventh day of the week would be just as great a sin as it would be for others, with a different belief, to labor on the day that they believed should be observed and held sacred as a day of rest. It may be said by some that they could take two days and thereby comply both with the law and their own conscientious scruples in regard to the matter, but probably very many of limited means could not well afford to do injustice to themselves and families.

In this connection I will take the liberty of asking a question which I trust will be answered by some of those who are so much opposed to this slight change in one short section of our code of laws. Why are railroads, street car lines, livery stables, certain newspaper establishments and some other classes of business allowed to carry on their usual avocations with impunity, regardless of the Sunday law, whilst some poor people, good Christian citizens, are subjected to fines, imprisonment, and other persecutions for simply obeying the dictates of their conscience in carrying out what they honestly conceive to be the teachings of the Bible in accordance with the will of God? Will some good Christian people, who are strict observers of our Sunday law, be kind enough to answer this question?

As may be seen by reference to the third section

of its declaration of rights, our State constitution, with which no law should conflict, strictly forbids interference with the religious rights or conscience of any class or sect of people as regards their religious belief in any manner.

Upon the whole, I can see no good reason why any religious classes of good citizens within our boasted land of freedom should, because of their weakness or small minority, be deprived of such religious rights as are demanded by, and accorded to, others of the great majority, and I believe that if others will only give the subject due consideration they must view it as I do. It is not in accordance with the principles of our free Government nor the principles of true Christianity, for the strong to impose upon the weak and helpless simply because they have the power to do so.

This bill is so kindly in its intent, and prompted by motives so worthy, that it is an unwelcome task to point out how it mistakes the requirements of the situation, and fails to cover the necessity of the case. But that has already been done in two instances in previous issues of this paper.

The advocacy of the bill by the honorable senator, as just given, shows how his noblest impulses are aroused to defend the helpless from the persecution of those who intrench themselves behind an unjust law. The sympathy for those who are suffering wrong, and the desire to defend them now and protect them from further injustice, is so unreservedly evident in this letter to the *Banner* that to cavil at the means proposed to reach the desired and desirable end seems, at first thought, especially ungracious. But this is a contention for principle, not between individuals, or sects or denominations. The question should be stripped of all extrinsic interests and influences, and considered solely as a principle. It will then be seen that there can be no proper exigency calling for legislation "to protect certain classes of Christians in their religious rights." The legislature and its enactments should protect all men in their natural rights irrespective of whether they are religious or non-religious. In the nature of things it is impossible for the State to make any inquiry as to the religion or lack of religion of the citizen without inevitably espousing an intolerance. If the State takes upon itself to foster religion and give to it legislative and judicial cognizance it must discriminate in favor of a particular form of religion, and must discriminate against the citizen who professes no religion, or some form different from that which the State recognizes.

The senator says:—

Under these circumstances I can not see upon what ground any liberty-loving Christian person can object to an act that only carries out the intents and purposes of the constitution in placing all sects or classes of Christian people on an equal footing as regards their religious convictions of right.

In this there are, unfortunately, three fatal errors. First, any Christian person who loves liberty will desire liberty for all men, and not for Christians alone; second, it is not the intent and purpose of the constitutional bill of rights to simply place all sects and classes of Christians on an equal footing, but to place all citizens on an equal civil basis without reference to their religious convictions; third, this does not place all sects and classes on an equal religious footing, for it does not require that the observers of Sunday shall so carry on their occupations on days when others worship as not to interfere with the "peace and quiet" of others upon the days on which they worship. And still it might be said that indirectly there is a fourth consideration in which this exemp-

tion is inadmissible from the point of view of equal justice to all. That is this, the benefit of this exemption act can not be had except as a plea upon which to escape punishment after arrest. What would be said of the propriety of a law which made it possible for every first-day observer to be arrested and brought before the court for working on the seventh day and only escape fine and imprisonment by pleading that he observed the first day of the week. If the act is a proper civil measure it will bear equally upon all parties. None can be constructed upon the subject which will bear equally and justly upon all. It is not a subject for legislation. It is not a question over which legislatures or courts have any jurisdiction. The only correct course is the repeal of this law to which this exemption is sought to be attached.

W. H. M.

A Tennessee Letter and a Reply.

THE Chicago *Mail*, for Feb. 7, 1893, publishes an anonymous letter touching Sunday laws, which is a fair representative of a large class of literature which goes forth to aid Sunday observance, but which is steadily injuring it by an unavoidable reaction. It is too late in the world's history to talk about Sunday as the Sabbath of the Bible. Men who have investigated the case know that it is not. Here is the letter:—

A TENNESSEE YAWP.

The following anonymous letter was received yesterday with the Tennessee postmark on the envelope:—

The reasons assigned for opening the Columbian Fair on the Lord's day are:—

1. For the benefit of the workingman.
2. In the interests of education.
3. To prevent the patronage of saloons.

But the real reasons are:—

1. It will make business for the railways.
2. It will make business for the saloons.
3. It will increase the sale of Sunday newspapers.
4. Tickets of admission can be sold and money made on all days of the week.

This is what the Lord has to say about it. It is old, but still valid, and has the sound of One who speaks with authority: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

ONE WHO LOVES THE AMERICAN SABBATH.

Our esteemed correspondent hails from Tennessee, where, we understand, they put men who observe the Sabbath on the Sabbath day, in jail for plowing on Sunday. When "one who loves the American Sabbath" will point out that portion of the Scripture which authorizes the observance of the first day of the week as a Sabbath, and will give a reason, any reason, for calling it "American," instead of Swiss or Huguenot or Puritan or Scotch, we will be glad to shake hands with him on a common basis of enlightenment.

Then if he will explain the immorality that lies concealed in the carrying of passengers for pay by the railroads, or in the purchase of a Sunday newspaper, or how business will be increased for the saloons when the people are in Jackson Park, where there are no grog-shops, instead of loafing about the town where there are thousands; or where the evil is behind charging for tickets of admission, we will believe that this man who sends anonymous communications is possessed of sense instead of lacking in knowledge of the traditions of these United States, which have never known intolerance in matters of religion without scotching it.

The heading chosen by the *Mail* as quoted above is not elegant, but it is expressive. "Yawp," as a synonym for "yelp," indicates a "boast," or a "cry of fear." Anonymous writers for newspapers usually combine both these elements. They are likely to be braggart cowards, posing as brave reformers. We quote the above to show how reactionary and destructive are the false claims which the advocates of Sunday make in its behalf. Any man who quotes the fourth commandment as authority for Sunday or talks about "Nehemiah's Sunday law," poses under false colors. The friends of Sunday show either ignorance or wilful misrepresentation; with most of them, we think, it is ignorance. They have accepted traditional notions as biblical truths, and so continue to "wrest the Scriptures," and handle the word of God deceitfully. This is an affront to truth and ultimate suicide for the cause of Sunday.—*Sabbath Recorder*.

A Covert Threat.

As the time approaches for the opening of the World's Fair those who have advocated the enforced closing of the gates on Sunday with so much success, have begun to speak with still greater intensity than before, in the fear that, after all, their victory may be a barren one, and the Fair remain open seven days in the week, despite the congressional legislation which has been had. In the "Pearl of Days" column of the *Mail and Express* this is said:—

If the directors of the Chicago Exposition wish to make the Fair a success, the sooner this agitation ends the better for all concerned. We wish it distinctly understood, however, that the Union [American Sabbath Union] is watching every adverse movement on the part of those who would annul the Sunday closing condition enacted by the last Congress. The managers of this society propose to resist such efforts by all lawful means. If it should be the case that by any secret evasions of law the gates should be opened, the American Sabbath Union will, without doubt, be called upon to lead in a national protest, the moral effect of which must work serious disaster to the Exposition itself. We trust that there will be no occasion for this, for there has been no truer friend to the Columbian Exposition, from the beginning than this same society.

This is a covert threat. It is as much as to say, "Open the gates on Sunday and the American Sabbath Union will see to it that the Fair is a failure." The eventual outcome of the matter is even yet, in doubt. Appeal to the courts may still give opportunity for the opening of the gates on the Sundays of the Fair while the question of the right of Congress to affix any such condition is under litigation. It really makes no appreciable difference now whether the Fair is open or closed on Sunday. The principle of the right of interference by the central Government, in religious matters has been assumed and acted upon by Congress. The decree is now a precedent in legislation which can never be blotted out. The actual obedience of the World's Fair to that is but a matter of comparatively small moment. Disobedience to the decree would not rehabilitate the Government. There is now positively no remedy. Liberty has been stabbed at the foot of her own statue, and whole oceans can not wash away the blood-guiltiness from those who have done the deed. It might be of interest that the Fair should remain open on Sundays as a matter of curiosity just to see what these threats of the American Sabbath Union are worth, how many

would stay away, what measures they would take to injure the Fair, and how far they would succeed; but the enforcement or non-enforcement of an individual circumstance is really of very little importance when the principle of civil justice and religious equality has been subverted, and the United States committed in fact to a course which can result in nothing but religious tyranny. W. H. M.

A Lawyer Gives His Impressions of the Tennessee Adventists.

[Mr James T. Ringgold, of the Baltimore Bar, who recently visited Paris, Tenn., for the purpose of defending the persecuted Adventists, was interviewed a few days since by a reporter of the *Baltimore Sun*, to whom he expressed himself as follows:—]

THESE Seventh-day Adventists, by the way, are the most remarkable people I have ever encountered. Their communion embraces about 35,000 members, and they have a fine college at Battle Creek, Mich., and another at Lincoln, Neb. They occupy a unique position in regard to Sunday work. Other Sabbatharians, as the Hebrews, object to compulsory idleness on the first day of the week, as a requirement of civil law, because of its inconvenience to them when coupled with their observance of Saturday under the rules of their religion. But the Seventh-day Adventist believes that the application of the fourth commandment to Sunday is antichristian, and that, to show even an external conformity to this practice, is more than an inconvenience—that it is a sin, that it is the manifestation of the "mark of the beast" in the forehead or the hand, which is mentioned in Revelation. Right or wrong, you can see that this belief makes the civil requirement of Sunday idleness a peculiar hardship on these people. In fact, they do not believe in physical idleness at all, as the real purpose of the Sabbath. They say that the Deity's "rest," which is the only reason given why other than Hebrews should keep Saturday "holy," was not a physical rest, . . . that we are to "remember the Sabbath day" all the week, in order that we may not so physically exhaust ourselves, that when it comes we shall be unable to give our best energies of mind and body to keeping the day "holy," by the service of Deity and the doing of good works; and that to spend it in secular labor is no more a desecration of the holy day than it is to utilize it as a mere physical holiday for bodily relief and recuperation.

All this strikes me as very logical, and you perceive that it completely destroys what is known as the "holiday theory" of our Sunday laws. Of course the idea of a compulsory holiday is preposterous enough in itself to be "laughed out of court" when it once gets to be fairly argued before the American people. Nevertheless, there are those, as Mr. Liedewaurr, in his work on "Limitations of the Police Power," observes, who would have us believe that the fourth commandment itself was a purely secular regulation, based on the discovery by Moses of some mysterious connection between human health and longevity on one side and idleness for one day in seven on the other. The Seventh-day Adventists, however, say, and say rightly, as I think, that the words "to keep it holy" plainly show that the Hebrew Sabbath was a religious institution altogether, and if "kept at all, as such, it must not be kept as a day of

physical idleness, but rather as a day of earnest and zealous exertion, only of a different sort from that in which other days are spent. The Seventh-day Adventists also say, and say rightly, as I think, that our civil Sunday is, like Moses' Sabbath, a religious institution altogether, and that it involves the union of Church and State, just as did the Hebrew day. To this instance of the union they are no more opposed in principle because of its oppressive operation upon them than they are to all other instances which do not directly affect them at all, as State appropriations to sectarian schools, etc.

What makes them so wonderful to me is that theirs is the only religious organization I ever heard of which understands and consistently supports the idea of religious equality, utterly irrespective of the effects of inequality on its own interests. They would have no Sunday law, but they refused a recent invitation from the Tennessee legislature to submit an amendment to the Sunday law of that State, exempting them from its operation—saying that to support the amendment was to admit the principle of such laws. They told Congress that if the World's Fair was to be opened at all on Sunday they demanded that it be opened just as on other days, and that the matter had no interest for them, if the day was to be "recognized" by stopping the machinery, or in any other way whatever.

All this seems to me so charmingly consistent and thorough that I can hardly admire it enough. These men have in fact given the lie to the wisdom of the ages, which has always assumed that toleration could only exist with indifference. In fact they have elevated toleration from the position of a mere passive virtue of self-restraint into the firm rank of active Christian qualities. With them it is the doctrine that no true religious life can co-exist without the absolute and total separation of the Church from the State, and that not to strenuously advocate the rooting out of all traces of a union between the two is to be false to the command "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's"

Thus, when I was endeavoring to reach an agreed statement of facts in one of their recent cases for purposes of appeal they actually refused to permit an allusion to the fact that they were Seventh-day Adventists, saying they would accept no ruling based in anywise on the fact, even if it were relevant, because their only defense was of their rights as American citizens. I say that this attitude of mind in zealous religionists is altogether new to me, and it is as astonishing as it is new. Let me add that I heard but one testimony respecting the character of these men. Everyone agrees that the adoption of their creed has been followed uniformly by a distinct improvement in the manners and ways of the least educated and advanced among those who join them. One party volunteered the expression of his wish that everybody who owed him money would become a Seventh-day Adventist, "so he could collect his honest dues without a suit."

The cases against them for working on Sunday seem to be instigated by a few, no doubt perfectly sincere fanatics, who, by the way, object strongly to appearing as witnesses in court against them. I would like to add that presiding Judge Swiggart was a model of judicial courtesy and

acumen, and Attorney General Lewis, who represented the State, has my hearty thanks for his gentlemanly and considerate conduct in the prosecution. All the cases tried were won by the defense, but the victory was a barren one in some respects, as we have not yet secured what we desire in Tennessee, as well as elsewhere—a case in which we can get from the tribunal of last resort a definite ruling in what are believed to be insuperable objections to compulsory idleness and gloom on Sunday, by law established.

The Protestant Church in Russia.

It is manifestly the determination of the Russian authorities to crush all religious dissent throughout the length and the breadth of the vast empire. The ideal of Czar Nicholas, "One empire, one tongue, one church," has been revived in an acuteness never before exhibited. Especially are the Protestant churches in the Baltic Provinces the sufferers. As the highest intellectual and spiritual force in the entire empire, and consequently the most stubborn opponent of the Russification process, Protestantism has aroused the special ire of those high in State and Church, and a veritable crusade against her existence is being relentlessly carried on. More than one-tenth of her ministry have been deposed and banished; old rights and privileges have been withdrawn; her schools are being destroyed, and even the great Dorpat University is being slowly strangled. Scarcely a week passes in which some measure of suppression is not promulgated. There is method in the madness, and the state of affairs is even worse than it was when the Basel Convention of the Evangelical Alliance sent a delegation to the Czar to present a petition for his Protestant subjects. These facts make a brief survey of the Protestant churches in Russia a matter of special interest.

There are three groups of Protestant churches in Russia, entirely distinct in origin and history. These groups are the Protestants in St. Petersburg, in the Baltic Provinces, and in the Interior Provinces. The first and last groups are the descendants of immigrants, chiefly Germans and Lutherans, invited to settle in Russia by Peter the Great, and Catherine I., and promised full religious liberty. The Baltic group consists chiefly of Esthonians and Livonians, although the leading classes, the aristocracy, business and professional men, are nearly all Germans. There are no Russian Protestants.

PROTESTANTS IN ST. PETERSBURG.

The St. Petersburg Protestants came from all parts of western Europe, and at first, in the days of Peter the Great, constituted a single congregation. As their numbers grew, they divided into separate congregations, according to language and nationality. At present there are more than ninety thousand Protestant Christians in the Russian metropolis, of whom the great bulk are Lutheran. They are organized into twenty-one congregations, and five missions, in the city itself. Of these congregations fifteen are Lutheran, and six are Reformed. They possess eighteen churches, the disparity between churches and congregations finding its explanation in the fact that in a number of cases two congregations, differing in language, make use of the same house of worship. The Protestant clergy in the

Russian metropolis number thirty-two. Each congregation there averages 4,286 souls; there is one church for every 5,000 souls; and one pastor for every 2,813. The increase in the number of churches and of the clergy in the last thirty years has been noteworthy, and is in advance of the growth of the Protestant population. During these three decades the number of pastors has increased twenty per cent.; six new churches have been erected; the seating capacity of the churches has increased thirty-four per cent. There are, in addition, ten mission stations in the suburbs, served by the same number of pastors. Every Sunday, Protestant services are held in St. Petersburg in nine languages,—namely, German, French, English, Dutch, Russian, Finnish, Swedish, Esthonian, and Livonian. These congregations are virtually independent, and enjoy a greater degree of self-government than they do in some of the States of western Europe. In this regard they can be compared with the Congregational and Lutheran Churches in England and America. All the St. Petersburg congregations are personal and not parochial. Thus, the place of a man's residence does not decide to which congregation he shall belong. Directly or indirectly, the congregation select their own pastors and church officials, and these again are answerable chiefly to the congregations. Some of the congregations are possessed of so much property that the income from this source almost entirely covers their expenditures. In other cases the members contribute according to their ability. No aid is received from the State. All are liberal givers. Educational work is carried on by them on a grand scale, and they have also thoroughly organized their charitable work. In the esteem of the public the Protestants of St. Petersburg stand high. Some of the Protestant pastors are very influential in high places, and among the thinking portion of the Established Church, the spiritual character of Protestantism is keenly appreciated as compared with the petrified formalism of the Orthodox Church and the immoral lives of many of the priests.

GERMAN LUTHERANS.

The three Baltic Provinces of Kourland, Livonia, and Esthonia have, since 1523, constituted a solid phalanx of Lutheran Protestantism. Of the two million inhabitants only two hundred thousand are Germans; but these constitute the wealthy, the educated and leading classes. The clergy, almost to a man, have received their education in Germany, and the pastors remain in touch and tone with the development of religious and theological thought in the Fatherland. The traditional rights of the Protestant churches, sworn to be preserved by all the rulers that have managed their destinies, have been broken only by Nicholas I. and Alexander III. Under some of the Russian Czars these Protestants enjoyed greater religious liberty than they did under the Kings of Sweden. Especially were Catherine II. and Alexander II. favorable to them. One great difficulty is that the bulk of the congregations and members do not belong to the same nationality with their pastors and the nobility. Movements, however, inaugurated repeatedly to make a serious break between pastor and people, have failed. Serfdom was abolished there nearly two generations before this was done in the rest of the em-

pire. This was accomplished in 1846, and twenty years later peasants were permitted to buy property. The material and intellectual prosperity of these provinces is greater than that of any other districts in the empire. The University of Dorpat ranks with any in Germany. The ecclesiastical government of the provinces is in the hands of six consistories, under the general control of the Higher Consistory in St. Petersburg. The number of congregations is 316, with 342 pastors. The average number of souls to a congregation is 7,179. The Baltic Protestants are very pronounced in their evangelical faith, and the present persecution will not crush them.

PROTESTANTS IN THE INTERIOR.

The Protestants in the Interior Provinces, descendants of colonists, are chiefly settled in two districts, one along the Volga, the other in Southeastern Russia, and north of the Black Sea. There are, however, many Protestants scattered in other provinces, also in the Caucasus and in Siberia. On the Volga there are about 200,000 Protestants, who have converted these steppes into a paradise. In the southeastern districts there are some 150,000 Protestants, in 34 cities and 250 larger and smaller villages. They constitute 34 parishes. In all the Interior Provinces there are about 1,000,000 adherents of the Protestant faith. The great bulk of them are Lutherans, the Reformed constituting from 7 to 8 per cent. only. The majority of the parishes are exceedingly polyglot, particularly in the Crimea and in Siberia. As a rule they are sincere and earnest Christians, eager to hear the Word, and distinguished from their Orthodox neighbors by a thorough evangelical life.—*Prof. Geo. H. Schodde, in N. Y. Independent.*

A Zeal Not According to Knowledge.

MEN are often led to do that which seems to them right, but in the sight of God is wrong, and contrary to the Golden Rule. Especially is this the case with those who are zealous for a certain religious dogma. We learn that Paul was very zealous for the law of Moses, and when the Christian Church came into existence, he did all in his power to persecute those who composed it. The church at Jerusalem was scattered far and wide through his persecution. In this he thought he was doing God service. But was he? "Whatsoever ye would that men should do to you, do ye even so to them." Paul treated others far different from what he would wish to be treated himself. But his zeal blinded him in this respect; he could not see the wrong he was doing others. He evidently believed in doing evil that good might come. Did good come out of it? No, but there came a time when he was stopped in his mad career, by the hand of Him who is always so ready to convince men of their error, especially those who know that they are going contrary to the Word of God.

As Paul was going on a journey to persecute some of those who believed and acted contrary to his religious views, he was stopped by a voice which said to him: "Saul, Saul, why persecutest thou me?" Paul then realized the wrong he had been doing both to God and to his fellow-men. It was God who had spoken to him, and convinced him that he was doing wrong; that he was interfering with that right

which He had given to all men—the right to worship him according to the dictates of conscience.

But this persecution was not the worst thing that was to come to the Church. Some time after, she ceased to follow God and the Golden Rule, and so, of course, lost that power which He alone could give her—the power of the gospel of Christ. She mingled with the heathen around her, and finding that she had lost that power which gave her life and strength, she joined herself to the State, and sought aid from the civil power. The only aid that could be had from that power was the same as it gives to-day—religious laws to compel men to worship as the Church dictates.

What was the result of these religious laws? Persecution for conscience' sake. They who would not do as those wicked laws said, were punished, or rather persecuted, and so that free moral right to worship God as conscience dictated was taken away. The Church fell farther and farther away from Him who had established her, until her garments were dyed with the blood of those who would not follow her wicked ways. Religious laws can never convince men of sin. There is no power in them to keep from sin. The gospel of Christ—"Christ and him crucified"—is the only thing that can give men the power to overcome sin.

But those who are asking for religious laws can not see this. Their zeal blinds them so that they can see no other power than the State. They find that it is useless to call upon God for power, for he does not hear them so long as they are going contrary to what he has taught. We have many instances in God's Word showing that it is wrong for the Church to join hands with the State; and also instances showing that it is wrong to obey a law interfering with the rights of conscience. What is the Church doing to-day? Or I might ask, What has she done? Has she not joined hands with the State in this country? She has, and is seeking laws to compel men to observe a religious dogma—laws compelling men to keep Sunday as the Sabbath, which is contrary to the command of God.

The fourth commandment says, "the seventh day is the Sabbath;" the State says, "the first day of the week is the Sabbath." This will bring persecution, for there will be those who will not obey this command of the State. Why? Because it is in direct opposition to the command of God. It is also in direct opposition to the Golden Rule and the spirit of Christ. Those who are asking for these laws would not like to be compelled by civil law to keep Saturday as the Sabbath. They would be the first to rebel against such a law, but when seventh-day observers rebel against Sunday laws they are astounded. There is no more justice in a Sunday law than there would be in a Saturday law. Sunday laws are evil, therefore they can make men no better.

Many to-day who are clamoring for religious laws are not like Paul. When he was convinced of his error he turned to the Lord. But the religious zealots of to-day, when convinced still cry, "More laws! More laws!" But why more laws? Because they find, as did those in the fourth century, that they have lost the power of God, because they are not teaching the gospel of Christ. They must have power, and so they appeal to the State.

Would *Christians* seek religious laws to convince men of sin? No, they would use the means which Christ has given them—his gospel. He did not persecute; if they would be Christlike, they will not. They who are Christlike will be persecuted, they who are unlike Christ will persecute, for our Saviour said: "If they have persecuted me, they will also persecute you."

It is only when professed followers of Christ have become selfish and fallen from Him that they ask for religious laws, and so persecute those they see are still loyal to God and to his law.

ALFRED MALLETT.

An Episcopal Bishop Speaks.

BISHOP NICHOLSON, of Milwaukee, has taken the ground that no governmental authority should close the World's Fair on Sunday, in which he is in substantial agreement with Bishop Potter, of New York, and like him, has been criticised for his position. The *Chicago Tribune* contains a paragraph in regard to the matter, as follows:—

Bishop Nicholson, the head of the Episcopal Diocese of Milwaukee, in a published card in defense of his position in favoring the Sunday opening of the World's Fair, scores clergymen who, he says, in their impetuosity in seeking to close the Exposition forget that for weeks every summer the doors of their churches are closed on Sunday. Bishop Nicholson takes issue on the subject in reply to a prominent clergyman of a different denomination, who asks why the church in the Milwaukee Episcopal Diocese did not come out and take a strong stand with other churches in opposing the opening of the Fair on the Sabbath. The bishop gives several reasons in reply to the query, among which is that the Sabbath alluded to, according to the Bible, is Saturday, and he never knew that there was any question as to the closing of the Fair on Saturday. Then he says that the matter is entirely one of individual opinion so far as the Christian world is concerned. Bishop Nicholson's individual opinion is similar to that held by most of the bishops of the Episcopal Church, that, as he puts it, "looking to the greater good done the greater number, considering the larger moral safety and the opportunities of intellectual improvement to the indiscriminate hordes who shall gather about Chicago, by all means open those Exposition gates and let the people under certain prudential restrictions have the free use of its marvelous displays on that day of recreation, meditation and rest."

It is to be noticed that the bishop does not hesitate to puncture the popular misconception that Sunday is the Sabbath. In this it is experimentally shown how one error leads to another. Those who have espoused the cause of Sunday with a determination to uphold it as God's Sabbath, find their efforts unsupported by God, and are compelled to resort to civil law to enforce the observance of the "American Sabbath." The American Sabbath could not be God's Sabbath, and upon investigation it is found that it is not. They come on different days of the week. The bishop is right on that point. He should be just as clear on the whole subject and express himself without compromise upon the correct principle throughout the whole matter. In reality no question of policy or profit, to any one, properly enters into the matter at all. The right to open or close on Sunday should rest with the management just as does the right to open or close on any other day of the week. The right to attend or not to attend on Sunday, if open, rests with the individual just as on any other day of the week. Why should bishops restrict themselves to a half truth? Why not speak the whole truth and shame the clergy?

W. H. M.

Sunday and the World's Fair.

SUNDAY openers are pulling along three lines just now, hoping that some one of their schemes will secure the desired result of opening the Fair seven days in the week.

(1.) It is proposed to bring suit against the Government for interfering with State rights. In this some steps have already been taken.

(2.) It is said that Congress broke faith with the Fair Directory in taking over \$500,000 of the two and one-half millions for other purposes than was first stipulated, and consequently the managers of the Fair are released from their part of the contract to close the Fair on Sunday. The Board of Control at a meeting last week, passed a resolution to place the matter before the directors, and ask them to take definite action thereon.

(3.) A bill has been introduced into the Illinois legislature, the object of which is to secure an opening during seven days in a week. The bill was offered by Mr. Mitchell, of Cook County, and provides that:—

All corporations or companies incorporated under or by virtue of any general or special law of this State and which exhibit the products of agriculture, works of art or industry, or the products of nature, in cities of more than fifty thousand inhabitants, for a period of more than two months, and whose main buildings are located on public property, shall display such exhibits as have been entrusted to their care for the purpose of exhibition for seven days each week; provided, however, that no such company or corporation shall be compelled to keep any machinery in motion on Sunday; nor shall any exhibitor under the supervision of any such incorporated association or company be compelled to attend to his or her or their exhibits, or cater and attend to the visiting public on Sunday. Any violation of the act shall be punished by a fine of from ten to fifty dollars.

It is held that since the World's Fair is a State corporation and since the United States Congress has nothing to do with such corporations this bill, if passed, will compel the Fair directors to hold the Fair open seven days in a week. Whether any or none of these schemes will effect anything remains to be seen.—*College View Enterprise*.

Seventh-day Baptist Views and Resolutions.

[The *Christian Advocate* publishes this paragraph as a statement of the positions taken by the Seventh-day Baptists on the subject of the Sabbath and legislation for the enforcement of religion.]

THE Seventh-day Baptist Church reported at its General Conference a net gain during 1892 of one hundred and three members. It has foreign missions in Shanghai, China, with thirty church members, seventy-one pupils in the schools, and an average Sabbath school attendance of fifty pupils; and a mission at Haarlem, Holland. While in harmony on most points with the orthodox churches, this church occupies a peculiar position on the Sabbath question. Besides holding to the seventh day as the divinely appointed and only Sabbath, it opposes all recognition of Sunday as a Sabbath of civil institution and all civil legislation respecting Sunday observance, and has contended against legislation to enforce Sunday closing of the Chicago Exposition. The denominational tract society adopted a petition to Congress on this subject, asking it "not thus to enter upon the work of legislation concerning religious questions;" expressing the belief

that such a law would be contrary to the principles of religious freedom and the entire separation of Church and State; and urging its prayer "in the name of religious liberty and the non-interference of Congress, directly or indirectly, in religious affairs." The General Conference adopted resolutions declaring the work of "Sabbath reform" to be the distinctive work of the denomination, deprecating the prevalence of loose views and practices on the subject, and recommending as the only remedy for the growing evil of "apostasy from the Sabbath" the cultivation in children of a sensitive conscience, both by precept and example, to exercise a careful discrimination between the right and the wrong, not only in Sabbath observance, but also in all matters of thought and action. A committee has been appointed to present addresses on this seventh-day doctrine of the Sabbath to the general courts of other denominations.

Rome Rule for America.

Now that the Protestant clergy have usurped governmental power and control, and are ready to join hands with Rome in order to enforce their religious dogmas, the people of America should ponder well the following words of the historian, Froude:—

Every true Catholic is bound to think and act as his priest tells him, and a Republic of true Catholics becomes a theocracy administered by the clergy. It is only as long as they are a small minority that they can be loyal subjects under such a Constitution as the American. As their numbers grow, they will assert their principles more and more. Give them the power and the Constitution will be gone. A Catholic majority, under spiritual direction, will forbid liberty of worship, and will try to forbid liberty of conscience. It will control education, it will put the press under surveillance, it will punish opposition with excommunication, and excommunication will be attended with civil disabilities.

Some of these principles that Rome will assert are thus set forth by Dr. G. F. von Schulte, professor of Canonical Law at Prague:—

The Pope has the right to give countries and nations that are non-Catholic to Catholic regents who can reduce them to slavery.

The Pope can make slaves of those Christian subjects, whose prince or ruling power is interdicted by the Pope.

The Church has the right to practice the unconditional censure of books.

The Pope has the right to annul State laws, treaties, constitutions, etc., and to absolve from obedience thereto.

The Pope can release from every obligation, oath, vow, either before or after being made.

The execution of papal commands for the persecution of heretics causes remission of sins.

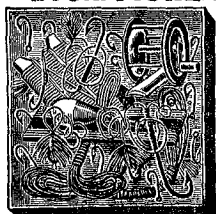
He who kills one that is excommunicated is no murderer in a legal sense.

This is what the National Reformers are ready to gladly join hands with to advance their aims. How long will it be before that scripture is fulfilled which saith that they will "Cause that as many as would not worship the image of the beast should be killed"? Rev. 13:15.

FRANCIS HOPE.

Belfast, Ireland.

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W. A. COLCORD, who has just been conducting an institute for instruction upon the relations of civil government and religion in Denver, Colo., with an attendance of from two hundred to two hundred and fifty students, will, during the first weeks in April, give similar instruction at Fremont, Neb.

THE question of Sunday labor has again been brought into prominence in Toronto, Canada, by the decision of a magistrate fining a driver, employed by a liveryman, for driving through the streets on Sunday. It would seem that in Toronto, all who do not own their carriages must walk on Sunday.

COL. ELLIOTT F. SHEPARD, President, of the American Sabbath Union, and editor of the *Mail and Express*, died at his home, in this city, on the afternoon of Friday, March 24. His death was entirely unexpected, resulting from the administration of ether preparatory to performing the operation of lithotomy.

OUR friends are requested not to send us newspaper clippings without giving full information concerning them—name and date of the paper, and whether editorial or contributed matter. Clippings without this information are of no value to us. As a general rule a *marked* paper is preferred to a clipping.

THE *Florida Recorder* published at Orlando, Fla., contains, in its issue of March 21, an account of the assault upon Eld. L. H. Crisler, the Seventh-day Adventist minister, at Grand Island, in that State, on March 18. It seems that the attack was made upon Mr. Crisler in the village post-office in the presence of six or eight men. The man who attacked him was under the influence of liquor at the time but showed by his language that he was acting under the instigation of others. It was a case of aggravated assault. Mr. Crisler's assailant first ordered him, with many oaths and curses and threats of the use of the shotgun, to leave the place; then when Mr. Crisler turned away to get his mail at the post-office window he was felled by a blow on the head with a hammer and kicked while down.

In response to his appeal for help one of those present disarmed his assailant. With the blood spurting from the wound made in his head by the blow from the

hammer Mr. Crisler started away but was followed and knocked down by a second blow, his assailant was then drawn away by the crowd that had watched the attack.

The injury done to Mr. Crisler, though serious, does not prove to be dangerous; this his many friends throughout the country, to whom his personal qualities have endeared him, will be pleased to learn. The following personal paragraph is from the account of the affair in the *Florida Recorder*:—

Mr. Crisler is an elder of the Christian denomination which teaches that Saturday is the Sabbath. He is a very bright, intelligent man, full of enthusiasm for his work and an earnest convincing speaker. He is well known in this city where he has made his head-quarters for several years with his wife and family, most estimable people.

The attack was the outcome of this White Cap notice previously given Mr. Crisler:

We the organized White Caps, of Grand Island, hereby notify the Rev. Mr. Crisler to leave this place by next Monday morning or stand the consequences which shall surely follow. Take heed lest ye be caught!

From the persecution in Tennessee under cover of the law to this White Cap outrage in Florida is but one step. Is this to be the development of the Christianity of this Christian Nation?

A RECENT cable despatch to the *World* gives the interesting bit of information that "New-fashioned Sunday people, with ideas of their own on short sermons, have to thank the young German Emperor for siding with them. He has taken a strong personal interest in the management of Church affairs, and by an imperial announcement has decided how long sermons should last. Of late ministers have been preaching only about fifteen minutes, but the Emperor declared that even this was too long, and ordered that at the inauguration of Nazareth Church, which was made a solemn ceremonial event, the sermon should not last more than six minutes. So hereafter six-minute sermons will be the rule."

Is there not in this a valuable hint for the United States? Now that Congress has entered upon a career of religious legislation, and interested itself in religious matters to the extent of championing the Sunday cause, might it not with equal propriety prescribe the length of sermons in this country? Certainly it would not be difficult to find a "civil" basis for something of this kind, or at least to discover somewhere in the colonial charters *precedent* for it. Surely the length of sermons might be limited as a sanitary measure or police regulation. Sitting too long in church might possibly be shown to cause spinal disease, while sleeping in public as one is apt to do under a long sermon is indelicate, and so subversive of good morals. Clearly the German Emperor has done only his duty to his people, and Congress ought not to long hesitate to follow his example. Now

that the United States has undertaken to ape the Church and State countries of the Old World in the regulation of religious matters let there be no hanging back or shirking,—Congress should do its duty fearlessly, and let no preacher guilty of long sermons escape.

THE sanctity of that New Jersey camp-meeting village by the sea, Ocean Grove, is gradually encroaching on its worldly watering place neighbor, Asbury Park. The Common Council of Asbury Park, in consideration of the claim that the selling of Sunday newspapers in Asbury Park disturbs the Ocean Grove camp-meeting, some fifteen hundred or two thousand feet away, has decreed that no newspapers shall be sold on Sunday within one block of the bridges connecting the worldly village from its sanctified neighbor. Ocean Grove will yet have to put a Sunday embargo upon all within its limits, shut its gates and raise its drawbridges, to protect its denizens from the contamination of Sunday desecration.

THE *Oregonian* says: "It is useless to continue, as many clergymen do, the protest against the opening of the World's Fair on Sunday, for the great body of the people want it open on Sunday, and it will be opened on that day." We have no objection, but see no grounds for the opinion. The probabilities are strongly the other way. Too many of those who wanted the Fair open on Sunday, or who, at least, did not want it closed by act of Congress, pooh-poohed the idea that Congress could be induced to legislate concerning a religious institution; and not until it was too late did they awake to the real issue. A year ago their protests might have been heard and heeded, but now the case is different; the law is upon the statute books and Congress is not in session, and so could not repeal it if it would.

WE have received some inquiry relative to how to obtain a report of the hearing by the House Committee on the Columbian Exposition, held in Washington January 10-13. Our answer is, send fifteen cents to this office for "The Captivity of the Republic," No. 6 of the "Religious Liberty Library." This publication contains 110 pages and gives not only a complete account of the hearing but much more that is of interest relative to Sunday legislation by Congress and that which led up to it. It contains much matter not published in any other form.

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