



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

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WHAT is the origin of the present development of human law for the enforcement of religion? Paul asked the Thessalonians if they did not remember that when he was with them he had told them of these things; that they should let no man deceive them, for there should be a falling away and the man of sin be revealed, by whom the mystery of iniquity was already, even at that time, working.

THE Thessalonians were to remember—and are we to forget that this was said to them?—that God was to be opposed, and there should be one who would exalt himself above God, and should, from the very temple of God itself, attempt to show that he was himself God. They were told not to forget—and are we to fail to remember?—that the iniquitous workings, then begun in secret, should at length be revealed, and that which was planned in secrecy should finally be proclaimed on the housetops.

THIS subtle deceivableness of unrighteousness which is now working with power and signs and lying wonders is the mystery of the deeds of sin of that wicked one who will be consumed and destroyed by the brightness of the coming of the Lord. This wicked one still works in secret and his deeds are yet a mystery to most—but not to all. That mysterious antichristian influence which has permeated the world—has invaded and corrupted its churches—has, with consummate tact and diplomacy, insinuated itself into civil councils and dominated governments—is not now utterly unknown.

PROPHECY has pointed out the progress of the mystery of iniquity, and history has recorded the fulfillment and realization of prophecy step by step, and emphasized each prophetic milestone by such unmistakable inscriptions that the unlet-

tered wayfarer, even, may understand, and all who run the race along life's highway may read. The line of march of the mysterious commander of the forces of antichrist is marked by ever-increasing inroads into the confines of true religion and civil justice; pagan observances, unholy rites, and idolatries have been added to, or mingled with, the methods of worship, and practiced, until they have become the accepted forms; those who have resisted the encroachments of evil, and remained true to the teaching of Christ and the apostles, acknowledging no rival authority, and submitting their lives to no rule but that of God and his word, have, at the behest of this commander, filled the cells of the Inquisition, suffered under its instruments of torture, fed the flames with their flesh, and soaked the earth with their blood.

THE same spirit of fraud, and violence, and force, and cruelty, and injustice, is now at work. Its field of operations is not circumscribed; it is not confined to the battle grounds of former campaigns; fresh fields of conquest have opened in this New World. The same tactics which have been so successful in former ages, in forms modified to suit the age, the social and political conditions, are being put into practice in this country. Religious observances, pagan and idolatrous in their derivation, have been ingrafted into the accepted religious formality and they have grown and developed until they overshadow the real purpose of religion, and take the place in the minds of their devotees of true religion itself. The test of a profession of religion has become the acceptance of the popular and accepted forms of superficial and fashionable devotion, and a zeal for the legal enforcement of the national religion by pains and penalties. The highest development of civil processes yet attained in any government is that now in vogue in the United States. In just that proportion in which it is available for proper governmental uses when correctly applied, in just that same degree, when unjustly and incorrectly applied, may it become an engine of persecution and of civil injustice.

THOSE now occupy the highest seat in

the synagogue who ignore Christ and his teachings, and, while professing to accept the Word of God, deny the authority of its precepts and affirm the authority of the traditions of men. The pulpit has been set in the open doorway of the temple of Janus. While it remains there the doors can never be shut. From such a pulpit only the gospel of force can be preached,—the policeman's club, the prisoner's dock, the common jail. The missionaries from this pulpit are the detective, the informer, and the white cap. Such a gospel does not persuade or convert, it subjugates; it does not convict of sin, it establishes the sinner in a hypocrisy which covers evil with an affectation of good, and imputes evil where good is.

Legal Religion Antichristian.

THAT civil legislation on religious questions is inimical to liberty of conscience, has often been shown in these columns, but that any interference whatever by the civil power is just as inimical to the work of the gospel itself may be just as clearly shown. The gospel of the Lord Jesus Christ is not merely a code of morals for the regulation of outward conduct but is the mystery of God for the moral transformation of the human soul, through the divine power that resides in that gospel, and which accompanies it, when carried in humble reliance on that power and on that power alone.

The Scriptures teach that the gospel is the mystery of God for the regeneration of the natural, or carnal mind, which, it is declared, "is enmity against God; for it is not subject to the law of God, neither, indeed, can be. So then they that are in the flesh can not please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you."* This is a most positive statement that all true moral reformation is the work of the Spirit of God; and this the Spirit accomplishes through the gospel, which is "the power of God unto salvation to every one that believeth." †

And not only has God ordained the means by which moral reformation shall be wrought in the human soul, namely, by faith in the gospel, but he has also

*Rom. 8: 7, 8.

†Rom. 1: 16.

ordained the means by which the gospel shall be brought to the notice of men; not by force, not by means of civil law, but by "the foolishness of preaching."* And so the Saviour sent his disciples forth into a hostile world under the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."†

The only guarantee of success given the apostles was the presence of their Lord by his Spirit; and by the power of this Spirit, through the word of God, they went forth "conquering and to conquer," making converts not only without the aid of the civil power but in the face of bitter opposition by the rulers of this world. Jesus Christ, who could have prayed the Father who would have given him more than twelve legions of angels, could have commissioned those heavenly messengers to overcome by their mighty power all the opposition of wicked men and demons to the truth, and to have compelled men to have accepted the gospel, but such was not the divine plan. As one has expressed it:—

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together," is the Creator's invitation to the beings he has made. God does not force the will of his creatures. He can not accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of his creative power, shall reach the highest possible development. He sets before us the height of blessing to which he desires to bring us, through his grace. He invites us to give ourselves to him, that he may work his will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.

It was not without reason that God made man a free moral agent, and it is likewise not without reason that the Creator leaves him free. In no other way could God have been the recipient of loving, willing service from intelligent creatures. Without the power of choice there could be no moral development, no approximation to the divine standard of character, no such thing as *putting on* Christ, and no possibility of being transformed into the same image from glory to glory.

What men need to understand is the true power of the will. It is a citadel that God himself will not invade. He invites, he beseeches, but he does not coerce. He implants in the heart of every man the desire to be better than he is and to do better than he does, and then he freely offers to make him better, and thus give him the power to do better. But it is for the recipient of these favors to choose to receive them. When man desires them God gives them, not before; for if so given they would not be used. But when the soul yields to his Creator the whole nature is brought under the control of the divine Spirit, the affections are centered upon God, and the life is in harmony with His will. But such a change is never produced by force.

The gospel is the power of God to bring about this change; it is "the mystery which, from the beginning of the world hath been hid in God, who created all

things by Jesus Christ."‡ "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."† "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."‡ And this purpose in Christ concerning those who give themselves to him, is to present them "to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."§ But it is only the willing and obedient who shall eat the good of the land.

God is the only source of moral power. To use a homely, but forcible expression, as well might a man attempt to lift himself by the straps of his boots as to elevate himself morally without the divine power that comes alone from God. And what one man can not do for himself, in this respect, no number of men can do for him. God alone knows the heart, and he alone can change the character. Civilization is not morality. The most cultured are sometimes the most corrupt. Social customs and civil laws may, in fact do, restrain, but they do not transform. God alone has power to create a new heart and to renew a right spirit. But the natural man can not receive this. His trust is in the arm of flesh; and even when he fails he does not turn to the true source of strength, but tries, by allying himself with a multitude of his fellows, each as weak as himself, to do, not only for himself, but for the whole mass of humanity, what not a single individual can do for himself. And not only is this hope vain but it causes men to lose sight of the only true source of moral power, the Lord Jesus Christ. It is for this reason that when men attempt to aid the gospel in any way, except by teaching it in the power and demonstration of the Spirit of God, they only hinder it, and blind men's minds to the great truth given as a parting injunction to the disciples by our Lord: "Without me ye can do nothing." Governmental religion is always and everywhere a negation of this truth, and is therefore, antichristian. C. P. B.

Some Straightforward Preaching.

REV. L. J. ANDREW, of Pittsburg, Pa., is reported as having preached on the evening of Sunday, April 16, in the Grand Opera House, Pittsburg, to a congregation of over a thousand people on the Sunday question. During his discourse Mr. Andrews said:—

Within the last few months the Sunday question has been brought prominently before the American people. It has been decided to close the World's Fair on Sunday. This is in accordance with the wishes of honest, but misguided people. It does not accord with the views of the majority of mankind.

In the last year the people in our State and city have taken a narrow view of things pertaining to Sunday. Now, the individual is supreme; he is above all government. Some people are born with small natures. I do not know of anything that will make a dwarf a giant, or a bigot a gentleman. America leads the world in liberality, but it is a question whether we are freer than the Germans or the French. Christianity is in danger as much from the bigotry of adherents, as from immorality.

Broad-minded men say, "Look! Does Christianity make a man intolerant and a bigot? If it does we will have nothing to do with it." This is the most conglomerate Nation in the world, and we ought to be the most liberal people on earth. So, I say, Jesus Christ was a liberal man.

Shall we keep Saturday or Sunday? The great reformers of the world were equally tolerant. This is true of Luther, Cranmer, and the rest. This is not the Sabbath. That day was yesterday.

The preacher had noticed elsewhere that religious laws did not regenerate the people, for he said, "I observe that the most degraded cities of Europe are those governed by Puritanic laws." He also scored the inconsistencies of prosecuting the publishers for issuing newspapers which had been prepared and set up on Saturday, and letting those go free upon whose papers all the work was done on Sunday, and declared, if the positions taken by those who would enforce the Sunday laws were correct, then it was wrong to hire janitors to heat and care for churches on Sunday, and an infraction of the law for salaried ministers to preach.

Trial for Sunday Work.

THE case of Mr. J. W. Judefind, accused of husking corn on Sunday, referred to in these columns last week, was tried at Chestertown, the county seat of Kent County, Maryland, on the 19th ult., with the result that Mr. Judefind was convicted, and on refusal to pay the fine and costs was sent to jail for sixty days.

Mr. Jas. T. Ringgold, author of "The Law of Sunday," and member of the Baltimore Bar, appeared as counsel for Mr. Judefind. The defendant waived a jury and the case was tried by the judges. The Circuit Courts in Maryland have a bench of three judges, but in this instance only two were present.

Before the examination of the witnesses was begun the defense moved to dismiss the case (1) because the information did not charge a crime under the statutes of the State, and (2) because the statute itself is unconstitutional. The court, however, refused to hear any argument at this stage of proceedings, and ordered the State's attorney to proceed with the examination of the witnesses, remarking that the legal points could be argued later.

The first, and indeed the principal witness for the State, was Rev. Robert Roe, pastor of the Methodist Episcopal Church at Rock Hall, and the person at whose instigation the arrest was made. The transcript from the magistrate's docket stated that the warrant was issued "on the information and oath of Rev. Robert Roe," but Mr. Roe testified positively that he did not make oath to the information, that he was not sworn at all in connection with the case until he appeared as a witness after Mr. Judefind had been arrested, and that the record was false. This question was not thoroughly sifted, but it is probable that Mr. Roe told the truth, and that the magistrate was guilty of making a false record.

At the trial before the magistrate Mr. Roe was not able to identify Mr. Judefind positively, but before the Circuit Court his testimony was positive on this point. One or two other witnesses corroborated Mr. Roe as to the identity of the defendant, proving conclusively the fact that he did husk corn on Sunday, November 13, 1892.

The only incident of interest in the taking of the testimony was the cross-ex-

*1 Cor. 1: 21.

†Matt. 28: 19, 20.

‡Eph. 3: 9. Col. 1: 26, 27. Eph. 3: 10, 11.

§Eph. 5: 27.

amination of Rev. Mr. Roe. This gentleman who testified that he was on his way to meeting, in company with his presiding elder, when he saw the defendant husking corn, was asked by Mr. Ringgold whether he was not carrying on his own regular work by which he earned his bread when he saw Mr. Judefind carrying on his regular work and earning his bread and butter. After some hesitation Mr. Roe admitted that he was engaged in his usual occupation by which he earned his bread, but said that his duties were religious and that he considered—Here he was interrupted by Mr. Ringgold, who told him to confine himself to the facts, that the court could be relied upon to do the considering. The witness was very ill at ease, and the fact that the audience several times laughed at his discomfiture added to his confusion. As soon as the evidence was all in the reverend persecutor fled the court room and was seen no more.

In his plea to the court Mr. Ringgold assailed the constitutionality of the law on the ground that it was in conflict with Article 36, of the Bill of Rights, which provides:—

That, as it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under color of religion any man shall disturb the good order, peace, or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights.

The court remarked that it was not in evidence that Mr. Judefind's work had anything to do with his religion, but Mr. Ringgold replied that that was not necessary, inasmuch as the purpose of the law was clearly to secure the recognition of a religious institution it was an interference with the rights of the individual whatever his religious convictions might be; that the purpose of the Bill of Rights clearly was to leave every man absolutely free, not only to believe as he pleased in religious matters, but to practice as he saw fit so long as he did not disturb "the good order, peace, or safety of the State," or "infringe the laws of morality, or injure others in their natural, civil, or religious rights."

That ordinary, quiet Sunday work does not properly come under any of these exceptions was clearly shown. The observance or non-observance of Sunday is not a moral question in the legal sense of that word, but is a religious question. That is the moral aspect of the question must depend wholly on the religious views of the individual. A point was also made against the law on the ground of its uncertainty. What are works of necessity and charity which are excepted by the statute? On this point Mr. Ringgold read the case of *Lyon v. Strong*, 6 Vt., 236, as follows:—

The statute excepts all acts of necessity and charity. These are lawful, and who is to judge what are such? If the jury, it will depend on the religious opinions of each jury, and of course be pregnant with the utmost uncertainty. If the court, as matter of law, then it will nearly convert a bench of laymen into an ecclesiastical council, for "necessity" and charity in connection with the Sabbath must very much depend upon the creed or religious belief of the individual to whom the question is submitted. How ungracious for a court to mark the law upon this duty for all denominations to be governed by and with judges usually belonging to different religious societies. It would be like a synod composed of the dignitaries of several sects.

The points, however, which seemed most

to impress the judges were that the information did not charge a crime under the statute, and that the writ was served on Sunday. On the first of these it was urged that inasmuch as the statute excepts certain kinds of work, or rather work done for certain reasons, it is not enough to charge that one has worked on Sunday but that the work was not a work of necessity or charity, or that it was done contrary to the statute. On the second point the court was shown that the statute itself forbids arrests on Sunday except for treason, felony, or breach of the peace.

But however much the court was impressed at the moment, the effect was not lasting, for after some delay, owing to the illness of one of the judges, the decision of the magistrate's court was affirmed, with costs above and below; and on refusal to pay the fine and costs the defendant was sent to jail for sixty days. The court further held that Sunday laws do not infringe personal rights, and that the issuing and serving of the writ on Sunday did not affect the case, notwithstanding the fact that an old English statute (29 Car. II., c. 7), now a part of the law of Maryland, provides that "no arrest can be made, nor process served upon Sunday, except for treason, felony, or breach of the peace." Just how the court got around this provision we are not informed, but it was probably by adopting the view urged by the State's attorney, that by appearing before the magistrate that functionary acquired jurisdiction of the person of the defendant, notwithstanding the fact that the service was irregular. Just how Mr. Judefind could have avoided making an appearance when he was under arrest and without counsel to advise him of his rights, neither the State's attorney nor the court undertook to explain. The fact is that unlike all other statutes, Sunday laws can be defeated, ordinarily, neither by pleading constitutional rights, statutory provisions, nor technical defects in their administration. However, this decision is so manifestly unjust, illogical and without legal warrant, that it ought to be tested in the Supreme Court, and we hope that it will be.

Before this comes under the eye of the reader another case of similar nature will have been tried before the same court at Centerville, Queen Anne's County, Md. And these cases are only the beginning of what will certainly be a bitter persecution under the Maryland Sunday law. Thomas Jefferson's words, "A single zealot may commence persecution, and better men be his victims," is being verified in Maryland. Jefferson, foreseeing that the spirit of intolerance, which, during the Revolutionary period was held in check, would revive, desired to have all religious laws swept from the statute books. He was not willing that they should remain even as dead letters to be revived at any time by partizan zeal. In his "Notes on Virginia" he said:—

The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, there-

fore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.

This is exemplified in Maryland to-day. Sectarian zeal and bigotry have set in motion the machinery of the law to oppress and harass an opposing sect, and thus the State becomes a party to a religious persecution similar to that in Tennessee. Like laws and similar possibilities exist in other States, and indeed in various forms and in greater or less degree in almost every State in the Union, and will, according to the natural course of events as indicated by the history of the past and by the sure word of prophecy, culminate in the utter extinction of our liberties, as predicted by Jefferson a century ago.

C. P. B.

A MATTER OF CONSCIENCE.

A CASE OF UNUSUAL CHARACTER IN THE CIRCUIT COURT.

A Seventh-day Adventist on Trial for Working on Sunday—His Attorney Sets Up the Defense that to Forbid Him to do so Infringes His Religious Liberty—It Appears that the Warrant in the Case was Both Issued and Served on Sunday—Some Important Legal Points Involved in the Case.

VERY wide-spread interest has been taken in this community in the case of the State against J. W. Judefind, a Seventh-day Adventist, which was tried on appeal from Justice Wilkins, last week in our Circuit Court under a charge of working on Sunday. The interest was due partly to the fact that no similar prosecution has been undertaken in this county for many years, and partly to the fact that the defendant was a member of a religious denomination which has been making many converts recently in Kent County, and which entertains peculiar and pronounced views in regard to the nature of Sunday laws and to their constitutionality in this country.

The case assumed still more importance because it is one of a number which have recently arisen in various parts of the country, and have engaged the special attention of a large and influential body known as the International Religious Liberty Association, which has undertaken to test the validity of Sunday laws to the utmost, wherever their enforcement is attempted, and has employed Mr. James T. Ringgold, of the Baltimore Bar, author of a work on "The Law of Sunday," an earnest opponent of Sunday laws, as counsel to defend such cases as they arise from time to time. Mr. Ringgold was seen by a *Transcript* reporter at the Voshell House last week, and explained himself and friends in this matter substantially as follows:—

"I am very much obliged to you, sir, for calling on me, as I am a newspaper man myself, both by virtue of my first love and considerable experience, and I have a particular pleasure in talking with Maryland members of the fraternity, because I used to publish a newspaper that included every journal in the State in its list of exchanges. Another thing—a man gets a chance in a matter of this sort to do more real good for a good cause through an informal talk with a press representative than he does by trying a case in court. I am not myself a member of the Seventh-day Adventist communion, nor do I represent the organization directly. My connection is with the International Reli-

gious Liberty Association, a body of men who have organized for the purpose of securing an absolute divorcement of the State from the Church, which they believe, and I think rightly believe, is very far from existing in the United States. There are other things included in our jurisprudence which represent this union of Church and State, besides the Sunday law, and the Association is pledged to destroy these, as well as the Sunday laws themselves. I could show you if I had time express provisions in the constitution of this State which are nothing more or less than religious dogmas incorporated into our organic law, but our present concern is mainly with the established Church, as set up in Maryland by the Act of 1723. If you will look at that act, you will see what I mean when I say that it sets up an established Church in this State. You will find that it mentions a certain day in the week as 'The Lord's Day.' Now, it does not need a legal education to enable a man to understand that the question of whether there is or is not such a day as 'The Lord's Day,' and the further question of what particular day of the week, or of the month, or of the year, or of the century is 'the Lord's Day,' are purely religious questions, that is to say, questions upon which the churches are divided, and that, therefore, for an American legislature to designate any day of the week, or of the month, or of the year, or of the century as 'the Lord's day,' is to set up an established Church in the State. Moreover, in our Sunday law, the old colonial legislature which passed it two hundred years ago, not only set up one established Church over all others, by determining the purely religious question of what was and what was not 'the Lord's day,' but it undertook to determine the also purely religious question, of what was and what was not the proper 'observance' of that day. Notwithstanding the numerous decisions sustaining Sunday laws in this country, the International Religious Liberty Association is of the opinion, and I think rightly of the opinion, that their constitutionality has never yet been thoroughly and radically tested. Its purpose is in future cases to secure explicit and precise rulings on every point which it considers can legitimately be raised against such laws at *nisi prius*, and to have these rulings explicitly and precisely sustained or reversed by the courts of last resort in every State, and ultimately to bring the question in all its aspects before the Supreme Court of the United States.

"It is probable that most Sunday law cases in the immediate future will involve the prosecution of Seventh-day Adventists. I have only recently become acquainted with these remarkable people, and I shall be obliged to you if you will give me space enough to tell you just how much I think of them, and why I think it. You know that among the pagan philosophers it was a fundamental principle that the social order could not be preserved without a union of the Church and the State. None of these old pagan philosophers believed in the Church themselves but they thought that it was absolutely necessary for the mass of the people to be compelled to pretend, at any rate, that they believed in it. About A. D., 321 the professed followers of Christianity adopted this pagan theory, and effected a union of their alleged Christian Church with the State under the pagan Emperor Constantine, to which pagan they thereafter duti-

fully submitted points of Christian doctrine for final decision. If you will look at Dean Milman's 'History of Christianity,' you will find that he states, as a pretty conclusive reason to him against the reality of the pretended miracle of the pagan Constantine's conversion, the fact that the result of it was that the symbol of salvation and peace became in consequence of Constantine's vision the emblem of destruction and slaughter. It does not seem, however, to have occurred to the dean that the union of the Christian Church with the pagan civil power was an all-sufficient evidence that the Christian Church, as such had ceased to exist. Nor has this occurred to any of the so-called Christian denominations until within a very recent period. All of them have in turn objected to a union between the State and any other Church than their own, and have eloquently protested against persecution of the saints by the sinners, but all of them have been anxious to secure a union between the State and their own Church, and have regarded with complacent approval the persecution of the sinners by the saints.

"So far as I know, the Seventh-day Adventists are the only Christian denomination who insist upon it that a union between the *Christian* Church and the State, to any extent whatever, is an impossibility, because, the instant that a church becomes united with the State to any extent whatever, it thereupon ceases at once to be to any extent whatever a Christian church. Now the astounding thing about this proposition to my mind is, that it contradicts not only the wisdom of the ages, as we find it in the works of the pagan philosophers and in the works and actions of other so-styled Christian denominations, but that it takes us back nearly two thousand years to find a single person of historical importance who agreed with these people. Unfortunate as it is for them, they have absolutely no authority whatever for this extraordinary position of theirs, except the Founder of Christianity himself. To him was due the formulation and announcement of the theory, repudiated by his so-called followers in the early part of the fourth century, and by most of them ever since, that the things which were Cæsar's should be rendered to Cæsar, and the things which were the Deity's should be rendered to Deity—that the domain of religion was within men and not without, and that the sword of the civil power, so far as religion was concerned, should remain forever within its sheath, because all who would thereafter take up that sword in the name of religion should 'surely perish' thereby. Having planted themselves upon the basis of this particular Preacher's principles, the Seventh-day Adventists repudiate quite as strenuously any union of their own church with the State as they do the union of other churches therewith. Thus, while they oppose Sunday laws, they by no means advocate, nor would they accept, Saturday laws, of like character, for their benefit, on account of their religious belief. Some comment has been made upon my failure to make in court the point that they are molested in their religious belief or practice by the Sunday laws. I will be glad to have you state that neither the principles of their church nor my instructions from the International Religious Liberty Association would have permitted that particular

line of defense. Recently, in trying some cases of a similar character to this, in Tennessee, when we endeavored to make up an 'agreed statement of facts' for purposes of appeal, we declined to insert therein any statement whatever as to the religious belief of the defendants who were Seventh-day Adventists. Now, in the Bill of Rights of our State constitution, it is laid down, substantially, that no man should be molested in his religious profession or *practice*, unless he, under the color thereof 'disturbs the good order, peace or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil or religious rights.' You will see that the Sunday law under which Mr. Judefind was arraigned was passed in 1723, when Maryland was a colony of Great Britain, and the union of Church and State, which still exists in that country was, naturally, a recognized part of our polity. This old ecclesiastical statute, embodying and exemplifying the English union of Church and State, we claim is inconsistent with our American, Maryland, State Bill of Rights. We claim that the special provisions of the statute, and the use of the words 'Lord's day' therein sufficiently show that the law infringes the religious liberty of every one.

"We assert, as a mere fact of physics, or the material world of which, as of course the courses of the planet, the dates of the almanac, and such like, every court is bound to take judicial cognizance, that no acts of ours can possibly 'Disturb the good order, peace or safety of the State, or infringe the laws of morality, or injure others in their natural, civil or religious rights,' because those acts are done on Sunday, but that the effect of all human acts herein is precisely the same, no matter upon what day they may be done. Our position is, that to require of us any special line of conduct on any *particular* day because that day happens to be, in the opinion of the legislature of 1723, 'the Lord's day,' is to deprive us of an inherent and inalienable right as American citizens to determine for ourselves, not only whether there is any such day as 'the Lord's day,' but, if so, what that day is, and, what its proper observance may be. We deny the right of the legislature to prescribe regulations for our conduct upon any other ground whatever except that it interferes with the legal rights and privileges of other people, and we deny the right of legislatures or courts to inquire of us whether we recognize any day as 'the Lord's day,' or recognize any special observance thereof, or whether we have any religion, or no religion. What we complain of in the Sunday laws, as American citizens, is not that they prevent us from holding any religious belief we prefer, or none at all, but that they cram down our throats a religious dogma of other people, and force us into an external compliance with the religious dogma of Sunday idleness, which we assert our right to believe in or not to believe in, to comply with or not to comply with, just as we choose. This, as I understand, is the position of the Seventh-day Adventists.

"You will easily see how charmingly consistent, how thoroughly American, and how uncommonly close to the New Testament precepts it all is, and you can readily understand how this makes the cause of the Seventh-day Adventists the cause of the International Religious Lib-

erty Association as well as the cause of every man in the country who believes in religious equality, as distinguished from religious toleration. I am afraid that I have kept you too long, but the fact is that the identification of Christianity with religious equality by these people has interested me so much that when I get started to talking about it I am apt to run at considerable length. You will understand, however, that this is not their battle alone, but the battle of our Hebrew fellow-citizens, as well as of all men who believe that there is a radical inconsistency between the spirit of true religion and the use of the policeman's club or magistrate's 'warrants,' whether technically correct or otherwise."—*Chestertown, (Md.) Transcript, April 27, 1893.*

Infallibility.

WHOEVER assumes to enforce his religion by law assumes the attribute of infallibility. A few considerations will make this apparent to all. 1. He assumes that he is right beyond mistake else he would not want his opinions so fixed that he himself could never change. The language of his feeling is, "I am right and I know and feel it in my inmost soul. Right must prevail and in order to prevail it must be in authority fixed beyond a chance of change, therefore I would have my righteous opinions established as fundamental law."

2. He assumes that he is acting for God and because he is acting for God he is surely right. "God is right and I am right and mankind must bow to God's authority in religion, therefore, my religion which is the religion of God must be incorporated into the law of the land for the government of all men. My religion which is the religion of God is the only religion that will save men therefore it is pure philanthropy on my part to have my religion enforced by law so that all may be saved even though it be by fire."

3. His zealous convictions are proof that he is right beyond a doubt. "If I am not right why then this fervent zeal and piety? why this energy of desire to see this pure and holy religion which burns in my soul made triumphant? Surely by the holy fires of zeal burning within I am right and naught can turn me from my righteous and heaven-born purpose. I will have religion enforced by law, not my neighbors' but mine which I am fully and deeply and surely persuaded is the holy religion of God. Ah, my soul, this must be true else whence these burning longings and this supreme anxiety of soul, this unutterable desire, this vehemence of purpose? Ah, my soul, thou art right and thou art God's own commissioner and by the fires within, God's will shall be established and his kingdom prevail among men."

This is but a faint expression of the tropical logic that surges and swells in the soul of the religious legislator. It was this silent assumption of infallibility which produced the religious laws and the consequent slaughter of souls to save them in the Dark Ages. The modern assumption of the infallibility of the Papal See has set the seal of righteousness—self-righteousness I mean—to every act in the history of that corrupt murderous power. And now in the face of all the history of the last sixteen centuries professed Protestants are assuming this same attribute

in their effort to have their religious opinions made supreme in American law, over American consciences. The logic of this modern history will be the same as that of the mediæval. An infallible Protestant Church will be as cruel and intolerant as an infallible Papacy. Let modern Protestants no longer deny their ancestry. Let them own their mother—Rome—and draw near by this common bond and enter into close communion with her. This bond of union makes them blood relations. They can not fail to recognize their holy (?) mother, and she—why she has just discovered by this birth-mark, branded soul-deep, that they are her daughters and she graciously would receive them into sweet communion, pardoning all their waywardness if only they will cooperate with her in trying to dominate the civil power in America.

As this unholy alliance strengthens let American freemen lift their voices in no uncertain tones, and while they plead for the "liberty which is in Christ," let them lift their voices in proclaiming the words dictated by the Spirit of God eighteen centuries ago: "If any man worship the beast and his image the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation." G. D. BALLOU.

Grant's Pass, Oregon.

Religion by Law.

EVERY man should be left free to worship God according to the dictates of his own conscience, but by the way the churches and the preachers are exerting their influence with our law-makers, it seems that they want to force man to worship God according to the dictates of another's conscience, not his own. That is what is called religion by law, or forced religion. Religion should be voluntary, not forced. The churches and the preachers show a great weakness when they try to get the Government to enact religious laws to force their particular beliefs or tenets or doctrines upon the people. They show their utter inability to make converts by their preaching, but want the Government to help force people to be religious; but this can not be done.

When they get Sunday laws passed why do they not go a step further and have a law enacted compelling people to attend church, be baptized, celebrate the Lord's supper, read their Bibles, and pray so many times a day, and ask a blessing at the table?—all of which is just as reasonable as forcing people by civil law to keep any day holy. Every man has to give account of himself to God. If the churches would stick to the Bible, and not try to get the civil Government to help force people, they would prosper more, and do more good.

Men will not be forced in matters of religion, or anything else if they can avoid it. Man can not be made religious by law, and the sooner the churches find out this fact the better. It seems that history is repeating itself, for in the past when the Church attempted and even got the assistance of the State, then religious persecution began, and the bloodiest part of the world's history was then. It seems that such a time is fast approaching now. May God in his goodness and mercy open the eyes of those who are trying to enforce their views upon others by law.

A. F. BELO.

Bishop Ireland and the Public Schools.

OF all the leading men of Catholic influence in this country, none are better known, or have greater regard shown for their plans or utterances than Bishop Ireland. His plan for the adjustment of the school question as between the parochial and State institutions has met with the favor of the Vatican and the hearty approval or indorsement of a large class of citizens in this country aside from those of his own faith. So placid is the apparent settlement of the intruding question that has rasped against the State heretofore, that people are thrown off their guard and imagine that sentinels are no longer needed to stand upon duty lest an enemy should gain an entrance to this stronghold of the republic. There are some, however, who view this matter with great concern, knowing that there is no policy that is openly pursued towards the State, but what carries with it, or behind it, that which is intended to subvert the institutions of a free Government, towards which there has always been a menace by this autocratic power.

Of the thousands who read the plans, publicly set forth by this celebrated prelate for securing State aid for religious uses, there are very few who can distinguish the principles involved in the solution of this question, because a goodly exterior hides the serpent's tooth that is calculated, if once it strikes, to poison the whole circulation of the State. He says of his plans:—

The objections are of two different kinds—*practical* and *speculative*. I could discard the speculative ones by simply observing that they are deductions derived from imagination or from designs of these persons, and are excluded by the practical conditions with which I have surrounded my settlement with the directors of the school committee.

Now it is easy to see how speculative objections may be excluded by practical conditions, that might surround any plan of action. But speculative objections are unworthy of consideration in themes that pertain to vital interests. It is the practical things that are to be sought. As to the practical objection, he says:—

They say first that this settlement is only the beginning of a system which I intend to make, eventually, universal, and prove this alleging my speech at the Congress of public school teachers, the publication of a pamphlet by Dr. Boquillion, and a speech of Monsignor McGolick of Duluth.

After having stated that there was a practical objection to his plan and the proof that was urged in defense of that fact he proceeds to say that the practical objection is a "mere supposition." Thus it has ever been that when practical things and objections are advanced against the incursions of the Church upon the State, the invariable reply is, it is mere supposition. If the objection is practical, why parley over the matter? Why not seek and maintain a true position?—one that will bear the scrutiny of men and the test of principle, instead of covering up the issue beneath the rubbish of mere supposition. Again he says:—

Whatever are my hopes for the future, the practical question of the moment is how to provide with a religious education, all those Catholic children to whom we can not give parochial schools, and it is proved by our statistics that they are sixty per cent. of our youth.

Since the prelate so artfully dodged the *practical objection* to his plan by the handy phrase of mere supposition, it is to be presumed that he would dodge the *practical question* in the same manner if pressed to the wall.

In the practical question of how to provide with a religious education this sixty per cent. of Catholic children, the whole issue is involved of obtaining the aid of the State to teach religion. Various have been the means by which Rome has sought to obtain an entering wedge that Catholic religion may be taught at the expense of the Government. The entering wedge has been secured; a few sturdy blows have been struck and others will surely and swiftly follow. For when once this bulwark of our Nation's greatness has succumbed to the conniving of this invincible foe, the rest will speedily bend beneath its crushing power. But he further says:—

While we wait for the time far and uncertain when the Government shall endow our parochial schools, shall we permit that sixty per cent. of our children to remain without that instruction (religious education) and shall we entrust them unconditionally with the public schools.

Again, the practical question receives farther impetus by the statement that the plan adopted—

is an attempt by the episcopate to provide in a certain measure with a good Catholic education that sixty per cent. of our children who are now out of the parochial schools.

Thus the practical question assumes through the testimony of the instigator of the plan, not only the proposition of State aid for religious purposes, but for *Catholic religious purposes* and the worst feature of it all is that the plan is in process of execution. And so it is that while the State is constantly harassed by Protestant invasion upon its principles of liberty, there is the Catholic foe tearing at its vitals, and between the combination of these two elements the State, as a civil institution, will surely be slain.

C. A. WYMAN.

A Methodist on Paganism in Pittsburg.

[The following from the Pittsburg Leader is interesting as an earnest expression of the views of one Methodist who very heartily disagrees with the legal enforcement of formal religion. This correspondent of the Leader is not the only one of his kind who understands the actual facts in these matters. Why should not more speak? They can not always hold their peace.]

Editor Leader: For some weeks past I have been watching the war that has been raging between the friends of common sense and human rights and the band of fanatics known as the Law and Order League, and I must say that in all my travel, both in this country and Europe, I have never met with a community so infested with narrow-minded bigots as Pittsburg and Allegheny.

One is carried back to the early part of the fourth century where the so-called Christian Church in Rome had lost its power and influence over the hearts and consciences of men, and in order to perpetuate itself was compelled to resort to civil authority. The Roman emperor was deluged with petitions from friends of the Christian (?) Sabbath demanding the closing of the theaters and circus on that day, because their churches were empty and the places of amusement were well patronized. The gospel, as preached by them, had lost its power; men had no use for an apostate church which paid so little attention to the plain teaching of the Scriptures, and a clergy who were overly anxious about their own support, determined that if they could not persuade men by the love of God they would whip them in by the

scourge of civil law, and so they, like the law and order leagues of to-day, had a Sunday law passed.

History repeats itself, and away down here in the latter end of the nineteenth century, the century of progress and increase of knowledge, under a Government that pretends to offer an asylum to the oppressed of every nation, and guarantees freedom of religious thought and worship, we find ourselves burdened with a law that ought to be relegated to the oblivion of the Dark Ages, and which finds its only basis in the opinions of a few hypocrites who, despite all their religious cant, are afraid of the Bible and wrest it to their own destruction.

Upon what are Sunday laws based? Upon the Scriptures? No! a thousand times no!! notwithstanding the fact that Rev. R. H. Hood, in his paper on "Sabbath Reform," read before the United Presbyterian ministers' meeting, actually had the audacity to say that Jesus entered into the sanctuary and healed the sick on Sunday. Hear, oh, ye heavens! A minister of the gospel, an ambassador of Jesus Christ, defending an unscriptural, unrighteous, un-American institution by such a perversion of the inspired word of a holy God! Where is the passage in the Bible that states that Jesus Christ entered into the synagogue or healed on Sunday? Luke 6:1-16 mentions the fact that Jesus Christ entered the synagogue and taught and also healed a man on the Sabbath, but was it Rev. Mr. Hood's Sunday? If so, why did the Pharisees condemn him for it? Were they as jealous for the sacredness of the pagan holiday of their heathen rulers as modern reformers are?

In all the Bible there is not a single word authorizing the observance of any other day than the one set apart by God as the memorial of creation and which he said should be a "perpetual sign between him and his people." Nor is there a single instance of any other day being observed. The disciples were gathered together in an upper room, their common dwelling-place, with the doors closed for fear of the Jews on the evening of the day of the resurrection, not to celebrate that event, for it is evident from the reproof administered by their risen Lord that they did not believe he had risen. It is plainly evident that there is no scriptural basis for Sunday legislation.

The next argument used is that the American people have decided to adopt Sunday as the American Sabbath. When? How? The people can not do anything except through Congress, and that body is, by the Constitution, prohibited from making laws of a religious character. The people have never adopted Sunday as the national Sabbath.

Another argument used is that ordinary traffic on Sunday interferes with religious worship. Let us see. Does the regular business of the week interfere with the Wednesday night prayer-meetings or the daily meetings during a revival season? No such complaint has ever been made. Did anybody ever hear of a congregation of Hebrews or other Saturday keepers complaining that they were disturbed by the ordinary business that was carried on during their hours of worship? No! But it may be that the sneaking, narrow-minded bigots of "Sabbath" reform are made of a better grade than anybody else.

As a last resort we are told that a majority of the citizens of this country are

in favor of Sunday laws. I most emphatically deny it. Of course if, according to that apostle of bigotry, "Rev." Wilbur F. Crafts, editor of the *Christian Statesman*, the signatures of two Methodist bishops stand for 4,000,000 of Methodists, and Cardinal Gibbons' indorsement pledges the signatures of 7,500,000 Roman Catholics, and 15,000,000 petitioners from Pennsylvania desire such legislation, is all true, then I will withdraw from the field of battle. But the writer is one of a good many Methodists who believe in the Bible and the Constitution of the United States, who decline to be represented by a bishop's signature as supporting such unrighteous legislation.

I have no objection to a man believing and preaching any doctrine he chooses, but I most strenuously object to his forcing his theological views upon the community by means of the civil law, and having been born and reared in this country, the great-grandson of a man who laid down his life for its freedom in the Revolutionary War, I just as decidedly object to taking the advice of a "Sabbath" reformer to go to some desert island and in the name of His Satanic Majesty and for the sake of the "prince of darkness" set up a government of my own. We have a superfluity of Satan's government under the rule of the "Sabbath" reformers.

Allegheny, Pa., April 21, 1893.

They Want to Pay Taxes.

THE following resolutions, recently adopted by the General Conference of Seventh-day Adventists, and re-adopted by the Litchfield church of that denomination speak for themselves:—

WHEREAS, in view of the separation which we believe should exist between the Church and State it is inconsistent for the Church to receive from the State pecuniary gifts, favors or exemptions, therefore,

Resolved, That we repudiate the doctrine that church or other ecclesiastical property should be exempt from taxation, and further,

Resolved, That we decidedly protest against such exemption, and favor the repeal of such legislation as grants such exemption.

—Litchfield Independent, Litchfield, Minn.

Pennsylvania Sunday Laws and the Press.

THE newspapers of the country are beginning to have an opinion on the subject of Sunday laws. Below are extracts showing the views of some prominent papers:—

The Law Needs an Overhauling.

A man has been arrested and fined in Pittsburg because he owned stock in a paper published on Sunday. An alderman having learned from observation that the fires in the Carnegie works are not entirely extinguished on Sunday, and that men are engaged to watch them, announces his intention to have warrants issued for the arrest of the stockholders in the company. As half the fine goes to the informer the Sunday law opens to a certain class of men a new field for enterprise. All who own shares in a railroad company which runs any trains on Sunday are liable to arrest and fine under the construction of the Sunday law. If some judge would extend the interpretation of the law so as to render all who hold annual passes over a railroad which runs trains on Sunday liable to arrest and fine, the entire legislature might be hauled into the Criminal Court and led to see, perhaps, that the old Sunday law of 1794 would be the better for a little overhauling.—Philadelphia Press.

Reciprocity That May Do Good.

The Law and Order Society of Pittsburg proposes to stop the publication not only of Sunday papers, but of Monday morning papers as well, because most of the labor on the latter is done

Sundays. The newspapers, in retaliation, propose to have all the Sunday laws enforced, and if the undertaking is successful some of the law and order people will be hit in financially tender spots. That is a kind of reciprocity that they do not look upon with admiration.—*Rochester Democrat.*

Enforce the Law to the Letter.

The people of Pittsburg evidently do not propose to let the Sabbatarians have a monopoly of the business of enforcing the Blue Laws of Pennsylvania. If it is wrong to issue Sunday newspapers, it is also wrong to do any work on the Lord's day, and so the authorities will see to it that the statutes that were enacted over a century ago to meet the stern Quaker sentiment of those times are enforced to the letter. That is the way to do away with them forever.—*Boston Herald.*

The agitation of this subject is not to cease with the Sunday closing, or opening, of the World's Fair, but it will continue until every municipality, from the least to the greatest, shall have had its decisive contests over the question,—until every court shall have made its authoritative precedent; and until every individual citizen has taken his stand upon the question, either for or against.

Some Deep Irony.

REV. REED STUART, of Detroit, Mich., lately expressed himself in the following language of deep irony in reference to the part which the religious element of this country has taken in securing the action of Congress to close the World's Fair on Sunday:—

We have shown that we have great influence. We have made Congress do an unconstitutional thing. We have succeeded in compelling our lawmakers to do for us what, if it were done for the Catholics, all of us would denounce, and some would take up arms to oppose; that is, deciding a religious question, and voting money for a national purpose with qualifications to fit the opinions of certain religious sects.

Some of our methods have not been of the highest the human mind could conceive. We have paid agents to lobby for us. We have indulged in some denunciation, which is never very just, even when a cause is just. We have mistaken the word Sunday for religion, and have permitted our zeal for the former to make us say some things which the latter would forbid.

Idolatry is the worship of that which is seen; of the thing rather than the principle; of the symbol rather than that which is symbolized. The institution is not a means but a finality. The temple is holier than the religion which built it. A rite or ordinance is esteemed of more value than the soul. Humanity is often sacrificed to a mere custom.

We say the Sabbath was not made for man—for humanity—but for some men and women; namely, for those who think as we do about it and will observe it as we do.

These paragraphs contain facts. It would be well if those who have succeeded in securing such undesirable and contradictory results, would give them some consideration. The arraignment of the course taken towards the World's Fair in Sunday closing as unconstitutional, unjust, and idolatrous is merited by the facts.

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BY ALONZO T. JONES.

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VERY unfortunately General Grant once said that the best way to get rid of a bad law was to rigidly enforce it. It is a great mistake. The enforcement of a bad law means injustice to somebody, and injustice is never justifiable. The best way to get rid of a bad law is to repeal it; and as a general thing if those who are charged with the enforcement of such laws would speak out promptly and demand their repeal, legislatures would be quick to respond.

WE remarked last week that it remained to be seen whether the courts of Maryland would sustain the Sunday law of that State. As will appear from an article on another page, this question has been affirmatively answered, at least so far as the minor courts are concerned. The Circuit Court of Kent County has not only affirmed the law but has decided that in enforcing it justices and constables may ride roughshod over the statutory guarantees of the citizen. It requires only a like decision from the Supreme Court of Maryland to entitle that State to rank with Tennessee in the iniquitous work of persecution for conscience' sake.

THE interview on another page which we republish from the *Transcript*, of Chestertown, Md., should not be omitted by any reader. It is full of interesting facts and opinions. Mr. Ringgold is never prosy, and especially is this true when he discusses Sunday laws and their relation to liberty of conscience.

The assumption by the courts of Tennessee and Maryland that a man must show that he has a religion before he can plead the constitutional guarantee of liberty of conscience is entirely unwarranted. The right to worship God, implies also the right not to worship. A man is not free to do that which he *must* do. The declaration of the Tennessee Bill of Rights that "no human authority can, in any case whatever, control or interfere with the rights of conscience," is broad enough to cover with its mantle of protection the right of every man to absolute freedom in religious matters, and should be so construed by the courts. That it is not is ominous. It foreshadows even more serious assaults upon religious liberty than we have yet witnessed.

Likewise the language of Article 36, of the Maryland Bill of Rights, would seem to be sufficiently explicit to secure the rights of all, but that it does not is evidenced by the fact that a Seventh-day

Adventist is in jail at Chestertown to-day for no other reason than practical dissent from his neighbors on the purely religious question as to which day of the week should be observed as the Christian Sabbath. The Bill of Rights declares that "all persons are equally entitled to protection in their religious liberty; therefore no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under color of religion any man shall disturb the good order, peace or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights." But this is ignored, and a Seventh-day Adventist is imprisoned for husking corn on Sunday, a day which his religion teaches him should be devoted to secular pursuits in obedience to that part of the divine law which says: "Six days shalt thou labor and do all thy work." That husking corn is immoral can not be maintained; that it interferes with others is too absurd to be even asserted; but that the law of Maryland forbids it on Sunday in deference to the religious prejudices of a portion of the citizens of that commonwealth, and that the courts stand ready to enforce the law notwithstanding the Bill of Rights, has been demonstrated, at least as to the inferior tribunals. What the court of last resort will do remains to be seen.

THE Associated Press despatches note the progress of the attempt to modify or repeal the Sunday laws of Pennsylvania as follows:—

Harrisburg, April 21.—When Senator Flinn yesterday asked unanimous consent to make a motion to discharge the committee on vice and immorality from further consideration of the bill to repeal the Allegheny County special Blue Law act of 1855, several noes were heard. Mr. Flinn stated that the committee stood four for reporting affirmatively, and four for negative recommendation, and the tie might remain unbroken. The bill had been reported Wednesday, but recommitted on his motion to satisfy an absent member of the committee, and he could not see why senators objected to reporting the bill at this time. Several senators did object, and the matter went over until next week.

The rival "Law and Order" organizations of Pittsburg are awaiting the result of these bills like hounds straining at the leash—there will be a full throated chorus and a view-haloo either way the quarry turns. The hunt is on.

THE systematic persecution of the Seventh-day Adventists in Tennessee, in Maryland, and elsewhere, and the organized effort throughout the country to establish and enforce the most strenuous legal discrimination against all seventh-day keepers, does not abate in the least the activity of the Seventh-day Adventists in good works, in the lines of educational and medical missionary labor which require large outlays of means and the time and strength of many self-sacri-

ficing laborers. The Mt. Vernon Sanitarium building, Mt. Vernon, Ohio, where this denomination has conducted a medical institution, well and favorably known for some years, will be closed as a Sanitarium on May 1, and opened September 1, as an academy. It is understood that already about two hundred prospective students have applied for entrance next fall. All the medical appliances and furniture will be removed to 28 College Place, Chicago, where a new sanitarium is to be opened, in connection with a training school for medical missionaries. The medical missionary work of the Seventh-day Adventists is far more efficient and thorough than anything of the kind ever before attempted, and is being rapidly extended.

A PRIVATE letter, from a Seventh-day Adventist, in Asheville, N. C., says:—

The prospect is that one or two of our brethren may be indicted for Sunday work. The court will be in session next week, and we hear they will not say anything until near the time. One is a farmer and has seven children; he was plowing in his field. He is a good man, and has been observing the Sabbath nearly a year.

What a strange inconsistency is here! This worthy farmer and father of a family who is conscientiously "observing the Sabbath" is to be put under arrest, and perhaps subjected to fine and imprisonment, upon the claim that he is failing to observe a Sabbath according to the statute made and provided.

The list of banner States of the American Sabbath Union is increasing. This is the roll of dishonor—Arkansas, Tennessee, Georgia, Maryland, and now North Carolina is about to swell the number. Although the attempted enforcement of religious law has become quite universal throughout the United States, in these States only has it yet attained to a definite religious persecution.

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