



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

VOLUME 8.

NEW YORK, JULY 13, 1893.

NUMBER 28.

American Sentinel.

PUBLISHED WEEKLY, BY THE
PACIFIC PRESS PUBLISHING COMPANY,
No. 43 BOND STREET, NEW YORK.
Entered at the New York Post-Office.

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CHRISTIANITY is love only, not force.—
“God is love.” And “God so loved the
world that he gave his only begotten Son.”
“God commendeth his love toward us, in
that, while we were yet sinners, Christ
died for us.” And “the love of Christ
constraineth us.”

CHRISTIANITY is all of faith, not of law.
—“For whatsoever is not of faith is sin.”
And “Christ Jesus came into the world
to save sinners.” “If righteousness come
by the law, then Christ is dead in vain.”
“Therefore by the deeds of the law shall
no flesh be justified in his sight; for by
the law is the knowledge of sin. But now
the righteousness of God without the law
is manifested . . . even the right-
eousness of God which is by faith of Jesus
Christ unto all and upon all them that
believe, for there is no difference.”

CHRISTIANITY is freedom of choice, not
arbitrary requirement.—“If any man hear
my words and believe not, I judge him
not.” “As Moses lifted up the serpent in
the wilderness, even so must the Son of
Man be lifted up: that *whosoever believeth
in him* should not perish but have ever-
lasting life.” “Whosoever will may
come.” “Come now, and let us reason
together, saith the Lord.” “Choose ye
this day whom ye will serve.”

CHRISTIANITY is dependence wholly
upon the power of God, manifested through
Jesus Christ, by his Spirit alone; not
upon the power of man, manifested
through government, by the sword or the
bayonet. “I am not ashamed of the
gospel of Christ, for it is the power of
God unto salvation to every one that
believeth.” “Your faith should not
stand in the wisdom of man, but in the
power of God.” “Because the foolishness
of God is wiser than men, and the weak-
ness of God is stronger than men.” “The

weapons of our warfare are not carnal,
but mighty through God to the pulling
down of strongholds.” “And I will save
them by the Lord their God, and will not
save them by bow, nor by sword, nor by
battle, by horses nor by horsemen.”
“This is the word of the Lord, . . .
saying: Not by might, nor by power, but
by my Spirit, saith the Lord of hosts.”

THE Sunday movement is force only,
not love.

“Resolved, That we do hereby pledge
ourselves and each other, that we will,
from this time henceforth, refuse to vote
for or support for any office or position of
trust, any member of Congress, either
senator or representative, who shall vote
for any further aid of any kind to the
World's Fair, except upon conditions
named in these resolutions.”*

“If temporary injunction is impossible
to-day, let proclamation *and troops* hold
gates closed until obtained.”†

“The First United Presbyterian Church
of Boston, distrusting both directory and
commissioners, appeals to you to suppress
Chicago nullification with Jacksonian
firmness, and to guard the gates next
Sabbath *with the troops*, if necessary.”‡

THE Sunday movement is altogether of
law and not of faith at all. They worked
steadily for thirty years to get a national
Sunday-law, and everywhere they demand
State Sunday-laws where there are none,
and the rigid enforcement of them with
increased penalties where they already
exist. This is so entirely a part of the
daily history and the public records of
the whole country in the last few years
that no particular quotation is needed;
for all know that it is so. Their whole
cry is, “Law, law, law,” and all for
“*the salvation of the Nation.*”

THE Sunday movement is arbitrary
requirement entirely, with no shadow of
freedom of choice. Sunday, as “the
Christian Sabbath,” must be unques-
tionably observed by all, whether they be
Christians, Jews, Infidels, or what not.

* Church petition to Congress to secure Sunday closing of
the Fair.—*Congressional Record*, May 25, 1892, p. 5144.

† From telegram to President Cleveland, May 27, 1893, sent
from Boston, by Wilbur F. Crafts, Joseph Cook, and A. H.
Plumb.

‡ Telegram to President Cleveland, May 19, 1893.

Even though a man be the most sincere
and devout Christian, and observes the
seventh day, the day which the Lord
himself appointed as the Sabbath, yet this
counts nothing—he must observe Sunday,
too, or else suffer the penalty of fine, and
imprisonment till the fine is paid. These
facts are also matters of daily occurrence
and public record. Thus the Sunday
movement, in behalf of what it calls “the
Christian Sabbath,” knows nothing but
arbitrary requirement and compulsory
procedure to secure its acceptance and
observance.

THE Sunday movement is dependence
wholly upon the power of man, manifested
through law and by force alone; not upon
the power of God manifested through
Jesus Christ by his Spirit.

“What is now to be done? This is the
question that is perplexing the supporters
of the Sabbath. . . . From present
appearances *relief* can be looked for *only
at Washington.*”*

“In this third fight . . . Attorney-
General Olney . . . with President
Cleveland, must be *our chief reliance.*”†

In a Sunday-law speech made in the
Baptist Church, Cortland, N. Y., Sunday
evening, June 18, 1893, “Rev.” Addis
Albro, State Secretary for New York,
said: “In all this contest the right arm
of power is the executive.” And cited
the President of the United States, the
governor of a State, the sheriff of a
county, the mayor of a city, and the pres-
ident of a town, as the ones in whom the
executive power is lodged.

“TO HON. GROVER CLEVELAND,
Washington, D. C.

“Dear Sir: As God in his providence
has given you the highest office in the
United States, *we appeal to you* in this
decisive conflict *between the friends of God
and of good government on the one hand,
and the powers of darkness and the ene-
mies of our Christian American Sabbath
on the other, to use all the power* that
has been delegated to you in the position
you now hold, to keep and to close the
gates of the World's Fair on the Sabbath,

* *Mail and Express*, (N. Y.) May 31, 1893. Report on first
Sunday opening of the Fair.

† Address of “Rev.” W. F. Crafts, in Boston, May 21,—
Christian Statesman, June 2, 1893.

not only the buildings but also Jackson Park.

"I look upon the move as high treason against God's divine government and the accepted laws of the land, and in this request I voice a half-million people of Indiana, of whom a large per cent. will abandon their attendance at the Fair, if the gates are open on the Lord's day.

"Your humble servant,
"J. R. DAY." †

This Mr. Day is the secretary of the Indiana division of the Christian Endeavor Society—that is, of *this kind* of Christian endeavor. But what kind of *Christian* endeavor is that which appeals to a man to settle a conflict between them and the powers of darkness. What a delightful figure would be cut anyhow, by the President of the United States endeavoring to settle a decisive conflict between the friends of God and the powers of darkness!

"Resolved, That the Prohibition Party of Iowa, in State convention assembled, do most emphatically protest against such action [the opening of the World's Fair on Sunday], and that we ask President Cleveland to use the power vested in him to enforce the law of Congress to prevent *this sin against high heaven*, and rebellion against the Government of the United States." §

"In Wisconsin, when the mayor of the capital refused to prohibit a prize fight on the Sabbath, the governor ordered the troops to take possession of the stage and grounds, and bayonets prohibited lawlessness. *Let President Cleveland order the U. S. troops to guard the gates of the World's Fair on Sabbath, and keep them closed if need be.*" ||

By the evidences presented in these notes, it is as plain as A B C to everybody that Christianity and the Sunday movement are two directly antagonistic things. The one is Christianity, the other is deviltry. The one is salvation, the other is destruction. These are the two ways: which way do you take? J.

Politics and Religion.

ALL Sunday laws are religious legislation. Common sense tells us that if we are under any obligation to keep Sunday as a Sabbath day, it is a religious obligation, and that only. For in the nature of things, from a secular standpoint, we are under no more obligations to our neighbors to refrain from work on Sunday than on Monday. The United States Constitution says in the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

There can be no other meaning to this than that each citizen shall have a right to believe in, and act out any religion he may see fit, or no religion if he chooses. Again, Article 14, constitutional amendment says: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

Now when any State makes any law in regard to religion and enforces it on any citizen of the United States, that State is violating the Constitution in two points. First, in making an unconstitutional law,

and second, by enforcing an unconstitutional law.

If Congress and our different State legislatures can do this thing in open violation of the Constitution, not only of the United States, but of nearly every State in the Union as they have done, where is our liberty? Can they not with the same propriety prohibit free press, free speech or any other right which the people hold dear as life? Not only this, but the National Reform Association knows full well that all such legislation is in open violation of the Constitution. For as before stated, they have been clamoring for the last thirty years for a change in the Constitution so they could legislate on such religious questions. So they know now when asking for Sunday laws that they are unconstitutional, and they are asking our law-makers to make laws that are contrary to law; and then while lobbying in our Congress, howl anarchy at those who oppose such lawless legislation. —Carey Smith, in *People's Call*.

Chicago Correspondence.

Wanamaker & Brown Against the World's Fair.

THE United States having failed in its attempt, through the courts, to secure the Sunday closing of the World's Fair and the enforcement of the Sunday closing proviso attached to the World's Fair appropriation, Ex-Postmaster Gen. Wanamaker, through the corporation name, Wanamaker & Brown, has begun a suit asking for an injunction against the Sunday opening of the Fair. This suit was heard June 30, before Judge Jenkins of the United States Circuit Court. Attorney Edwin Walker appeared for the World's Fair; and for Wanamaker & Brown, Gen. Green B. Raum, of pension office notoriety, Major C. H. Blackburn, D. McKinzie Cleland, and Commissioner Hundley. The plea of the petitioners for an injunction was based on the representation that they were stockholders in the Columbian Exposition to the amount of \$5,000 and that their interest was jeopardized, and the value of their stock depreciated, by the action of the directors in opening the gates on Sunday; and, holding that the Sunday opening was in violation of law, their remedy lay in obtaining an injunction which should require the directors to close on Sunday and comply with the provisions of the law.

The continual reiteration by the counsel, for Wanamaker & Brown, of the phrase, "enforcement of the law," led Judge Jenkins to inquire what law was meant. General Raum then read the souvenir coin act, upon which the Judge remarked that he did not call that a law, but that it was a gift upon a condition, and while the condition had been violated, no law had been broken. As the case was brought upon entirely technical legal grounds, there was very little scope for the expression of moral and religious views and sentiments, or to bring them to bear upon the matter with any force. When General Raum remarked that the moral sentiment of the people of this country revolted against the evasion of the Sunday closing proviso attached to the souvenir appropriation, Judge Jenkins reminded him that that was a phase of the question which had no bearing upon technical points raised in the pleadings.

The entire forenoon was occupied in the consideration of the matter and the court was addressed by Attorney Walker, for the World's Fair corporation; General Raum, and Commissioner Hundley, for Wanamaker & Brown. Judge Jenkins took the case under advisement and will render his decision Friday, July 7.

The public has taken no interest whatever in this case; it being universally understood and believed that the decision of the matter by the Court of Appeals would supercede all other action which may be taken in the premises. The World's Fair is open seven days in the week, despite all the attempts which have been made to close it by law; yet equal, if not greater, results in the furtherance of the cause of legal religion and the superficial observance of religious forms have been attained possibly, by the present condition of things, than would have been gained had the Fair been strictly closed according to the terms of the proviso and the expectation of those who secured its passage. They themselves, of course, do not see this fact. They are in a measure ignorant of what it is that they themselves purpose to accomplish. They are clearly unaware of the impossibility of securing the strict religious observance of Sunday in this or any other country from a correct and Christian standpoint. They seem to be blind to the fact that in this, history, the nature of man, biblical teaching, and prophecy, are all against them, although they are not aware of it. They should know that the only thing which they can possibly accomplish is a superficial and hypocritical veneer of pretended religious observance. This they have gained. This in an increasing degree, is all that they ever will gain, and its progress is marked in the matter of the Sunday opening of the World's Fair. Impelled by the influence of a body of religionists, Congress committed itself to the attempt to compel the observance of a religious form at the World's Fair and upon all who should attend it. The action was taken in the interest of religion, for the observance of a day set apart by religious belief and feeling. That action of Congress has not been respected, but in failing to respect it the opposite course has been taken upon the plea that the same interests would be better subserved, and the needs of religion be met in a greater degree by opening than by closing. The case now stands, that as one body of religionists, and the Congress of the United States under its influence, had decided that the people and the Government of this country must religiously and reverently respect a certain day by a particular form of observance, the World's Fair management supported by the people at large, and certain courts of the United States, have decided that these same religious interests and reverential purposes will be better subserved by an opposite course. According to this, the World's Fair is open on Sundays, and sacred music and religious addresses are presented there for the benefit of the people, and the World's Fair corporation becomes, one day in the week, a medium through which religious teaching is supposed to be presented to the people.

A particular example of this was given last Sunday in the observance of "Patriotic Sunday," in Festival Hall on the Fair grounds. The past week the chaplains of the United States army have been assembled at the Art Institute as one of

† Letter printed in *Christian Statesman*, June 3, 1893.

§ Iowa State Prohibition Convention, June 1, 1893.

|| Wilbur F. Crafts' speech in Boston, reported in *Christian Statesman*, June 3, 1893, by "Rev." J. M. Foster.

the series of congresses belonging to the World's Fair Congress Auxiliary. Last Sunday they had charge of the services at the Fair grounds. The large hall was partially filled with a scattered assembly. Upon the platform were gathered army chaplains, and behind them were the Indian boys and girls from the Lincoln Institution at Philadelphia. The exercises were opened by the bugle call of the assembly, and the audience arose and sang "America." After prayer and reading of the Scriptures, an address was delivered by a captain of the regular army, who closed by saying:—

And when the last trump shall sound "taps" for all the nations of the earth, our flag will still be there, borne sturdily aloft amid the wreck of matter and the crash of worlds by the veterans of the Regular Army and Navy Union of the United States of America.

The audience then sang, "Nearer My God to Thee," and the bugler sounded "taps." Addresses were also delivered by Chaplain Bateman, of the United States army, and Dr. Akins, president of Duvall's Veteran Cavalry Association. The services closed with the "Star Spangled Banner," and the benediction by Chaplain Allen Allensworth.

The superficial, national, Christianity which is now in vogue throughout the country, and continually growing in the favor and acceptance of larger numbers of American citizens, was extremely well exemplified by "Patriotic Sunday" at the Fair. Although apparently in antagonism to the interests and views of the religious element of the country which considers itself orthodox, and is striving for the legal enforcement of religion, the religious exhibit of the Regular Army and Navy Union of the United States of America at Festival Hall, did not differ in purpose or effect from the general movement for a national religion. It was indeed rather a perfected result, in small measure, of the attempt to nationalize a form of religion. It was an example, in little, of the preaching and practice of national religion. Those who have sought so earnestly, and fought so bitterly, to close the World's Fair gates on Sunday, would indeed be surprised to find their plans and wishes better served by its opening than by its closing. It is not at all improbable that they will find this to have been the case.

W. H. M.

Chicago, July 3.

The Sunday Opening of the World's Fair.

THERE is no real satisfaction to any true American patriot or well-instructed Christian in the opening by the Board of Directors of the World's Fair on Sunday. It is no real satisfaction to the *Signs of the Times*. What we have contended for from the beginning is that the United States Government had no business to legislate in the matter. The question was a religious question, legislation upon which is forbidden by the Constitution. But the Supreme Court placed an interpretation upon the First Amendment which virtually annulled it, and Congress reduced the principles of the Supreme Court interpretation to practice by deciding a religious controversy and establishing Sunday as the Sabbath so far as an earthly government could do it; and in that act Congress, at the behest of the churches, committed this Government to religious legislation. The independence, avarice,

or defiance of a few local directors (to whom the matter really belongs) will not alter the status of the case, nor undo the evil work of Congress. Nothing will undo this evil work but a total and absolute repeal and repudiation of all Sunday legislation on the part of Congress. But will Congress do this?—No; the body is too much under the control of the churches. This Government has taken her first steps in the path of the Papacy, according to the prophecies of God's Word, and the inevitable results will soon follow.—*Signs of the Times*.

Praying for the Destruction of the Fair.

It has been repeatedly intimated by representatives of the Sunday closing movement that the judgments of God might be visited upon the World's Fair, or even the whole Nation, as a punishment for opening the Fair on "the first day of the week, commonly called Sunday." These parties have suggested tornadoes, cyclones, and even the dreaded cholera as a very possible retribution.

These suggestions are not direct prayers for disaster, although the suggestion that God might visit his wrath upon the Nation by means of these calamities, is evidence that such punishment in the mind of the predictor, ought to be visited, and that if they were God, they would sweep the land with the besom of destruction.

However, suggestions have now developed into actual prayers for vengeance as appears from an article from the pen of Rev. Wm. Weir, one of the editors of the *Christian Statesman*, which organ is the mouth-piece of the American Sabbath Union. The following is the quotation referred to, and may be found in the *Christian Statesman* of June 24:—

Six months hence we will be able to declare the doings of the Lord as we cannot now. Let us wait and see if the Lord Jesus Christ hath not doomed the Fair that has doomed his Sabbath,—Arise, O Lord, plead thy cause.

A just paraphrase of this American Sabbath Union petition would read as follows: "Arise, O Lord, doom the Fair; doom it with a cyclone, with flames, flood, or famine, or with the deadly plague, only doom it."

Why doom the Fair? Forsooth, because it "has doomed his Sabbath." How has it doomed his Sabbath? By its being opened on Sunday, the *first day* of the week, in violation of the command which says, "The *seventh day* is the Sabbath of the Lord thy God."

One of the strange things in connection with the history of religious persecutions, is that the persecutor has invariably persecuted his victim for non-conformity with a dogma for which there was no scriptural support. This modern persecution for a so-called "desecration of Sunday" is not an exception. That the Sunday-closing representatives admit the absence of a scriptural command for Sunday observance, the following will show. In "Pearl of Days" leaflet (No. 3), a publication issued by the American Sabbath Union, and written by a vice-president of the Union, we find the following sweeping admission.—

Our opponents declare, "We are not satisfied with these inferences and suppositions; show us where the first day is spoken of as holy, or as being observed instead of the seventh; we must have a direct and positive command of God." We admit there is no such command.

And yet in the face of this fatal admis-

sion, the organ of the American Sabbath Union publishes a petition of one of its editors, imploring the Lord Jesus Christ to "doom" the Fair because it is open on the *first day of the week*.

Again, in leaflet No. 3, published by the department of Sabbath observance of the Woman's Christian Temperance Union, edited by Mrs. J. C. Bateham, also one of the editors of the *Christian Statesman*, we find the following:—

Question 6.—If Jesus wished the day changed, why did he not command it?

Answer.—A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He probably gave his own disciples such direction afterwards, "when speaking of the things pertaining to the kingdom."

According to their own admission, there is but a "probably" in support of Sunday sacredness, and yet the United States troops are petitioned for, to shoot down the Sunday visitors at the Fair, and the Lord Jesus Christ is asked to wreak vengeance upon the Fair because it is open on the *first day of the week!*

Again, the following dialogue took place between Dr. Herrick Johnson, another American Sabbath Union representative and an ardent Sunday closer, with Mr. Blair, before a Congressional committee, having a bill for a national Sunday law under consideration:—

Mr. Johnson.—I think that no one who accepts the Bible doubts that there is one day in seven to be observed as a day of rest.

The Chairman (Senator Blair).—Will you just state the authority?

Mr. Johnson.—Remember the Sabbath day to keep it holy . . . Six days shalt thou labor and do all thy work.

Chairman.—Is there any other?

Mr. Johnson.—There are references to this law all through the Bible.

The Chairman.—Now you come and change the Sabbath day to which the Lord refers.

Mr. Johnson.—That we hold was changed by the Lord himself.

The Chairman.—When did he do that and by what language?

Mr. Johnson.—There was a meeting for worship on the first day of the week, the day the Lord arose, and seven days after there was another meeting for the same purpose, and then it is referred to as the Lord's day.

The Chairman.—After the change?

Mr. Johnson.—Yes, sir; after the change.

The Chairman.—It is based, then, upon two or three days being observed as days of religious worship after the resurrection?

Mr. Johnson.—Yes, sir.

Dr. Johnson has no authority for saying "seven days after there was another meeting for the same purpose," for the record says they met "after eight days," and then not for worship, since they met "for fear of the Jews." But granting that all this be true, for the sake of argument, we have the American Sabbath Union praying for the Lord Jesus Christ to "doom" the Fair with the cholera scourge, the deadly cyclone, or some other dire calamity, because "it has doomed his Sabbath" by keeping open on the *first day of the week*, which is declared to be the Sabbath, upon the authority of "two or three days being observed as days of religious worship after the resurrection;" and this too, in the face of the direct command of God, uttered with his own voice, amid the awful grandeur of Sinai, "The *seventh day* is the Sabbath of the Lord thy God."

Once more. Rev. A. E. Waffle, who won the one thousand dollar prize offered by the American Sunday School Union, for the best essay on the Sunday question, has this to say upon the same subject (pp. 186, 187):—

"Up to the time of Christ's death, no change had been made in the day." And, "So far as the record shows they (the apostles) did not, however,

give any explicit command enjoining the abandonment of the seventh day Sabbath, and its observance on the first day of the week."

Again we call attention to the petition of the American Sabbath Union for divine vengeance upon the Fair, because it is open on the *first day of the week!*

These fatal admissions might be multiplied indefinitely, but these are sufficient to base a petition to the American Sabbath Union, asking them to postpone further appeals for retribution, at least until they find some direct command of God pronouncing a curse upon innocent amusements and instructive exhibits enjoyed upon the first day of the week.

If a lack of time is pleaded as an excuse, it is suggested that Father Enright, of Hartford, Kansas, will generously remunerate them for the time expended. In the *Hartford Weekly Call* of February 18, 1883, Father Enright published the following challenge which he has repeated frequently since that time:—

The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says, as plainly as words can make it, that the seventh day is the Sabbath, *i. e.*, Saturday; for we know Sunday to be the first day of the week. Besides the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give one thousand dollars to any man who will prove by the Bible alone that Sunday is the day we are bound to keep.

Less praying for the Lord Jesus to doom the Fair because it is open on Sunday, and more biblical research is now in order.

A. F. BALLENGER.

Closing Places of Interest on Sunday.

THE closing by government of public exhibitions on Sunday is an injustice to the people that can readily be seen by anyone who will candidly consider the question. So clearly has this become recognized that nearly all the national exhibitions in England are opened on Sunday, with the exception of the great museums, art galleries and libraries of London. Just why these should be closed and others in provincial towns opened no one can tell; it is merely one of the many vagaries of Sunday legislation. One thing however is evident, and that is, that it is unfair to close these institutions, which are supported by the people, on the only day when the majority can view them; so that the working classes are largely deprived of deriving any benefit from that which they are taxed to support, and which they desire open. Assuredly these people have just as much right to attend the museum as others have to attend church; and the one class have no more right to close the museums and deprive the others of their freedom of action than the other class have to close the churches, and so deprive many of their privileges. So teaches the Golden Rule of Jesus. It works both ways.

That the opening of such places would cause compulsory labor and much extra work is merely a party cry of the Sunday-law people without any foundation in fact. Facts show that their opening causes less Sunday labor, for the people who attend are more orderly and require less care and supervision there than anywhere else. Take for example the two hundred thousand who attended the first Sunday at the World's Fair; had these people been turned loose on the streets of Chicago the result would have been very different. In England a picture

gallery that has an attendance of two thousand in four hours only requires five willing attendants, whose only "labor" is to walk about. The following from Professor Fowler, Director of the London Natural History Museum, is to the point:

I am glad to say that the majority of the trustees are in favor of opening it on Sunday afternoons, and three-fourths at least of the staff are also in favor of such opening. Many of them are so enthusiastic as to say they are willing to come and take their turn at attending, even without remuneration. . . . These men would not be expected to sweep or clean, to stuff birds, to arrange tablets, or write labels or do any of the real work we expect of them on week days; they would have to walk to the museum, walk or stand about there for a few hours, and then walk back again. Probably, if they were not doing this they would be taking a walk somewhere else; so that they would not be working any harder than usual. And out of our whole staff only a few need come, so that the turn would only fall on each man perhaps once in every six or eight Sundays; and we should never ask anyone to come if he had any conscientious objections.

And all such places that are opened on Sunday are worked on the same plan, and the man whose turn comes on Sunday has a full day off during the week. All this shows that Sunday opening of exhibitions does not in any way oppress the workers or ignore their religious scruples.

Even a correspondent to the *Christian World* makes the following admission in regard to the People's Palace, which is open Sundays:—

We looked in one Sunday to see and judge for ourselves. It was 4:30 when we entered the large hall; about 1,500 were present, mostly of the better working class and shop-assistant types. All was decorous and orderly. And the greatest attention was being paid to the various items of a thoroughly high class and miscellaneous sacred concert. The most cantankerous could have found no occasion for fault-finding. . . . The total number of Sunday visitors is estimated at 92,927. In the library was found a large number of seats occupied by studious-looking men and women, while in two smaller rooms a score or two of lads were having a good time with the "Illustrateds" and interesting boy's books. These rooms were in charge of lady volunteers. . . . We looked in vain for a policeman, and on inquiry later, found that the audiences, although composed of "East Enders," did not need the services of these gentlemen.

The novelist, Walter Besant, writes:—

There is no more beautiful, no more religious sight in London than that of the two thousand earnest men and women who gather together on the Sunday morning—between church and dinner, if they have gone to church—to hear the Organ Recital. There is nothing which more vexes the soul of the publican than to think of these men kept away from his drinking bar by sweet and holy music.

It is not only the soul of the saloon-keeper that is vexed. There is another gentleman to whom the sight is as gall and wormwood, and this personage is our clerical Sunday law advocate. And these two gentlemen have a bond of sympathy and union, for both think that this competition places their craft in danger. So a resolution was passed declaring the opening of such places to be "detrimental to morality and religion."

Mr. Besant continues:—

Yes. There is one sight more beautiful still. It is the sight of the 2,000 people who throng the library on the Sunday evening. They are quiet; they enjoy warmth and light; they are in the best of company; they are filling their minds with noble thoughts. Instead of this those who do not blush to sign a document against Sunday opening in the name of what they call religion, would send them out—what to do?—to tramp the streets, to find in crowded bars shelter from cold and rain, to swell the ranks of the fallen, and to subject the young to temptation. In the sacred name of religion! Is it possible?

Yet this is the very thing the Sunday law bigot is striving to do. He would rather have these quiet scenes broken up,

and the young turned adrift, than not have everyone bent to his religious views. By these people thus spending Sunday no one is harmed, no rights of others are infringed; those who believe Sunday should be kept some other way, need not go near them or even know of their existence, and no one is compelled to work; and the only fault that can be found is purely on religious grounds, that they are not religious in a way some others think they ought to be. From which we must conclude that this whole Sunday-law-enforcing crusade is founded upon the same principles as Popery, *i. e.*, religious intolerance; and that the efforts put forth are not so much in the interests of morality and godliness as they are to enforce a religious dogma and a man-made institution.

FRANCIS HOPE.

Belfast, Ireland.

Sunday in California from 1883 to 1893.

THE advocates of a State-bolstered Sunday never tire of picturing the unhappy condition of California without a Sunday law; but occasionally some one whose testimony they dare not discredit, tells the truth about California, much to the discomfort of the "Civil Sabbath" theorists. In his book, "The Sabbath for Man," Mr. Crafts states it as a foundation principle that a "nation cannot be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws," but according to Mr. Crafts' own testimony, Sunday—which Mr. Crafts calls the Sabbath—is preserved in California without law.

In 1885 Mr. Crafts published his book, in which he relates that in order to obtain a world-wide view of Sabbath observance, he corresponded with more than two hundred persons residing in nearly every nation of the world. One of the questions which he asked was:—

Where have you seen the best Sabbath observance?

To this, a San Francisco pastor responded:—

Among the Christian people of California.

Mr. Crafts' question and the San Francisco pastor's answer to it are found on page 95 of his book before referred to. On the preceding page occur these words:—

Both laymen and ministers say that even in California the Sabbath is, on the whole, better observed and Christian services better attended than five years ago.

"Five years ago," from the standpoint of 1885, was three years before the repeal of the California Sunday law. Therefore, taking into consideration all that Mr. Crafts said upon this subject, we concluded that according to testimony published in his own book, California had in 1885, when the State had been without a Sunday law for two years, better and more general Sunday observance than it had under a Sunday law.

Nor have the conditions changed since that time. In 1890, five years after Mr. Crafts published his book, and seven years after the repeal of the California Sunday law, "Holloway," a correspondent of the *New York Observer*, wrote to that paper as follows, of Sunday observance in San Francisco:—

True, there are some drawbacks here as there are in all the cities of our land. Attractive as the city is, and in its main features very desirable as a place of residence, yet the good people who have come

from the East regret the absence of some things with which they have always been familiar. There are no Sabbath laws in California and no recognition of it on the statute books of the State. Labor of all kinds can be carried on without hindrance, stores may remain open for the transaction of business as on any other day of the week, places of amusement may be open without interference from the authorities, while noisy demonstrations can go on as usual. But while there is the absence of all Sunday laws we must not draw the conclusion that there is no respect paid to the Lord's day. Truth compels us to state the fact that San Francisco is a Sabbath keeping city. The drift is plainly in that direction. The moral sentiment of the people is largely in its favor, and with very rare exceptions you will find as much order and quiet in the streets as in some of our most favored Eastern cities. Those who knew California twenty years ago, now witness a far different order of things. The mass of the people respect and keep the Lord's day. No merchant of any respectability keeps his store open on the Sabbath. The wharves are deserted. The Italian fruit dealers in many localities close up their places of business, and even in the Chinese quarter of the city there is some recognition of the fact that this one day calls for a regard to decency and order, if not for religious reverence.

According to "Holloway," Sunday work and business was in 1890 on the decrease even in the largest city in California, instead of being on the increase as it would have to be to sustain Mr. Crafts' theory that a day of rest cannot be maintained without law. But how is it in other parts of the State, and at the present time—ten years after the repeal of the Sunday law? The *Observer* furnishes us at least a partial answer to this question also. In "Editorial correspondence from California," in the *Observer* of June 29, 1893, "Augustus" says:—

We were at Pasadena on Easter Sunday. Sunday dawned bright and mild, and by ten o'clock the streets were full of people on foot, on horseback and in wagons and carriages from the surrounding country, going to the churches. Presbyterian and Methodist and Baptist and Episcopal, all large and handsome houses of worship, were thronged with people, and during the services a New England Sabbath stillness pervaded the place. This Sabbath was well kept at Pasadena, and all the churches were places of spiritual rest and joy.

The fact is, that if the people in any given community want to keep Sunday, or any other day, they can do it just as well without law as with it; and if they do not want to keep it no amount of law will compel them to do so. The theories of the Sunday law advocates and the facts do not harmonize any better in California than they do in New York, where less regard is paid to Sunday with a Sunday law than there is in San Francisco without any such law. It is too bad that the "best people of the country" cannot get into line with truth. C. P. B.

Sabbath and Sunday at the Fair.

WHILE this vexing question of closing up the Fair on Sunday is filling the minds of the people and the columns of the papers and agitating the brains of the preachers, it is very interesting to spend a Sabbath and Sunday in Chicago.

At this period of the contention the subject is the common topic on the cars, on the street corners and in restaurants as well as around the family circle. The preachers maintain their same old position, determined to accomplish their end against all reason and common sense, while the masses of intelligent men and women demand the privilege of seeing the Fair on this most favorable day. I heard an influential capitalist say—and he repeated it with indignation—"The preachers are united with saloon-keepers and keepers of ill-famed houses for the purpose of catching the people."

While nearly all classes are excited and the preachers are angrily denouncing the Fair for being open Sundays and for fear it will continue open, the observer of the Sabbath of the Lord quietly notes the agitation which will surely disseminate the truth on this great question; and on the seventh day while many thousands are enjoying the beautiful things at the Fair grounds and many other thousands are thronging the busy streets, he goes unmolested and undisturbed to his humble place of worship to commune with his God.

On the Sunday immediately following his Sabbath of rest, he goes quietly (as everybody does) out to the Exposition to view some of the wondrous works of God. As he wanders up and down those avenues and labyrinths of wonders, he can but praise the beneficent Creator whose power has made them all.

He is greatly surprised to see no drinking nor drunkenness, which Sunday-closers have so confidently affirmed would be rife. And he is no less surprised to neither see nor hear any riotous doings anywhere within the gates. All is peace and quiet; and I cannot comprehend how any man but a maddened bigot could fail to find pleasure in seeing others enjoy the ennobling atmosphere of the Sunday Fair, if he does not choose to be there himself.

The foregoing were my experiences and thoughts in Chicago on Sabbath and Sunday, June 17 and 18, 1893.

JOEL C. ROGERS.

Sunday Opening.

It was definitely decided June 25th to keep the World's Fair open on Sundays. Public sentiment was so strong on this question that the pressure could not be overcome by fanaticism. Those who have made such a howl against opening are perfectly free not to attend. If, by any possibility, circumstance or condition, those who conscientiously uphold the sanctity of the Sabbath, would be compelled to attend, and their liberty of conscience thereby interfered with, Sunday opening would not be in accordance with the principle of religious liberty. But such is not the case. Religious freedom and personal liberty were not at the foundation of the opposition to Sunday opening, but the reverse. Religion is a matter of conscience and there is no religious liberty unless all are perfectly free to observe or not to observe any and all religious days, forms or ceremonies. The doctrine of Christ himself was that government and religion were, or should be, separate and distinct. The promotion of religious observances by legal enactment cannot result otherwise than in failure. By such enactments both religion and government are brought into contempt and lose respect. No man was ever made pious by force, but force has the effect of lessening piety. The argument of religious fanaticism that this Government ought to demonstrate to the world that its people are a Sunday observing people, is not sound. If by legal enactment they were forced to observe that day so far as the Fair is concerned, it would prove nothing of the kind. It would be said that they observe the day because compelled by law. But if left free to observe, or not observe Sunday, and the great majority do then refrain from attending, that they hold the day sacred will be positively proven. Again, Congress had no right to name a day, a

religious day, to be observed. That is religious legislation. Many Christians hold that Saturday is the Sabbath, and they have all the proof, from a Bible standpoint, on their side. Sunday was a heathen festival day, incorporated into Christianity to hold those sun-worshippers who became Christians, and who would not agree to give up their day. It was a concession to heathenism—a compromise day. When Congress took it upon itself to decide which is the proper day for Christians and all others to observe and keep holy, it went considerably out of its latitude and over-leaped the boundaries laid down by the Constitution. There will be one bad result, however, of Sunday opening. The Presbyterians will withdraw their exhibit. This will very probably crush the Fair! Whenever a religion pleads with government to put legal props under its structure, it is an acknowledgment that religion is greatly in need of those props—that it can no longer stand of its own strength. If, however, it were true that props were needed, they would do no good if put up by legal enactment for the reverence, that solidifies the structure, would vanish, and it would then the sooner tumble to ruins. Religious fanatics, in connection with this World's Fair Sunday question, have, in the undue and intemperate zeal of religious blindness, done the cause of Christianity and Sunday observance irreparable damage. Their fanaticism has injured the cause they pretended to espouse. The better class of Christians opposed all legislation to mix religion and government; that is, they contended that government has no right to establish a creed, or form or day of observance; that matters of this kind are matters of individual conscience, and that conscience should be free. That is the true principle of civil and religious liberty.—*Idaho World*.

National Reform Antichristian.

REGARDING the earnestness and sincerity of National Reformers, their works speak. But that they are sincere and earnest on the wrong side of this issue we firmly believe. That Sabbath breaking, irreverence, vice of every description and super-abounding iniquity is everywhere prevalent and increasing are matters of divine prediction as well as obvious facts. But National Reformers instead of helping them are increasing iniquity. They are not working in Christ's way. Note the following:—

1. They claim that civil government has the right to enforce *morals*, by which they mean and say God's law. "God is a spirit, or spiritual," and his "law is spiritual." (See John 4:24; Rom. 7:14.) But civil government can take account only of overt acts, while moral or spiritual matters pertain to the heart and motive. God's law is not obeyed unless it is obeyed from the heart. He who looks upon a woman to lust after her is in God's sight a transgressor of the seventh precept of his law. Matt. 5:27, 28. He who hates his brother is a murderer. 1 John 3:15. None but those whose hearts are renewed by God's Spirit can keep the law. Love alone can secure obedience to the law of love; but civil law can neither produce love nor compel obedience to the law of love. It will compel men by torture and otherwise to say that they are obedient and loyal, but it cannot make them so; it only makes them slaves and hypocrites.

Civil government can compel men to be civil; it can do no more. When it attempts to enforce morality as embodied in God's law, it is worse than a failure; it produces hypocrites, mocks God and makes a farce of his religion.

2. When government attempts to enforce morals, it must have some tribunal to say what the true standard of morals is. Shall the State decide it? or shall the church? And if so, what church? The tribunal which does this assumes to speak for God. And by what right has any human tribunal to exalt itself to God's throne? Who has delegated to humanity the right to decide any one's duty to God? The power which God foresaw would attempt to so speak for him, he calls "the man of sin," "the mystery of iniquity," "that wicked." 2 Thess. 2:4-6. The principles of God's truth are ever the same. The profession of a church does not change its character; and any church or confederacy of churches, any man or set of men, any government whatsoever, which will attempt to enforce what it may call God's laws, upon the consciences of others, will become by that very act a part of the mystery of iniquity.

3. All that any set of men can enforce as Christianity is simply and only their *conception* of what Christianity is. They set up their puny opinion of Christ for what Christ is. They crystallize that *opinion* into law, and say, "See what Christ is, what he requires of you." This is all Rome did in her bloodiest days. It was always for God and his church, God speaking through his church to the governments of the world and to the people. But millions of "the whitest of the saints of God" have died as heretics by the hand of those who thought they were doing God service.

4. Christ's name in the Constitution would not make it Christian any more than it makes a man Christian to call him so. Worse than this, it presents to the world all the inequalities, the injustice, the imperfections and the iniquities of the government as of Christ. It professes his name and denies him by works. He sends out his ambassadors, his Spirit, to *persuade* men to submit to him and find peace, but the government which professes his name in its fundamental law seeks to *compel* men to do God's will. Thus did Rome and the "Christian" governments which owned her sway. They counted those who died at their hand heretics; but how did God count them?

5. That the interpretation of God's law by earthly governments would be contrary to that law is evident from the present attitude of our Government on the Sabbath question. The fourth commandment of the Decalogue, which National Reformers wish enforced, does unmistakably and obviously enjoin the observance of the seventh day, and thousands of first-day observers believe this to be so, and thousands of other Christians so believe God in this respect as to obey just what he says. But the government in its self-appointed viceroyalty declares that Sunday is the Sabbath; and National Reformers wish law to enforce the day still more rigidly, regardless of those who oppose, who are as conscientious as they, and who realize accountability to God as fully, but who also hold that civil government has no power to enforce religious, spiritual or moral obligations.

But to those very principles the Government has already committed itself, and we

would have no hope, judging from the history of the past, that its steps will be retraced. We know from the Word of God that they will not be. But to God alone men are responsible.

In the language of Lowell:—

Though we break our father's promise, we have nobler duties first;
The traitor to humanity is the traitor most accursed;
Man is more than constitutions; better rot beneath the sod
Than be true to Church and State while we are doubly false to God.

God will care for his own; and though error and tyranny seem to triumph, ultimate victory rests with God.—*Signs of the Times.*

Keeping Up Appearances.

"AND king Solomon made two hundred targets of beaten gold; six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield; and the king put them in the house of the forest of Lebanon." 1 Kings 10:16, 17.

"And it came to pass in the fifth year of king Rehoboam, that Shishak, king of Egypt came up against Jerusalem; and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brazen shields, and committed them into the hands of the chief of the guard, which kept the door of the king's house. And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber." 1 Kings 14:25-28.

In these passages of Scripture there is contained the history of a great many people's experience. Rehoboam had suffered the loss of the golden shields which his father had made, but he kept up appearances with brass. Perhaps he persuaded himself that brazen shields were as good as golden ones. No doubt they did look as well, if they were kept well rubbed up; but nevertheless the value was not there. In the same way many people who have had a real experience in the things of God, and who have allowed Satan to rob them of their treasure, have substituted the brass of formal profession for the pure gold of love and faith. It made as good a show, but they themselves were conscious, in spite of themselves, that the value was not there. The enemy also knows the difference between brass and gold. He will not attempt to rob one of his brazen substitute for gold. That is why one has so much easier a time when he allows Christian reality to degenerate into a mere form.

But the case of Rehoboam with his brazen shields is more exactly paralleled by those who make their boast that they adhere closely to "the faith of our fathers." Doubtless their fathers had real faith, and held much truth. But faith is something which cannot be transmitted from father to son, and so those who pride themselves on believing just what their fathers believed, are the possessors of merely sounding brass.

This is the case with the "historic churches." Men formulate creed, and their followers are careful to believe just what the founders believed, and still more careful not to believe anything which they

did not believe. The result is that they do not have the faith which the founders had. They have the words, but not the life. As brass will make even a more dazzling show than gold, so State churches, whose boast is their "historic" succession, exhibit a dazzling ceremonial in place of the substance.

E. J. WAGGONER.

Seven Questions for Baptists.

Dear Brethren:—Allow me, a converted Methodist, to call your attention by the following questions, to some important points in your history, which it seems to me logically call upon you to keep pace still with the advancing light:

1. Whom did God especially raise up to herald the *first* coming of our dear Saviour?—John the Baptist.

2. Whom has God especially used to hold up the light of truth on Bible baptism, from the days of John the Baptist to our own?—The Baptists.

3. Whom did God bring to America in 1631, and who for daring to advocate true Christianity and religious freedom, was banished from the colonies in 1636, and afterward died in Rhode Island about 1683, a holy man and a Christian patriot?—A Baptist, Roger Williams.

4. What body of Christians did God especially use to introduce the First Amendment to our world-honored national Constitution, which amendment has secured to us the precious religious liberty enjoyed by us, and by the people of all nations who have sailed to our shores?—The Baptists.

5. Who was it, that in 1844, God especially used to herald the great proclamation of the second coming of our Saviour, which message powerfully shook America from ocean to ocean, and Europe also from empire to empire (for there was not a missionary station on the globe where the second coming of Christ was not preached)?—A Baptist farmer, William Miller.

6. What Christian body has God especially used for more than one thousand eight hundred years of the history of the Christian Church—yea, from the cross of Calvary to the present hour, to hold up before the God-forgetting world the light on the question of the Bible Sabbath?—The Sabbath-keeping Baptists.

7. Finally, whom does God especially call to-day to stand in the gap, teaching the commandments of God and the faith of Jesus, and restoring to its God-appointed place the hallowed day of his own rest?—You, the Baptists.

Dear brethren, are we able to drink of the cup, and be baptized with the baptism?

"War lifts its helmet to its brow;
O God, protect thy people now."

"All power is given unto me in heaven and in earth. Go ye therefore, . . . and, lo, I am with you alway, even unto the end of the world."—*Chas. E. Sturdevant, in the Sabbath Recorder.*

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PURE CRACKERS AND BISCUITS, AND CEREAL COFFEE.

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Fruit Biscuits, sweetened	per lb.	15c
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Oatmeal Biscuits,	"	12c
"A" Graham Crackers, slightly sweetened	"	10c
"B" " " not sweetened	"	10c
"D" " " (water crackers for dyspeptics)	"	10c
"A" Oatmeal " slightly sweetened	"	10c
"B" " " not sweetened	"	10c
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Cereola, a prepared grain food (the same as formerly advertised under the name "Granola"), in bulk	"	10c
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We are now prepared to supply in large quantities the SMALL ROUND BUTTER CRACKERS purely BUTTER SHORTENED, and dealers wishing to handle such will do well to write us for prices, stating how many barrels they wish to handle, etc. The price per barrel of about 50 lbs. is 7 1/2 cents per lb. (net).

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During the month of November last we have added new improved machinery to our plant and otherwise increased our manufacturing facilities. Therefore, with these superior advantages, we promise the consumers of Health Foods a nicer and more palatable article in this line than has ever before been produced.

WRITE US FOR SPECIAL RATES ON LARGE LOTS.

TESTIMONIALS.

Medical Department, Michigan University, Ann Arbor, Mich.

BATTLE CREEK BAKERY CO.—Gentlemen: The goods arrived O. K. and are very fine. Allow me to congratulate you on the excellent quality of your foods, which I am satisfied are not excelled if equaled by any others on the market. Yours truly, FRED. WILDANGER.

The remainder of the invoice of Gluten arrived this morning and was found to be correct. Will you please ship us by freight, as soon as possible: 1/2 doz. pkgs. Pure Gluten, 25 lb., Wheat Gluten. THE SANITARIUM CO.

The Review and Herald Pub. Co., Atlanta, Ga. The crackers came all right and in good shape. They are liked by all who have seen them and give perfect satisfaction. CHAS. F. CURTIS, Mgr.

Gentlemen: The Biscuits and Crackers came to hand in good order and are generally liked. REV. HENRY S. CLUBB, Editor Food, Home, and Garden, Philadelphia, Pa.

The sample box of your Health Foods received, and would say, that we are well pleased with them, and with this I send an order for 100 lbs. Hillsboro, North Dakota. B. D. ECKLER.

Please send me a descriptive circular of your Health Foods with prices to dealers and I will endeavor to get some merchant here to handle them. I have prescribed other health food products to some extent, but my friends in another part of the State say they prefer yours, which are not on the market here. 202 Huron Ave., Port Huron, Mich. C. EDSON COVEY, M. D.

The barrel of food came safely and in good time. We are delighted with it and the brethren want it so much that a large amount of it is gone already. Will have to order more soon and possibly some for a grocer or two. La Crosse, Wis. E. W. WEBSTER.

The two barrels and box of crackers came all right and in perfect condition, and we are all delighted with them. I want to thank you for putting them up so satisfactorily. I am canvassing all the time and they are my main stay while I am out. Sorrento, Lake Co., Fla. Z. S. AREY.

Through a friend of mine I have learned of your Cereal Coffee; having so many patients that must not drink the other coffee, I have concluded to recommend your coffee. I myself and family use no other. I like it very much. Please send by return mail how I can obtain it in quantities. Chicago, Ill. E. K. SIEGMUND, M.D., 39 Menomonee St.

REFERENCES.

To Whom it May Concern:

We, the undersigned, residents of Battle Creek, Mich., take pleasure in stating that Mr. Joseph Smith, manager of the Health Food Department of the Battle Creek Bakery Co., has resided in Battle Creek for nearly twenty years, and is a competent and responsible man, and of long experience in his line of business, and one whose goods we can heartily recommend to the public.

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J. B. KRUG, of Krug's Business College.
HON. GEORGE WILLARD, Publisher Journal.
R. T. KINGMAN, Vice-President City Bank.
HON. W. H. MASON, Postmaster.

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M. ROBABACHER, M. D.
HON. J. W. BAILEY, Ex-Mayor.

T. E. SANDS, M. D.

SPECIAL NOTICE.

Much confusion has of late been caused in the mail of the "Battle Creek Bakery Co.," and the "Sanitarium Food Co.," many not considering that two houses are thus represented. The two houses are entirely distinct and we ask our customers when ordering to carefully observe our list, and to address plainly,

BATTLE CREEK BAKERY CO. Battle Creek, Mich.

THE BATTLE CREEK SANITARIUM HEALTH FOODS.

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year **More than 150 Tons** of the following named foods have been manufactured and sold:—

- Oatmeal Biscuit, Rye Wafers,
- Medium Oatmeal Crackers,
- Fruit Crackers, Carbon Crackers,
- Plain Oatmeal Crackers,
- No. 1 Graham Crackers, Avenola,
- No. 2 Graham Crackers, Granola,
- Plain Graham Crackers (Dyspeptic),
- Wheat Granola, White Crackers,
- Whole Wheat Wafers,
- Gluten Biscuit, No. 1, Gluten Wafers,
- Gluten Biscuit, No. 2, Infants' Food.

Granola, The Gem of Health Foods.

Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

TO THE PUBLIC:

This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the name of the Sanitarium Food Company, are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents. J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties. MICHIGAN. C. F. PORTER, D. D. S.

Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome. INDIANA. D. M. KAUFFMAN.

I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted. DR. R. W. BULA.

Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds. NEW YORK. A. J. BROUGHTON.

We have used your "Health Foods" in our family for three years, and can not get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten are the only foods that I can eat with safety. CONNECTICUT. WM. M. MERWIN.

Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong. OHIO. FRED. L. ROSEMOND.

We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand." MINNESOTA. D. W. McCOURT.

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NEW YORK, JULY 13, 1893.

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READ our "Chicago Correspondence," on page 218. It is exceptionally interesting this week.

THE case of N. B. Capps, the Seventh-day Adventist, recently convicted in Weakley County, Tenn., has been appealed to the Supreme Court of the State.

NEGOTIATIONS are said to be in progress looking to a union between the Greek and Roman churches, so that the Pope shall be the head of both. "And all the world shall worship him [the papal beast, Rev. 13:8], whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Is it only paying admission to the World's Fair that constitutes "desecration" of Sunday? The *Mail and Express* seems to think so, for in its issue of July 3, it says, "Only 47,754 desecrators," on last Sunday; yet it presently tells of 16,385 free admissions to the grounds on the same day, making the total number of visitors 64,139, including, evidently, from the details given, at least one reporter for the "leading evening paper," the only great and original religious daily, whose "piety" consists in advertising Piper Heidsieck Sec, and demanding Sunday laws for other people.

THAT the Seventh-day Baptists are becoming aroused to the duty of the hour as never before in the history of this country, is evident from the tone of their papers. The *Evangel* and *Sabbath Outlook* is doing valient service for liberty of conscience; and even the *Sabbath Recorder* is catching the spirit, and seems to realize that the battle is joined. On another page we publish a ringing appeal to Baptists by a correspondent of the *Recorder*. Let the good work go on until every Sabbath keeper in the world is fully aroused and joins in exposing the claims of the false Sabbath, and denouncing the usurpations that are practiced in behalf of a man-made institution.

THE advocates of a legal Sunday are never consistent. In the first place, the *Mail and Express*, while denouncing Sunday papers, employ reporters to gather news on Sunday for the Monday paper.

Another inconsistency is in the way they talk about the World's Fair. The *Mail and Express* of the 3rd instant says:—

Another Sunday at Jackson Park has added addi-

tional emphasis to the glaring fact that the holding of the show on the people's day of rest does not have the sympathy of the people. Only 47,754 persons paid admissions inside the gates, and 2,414 of this number were children, who entered at half rates. Those who came to the Exposition saw but little of it; in fact, but few of the visitors made an attempt to see the displays in the grounds proper.

It would appear to anybody other than a National Reformer that the fact that on Sunday twenty-eight State and thirteen national buildings are closed, and a large number of individual exhibits are covered, is sufficient reason why the people do not go to the Fair on that day. They are charged full price for considerably less than half the show, and it is not strange that the working people, especially, who know the value of money by knowing what it costs, refuse to pay fifty cents merely for the privilege of paying additional fees to the various side shows on Midway Plaisance.

It is very evident that the slim Sunday attendance is no index of the sentiments of the working people relative to Sunday closing. Nor does it indicate a general regard for the day. Let the same conditions prevail on any other day of the week, and who cannot see that the attendance would be even smaller than it is on Sunday? Sunday opening may be a failure, but not because the people have so much regard for the day; it is because only a small part of the Fair can be seen on that day, and nobody cares to pay for looking at closed buildings and covered exhibits.

By securing the closing of so many buildings and the covering of so many exhibits on Sunday, the National Reformers have made it impossible for the working people of Chicago to see the whole Fair without the loss of a day's wages in addition to the entrance fee; and now for them to assume that because the people do not rush to the Fair on Sunday by the hundreds of thousands is in perfect keeping with the assumption that the day is sacred, and that to go to the Fair on it is sin.

OF the remarkable telegram sent to the President, May 27, by Joseph Cook, W. F. Crafts and A. H. Plumb, demanding that troops keep the Fair gates closed on Sunday, the *Evangel and Sabbath Outlook* says: "The tone and spirit of this Christian (?) message to the chief executive is more nearly allied to the Spanish Inquisition than it is to Christ's Spirit, or to the gospel of peace. It sounds like the insane raving of men, who, having played a losing game, reach for their 'hip pockets' for arguments. It is well if Christianity can be saved from such defenders. When 'Sunday-closing,' or any measure which Christians urge in the name of religion, must be attained at the point of the bayonet, Christ and the gospel of peace are relegated to a far distant 'back seat.'"

JUST as we are closing up this number of the SENTINEL we are informed from Ford's Store, Md., that the case against Hettie Mansfield, arrested for sewing on Sunday, failed, owing to the non-appearance of the witnesses for the State. July 3, Mr. Geo. W. Marvel was tried, and though none of the witnesses would swear that the work done was not a "work of necessity," he was promptly found guilty. The other case, that of Mr. Atwood Bryan, was taken under advisement for one week.

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