



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

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WHAT IS Protestantism?

THIS is a question of living interest and vital importance just now, to the people of the United States.

WHEN the point has been reached where professed Protestants call upon Congress and courts to decide religious controversies for them, and to enact laws enforcing their church dogmas, and where they insist upon calling out the troops to enforce upon the people at the point of the bayonet the recognition and observance of religious observances, then it is time, and it is proper too, to inquire, Is this Protestantism?

At the second Diet of Spires, held in 1529, there was presented the *Protest*, which originated, and gave to those who made it, the title and name of *Protestants*. And in summarizing this protest the historian states its principles as follows:—

The principles contained in the celebrated protest of the 19th of April, 1529, constitute the *very essence of Protestantism*. Now this protest opposes *two abuses of man* in matters of faith; the *first* is the intrusion of the civil magistrate; and the *second* the arbitrary authority of the Church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible Church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles, *We must obey God, rather than man*. In the presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ.—*D'Aubigne, Hist. Ref. Book XIII, Chap. VI. Page 521.*

The Sunday managers claim that Sunday is the Christian Sabbath, that it is the great charter of their religion, that it is indeed the very citadel of their faith. And they claim to be Protestants. Now did they oppose the intrusion of the civil magistrate into this great question of their religion? No, indeed. Everybody knows that so far were they from opposing any intrusion of the civil magistrate that they actually and by threat *required* the civil

authority to intrude upon the discussion and decision of the question and the enactment of a law requiring its observance; and also required the courts to intrude themselves into it when the act of Congress was called in question; and further called upon the executive to further intrude the civil authority by force of arms. All this they have done before the eyes of all the people.

Now as it is the very essence of Protestantism to *oppose* the intrusion of the civil magistrate in religious things; and as they did not oppose this, it plainly follows that they are not Protestants, and that their movement and work is not Protestantism. As it is the very essence of Protestantism to oppose the intrusion of the civil magistrate in things religious; and as the people engaged in the Sunday movement, professing to be Protestants, not only did not oppose it, but actually required the whole magisterial power of the United States Government under threats to intrude there; it follows that the people who engaged in this Sunday-law movement are not Protestants at all, and that neither their movement nor their work is Protestantism in any sense.

SECONDLY, it is the essence of Protestantism to oppose "the arbitrary authority of the Church."

Now, for Sunday observance in any way there is no authority but the arbitrary authority of the Church. The Sunday managers not only know this, but they openly say it. The American Sabbath Union itself in one of its own official publications, in answer to a call for a citation to a command of God for Sunday observance, plainly says: "We admit there is no such command." The Women's Christian Temperance Union, also in one of its own publications, inquiring about the change of day from the seventh to the first, says that Christ "did not command it." There are other such statements also—too many to cite here. Well then, as they know that there is no command of God for Sunday observance; and as the Church power only is that which requires its observance; this is proof in itself that the only authority for it is the arbitrary authority of the Church.

YET more than this. Even though Christ had commanded it, for the Church to require, and enforce upon men its observance by law—this would be nothing else than to assert the arbitrary authority of the Church. *Because*, Christ himself has said, "If any man hear my words and believe not, I judge [condemn] him not." As therefore Christ leaves every man free to observe his words or not, for the Church to compel any man to do it, is to put herself above Christ and do what *he* does not do. And this, in itself, is only to assert the arbitrary authority of the Church. So that whether there be a command of God for Sunday observance or not, in this matter the result is the same; to do as the professed Protestant churches of the United States have done and are doing, in requiring Sunday observance of all by law, is nothing else than to assert the rightfulness of the arbitrary authority of the Church.

BUT it is the *essence of Protestantism* to oppose the arbitrary authority of the Church. Therefore, as the professed Protestants of the United States have not opposed the arbitrary authority of the Church in this matter of Sunday observance, it plainly follows that they are not Protestants. And as it is the essence of Protestantism to oppose the arbitrary authority of the Church, and as these professed Protestants, not only did not oppose it, but actually asserted it and still maintain it, it unmistakably follows that they are not Protestants at all; and that neither their movement nor their work is Protestantism in any sense.

THIS proves that to oppose the Sunday movement in all its parts, to oppose Sunday laws in any and all their phases, to oppose and deny the right of congresses, or courts, or executives, to touch the question of Sunday observance, or any other religious question in any way, and to reject entirely the authority of any such action when it is asserted—*this* and this only *is Protestantism*. Even admitting that Sunday were the Sabbath, those who observe it can be Protestants only by opposing all intrusion of the magistrate into the question; by opposing all attempt of the Church to require its recognition or

observance by law, and by asserting their own individual right to observe it as they choose, without any dictation or interference from anybody. This alone is Protestantism.

THIS is the living, present, absolute truth. There is no discount on it at all. "Protestantism sets the power of conscience above a magistrate," even though the magistrate calls himself a Christian and a Protestant, and proposes to enforce the "Christian Sabbath." "Protestantism sets the authority of the Word of God above the visible Church," even though the Church calls itself Protestant. Protestantism "rejects the civil power in divine things, and says with the prophets and apostles: 'We must obey God rather than man,'" and that too *as God commands* it, and not as *man* commands it, nor as *man says* that God commands it. Protestantism opposes and rejects every human intrusion, whether of the magistrate or the ecclesiastic, between the soul and Jesus Christ, and everlastingly maintains the divine right of the individual to worship according to the dictates of his own conscience exercised at his own free choice.

THIS is Protestantism; and the AMERICAN SENTINEL is unqualifiedly and uncompromisingly Protestant. The religious people who publish it are the same. The excellent work in which the SENTINEL and the people who publish it are engaged is genuine Protestantism. That work, as relates to this question, is the constant, unwavering, uncompromising, opposition to every form of Sunday legislation, or any other religious legislation, and to all interference or control of ecclesiastics in the affairs of Government. Protestants are needed to-day to protest against this apostate Protestantism which is now carrying things with so high a hand. Come along!

HERE are some words of as much solemn weight as ever, and as true to-day, and of this Sunday movement, as they ever were at any other time or of any other movement:

"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by 'the law of a carnal commandment;' the Reformation, by 'the power of an endless life.'

"The gospel of the reformers *had nothing to do with the world and with politics*. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise *no other influence over princes and people* than that which proceeds from the gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself. Henceforward its decline was at hand.

"It is impossible for a society to prosper, if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

"It was God's will that this great truth

should be inscribed on the very threshold of the temple he was then raising in the world, and a striking contrast was to make the truth stand gloriously prominent."

"One portion of the reform was to seek alliance of the world, and in this alliance find a destruction full of desolation.

"Another portion looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson."—*D'Aubigne, Id., Book XIV., Chap. 1.*

Chicago Correspondence.

The World's Fair to Be Closed on Sunday.

AFTER all the vicissitudes through which the discussion of Sunday closing of the World's Fair has passed, the local directory has determined to close the gates on the first day of the week. The decision has been arrived at from financial reasons. The Sunday attendance at the Fair has never been large and has gradually decreased. The last open Sunday, July 16, at which time there was a special call made for a large attendance for charitable reasons, the entire proceeds being devoted to the benefit of the families of the firemen who lost their lives at the burning of the cold storage building, the turn-stiles registered only a few more than 49,000 visitors.

The directors have been successful in the courts, both in the case brought by the Government to enjoin them from Sunday opening, which has been quoted from previously, and in the suit brought by Wanamaker & Brown for the same purpose. This last suit Judge Jenkins dismissed, saying in the course of his opinion, "the United States has never attempted to pass a Sunday law applying to a district outside of its jurisdiction. That power lies with the State. If this Exposition has broken a State law it must answer to the State of Illinois if required to do so, but it does not lie within the province of a shareholder to assert the majesty of violated laws in such a case, his property rights not being hereby involved."

This decision of Judge Jenkins as well as that of Chief Justice Field, in both of which the right of the directory to manage its own business seems to be upheld, has been looked upon by several writers, and very strongly upheld in editorials as a vindication of religious liberty in this country and an assertion of the constitutional rights of conscience. But this is an error; both decisions are clearly in defense of the principles of State rights, but the propriety of the original Act of Congress, for the Sunday closing of the World's Fair, has not been questioned in either of them, and it still stands and will stand as an unrepealed precedent.

The final agitation of the Sunday question was opened by the National Commission, which, when the case was brought to a vote before them, placed themselves on record for Sunday closing by a vote of 54-6. The commissioners then appointed a committee of four to confer with the Council of Administration and the local directory and urge upon them a strict compliance with the rule requiring the gates to be closed on Sunday. This was brought before the directors in the

following resolutions which were carried by a vote of 24-4.

WHEREAS, the Board of Directors at a regular meeting heretofore held to wit, May 16, 1893, adopted certain resolutions providing for the opening of the Exposition on Sunday, in response to urgent appeals from persons and organizations representing a large majority of the public, as well as from stockholders of the corporation, and also in accordance with a resolution adopted by the city Council of the city of Chicago, representing the financial interests of the said city in the said Exposition to the amount of \$5,000,000, and,

WHEREAS, this action has been sustained by the United States Court of Appeals and the right and power of directors to control the physical administration of the Exposition on Sundays as well as on other days of the week, has been upheld by the final decree of the said court; and,

WHEREAS, it now appears by actual admissions that the general public does not by its attendance manifest a desire that the said Exposition should be kept open to the public each day of the week; and it further appearing that if the Exposition is kept open on Sunday it will require the attendance of more than 16,000 laboring men and women, the employes of the Exposition and others, including the curators and clerks of the exhibitors; and while the Exposition authorities can give its own employes one day of rest out of each week, it seems impracticable for the exhibitors and others to provide for their own clerks and employes, and,

WHEREAS, it further appears that the number of laboring men and women whose services will be required to keep the Exposition open on Sunday is disproportionate to the number of visitors on said days, and therefore the interests of the public are not promoted by keeping the Exposition open on each and every day of the week. Now, therefore, be it—

Resolved, That all the said resolutions so adopted on the 16th day of May, 1893, and the amendments to the rule relative thereto, adopted on said day, save and except the prices of admission, be, and the same are hereby rescinded, to take effect after the 16th inst.; and, be it further—

Resolved, That a certified copy of the foregoing preamble and resolutions be transmitted to the National Commission and the Council of Administration.

It will be seen that the apparent reason in the last resort is financial, but it is one with which the most enthusiastic Sunday closers seem to be content. It is the one great reason which was advanced in the Wanamaker case against the World's Fair; the plea being made that an injunction should be granted against Sunday opening because of the fact that the stockholders interests were jeopardized thereby. This has been the argument which the Sunday closers have of late used most vehemently: that the amount necessary for the return of the souvenir coin appropriation to the Government would not be equalled by the Sunday gate receipts and financial loss would therefore result. It is probable, in fact quite evident, that notwithstanding almost all the different religious organizations throughout the country have weakened as to the threatened boycott which they declared would be instituted, yet they have quietly and unofficially followed, as nearly as possible, the original course marked out and have used all their influence against attendance upon the Fair, especially upon Sunday, and have thus succeeded in some degree in reducing the receipts of the Fair. They have also quietly worked to secure as large a percentage of Sunday observance as could be obtained among the exhibitors at the Fair, as is witnessed by the number of covered exhibits and the double page advertisement of the lists of exhibitors covering their exhibits on Sunday which appeared in one of the Chicago papers, which has given itself to the furtherance of Sunday closing from the beginning. Several of the prominent promoters of the Sunday movement throughout the country have been in Chicago for the past two weeks quietly using their influence and working

toward the end which has been accomplished. They have made large promises, as it has been reported, as to the increased attendance at the Fair which will be brought about by Sunday closing, and have pledged all their influence and their utmost endeavors in the matter of the furtherance of excursions and lower railroad rates, and the favor of the religious element throughout the country, to give the Fair a great and marvelous success. It may seem a little late for them to promise this, and somewhat as if they were taking advantage of something which was already assured in making such promises; for in spite of all the difficulties under which it has labored, the Fair is already an unquestioned success. It may be, nevertheless, that the continuation of Sunday closing throughout the remainder of the period of the Fair will be conditioned somewhat upon how fully the Sunday closers keep their pledges. If toward the close of the Exposition there should be a large demand for Sunday opening, and evidences that the Fair would be largely attended on Sunday, it may again be open. The directory has demonstrated to its own satisfaction, the possibility of ordering the business affairs of the Exposition to suit itself, and may now be expected to take such a course as seems to it most advisable and profitable.

In this whole matter, the Sunday closing element has gained but a sorry victory; yet, although by no means satisfactory to them, it is beyond their knowledge a victory. As much has been accomplished as it is likely ever will be accomplished—that is, the Government has been committed to the form of religious legislation. While they have failed most ignominiously of the strict enforcement which they desired to obtain, they have gained a technical victory. Their success, no doubt, always, will be in special and particular cases rather than general, and wherever a sweeping observance of religious law is gained, it will be for reasons of policy and financial interest, as in this case. This may well be taken as an evidence of the progress of religious legislation and the course which it will take in the future. It is both a type and a prophecy.

W. H. M.

Chicago, July 17.

The New Anarchists.

THE ardent supporters of the "American Sabbath" had much to say about the duty of obeying the "law" and the "court," when the decision in regard to "Sunday opening" was in their favor. They declared that those who would attempt to disobey or in any way nullify the action of the court, were anarchists and opponents of good government. But no sooner was there a decision of another and a higher court, allowing the gates to be opened, than they showed their insincerity and utter contempt for the ruling of the court by denouncing the judge, and proclaiming and urging all to adopt that meanest and most despicable of all weapons, the "boycott." A large congregation of this new kind of "anarchists" at Winfield, Kans., June 25, passed a series of resolutions, the last part of the last one calling upon the management of the Fair "to return to Sabbath closing, which is required by commercial honor *whatever* the decisions or divisions or doing of the courts."

By this it may be seen that these great friends of law and order (?) are very loyal to the law and strong supporters of the court, when it harmonizes with their views. But let the court once have the temerity to render a decision inimical to their peculiar interest, as the self-constituted custodians of the Nation's welfare, and they have no more respect for it than they have for the composition of a school-boy.

When it is in their favor, it must be regarded; when opposed, it is to be disregarded, and others are urged to throw contempt upon it. Thus they are bound to have things their own way "whatever the decisions . . . of the courts." The cry of "anarchy" comes with very poor grace from such persons.—*Advent Review and Sabbath Herald.*

How Some Matters Appear to a Justice of the Supreme Court.

At the late Fourth of July celebration at Woodstock, Conn., Justice Brewer spoke on Individual Liberty. Among other things he said:—

The most noticeable social fact of to-day is that of the combination of capital and the organization of labor. Whatever may be the causes, and whatever may be the results, good or bad, the fact is beyond dispute that the trend of the two great industrial forces of capital and labor is along the line of consolidation and coöperation. I am not here to decry this tendency. I realize full well that only through this movement are the great material achievements of the day possible; but one thing is clear, and that is, that the penalty which the Nation pays for all its benefits is the growing disposition to sacrifice the individual to the mass, to make the liberty of the one something which may be ruthlessly trampled into the dust, because of some supposed benefit to the many.

Notwithstanding the speaker's apparent effort not to appear as an antagonist to labor organizations, he nevertheless told some things in connection with their work which are worthy of attention. The closing statement of the foregoing quotation should be specially noticed, in which he declares that there is a "disposition to sacrifice the individual to the mass, to make the liberty of the one something which may be ruthlessly trampled into the dust, because of some supposed benefit to the many."

More truthful words, setting forth the dangers of the present social system, are seldom heard from the platform. But could not the same line of thought on the religious outlook of to-day be also studied with profit? Is it not true that the same tendencies obtain in matters of religion, to a large extent? The ready demand for legislation on religious lines whenever Congress or State legislatures meet, is a pointer showing the bent of combined religious effort on certain specified tenets of church belief. The argument, too, advanced in support of the claims made, is the same as that offered by labor combinations—"some supposed benefit to the many"—for which the majority seem willing to "make the liberty of one something which may be ruthlessly trampled into the dust."

This is exactly the present status of the Sunday question before the courts of Tennessee and Maryland. The combination of churches agree that the observance of Sunday by the public is necessary to the sustenance of their organization, and they, like other selfish beings, assume to coerce those who do not coincide with the Church theory on the question. This is done, too,

without the least apparent regard to the inconvenience and trouble caused by their ill-advised movements. In this they deny to others what they themselves claim, namely, the right to believe as they will, and freely act their conscientious convictions. It is only because they have the power to do it, that these self-assumed guardians of the public conscience attempt to trample in the dust, the liberty of the few "because of some supposed benefit to the many."

Where is the difference, then, between the much talked of labor agitators, who seek to bend everything to the advantage of their order, and religious monopolists who assume to control public conscience by legal enactments, even to ruthlessly trampling into the dust the personal liberty of a few who may not be in accord with them? But the defense set up by these people is that wholesome religious restraint by law is good for those thus restrained. But this pretense cannot cover the selfishness which prompts such work. Besides, everybody knows that religious restraint is not good for either party concerned. It is but the revival of the senseless assumption of the old slave-holding theory. The same foolish reasons were advanced in the days of slavery for the maintenance of that pernicious system. Referring to the days of that hateful scheme, Justice Brewer said:—

In the ante-bellum days, we all remember how slavery was defended on account of its benefit to the slave. Support, with ordinary labor in times of health and strength, food and care in days of old age and weakness; again and again it was asserted that he was so much better off than those left to struggle for themselves. Penitently, and with shame, we look back to long tolerance with that argument produced in the mind of the Nation. But is servitude to a single man less of slavery than servitude to an organization.

Who can answer affirmatively the question which closes this quotation? When the potentates of Europe terrorized whole districts in the Dark Ages by holding the Church of those days to the tenets of faith held by themselves, and that too, under penalty of death, they justified themselves by the same argument used by slaveholders for holding their servants as chattels; and we might add, though strange as it may seem, the same exactly is now advanced for the propagation of religious laws in the United States. But this only shows the sure trend of public sentiment; for law is but the reflex of public sentiment, and can be no stronger than that sentiment.

It matters not how much men point to the Constitution of the general commonwealth, and to the organic laws of each State, as guarantees of personal liberty of conscience, so long as the tendency of public sentiment is toward the legal enforcement of religious dogmas. The words of Justice Brewer in another part of the speech alluded to, are to the point on this:—

You may fill your statutes with all the provisions that the mind of man can conceive of guaranteeing personal liberty; but unless you have back of those statutes a universal public opinion, thundering "Stop!" in the ear of every trespasser upon such liberty, you may find within the forms of law the most abject personal servitude.

Although these words were used more particularly with reference to the effect of labor strikes, they apply just as forcibly to the religious phase of public sentiment. And just as long as a single person, though the humblest and weakest in all the land, may not freely and fully follow the dictates of conscience in religious du-

ties—so long as said duties do not lead to infringement of others' personal rights—just so long is personal liberty an unaccomplished fact in the United States of America.
J. O. CORLISS.

How They Are Developing It.

"THE mission of the National Reform Association is to lead this Nation to Christ, as King." So says J. M. Foster, in the *Christian Statesman* of July 8, in an article entitled, "Christ the King of Nations." Mr. Foster must either be wholly unacquainted with the workings of the Association, or must have made a gross misuse of the English language, or the Association has wonderfully mistaken its mission. He says its mission is to lead this Nation to Christ, as King. How do they go about it? First, they tried to secure an amendment to the Constitution of the United States, in order that they might constitutionally have a Sunday law enacted, to "lead" this Nation to Christ. Then, because they learned (*Christian Statesman*, October 1, 1892) that they could "have of national and State Governments whatever legislation against immorality" (Sabbath breaking, of course they mean) they would "ask unitedly and earnestly," they overrode the Constitution, and secured just what they were convinced before they could not secure without an amendment to the Constitution—legislation on the observance of Sunday, to "lead (?) this Nation to Christ"! And after the decision of the Supreme Court of the United States that this is a Christian Nation, and that, therefore, the Church has rights, among which is the right to one day in seven to be protected by law that it may be devoted to worship of the God of heaven and earth. After this, William Weir, in the *Christian Statesman* of November 19, 1892, said, "All that the National Reform Association seeks, all that this department of Christian politics works for, is to be found in the development of that royal truth, "this is a Christian Nation."

They immediately began to develop "that royal truth." First, they took advantage of that propensity of human nature, self-aggrandizement, and by threatening not "to send them up" any more if they did not yield to their wishes, they "led" the members of Congress to secure the passage of an act conditioning an appropriation to the World's Fair, on Sunday closing; thus compelling visitors to stay away from the Fair on Sunday, to "lead" them to Christ! When there was indication that this act of Congress would not be complied with, they threatened to call up the United States troops, "to lead (?) this Nation to Christ"! Failing to secure the execution of the Sunday-closing act, then the vengeance of Heaven and the fury of the element is invoked on the Fair, to "lead" this Nation to Christ! Having voluntarily shut themselves away from the Fair on the plea that it would violate their consciences to attend, they began to harass President Palmer with petitions to close the Exposition on Sunday, ostensibly that their consciences might rest easy, and to "assure the highest success to the Fair," to "lead" this Nation to Christ. Oh! Congress, enforce your Sunday-closing act, to drive—your pardon, please—to "lead" this Nation to Christ.

A queer way to lead! Webster says to

lead means "to show the way to; to guide; to go before and show the way." He also says that to compel means "to drive or urge; to take by force; to constrain." Which definition applies to the work of the National Reform Association? The leader must go before; the driver behind. But if to lead means to drive, then to go before means to go behind; and the cart must be before the horse. Indeed! the Church and State united might well be illustrated by the horse and cart. Instead of each keeping in its own place, the cart (the Church) asks the horse (the State) to get into the cart, and then it will be easier for both. The horse gets in, and what is the result? The cart (the Church) stops, and the horse (the State) is dumped out behind. They then find themselves in the same predicament as do the Church and State when they get out of their legitimate sphere and join their fortunes.

W. E. HOWELL.

In Mission Fields.

WHILE in this country certain Church leaders have been working to get the State committed to the policy of making it easy for men to be "Christians," so called, by making it very dangerous for them to be anything else, it is not surprising that the same principle should be working in mission fields. The evangelical fervor and piety which have led many to foreign service, and the circumstances under which they have labored, have saved them from trusting in the arm of flesh; but here and there are evidences of a falling away from the principles of the gospel which can only lead to the dishonoring of the name of Christ.

In last month's *Missionary Review of the World*, Dr. Cyrus Hamlin has an article on the relation of foreign missionaries to their governments, in which he says:—

It has been a principle of action rather than of statute that the foreign missionary must take his chance and must expect little aid, when in difficulty and danger, from his government. This, however, is peculiarly an American view. No one of the great governments of Europe, Catholic or Protestant, ever asserts it or acts upon it. It is an unsafe principle, and should be made un-American.

Dr. Hamlin is a veteran missionary, and his name an honored one in the annals of missions. This does not establish the soundness of his proposition, however, which must be weighed in the light of the principle involved rather than in that of some immediate and temporal advantage which might be gained by the missionary in danger. Dr. Hamlin himself entered the mission field in Turkey in the days when governmental interposition on the part of the United States in behalf of its missionaries was even less common than now, and those were days of greater power in mission work than the present.

Among other instances, Dr. Hamlin cites the example of England in sending an army into Abyssinia to rescue an English missionary and other prisoners held by the king. "The army accomplished this," he says, "and also killed Theodore and destroyed his capital, Magdala." This action must have impressed the Abyssinians with the majesty of British citizenship, but it is surely not argued that it advanced the cause which the missionary had at heart, the conversion of Theodore and his capital. Such action on the part of a government as a policy of State, under treaty obligation, is one thing, but to call for such intervention or

approve of it as a missionary policy is an entirely different matter.

The triumphs of the cross in heathen lands have been won by men who put their lives in the hands of those for whose souls they prayed and worked, trusting the God whose voice more than many times has said to fierce and barbarous hearts, "Touch not mine anointed, and do my prophets no harm." Sometimes, it is true, the Lord has allowed life to be taken, and then the blood of martyrs has been the seed of the Church, and savage natures have been won to Christ by the patient sufferings of those whom they persecuted. How different the situation when heathen peoples understand that behind the missionary are the bayonet and the cannon. He then loses his distinctive character as an ambassador of Heaven, and becomes in the eyes of the people, and in fact, the semi-official representative of a foreign religion.

For this reason the missionary of apostolic mold, not only does not ask protection of his home government, but protests against it. Here is one of the paragraphs in the prospectus of the Soudan and Upper Niger Mission, signed by its late heroic founders, Brooke and Robinson, which breathes genuine Christian courage, and sets forth the true principle of the gospel worker:—

POLITICAL STATUS.—As the missionaries enter the Moslem States under the necessity of violating the law of Islam, which forbids any one to endeavor to turn Moslems to Christ, they could not, under any circumstances, ask for British intervention to extricate them from the dangers which they thus call down upon themselves. But also, for the sake of the natives who have to be urged to brave the wrath of man for Christ's sake, it is necessary that the missionaries should themselves take the lead in facing these dangers; and should, in every possible way, make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mahommedanism in the Soudan. They will, therefore, voluntarily lay aside all claim to protection, as British subjects, and place themselves, while outside British territory, under the authority of native rulers."

The appeal to government, it is sometimes argued, is justified by Paul's assertion of Roman citizenship and his appeal to Cæsar. But Paul never appealed to Cæsar for protection, nor did he ever, in all his persecutions by the people, ask the intervention of law in his behalf. It was only when he was a prisoner of the law, by no act of his own, that he demanded his right to be tried according to law, and when he appealed to Cæsar, it was, he says, "not that I had aught to accuse my nation of." Now, in Asia Minor, in the same region in which the apostle labored and suffered joyfully, if religious prejudice leads a mob to persecute or destroy missionary property, it has become the fashion to appeal to the home governments to demand of the Turkish authorities reparation for property injured and the punishment of the offenders. In apostolic days the Christians "took joyfully the spoiling of their goods." One can hardly be said to take the spoiling of his goods joyfully, for the sake of Christ, when he seeks to recover them at the law and punish the offender. We have only to read the Acts of the Apostles to see that this kind of missionary work falls far short of the apostolic model, and for that reason of apostolic power. They received their commission from Heaven and asked no earthly power to support them, and they loved those who were their enemies for Christ's sake, and sought their conversion rather than their punishment.

The story of modern missions has many times recorded how men of faith in the promises have refused to forsake the Lord and put their trust in earthly power in time of danger, and have found the God of Ezra their God. Of the fast which he proclaimed at the river of Ahava, Ezra has left this testimony as a lesson to the gospel worker in all time:—

For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this; and he was intreated of us. Ezra 8: 22, 23.

In India the triumphs of missions began amidst the opposition of the government. Latterly, the cause of missions in India has had more to fear from the friendship of government than formerly from its enmity. So far as it has been absolutely neutral, it has helped the cause of missions by preserving civil order, the object to which all government is divinely ordained. Thus, an Indian official of thirty years' service, W. Mackworth Young, said recently in the *Church Missionary Intelligencer*:—

By firmly adhering to the principle that the weapons of the State may not be used in matters of conscience it has prepared the way for the willing reception of the gospel in the hearts and consciences of the people of this land.

Inconsistently enough, some Church people have been the greatest opponents of this just principle. This writer further says:—

It is not lawful for us as officials to employ the organization of the State for influencing the consciences of those over whom, for specific purposes, we have received authority. . . . There are some who think that the official conscience on this matter is perverted; that we have been placed here in authority in order that we may use that authority for the dissemination of Christian truth; that government ought to have insisted that the Bible should be read in its schools; that caste ought to have been put down by law long ago. Perhaps not many go so far as this, which would, in my opinion, amount to making use of unlawful means, carnal weapons, for fighting our unseen foes.

Wherever the administration has departed from this principle, instead of favoring the true cause of missions, it has hindered it. More than one instance might be given of this. Let us take one, which has only recently been clearly emphasized. In the educational despatch of 1854, Sir Charles Wood said of the government schools:—

These institutions were founded for the benefit of the whole population of India; and in order to effect their object it was and is indispensable that the education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries of the colleges and schools, and the pupils are free to consult it.

But the same despatch went beyond this. It granted government aid to private educational institutions, and the mission schools were allowed to participate in this State aid. Undoubtedly it was for the benefit of these institutions and through the influence of missions that this step was taken. Although it was open to Hindus and Mahomedans to receive the same help, in the nature of the case there is very little use of the favor made by them. What has been the influence of this? We will let evangelical workers, who speak from personal knowledge, tell it.

A few months ago, at the Decennial Missionary Conference in Bombay, the friends of social purity among the missionaries tried to get the assembly to protest against the government licensing of

vice, and failed, although this scandalous business has grown to be a colossal department of State. The reason for the failure is thus stated by Mr. Henry Varley, the well-known English evangelist, who writes to the *Missionary Review of the World*:—

No man can speak out persistently and courageously of these questions without running the risk of social ostracism. The voice of the "social set" in Bombay is in favor of a conspiracy of silence. Certain missionaries, ministers, and principals and professors of certain Christian colleges simply do not speak out. These institutions receive government money, and they cannot consistently do this and then take a strong stand against the wrongdoing of the government.

Of the work done in these colleges, which were a power in the days of their establishment, he says, "Cases of real conversion to God are rare, and training in order to pastoral position or work is scarcely known." In Exeter Hall, London, a meeting of Christian workers was called to review the attitude of the Missionary Conference, and according to a report in the *London Christian*, Hugh Price Hughes—

Made it clear that the real hindrance in India lies with the missionaries who are in the more influential positions, and who come in contact with government officialism, and are leavened with its views.

And Dr. Pentecost, who has been in and out in India, speaking of the early workers in India, said:—

They made converts to Christ; we are educating Brahmins to be our enemies. We want leaders not misleaders of our missionaries. We must cut loose from government support, and our missionaries must be sustained by Christian money, and not be fettered for the sake of the few hundred thousand rupees received in grants from government.

Thus, in mission fields is being repeated the sad error of Church and State alliance, with the same weakening of the moral power of the Church that has been the history of such union in all time and all lands. God forbid that the rank and file of the missionaries laboring in the strongholds of paganism shall ever be held by false principles to put their trust in princes or lean upon earthly power. They of faith have with them a stronger than earthly power; for the promise is, "Lo, I am with you alway, even unto the end of the world." W. A. SPICER.

A Warning to Fanatics.

A FANATICAL Sabbatarian meeting was held in Boston, a couple of months ago, to protest against Sunday opening of the World's Fair. A preacher who was present in an official capacity introduced to the audience Congressman "Sunrise Stove Polish" Morse as a speaker 'who would call down fire from heaven' on the World's Fair unless its gates should be hermetically sealed on the Sabbath. It was at the same meeting that another pulpit-shrieker said the troops should be called out to shoot the people who sought to enter the Fair gates on Sunday. Whether the World's Fair should be open Sunday or not is a question not to be decided by such exhibitions of fanaticism.

The malignant impiety of these fanatics must have received something like a rebuke, if not a shock, by the terrible catastrophe last Monday at the World's Fair grounds. Fire did not descend from heaven, but it was kindled by natural cause in a building within the walls, and the loss of life in the flames was appalling, while the torture from physical injuries caused by the fire was terrible. The survivors of the disaster suffered more than the agonies of death, as they were

rescued from the flames, fire-blasted, with broken limbs, crushed and maimed, many of them, for life. It was this awful disaster which the alleged Christian gospel meeting at Boston invoked on the Fair.

Yet the judgment of these ultra-righteous people went wildly astray. It was not World's Fair property that was destroyed, nor World's Fair people responsible for Sunday opening, who perished in this holocaust, or whose burned and lacerated remnants of humanity were carried to the hospitals. The burned warehouse did not belong to the Fair corporation. The property belonged to private owners. Though inside the Fair grounds, it was closed for business on Sunday. The fire did not occur on Sunday, but on a week day. The victims of the fire were the men hired by the city of Chicago as members of its fire department. They died in the discharge of their desperate duty as the soldiers of the union died in battle during the war. The most precious sacrifice of human life is that which occurs when a man dies to secure the safety of others, or when he dies in a sacred cause. The last fluttering breath of each man who died in the fire at Jackson Park is a more acceptable offering to Heaven than all the prayers that ever proceeded from the lips of the Boston religious fanatics whose incendiary imprecation on the World's Fair is recalled by this awful event.—*Chicago Herald*.

A Baptist on Religious Liberty.

No people in the early history of this country were made to feel in a most effectual manner the results of an intolerant religious bigotry more than the Baptists. They were regarded with perfect hatred by the New England Puritans, who nicknamed them "Anabaptists," and history records the fact that a certain "Rev." Thos. Shepard, of Charleston, in a sermon designed for the Governor and Magistrates, by way of information (?) delivered just after the banishment of Roger Williams, stated that "Anabaptists had ever been looked at by the godly leaders of this people as a scab," and the President of Harvard College said that "such a rough thing as a New England Anabaptist is not to be handled over tenderly." The persecutions and banishments that were inflicted on this people in the years that followed aroused them to a true sense of what religious liberty meant, and to them is due much for the stand that was taken through the efforts of Madison and Jefferson, which made this the first Government in all history that declared in favor of a total separation between the Church and State. But of late years, their voice has to a large degree been hushed, as it were, on this subject, and quite a large number of them are found enrolled with that class of religionists who are clamoring for a civil law to enforce the observance of Sunday as a day of worship. Indeed, at the attempted closing of Marlow Theater, in Chicago, last August, which was done largely at the instigation of the Baptists of the suburban town in which the theater was located, if the reports of the city papers at the time are to be relied upon, they showed forth a degree of religious intolerance scarcely to be credited to them. However, it is refreshing to know that not all of the denomination entertain this spirit, as witness the following from Rev. W. P. Throgmorton, of Ft. Smith, Arkansas, in the *Young People's Union*, as

comments on the subject of Religious Liberty, which is the topic for the weekly prayer-meeting of July 2, and contains principles as sound as the gospel:—

By this is to be understood liberty, so far as the State is concerned, to worship God as we may think right. Religious liberty means that no matter what my faith is or what my religious practices are, I shall not be interfered with by the State, so long as I do not interfere with the rights of my neighbor. Thank God we live in a country where religious liberty prevails. Baptists have always contended for this principle. Indeed, the time has been when in this they stood alone. There have been Protestant Christians who, while claiming religious liberty for themselves, were not willing to accord it to others. In Protestant England and in Protestant Germany, men and women in times past have been persecuted even unto death, because of their religious convictions. The first human government, at least in modern times, which allowed full religious liberty, was the Colony of Rhode Island, which was established under Baptist leadership. To the Baptists also is largely due the fact that religious liberty is provided for in our national Constitution. They have always maintained that in the eye of the State, Romanists, Protestants, Quakers, Jews and Infidels, should all stand as exactly equal, and should all have the fullest right to advocate and practice their peculiar sentiments. Hence, we would not, by any legal measure, hinder the building of Roman Church, or Jewish synagogue, or Infidel club hall. Let truth and error have equal showing, and there can be no fears as to the final result. If men teach error, if they blaspheme, if they deny Christ, vengeance is the Lord's; He will repay. Let the State keep hands off the conscience.

To which conclusion every Christian should say Amen. Truth needs no help from the civil arm. "Truth is mighty and will prevail." W. E. CORNELL.

Some Press Opinions on Sunday Closing.

THE Fair will be closed on Sunday because it does not pay to keep it open. The visitors who are not residents of Chicago refrain from Sunday attendance partly on religious grounds and partly because they are so tired out by their week's work that they must have a day of rest. The local population who would go to the Fair on Sunday because they cannot spare the time any other day is not sufficiently numerous to warrant the expense of Sunday opening. As this has been proved by experience, there is no more room for dispute.—*New York Evening Post*.

The action of the local directory of the World's Fair in voting to close the gates of the Exposition on Sunday was practically constrained by those exhibitors who refused to uncover their goods on that day. The people could not be induced to pay full price for half a show.—*Philadelphia Record*.

The action of the Board of Managers is more probably the result of the discretion which comes from considerations of dollars and cents than anything else.—*Columbus Dispatch*.

The Sunday attendance at the Chicago Fair has become so small that it is expected Sunday opening will be abandoned. It is singular, though, that this has been caused by a class of people who have no respect for Sunday, but prefer, probably from force of habit, to spend the day in the saloons and dives. They will go to the Fair every day in the week, but on Sunday they must rest by patronizing bar-rooms.—*Richmond Times*.

This resolution cannot be regarded as a proof of the failure of the Sunday opening experiment, but only as crowning evidence of the greedy unscrupulousness of

the Exposition management.—*St. Louis Post Dispatch*.

The slim attendance at the World's Fair on Sunday strikes us as less an argument against opening it on that day than an argument against the conditions on which it has been opened. The fact is that the opponents of this proceeding, though they were defeated on the direct vote, got in their work against the opening in a manner which won for them something very like a victory.—*Boston Herald*.

If it be true, as a fundamental principle of morals, that the moral quality of an action lies in the intention, then the local directory of the World's Fair is entitled to little credit for closing the Exposition gates on Sunday. This intention was to make the most possible money out of the Fair.—*Boston Traveller*.

The result is not due in any manner to the desire of the managers to cater to the large constituency of Christian people who did not believe in opening the gates on Sunday. It was merely a commercial transaction. It didn't pay to keep the show open on Sunday, and so it is to be closed.—*Ohio State Journal*.

Now that the Sunday attendance at the World's Fair has fallen off to a marked degree, the managers talk of closing the gates on the "Lord's day." They are willing to be pious, finding that the other thing doesn't pay. There's no end of worldliness in this.—*New York Morning Advertiser*.

Will the various religious denominations which are exultant over Sunday closing kindly remember that the Fair will be closed for financial reasons? The love of money used to be the root of all evil, but we have changed all that.—*Milwaukee Sentinel*.

After having discovered that Sunday opening does not pay Chicago could no longer resist its conscientious scruples against "violating the Sabbath."—*St. Louis Chronicle*.

A Wicked Sermon.

THE following synopsis of a sermon is from the *Pittsburg Press* of July 17:—

Rev. J. W. Sproull, pastor of the Central Reformed Presbyterian Church, Allegheny, preached yesterday afternoon on "Learning Righteousness from Judgments on the Columbian Exposition." He said:—

There has been a most wonderful change in sentiment in a very short time. The commissioners had over and over again delayed action looking to the closing of the gates on Sunday, but they at last did it suddenly and by a decided vote of 24 to 4. How was it brought about? The burning of the storage building and the loss of life involved in it brought the subject to their attention as it never had been brought before. They felt that the religious sentiment of the country would see the hand of God in the holocaust and that they would be held up to the world as defying the law of God and man, hence they hastened to free themselves from the situation in which they were placed.

How can the hand of God be seen in what took place on last Monday? Men may say: "These brave firemen were doing their duty. Had the local directory been on the burning tower and perished we could understand it. Had the fire occurred on Sunday and not on Monday we could see the connection." We must be careful in our interpretation of God's judgments and remember that the judgment may fall on any part of a sinful nation or corporation as He may choose. Since the beginning of the Fair it has had various troubles, and at the very moment when the ministers of this city were gathered in the First Presbyterian Church, Wood Street, praying and planning for the closing of the gates, this awful catastrophe took place. How do you connect the judgment and the closing? There had been a breach of faith on the part of the

directory such as would damn any man in business life. God was defied. A continental Sunday was thrust upon the people. They proposed to give back the money given them by Congress in a crisis and free themselves from obligation, which they could not do. They professed to open the gates to keep people out of the saloons and to give the workingman a chance to visit the Fair, but they ran beer-gardens and kept sixteen thousand men employed upon the grounds every Sunday. There was dishonesty in the erection of the very building destroyed. God's judgments were revealed against all this. The holocaust turned the tide of public opinion so strongly against the many evils connected with the Fair that the directory were compelled to close the gates.

In order to understand fully the wickedness of this sermon, it is necessary to know that the building that was burned was not open on Sunday. The dishonesty in the erection of the burned building was on the part of the contractor who lost nothing by its destruction. The firemen who lost their lives had nothing to do with the opening of the Fair; and the occurrence had not the most remote connection with the decision of the directory to close the gates on Sunday. There was simply no money in a Sunday Fair, hence the decision to close the gates.

Sunday in India.

THE *Bombay Guardian* of May 6 says that "a Lord's Day Union for India has been formed in Calcutta, through a provisional committee appointed by the Calcutta Missionary Conference. The constitution is drafted, and is in process of revision. The central committee, which consists of seventeen Calcutta Christians appointed by the provisional committee, will meet one month hence to take final action in the matter. Among the items suggested is a 'Sabbath Creed Card,' being a simple statement of belief in the sanctity and value of the Sabbath, and a promise to keep it holy. This card will be widely circulated, particularly among the young. In all the principal centres of India, vice-presidents of the Lord's Day Union will be nominated, who, it is expected will become presidents of Auxiliary Unions in their own localities. When the list is completed, their names as well as names of other officers of the Union will be made public."

Of course this movement, like all others in the interest of Sunday observance, means not simply encouragement for the stricter observance of Sunday by professed Christians, but compulsion for those who do not profess to be Christians, or who, being professed Christians, do not see the connection between Christianity and Sunday-keeping. And thus the work of substituting a gospel which is but the power of man, for the only true Gospel, which is the power of God, goes on throughout the world.—*Present Truth, London*.

UNDER a government which imprisons any unjustly, the true place for a just man is also a prison.—*Henry Thoreau*.

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

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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.
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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.
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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. BULL.
NEW YORK.
A. J. BROUGHTON.

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READ "Some Press Opinions on Sunday Closing" on page 238. They throw a strong side light on the "great moral victory" gained for Sunday. A few more such "moral" victories and it will be quite impossible for the ordinary mortal to distinguish between morality and hypocrisy. Greed will be considered godliness.

THE *Christian Advocate* tells of a woman in Baltimore who has succeeded in making a number of people believe that she is Jesus Christ. Well, there is nothing so very strange about that; millions of people believe just as absurd a thing, namely, that the commandment which says, "The seventh day is the Sabbath," enjoins the keeping of the first day; and the editor of the *Advocate* is among the number. There is nothing more absurd than the popular belief in Sunday sacredness.

THE *Christian Statesman* says: "A greater peril to the Sabbath even than Sunday opening at Chicago, is the widespread Sabbath-breaking of Christians. It is the Achan that causes our defeats and delays our victory." It is a truly deplorable thing that professed Christians so very generally disregard the Sabbath. Even the editors of the *Statesman* observe another day and heap contempt on the day the Lord sanctified and blessed. It is little wonder that the flocks go astray when the shepherds wander from right paths. The widespread agitation of the Sabbath question is rapidly destroying regard for Sunday, for it is revealing the fact that it is without divine authority. But as this becomes more apparent the demand for human law to bolster up the tottering institution becomes more imperative. Ephraim is joined to his idol.

A SECULAR paper remarks that "the seizure of an Aztec god at Xohiltepec, in Mexico, by the Catholic Archbishop, has stirred up the god's Indian devotees, who threaten to go on the war-path in his behalf. He is of stone, and in form is partly human, partly aquiline. We presume that the archbishop must have believed he had a right to seize the god of the Aztec religion; and yet it is a fact that, under the Constitution of Mexico, all religions are tolerated there, so that the Indians are as free to worship their god as the Chinese, for example, are to worship theirs." And then this paper,

which is none other than the *Sun* of this city, shows its utter lack of appreciation of the real principle involved, by saying: "We do not see, however, that the Indians of Xohiltepec need to do battle for their god. They can make another."

A ZEALOUS Sunday preacher thinks that the Georgia railroads are in the hands of a receiver because the frown of God is upon them for running Sunday trains. It is, of course, a little difficult to prove a negative in such a case; but will the gentleman who advances the theory explain the accident to the Sunday school excursion train near East Aurora, N. Y., on Monday, the 17th inst., in which twenty-two persons were injured? Have Sunday schools become such wicked things that the Lord has to maim those who attend them? or was this particular school alone at fault? And while the gentleman is about it he might devote a little attention to the wind that demolished Sam Jones' tent wherein he was preaching on a recent Sunday. Is preaching in a tent on Sunday also wicked?

GOVERNMENTS have in past ages assumed to dominate the realm of conscience; the sequel is the history of the Inquisition. The thumbscrew, the rack, and the fagot are inseparable from the theory that civil government has any jurisdiction whatever in religious things. The advocates of religious legislation may affirm that they would not carry it so far as that, but it is impossible for them to stop short of it without abandoning their theory. It is for this reason that we oppose all laws touching religious questions and controversies. They are the beginnings of intolerance. If Sunday were not regarded as sacred there would be no demand for laws enforcing its observance. It is not physical rest but spiritual worship that is the object of Sunday laws. It is therefore a matter that the State has no right to touch. It is for this reason that we oppose any and all Sunday laws.

REFERRING to the *Mail and Express*, the *World*, in its issue of July 16, says:—

The Evening Pharisee derives much comfort from the fact that the World's Fair is to be closed on Sunday because it doesn't pay to keep it open at full rates for half a Fair. It makes the sapient observation that "it has been demonstrated that the American people still believe in the preservation of the American Sabbath."

Oh! do they? Suppose you send one reporter to the churches of New York to-day and another—if you think it won't imperil his soul—to Coney Island, and tell your readers how the people observe the institution which you call "the American Sabbath," meaning the obsolete Puritan Sunday.

Cast your eye on the shores and waters of the Bay and the Sound; visit Central Park at the hour for music; go to the summer gardens in the city and to the far finer and better free fields and woods of the country, and observe how American citizens seek and take needed rest and innocent recreation on the first day of the week.

If you fail to find here many signs of what you call "the American Sabbath," make an honest inspection of Chicago and its environs after the

Fair shall be closed and tell us if you think the cause of religion, of morality or of education has gained by the barring of the gates through a false economy.

The *World* is quite right. The small Sunday attendance proves nothing under the circumstances except that the people are not willing to pay full price for less than half a show. The false claim as to the significance of Sunday closing is a fitting finale to the means used from start to finish to secure it.

THE editor of the *Christian Statesman* says: "We frequently hear of a minister going to the pulpit from a Sunday train. Why not prelude the sermon with theft or adultery, or murder, the commands against which are in the same code and much briefer than the Sabbath law?" Mr. Crafts has asked the question; he ought to answer it. Why does he set at naught and utterly ignore the divine command of the Sabbath, which says, "The seventh day is the Sabbath"? And why does he without a shadow of divine authority keep Sunday, stealing for it the name given by God himself to the seventh day? And why does he seek to bind the consciences of men to this day by unwarranted assumptions, and their bodies by civil laws?

LAWS setting apart certain days for religious purposes and stopping on those days all the ordinary vocations of life, are contrary to the spirit of our institutions, and to the spirit of true Christianity; and should be opposed alike by the patriot and by the Christian.

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A list of excursions for the balance of August, September and October will be published later.

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