

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

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THE AMERICAN SENTINEL is in the seventh year of its publication. From the first number that was ever issued, it has been telling the people that in the national Government, though forbidden by the Constitution, there would be established a national religion; and that there would be national Sunday legislation at the demand of the churches.

ALL of this is now done by the United States Supreme Court decision of February 29, 1892, and by Congress, in the act closing the World's Fair on Sunday. In these two governmental actions there lies wrapped up, and only waiting for swift development, all that THE SENTINEL has been telling about, and warning against, these seven years.

WE knew it was coming. We knew it would be done. And this is why we so continuously and so earnestly protested, and warned the people, against it. We knew not exactly *how* this thing would be done; we only knew *that* it would be done; but we knew enough about the evil thing, to be able to recognize it when it should be done, by whatever way it might be done. We have protested against the doing of this great evil; and now we protest against the thing since it is done. We protest against the evil principle itself, and we protest and shall continue to protest against any and all the consequences of the principle.

WE had the right to protest against the establishment of a national religion; and we have the right to protest against this

national religion now that it is established. We had the right to disagree with the ecclesiastical combination which was bending every effort to secure the establishment of a national religion; and now that they have secured exactly what they have been demanding, we still have the same right to disagree with them. We had the right to dissent from the propositions, the doctrines, and the dogmas of this ecclesiastical combination, before the United States Government took their side of the controversy and championed their cause; and we have the same right still. In other words, we have the divine and everlasting right to dissent from any and every religious organization on earth; and when the Government joins a religious organization, then we have the same right still, and the right extends now to that of refusal of obedience to the Government itself, *in so far* as it is joined to the religious organization.

THE one great object of the grand movement to secure governmental recognition of religion was to secure legislation by which Sunday observance could be enforced throughout the Nation, backed up by national power and influence. We protested against their movement, and disputed their right, to use the governmental power for any such purpose. Now that they have secured it, we still dispute their right to use it. We had the right to dissent from their claim of right to use the Government for any such purpose; and we have still the right to dissent from their use of the governmental power for this purpose. We had the right to refuse to keep Sunday when it was required by the churches without the aid of the Government; and we have the same right to refuse to keep it when it is required by the churches *with* the aid of the Government. In other words, governmental aid of churches in enforcing their dogmas and ordinances can not take away any man's right of dissent from those dogmas and ordinances. The Government does wrong in aiding the churches; and men do

right in dissenting from both churches and Government in the things wherein they are allied.

It was lack of power to convince the people that they ought to keep Sunday as the Sabbath, that caused the churches to demand the governmental power to aid in compelling the people to do this. Lacking the power to persuade the people, the churches resorted to power to compel the people to observe the ordinance of the Church. The religious controversy, as to whether Sunday is a sacred day or not, has been going on in the United States longer than has the movement to secure the recognition or declaration of the national Government that it is. Those who demand that Sunday shall be observed have admitted over and over again that there is no divine command for it. And the effort of these churches to secure the alliance and aid of the Government was only an effort to get the national Government to take their side of this controversy. They now have the Government committed to this. In the effort to gain this they have been boastful, and arrogant, and insolent, enough, in all conscience, as has been abundantly shown by their own words all these years. If any one is inclined to think they will be any less so, now that they have their wish, then the writer only wishes that that one could have sat where he did, in the gallery of the House, when the final vote was taken by which Congress committed the Government to their side of the controversy, and could have seen and heard their exultation.

In this act of closing the World's Fair on Sunday, Congress has distinctly taken sides in a religious controversy. Congress in this, and the Supreme Court in its decision, have committed the Government of the United States to the decision of a religious controversy. Neither the act of Congress nor the decision of the Supreme Court, will convince the Jew or the Christian who observes the seventh day, that Sunday should be observed. No

more will the National Reformers be able to convince these with the aid of the power which these acts give, to inflict pains and penalties upon dissenters. We disagreed with the National Reformers before; we disagree with them now. We denied before that Sunday should be observed; we deny now that it should be observed. We refused before to keep Sunday; we refuse now to keep Sunday. We rejected before, the National Reform claim of right to use the governmental power to compel anybody to keep Sunday; and although they have secured the use of the power, we reject now their right to use it.

ALL these years we have denied the right of Congress to legislate in behalf of Sunday or any other religious rite or institution. We denied this wholly upon principle. We protested against Sunday legislation because it is religious legislation. We would have protested equally if it had been proposed to legislate in behalf of any other religious day. We can appeal to the life of THE SENTINEL as clear evidence that this has always been the one prominent feature and reason of our protest against Sunday legislation. And as long as the question had maintained this standing only, so long would this have still been the prominent feature of our protest. Now, however, the question has changed; and the prominent feature of our protest changes accordingly. Congress has now legislated upon the subject. Congress has now decided and has committed the Government to the decision that Sunday is the Sabbath and shall be observed. And now we protest against it, not only because it is religious legislation, but above all, because it is not true. In this act Congress has committed itself and the Government to a falsehood.

SUNDAY is not the Sabbath. Sunday is not the Lord's day. Sunday is not in any sense a sacred day. As before stated, the chiefest advocates of this Sunday legislation admit in writing that there is no divine command for the observance of Sunday in any way. They know that the only authority for it is the authority of the church. And if they do not know, they, and everybody else who will look into the question, may learn that "the church" which is authority for Sunday sacredness is the Catholic Church, and that alone. And they may likewise know that professed Protestants who keep Sunday, are following the authority of the Catholic Church, and that alone, for there is no other authority for Sunday observance whether by church rulers or governmental statute. And Congress in requiring the observance of Sunday, is requiring submission and obedience to the authority of the Catholic Church, for there is no other authority for Sunday observance. It was therefore perfectly fitting that in the chief speech that was made in favor of the Sunday bill in the Senate (the speech of Senator Hawley of Connecticut), the chief place in the speech should be given to the views of Catholic archbishops upon the subject. But the authority of the Catholic Church is no authority at all; it is only usurpation and fraud, and its Sunday sacredness is a falsehood. Therefore it is that the Congress of the United States, in legislating in behalf of Sunday observance, has committed itself, and the Government of the United States, to a falsehood. And not only to a false-

hood, but to a *Papal* falsehood. And we refuse to recognize it or yield any respect to it as either true or right.

THE Seventh day is the Sabbath of the Lord, and Sunday is not the Sabbath. The seventh day is the Lord's day, and Sunday is not. The seventh day is the sacred day and the only sacred day, and Sunday is not at all a sacred day. For thus saith the Lord:—

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"And God blessed the seventh day and sanctified it because that in it he had rested from all his work which God created and made." Gen. 2:3.

This is the position and the protest of THE AMERICAN SENTINEL now and always. A. T. J.

Some Scraps of New England History.*

THE act of 1631 making membership in the church a test of citizenship had involved the Massachusetts theocrats in another dilemma. There was a considerable number of people who were not members of the churches, and because of unfitness could not be admitted. Even more than this, they did not want to be admitted. But as membership in the church was necessary to citizenship, and as they wanted to be, and deemed it their right to be, citizens, they took to organizing churches of their own. But the theocrats were not willing that power should slip through their fingers in any such way as this; they found not only a way to escape from the dilemma, but with that to make their power more absolute. In 1635 the following law was enacted:—

Forasmuch as it hath bene found by sad experience, that much trouble and disturbance hath happened both to the Church and civil State by the officers & members of some churches, wch have bene gathered . . . in an vndue manner . . . it is . . . ordered that . . . this court doeth not, nor will hereafter approue of any such companies of men as shall henceforth ioyn in any pretended way of church fellowship, without they shall first acquainte the magistrates, & the elders of the greatr pte of the churches in this jurisdiction, with their intencons, and have approbacion herein. And further, it is ordered, that noe pson, being a member of any church which shall hereafter be gathered without the approbacion of the magistrates, & the greater pte of the said churches, shall be admitted to the freedome of this commonwealthe.

Mrs. Hutchinson was condemned, but happily escaped with her life. A few days after her condemnation, the governor sent her a warrant banishing her from the territory of Massachusetts. At the solicitation of Roger Williams, she and her friends went to Narragansett Bay. Miantonomoh made them a present of the island of Rhode Island, where they settled.

In 1636 about a hundred people, under the leadership of Thomas Hooker, a minister second only to Cotton in the estimate of the colonists, removed from Massachusetts Colony to the valley of the Connecticut, and established there the towns of Springfield, Windsor, Hartford, and Wethersfield; and January 14, 1639, Springfield preferring to remain in the jurisdiction of Massachusetts, the three

* Condensed from "Two Republics."

remaining towns established a form of government under eleven "fundamental orders," the preamble of which is as follows:—

Forasmuch as it hath pleased the Almighty God by the wise disposition of his divine providence so to order and dispose of things that we, the inhabitants and residents of Windsor, Hartford, and Wethersfield are now cohabiting and dwelling in and upon the river of Connecticut and the lands thereunto adjoining; and well knowing where a people are gathered together, the word of God requires that to maintain the peace and union of such a people there should be an orderly and decent government established according to God, to order and dispose of the affairs of the people at all seasons as occasion shall require; do therefore associate and conjoin ourselves to be as one public State or commonwealth; and do for ourselves and our successors and such as shall be adjoined to us at any time hereafter, enter into combination and confederation together, to maintain and pursue the liberty and purity of the gospel of our Lord Jesus which we now profess, as also the discipline of the churches which according to the truth of the said gospel is now practiced amongst us; as also in our civil affairs to be guided and governed according to such laws, rules, orders, and decrees as shall be made, ordered, and decreed.

Order number four was to the effect that the governor should "be always a member of some approved congregation, and formerly of the magistracy within this jurisdiction." The oath of office for the governor was as follows:—

I, ———, being now chosen to be governor within this jurisdiction, for the year ensuing, and until a new be chosen, do swear by the great and dreadful name of the everliving God, to promote the public good and peace of the same, according to the best of my skill; as also will maintain all lawful privileges of this commonwealth; as also that all wholesome laws that are or shall be made by lawful authority here established, be duly executed; and will further the execution of justice according to the rule of God's word; so help me God in the name of the Lord Jesus Christ.

The oath of the magistrate was substantially the same. Unlike Massachusetts, church membership was not required in order to be a voter. Persons became citizens by vote of the major part of the town where they lived, or the major part of such as should be then present and taking the "oath of fidelity."

In 1637 a colony of Puritan immigrants with John Davenport as their pastor, arrived in Boston, and remained until the spring of 1638, then founded the town and colony of New Haven. In 1639 a colony from New Haven settled the town of Milford, and another company from England settled the town of Guilford. In the same year a form of government was established, and "by the influence of Davenport it was resolved that the Scriptures are the perfect rule of the commonwealth; that the purity and peace of the ordinances to themselves and their posterity were the great end of civil order; and that church members only should be free burgesses." A committee of twelve was appointed to nominate seven men to become magistrates. In August the seven met together to put into working order the forms of the new government. "Abrogating every previous executive trust, they admitted to the court all church members; the character of civil magistrates was next expounded 'from the sacred oracles;' and the election followed. Then Davenport, in the words of Moses to Israel in the wilderness, gave a charge to the governor to judge righteously; 'The cause that is too hard for you,' such was part of the minister's text, 'bring it to me, and I will hear it.' Annual elections were ordered; and God's word established as the only rule in public affairs." The other towns followed this example, and thus "the power of the clergy

reached its extreme point in New Haven, for each of the towns was governed by seven ecclesiastical officers known as 'pillars of the church.' These magistrates served as judges, and trial by jury was dispensed with, because no authority could be found for it in the laws of Moses."

The Evil Precedent is Established.

[In the House of Representatives, on July 15 and 16, Mr. Wheeler, of Alabama, spoke on the sundry civil bill. His remarks upon the question of the governmental closing of the World's Fair, on Sunday, are reprinted here.]

MR. CHAIRMAN, there are other things in this bill to which I am seriously opposed. I am opposed to the Congress of the United States legislating on the subject of the local affairs of the people of Illinois. Illinois already has, and for half a century has had, on her statute books possibly the most stringent Sunday law of any State in the Union, except Pennsylvania, and the Pennsylvania law and the Illinois law are, I believe, copies of each other.

The Illinois Sunday law of 1845 prescribes that—

Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted), or by any amusement or diversion on Sunday, shall be fined not exceeding twenty-five dollars, and whoever shall be guilty of any noise, rout, or amusement on the first day of the week, called Sunday, whereby the peace of any private family may be disturbed, shall be fined not exceeding twenty-five dollars.

If the penalty is not sufficiently severe to preserve perfect order, the Legislature of Illinois and the municipal authorities of Chicago can increase its severity. I believe in Christianity; I believe in the holy Sabbath day, but I do not believe in the Congress of the United States violating its functions by legislating on that subject.

Mr. Chairman, there are very many reasons why Congress should not enact a law requiring the Exposition to close its gates on Sunday. If we take control of the Exposition by such legislation we can not avoid the responsibility of its success and we can not refuse appropriations for its maintenance, and I also think it much better for the people of Illinois to legislate upon this subject than for Congress to commence enacting laws of that character. I do not propose to criticize the amendment which the gentleman from Illinois has presented to the House. I desire to say that I am opposed to any legislation by Congress with regard to the morals or religion of the people of Illinois. Legislation upon religious subjects by Congress is strictly prohibited by the Constitution:—

Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.

Mr. Livingston.—The gentleman does not consider the Sunday question as a religious question?

Mr. Wheeler, of Alabama.—Yes, sir; I consider the Sunday question as one of the utmost importance to the Christian religion. I regard the keeping of the fourth commandment as imperative, and I believe that all persons should "remember the Sabbath day, to keep it holy," but I insist that it does not matter what plan is adopted in efforts which are made to inject religious legislation in Congress, the result is bound to be detrimental to Christianity.

When the Congress of the United

States attempts to interfere with the religious rights or customs of the people of any State by undertaking to regulate their observance of Sunday, or in other religious matters, then Congress is trespassing—it is treading on unconstitutional ground, and trespassing on grounds that the history of the world shows has been the foundation of great harm to the cause of religion.

It does not make any difference whether we proceed directly or indirectly. Whether we approach the question by positive legislation or by proviso and conditions, as is done in this case, no possible good can result, and it is establishing a precedent which can be used for great evil to the cause of Christianity, and my judgment is sustained in this by many eminent divines and most devout Christians. Their views are that all laws regarding religion should be enacted by local law-making powers.

A law enacted by the Congress of a country so extended as ours, even though with the best intentions, very possibly might be very unsatisfactory to the religious views of all the people to be affected. In fact, it is more than probable that a law on this subject might be pleasing to the people of Maine and yet not at all pleasing to the religious views of the people of California, and a law pleasing to people of one denomination might be very unsatisfactory to the people of another denomination. Therefore our forefathers felt that the best plan was to allow the States to make all laws upon this important and sacred subject.

The men who framed the article of our fundamental law, which I have read, remembered that the seizure and persecution of our Saviour Jesus Christ was under regularly enacted Roman laws. They remembered that in 1660 Bunyan was sentenced to twelve years' imprisonment for "teaching men to worship contrary to law," and for "upholding meetings contrary to the laws of the king." They remembered that in the great State of Virginia, on the 4th day of June, 1768, John Waller, Louis Craig, and James Childs were sent to jail, the prosecuting attorney, in presenting the case to the court, said:—

May it please your courtships, these men are great disturbers of the peace; they can not meet a man upon the road but they must ram a passage of scripture down his throat.

They knew that in the State of Maryland a few years prior to the adoption of this amendment pious men were jailed for "preaching the gospel of the word of God." It was the knowledge that laws upon religion enacted by law-making powers distant from and foreign to the people had caused wrongs and persecutions that suggested to our forefathers the propriety of incorporating in the very First Amendment, and first paragraph of that amendment, and first words of the paragraph, the provision prohibiting legislation of this character by Congress. I have great confidence in the people of Illinois and the people of Chicago, and do not deem it necessary for Congress to undertake to interfere in such matters.

I do not like the method adopted. Congress proposes to take \$5,000,000 of the people's hard-earned money and give it to a rich corporation. This is a very wrong thing, and one they have no right to do. To palliate this great wrong inflicted upon the people who pay taxes, they couple this gift with what they claim

is a very good proviso or condition—that is to say, Congress will give \$5,000,000 of the public money to this rich corporation upon condition that the rich, soulless corporation will promise to not open their gates on Sunday.

The Church in Politics.

THE following, clipped from the *Pittsburg Dispatch*, of July 18, is an extract from a sermon delivered the evening before from one of the popular pulpits of the city, and shows how elated "the Church" is becoming over the committal of the United States Senate to religious legislation, and how ready they are to take advantage of this fact in order to extend the influence and power of the Church in other matters equally outside its province:—

"Let there be made a law for the suppression of strikes and compulsory arbitration," remarked the Rev. J. D. Sands, during the course of his sermon last evening at the Seventh United Presbyterian Church, upon the subject of, "The Duty of the Church in the Labor Crisis."

Continuing, the pastor said, "The duty of the Church in such a time is to advocate some measures of legislation that will reconcile the two great antagonistic parties—capital and labor. That the Church has weight with great political or governing bodies," he continued, "has been demonstrated most effectually in the late World's Fair matter, when the United States Senate, the highest body in the country, listened to the voice of religion and passed the World's Fair \$5,000,000 appropriation bill with the Church instituted proviso that the gates of the great Exposition should not be opened upon Sunday. That grand, good fact suggests to the Christian's mind that if this may be done so may other equally needful measures. The Church is gaining power continually and its voice will be heard in the future much oftener than in the past.

War is based upon two great human frailties—selfishness and covetousness. When the Church eliminates these two dominating evils from the great mind of the public, then will such things as conflicts between capital and labor cease, but not until then. Conservatively and practically looking at this it is easy to perceive that the growth of the Church is much too slow for we who are now suffering from the dire effects to await. Therefore I say let the Church advocate some measures of legislation to reconcile the two great antagonistic bodies. Christ's brief journey upon earth was to reconcile men to God, to reconcile man to himself, and to reconcile man to his brother men. He came to promulgate peace between the human and the divine, between individuals and between nations. That it is gradually attaining that point is evidenced by comparisons of the histories of the past with the histories of the present. Then war was of ordinary occurrence, now it is almost unknown except in a few isolated cases. The Church is gaining power, but not rapidly enough to scoff the idea of beseeching the high governing powers for intervention in such matters as we have just seen."

So the Church says, "Let there be a law for the suppression of strikes." Who shall introduce it?—The Church, for "the duty of the Church in such a time as this is to advocate some measure of legislation that will reconcile the two great antagonistic parties—capital and labor." What lies between these two great bodies that must be eliminated before they can be reconciled?—"Selfishness and covetousness," says Rev. Mr. Sands, and "when the Church eliminates these two dominating evils from the great mind of the public, then will such things as conflicts between capital and labor cease, but not until then." That selfishness and covetousness lie at the bottom, and are the root of all difficulties between capital and labor, is readily acceded, but that a minister of Jesus Christ should think of eliminating these from the "public mind" instead of the individual mind, and by civil law instead of the spirit of Christ, through the gospel, is a problem upon which honest men should meditate with candor.

However, this is not the height of his

ambition, for he expects the time to come, when the Church, as such,—aside from, and without intervention by, the civil Government,—will pat these two contending parties on the head and say, "Be still; stop quarreling!" And they will immediately comply, because the law through which it will speak will have within itself the magic power to eliminate "selfishness and covetousness." But will this be the "peace" which Jesus came to establish between God and man, and between man and his fellows?" The Church is gaining power, but not rapidly enough to scoff the idea of beseeching the high governing powers for intervention in such matters as we have just seen." And all this anticipation of the future power of the Church comes of the fact "that the Church has weight with great political or governing bodies as has been demonstrated in the late World's Fair matter." Who will take warning?
E. J. HIBBARD.

Great Is the American Sunday.

WHEN Paul preached the gospel in Ephesus, the people, fearful that their goddess could not take care of herself, urged on by those who thought their craft in danger, raised a popular clamor to drive out the apostle, and to encourage themselves; and to try to make it appear so, they shouted for hours, "Great is Diana of the Ephesians!" There is a very similar sound in the following from Rev. J. A. Crugan, Congregationalist, in the San Francisco *Examiner*, of July 17, and from thousands of others also:—

My principal objection to the opening of the World's Fair on Sunday is that the grandest thing that we have to show to the nations of the Old World is the American Sunday.

It is safe to say that among the great things of Sunday will be the contradictory creeds of Chicago's churches, and the grand exhibition of drunkenness, debauchery, and licentiousness with which Chicago will that day abound. If Sunday is of God, it needs no legal support, and its adherents would never ask it. It is the conscious weakness of its moral and religious side which leads its adherents to demand for its support the aid of statute law.—*Signs of the Times*.

"The American Sabbath."

UNDER this head the *Patriot*, published at Lamoni, Iowa, gives forcible editorial expression to some plain facts as to the present assault upon patriotism and religion in the United States. The *Patriot* speaks thus:—

The leading spirits in the move to secure the recognition in the United States by some sort of legal action of what they call the "American Sabbath," may not have become fully conscious of the fact, but it is nevertheless true, that they are perpetrating a fraud upon the people in the name of religion. This consists first in the name which they have assumed for the day of the week upon which they propose to legally compel all men within our borders to seem to rest, the "American Sabbath." In order to warrant the use of this distinctive phrase, there must either be a formal recognition of a certain day as the Sabbath day by the voice of the whole American people at some properly designated time when their voice upon that question could be heard, and there must be all but a universal observance of that day by the American people without such a recognition by formal voice or vote. Up to the present time there has been neither one.

The rather unpleasant conviction is forced upon the independent investigator, that the gentlemen of the cloth in using the phrase, "American Sabbath," are following about the same tactics which

liquor men and politicians do when they declare in favor of temperance—attempting to secure recognition for one thing by a specious pretense of devotion to something else.

There is not, and necessarily can not be, any such thing as an American Sabbath. There can be an American Congress, because the people of the United States have the right and power to elect one; there can be an American President, an American Government, American laws pertaining to the conduct of people as American citizens, or the course of the Government toward its citizens, or the citizens or governments of other lands, because all these the people of the United States have the power to elect, enact, or establish; but there can be no such thing as an American Sabbath, because the people of the United States have no power to appoint any day which is to be observed with reference to God and heaven, nor compel its observance when it is appointed. To attempt such a thing is clearly rebellion against heaven and God; and to look with favor upon it is to look with favor upon such rebellion.

If the observance of a Sabbath day is primarily the result of a heavenly command, then the expression, an "American Sabbath," justly and properly construed, implies the following things: General authority from heaven vested in the American Nation to promulgate and enforce the commands of God; second, the formal promulgation by the American people of the decree that the first day of the week is the Sabbath of the Lord and shall be observed as such. We deny that either of these conditions has obtained. The American Nation has never been authorized to promulgate the decrees of heaven. On the contrary, the most authoritative and completely binding document which that people has ever adopted, formally and clearly forbids Congress, the highest power in the Government, making any attempt to exercise any religious authority whatever, even going so far as to forbid the application of any religious tests, which compels the equal recognition of infidel and Christian, Mohammedan and Buddhist. Having no authority to promulgate religious decrees or ordinances, and being specially forbidden to do so, the Government has not promulgated any decree authorizing or enjoining the observance of any day of the week as the Sabbath of the Lord, and therefore there is no such thing as the "American Sabbath."

These are statements of truths which are patent. Congressmen do not even need to read them as they run, for they have both learned and relearned them from boyhood up, and their natural intelligence as American citizens, certainly, if of native birth, would, unassisted, teach them that these strictures are just. Why, then, will they permit their names to go on record as voting for legislation on religious subjects? Political religion already dominates Congress; how long before it will rule the country?

Look on This, and Then on This.

THE *Pittsburg Times*, of July 25, contains two finely contrasted items, the one descriptive of a "ratification meeting," held to express gratification over the action of Congress as to the closing of the World's Fair; and the other a paragraph of telegraphic news from Washington, showing how quickly Congress had forgotten its sudden respect for Sunday, when its committees were conferring for a good portion of that day upon the very bill containing the religious clause.

The account of the satisfaction over congressional error and hypocrisy reads thus:—

A ratification meeting of the Reform Bureau over the Sabbath closing action of Congress in connection with the World's Fair, was held in Silver Lake grove last evening and it was well attended. After a few remarks by Peter Dick, the Rev. Wilbur F. Crafts, the speaker of the evening, was introduced.

Mr. Crafts first drew a vivid word painting of the Senate chamber during the discussion of the Sunday closing bill, and spoke of the great reverence of the members during the reading of the third commandment. He then spoke of this passage of the bill as one of the great decisive victories in the war of reform. He said: "Those who say that

the holy Sabbath is gone have their answer in the decision of Congress and Senate, who merely echo the sentiments of 40,000,000 people."

The speaker then pointed out the importance of following up this great victory, using as an illustration the fact that many generals were changed after some of the battles in the late civil war because they failed to follow the victories they had gained. He urged the people to keep the enemy on the run. He then spoke of the evils of the continental Sabbath, showing by statistics that its triumph in this country only meant more working days for the laborers. He stated that in foreign countries the monarch kept the people intoxicated by the pleasures of the continental Sabbath. He spoke of the great help to the good cause done by personal letters to the members of the Senate, and, in conclusion, urged the people to do all in their power to prevent the repeal of the Sunday laws of Pennsylvania at the next session of the Legislature, by using their influence and writing letters expressing their sentiments on the subject to the members of the House.

The contrasting paragraph is headed, "Working on the Sunday Bill," and is as follows:—

The Senate and House conferrees on the sundry civil bill spent six or seven hours of the warm Sabbath day in the cool chamber of the Senate committee on appropriations, endeavoring to reach an agreement on the sundry civil bill. Their efforts were partially successful, they having agreed on various items which were compromised, as well as to throw out some which were in the nature of appropriations based upon new legislation.

Such facts as this, and there are many—there will be many more also—are a sufficient criterion of the spirit in which this legislation has been passed. What can be the fruit of such as this? "Do men gather grapes of thorns or figs of thistles?"

The "Civil Sabbath" vs. Religion.

It is easy to see that the law which exalts the "civil Sabbath," works evil to religion, by placing the human authority in place of the divine. This is especially true of Sunday, since comparatively few, even among Christians, make the divine law the basis of its observance. This state of things destroys conscience, and hence religious regard for Sunday.

When men are at leisure at the same time on any grounds except religious obligation, the temptation to holidayism is much stronger than the invitation to Sabbathism. Irreligious men will drift to holidayism and dissipation if compelled to be idle.

The demands of business and the allurements of pleasure do not keep the masses from church so much as does lack of sympathy for the church services and for religious worship. If true Sabbathism is ever attained in connection with Sunday or any other day, there must be two radical departures from present methods.

1. Cease to depend on civil law, and turn the whole current of discussion into the religious channels where it belongs.

2. Separate all legislation against liquor selling from the Sunday laws against other forms of business, and so take from the Sunday saloon its most effective weapon. As it now is, the union of the anti-Sunday saloon laws, and the laws against ordinary labor, in the same general category furnishes the saloon with a sword ready sharpened, which they wield with deadly effect. The effort to close the saloons on Sunday only, is a mighty barrier against the full prohibition of the traffic on other days. Legislation against the saloon is always in order. It ought not to cease until that curse is put away, but when the main efforts of the temperance people are against Sunday selling,

Sunday closing becomes a sort of bribe to conscience and custom, against interference on other days. It is strange that temperance reformers can not see this fact.

The sooner the friends of Sunday take it out of "politics" the better will be the results for religion and for Sabbathism. This double-headed idea of the "civil, and the religious Sabbath," is just now popular and furnishes a seeming relief from the charge of attempting the union of Church and State, or of Christianity and the State, under which the friends of Sunday legislation wince. But the combination is contradictory and meaningless unless the full theocratic ground be assumed. Sabbath and Sabbathism arise from religion alone, all else is mere civil rest-day, is practical holidayism. History has settled this question and the verdict will be repeated as often as men choose to try the experiment.—*The Sabbath Outlook.*

"A Breath of the Puritan."

"THE Sabbath in Puritan New England," is the title of a book by Mrs. Morse Earle which has just been published in London, England., and gives a very extended description of the kind of Sunday keeping to which many prominent divines are now desirous of returning. One of the most prominent features of the Puritan Sunday was the "tithing-man," a gentleman who paced up and down the church armed with a long pole, one end of which was furnished with a heavy knob, the other with a fox-tail or hare's foot. The hard end was for the benefit of male sleepers, the soft for female. When we remember that the customary length of the sermon was about three hours, though some of four or five hours long were not uncommon, it can readily be seen that this duty of the tithing-man was very necessary. Any man who resented being startled from his nap by the heavy blow of this official was soundly whipped and stigmatized as "a common sleeper at the public exercise." The tithing-man also had to keep in order the boys. Outside the meeting-house he had charge of a large number of families, usually ten, hence his name, and was responsible for the children learning their catechism. He inspected the saloons. He entered private houses to assure himself that no one stayed at home on the "Sabbath," and hustled up any loiterers. His business was also to see that no one fared too sumptuously (except the preachers); that young men and maidens did not spend too much time together, or do any courting Saturday nights. He was empowered to stop all Sunday work. He had to keep "a special eye out" on all bachelors, and make their lives as uncomfortable as possible, that they might protect themselves by a speedy marriage. He "warned people out of ye town," the "warned having henceforth no claim upon relief from the poor rates." He also had to turn the hour glass on the minister's desk; in fact, his time was taken up in performing the sundry acts of Puritan piety.

Many illustrations are given showing the absurd excess to which the Sunday laws were carried and enforced. In 1670 two lovers were punished for "sitting together on the Lord's day under an apple tree in Goodman Chapman's orchard." A Dunstable soldier was fined forty shillings for putting a piece of an old felt hat

in his shoe on the "Sabbath." Captain Kemble, a prominent man of Boston, was in 1656 condemned to two hours in the public stocks, for "lewd and unseemly behavior," which consisted in kissing his wife on the door-step, on his return from a three years' voyage. An English sea captain was "soundly whipped" for a like offense. A man who had fallen into the water and absented himself from church to dry his only suit of clothes, was found guilty and "publicly whipped." Smoking on Sunday was forbidden. To stay away from church meant cumulative pecuniary mulct. A severe flogging was inflicted on a man who dared say he was not profited by a certain preacher's discourses. To criticise a sermon or the conduct of a minister meant church discipline and a heavy fine, and so forth.

And yet the most of these preachers were a most intemperate set. Even their ordination services were scenes of unseemly revelry. An item from the journal of one reads: "Mr. L. was alert and kept us all merry. A jolly ordination. We lost all sight of decorum." Not only were there "ordination banquets" but "ordination balls." And at such feasts the most astonishing feature was the amount of "punch" that was put away.

An ordination feast is thus described by one who was present:—

There were six tables that held one with another eighteen persons each; upon each table a good rich plum pudding, a dish of boiled pork and fowls, a corn'd leg of pork with sauce proper for it, a leg of bacon, a leg of a *la mode* beef, a leg of mutton with caper sauce, a roast loin of veal, a roast turkey, a venison pastee, besides cheese cakes and tarts, cheese and butter. Half a dozen cooks were employed upon this occasion, and upwards of twenty tenders to wait upon the tables. They had the best of cider, one barrel of Lisbon wine, punch in plenty before and after dinner, made of old Barbados spirit. The cost of this moderate dinner was upwards of fifty pounds lawful money.

And yet there are those who are sighing for a return of the Puritan just because they enforced Sunday.

Hull, Eng.

FRANCIS HOPE.

It Has Spoken.

"AND I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

For many years Seventh-day Adventists have been keeping their eyes upon this prophecy, predicting on the strength of their view that the United States Government would oppress and persecute those who were striving to walk conscientiously before God, as did the "dragon"-spirited powers of earth in by-gone days. Recently it has become manifest that a spirit of intolerance and oppression existed and was growing in this Government, but within the last week an event has taken place which is of the utmost significance in connection with the fulfillment of the words of this text. The Senate and House of Representatives of the United States have united in saying to this country and to the world, that the World's Columbian Exposition shall have joined to it the institution of the Sunday Sabbath. They have declared, speaking with the voice of the Nation, that here in this hitherto free land a religious institution shall be enforced by law; for legislation always means compulsion.

We are no longer waiting to hear the sound which shall herald the fulfillment of this prophecy. THE DRAGON VOICE HAS

SPOKEN! And how long will it be ere it will speak again?—*L. A. S., in Review and Herald.*

All this and More.

IN an editorial on the subject of Congress and the World's Fair, the *Philadelphia Record* says:—

Apart from the immediate question of closing the World's Fair on Sunday, there can be no mistaking the ulterior object of this Sabbatarian crusade. Should it prove successful, the reaction against personal liberty and social progress will not cease until every street car shall have been stopped and every library, academy of arts and museum closed on Sunday. The Sabbatarians have not hesitated to avow that their purpose is to re-establish the puritanical polity of the seventeenth century. In the debate on the Quay amendment Senator Frye, of Maine, passed a eulogy on the puritanical Sabbath and fervently expressed a hope of its speedy restoration in this country. Other senators, in their Sabbatarian zeal, gave utterance to like views. This is the real meaning of bigotry's persistent attack upon the Columbian Exposition.

But very little is known of the real object of this crusade for the enforcement of Sunday sacredness. The Bible reveals its real meaning. Few, though, have given enough thought to the matter, in connection with prophecy, to comprehend their relation. This writer for the *Record* understands that there is an ulterior purpose and realizes the logical outcome of the movement. He is right. The day will come when all he sees in it will come to pass, and more.

Disgraceful Sunday Laws.

[The *Chicago Daily Globe* publishes this letter, written from the common jail of Paris, Tenn., to the secretary of the National Religious Liberty Association, with the accompanying editorial comments. Later developments, have shown a still more incredible state of things in the construing of legal methods by which to find means of forcing these men to pay their fines. In the face of the example Tennessee is setting, in these cases, it is to be remembered that many of the southern States still have the chain gang, and flogging is the punishment for insubordination. How long before some seventh-day keeper will be flogged for refusing to work on the Sabbath?]

To those misguided enthusiasts who are clamorous for the rigid observance of the Sunday closing laws, both in connection with the World's Fair and otherwise, a letter written from Tennessee by victims of the very policy these people seek to enforce ought to come with peculiar force.

This letter, which speaks with more force than any comment upon the subject, is as follows:—

HENRY CO. JAIL, PARIS, Tenn., June 26, 1892.—A. F. Ballinger, Secretary National Religious Liberty Association, Chicago, Ill.—*Dear Sir:* We have now been in jail since June 3, and the prospects are that we will have to remain here for over two months longer. Our offense, as you understand, is that of working on our farms on Sunday. We did not employ a lawyer at the trial since it was no use to do so, as the cases of R. M. King and W. H. Parker were appealed and lost. We pleaded in our own behalf, urging that so long as we did not disturb the worship of any one (and every witness testified that he was not disturbed) we were entitled to the God-given right, after having observed the Sabbath which we believe to be the seventh day instead of the first, of working six days for the support of our families as do other citizens. The State's attorney, Mr. Lewis, thought differently and argued that since the laws of Tennessee set apart Sunday as the day to keep holy, and we were permitted to observe our Sabbath we ought to observe Sunday also.

The three others convicted are W. S. Lowry, J. Moon and James Stem. Mr. Stem is over sixty years old and has spent three months in this same jail for a like offense. . . . We did not pay our fines and costs, which amounted to about \$25 each, because, first, we considered them unjust, and second, if we had paid them and returned to our

work, we would have been rearrested, and thus compelled to spend all the little property we own in paying fines. We have heard that our property is to be sold to pay fines and costs, but we understood that this could not be done, at least in the case of three of us who own no more property than the law allows. There seems to be nothing for us to do but to suffer and await a change in public sentiment. Judge Swiggart, in answer to the sheriff's protest, that we were conscientious in the matter, replied: "Let them educate their consciences by the laws of Tennessee." My wife writes me that our two little girls cry themselves to sleep at night because "Papa doesn't come home." Yours respectfully,
J. H. DORTCH.

It will be remembered that the R. M. King referred to in the letter was the gentleman who earned considerable celebrity about a year ago by his able defense when arrested on a charge of violating the Sunday laws, and who carried his case to the United States District Court and lost. Since then the demand for the repeal of these laws has become greater and greater, and nothing but the pernicious activity of certain bigoted individuals prevents them from becoming a dead letter.

It seems absolutely incredible that in this age of enlightenment, in these free United States, men should suffer and families be plunged in sorrow because they have exercised a right of conscience guaranteed to them by the Constitution of their country.

The sooner a test case is appealed to the highest tribunal in the land for adjudication the better for the honor of Tennessee and every State ridden by bad laws passed in violation of individual liberty.

A Fulfillment of Prophetic Word.

COMMENTING on the action of the Senate in passing the proviso for the Sunday closing of the World's Fair, the *Signs of the Times*, Oakland, Cal., pertinently says:—

That the amendment of Senator Quay was unconstitutional did not seem to affect these grave senators in the least. Religious sentiment and rank hypocrisy triumphed. It was fitting that such an amendment should be introduced by a man the malodor of whose reputation has scented the whole country, and smelled even to the world beyond the sea—a man who has been charged by reputable papers with almost every crime which circles around "Thou shalt not steal," yet who has never dared to compel these papers to prove their allegations by libel suit against them. No wonder that when he read the fourth commandment, in advocating his amendment, Senators Morgan and Harris called for the reading of the entire Decalogue. It is by just such unscriptural, unconstitutional, sentimental, and religio-hypocritical methods that Sunday laws and their consequent persecution will be brought about in this country. We do not hope to stem the progress of the work which is thus soon to culminate; God has declared in his word that it will come, and soon come. The *Signs* does not care whether the World's Fair gates are open Sunday or not; but we do wish faithfully to point out the certain indications of that spirit now controlling politics, which will crystallize itself in a repetition of the persecutions of the Dark Ages, around the Sunday observance question. It is simply a fulfillment of the prophetic Word.

This is an accurate view of the matter. As so forcibly said here, the vital question is not, Shall the Fair be open or shall it be shut? but, Shall the Congress of the United States go beyond the sanction of its Constitution and outside the legitimate limits of civil legislation to establish a union of religion and the State? It is against that that THE SENTINEL has made its earnest protest. The advocates of Sunday closing by congressional act have lacked either the intelligence or the candor to understand and acknowledge this. Indeed the acknowledgment of even the existence of such a position would be fatal to their views. They dare not permit its consideration.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE Park Board has signified its intention to open the Museum of Natural History in Manhattan Square, this city, on Sundays.

THE Lake Michigan Chautauqua Assembly publishes a Sunday edition of its *Chautauquan*, and is meeting with the displeasure of the religious press accordingly.

THE New York *Herald* says: "If Congress wishes to aid the Fair and maintain its self respect it must blot out the obnoxious proviso, and make the \$5,000,000 appropriation an unconditional offering."

THE Brooklyn *Citizen* says the Sunday-closing provision in the World's Fair appropriation is an insult to the intelligence of the public. It might have added, as well, that congressmen have also stultified their own intelligence.

THE International Sunday Association has recently held a general gathering at Stuttgart, Germany. They have there a contest between themselves as to the liberal Lutheran idea of Sunday keeping, and the Puritan strict observance.

THE New York *Herald* points out the fact that while the Sunday closing of the World's Fair will permit the attaches of the Fair to go to church it will compel the policemen to be on duty who might go to church if the Fair were open. What are the Sunday closers going to do about the policemen?

THE Brooklyn *Eagle* very properly thinks that, "It does not fall within the function of Congress to make Sabbatarian ordinances for the government of any State, or for any part of the community comprising the State. If the Managers of the Exposition can consistently call on Congress for the desired aid, they are entitled to have it, without submitting to conditions which involve the religious or conscientious scruples of anybody."

THE Rochester *Advertiser* speaks, although not the whole truth, yet nothing but the truth, when it declares that, "The laws of the State of Illinois are the supreme authority in Chicago with regard to Sunday observance, inside as well as outside the Fair grounds, and the Managers of the Fair, under those laws, are the persons who alone have, as they should have, power of discretionary action." The whole truth is that neither the United States, nor the State of Illinois, nor the World's Fair Managers, nor any other human authority, can rightfully have any control over the religious observance of Sunday, or any other day.

THE political bearing of this Sunday question in Congress, is very clearly shown in the correspondence of the Chicago *Tribune*, when it said: "It is further urged on the leaders of the House that in the present political conditions, with the German vote drifting away from the Republicans in Illinois and the Northwest, it will be the best party policy for the Democrats to defeat Sunday closing. The reply is the profane one that Congress is n't run for the benefit of Illinois Democrats, and that members from other sections are not going to sacrifice their chances of re-election for the sake of somebody in the West."

That is it, the religio-political boycott has got in its work.

THE speeches of senators and congressmen in favor of legislation for Sunday closing of the Fair, all go to show that the American Sabbath Union may now drop its theory of a civil Sabbath as a veil for which they have no longer any use. Senator Hawley gave them all their cue when he said of Sunday observance and the laws of the different

States for its enforcement, "Everybody knows the foundation. It is founded in religious belief."

Has Senator Hawley, and those who supported the Sunday-closing proviso in the Senate and House, ever heard of the First Amendment to the Constitution?

AN editorial item in the *Age*, of Boulder, Mont., expresses, in words which can not be misunderstood, a clear understanding of the import of the action of Congress in reference to Sunday at the World's Fair. The *Age* says:—

The Senate of the United States has passed a World's Fair appropriation bill, but attached to it a proviso that the Fair must be closed on Sundays. This is a practical recognition of a State Church, and shows how insidiously but how surely the enemies of the liberties of man are gaining control of a Government whose founders declared that there should be no union of Church and State, their experience as well as their study of history having taught them that where Church and State were combined, the Church became the practical ruler, and a most cruel and despotic one at that. The aphorism that "Eternal vigilance is the price of liberty" should be kept constantly in mind by the American people if they would preserve their liberties.

This action of Congress, together with late judicial decisions, make it already too late for anything more than protest. The legal authority of religious dogma in civil affairs is now fully recognized. All who do not uphold this evil thing should protest, as does the *Age*.

THE New York *Commercial Advertiser* said of the action of the Senate in passing the Sunday-closing proviso:—

There was something decidedly cheap and small in the action taken by the Senate yesterday. Receivers of presents have the benefit of an old and wise saw for their guidance. One must not look a gift horse in the mouth. But if it be bad form to scrutinize and weigh a gift under the very eye of the giver, it is not less so to fix limitations upon the uses to which a gift may be put. Even a tramp would question the delicacy of a hint not to expend for drink a piece of silver given to pay for a night's lodging, but the people of the great city of Chicago have been treated in just this shabby fashion by the Senate of the United States. Millions are voted to them. But this munificence is handicapped with the condition that the people of Chicago are not to be trusted to make a seemly use of it. We are willing to help you with your Fair, the Senate says in substance, but we have no intention of giving you a chance to be wicked. You Chicago people and the stranger within your gates should go to church Sunday, and go nowhere else. If you are unwilling to do so, at any rate, you shall not spend the time that good people should spend in listening to sermons in wandering through exhibition halls surveying the triumphs of man in art, science, manufactures. You are not very good, we fear, but the Senate of the United States will not loan your Fair a cent unless you shut it up Sunday.

We do not think it is going too far to say that this attitude of the Senate is in contravention of the spirit, at least, of the Constitution. It can not be denied that it constitutes an intermeddling on the part of the State with matters religious. Under the ægis of that instrument the Jew, for instance, has every right of conscience possessed by the Christian. Had the Chicago management decided of its own volition to close the doors of the Exposition Sunday and shut out the people, their course would have been regrettable because of its narrowness, its intolerance, and especially because of its discourtesy to the foreign visitors, who during their sojourn amongst us will be, in some sort, the guests of the Nation.

But it is a far more serious matter when the Senate of the United States says to Jews, Seventh-day Baptists, Adventists, and all that innumerable host of people of other denominations or no denomination who have their own views on the Sabbatarian question, that they shall, whether they will or no, bow their wills to those of an arrogant minority of their fellow citizens and be compelled to observe Sunday as a Puritan Sabbath. Such a decree, even if made by a majority, would be tyranny. But as the ukase of a minority, it is simply intolerable.

But let the Senate be comforted. Their inopportune piety will extort a hymn of praise from a large and influential body of the Chicago people. Not all of them will grumble. Our Upper House has won the unanimous applause and heartfelt gratitude of every liquor dealer in the city. It is

no secret that every rum seller in Chicago has been holding his breath while this question remained undecided and pulling all available wires to bring about so desirable a consummation. They at any rate are happy, for they now know that all day long throughout every Sunday during the holding of the Fair, their palaces will be crowded by citizens and strangers alike, pouring into their coffers an unbroken stream of silver, of gold, and of greenbacks—money that was designed to swell the receipts of the Fair, but which senatorial piety diverted into a very different channel.

But what a queer chorus of praise will salute the ears of our Solons—a chorus in which the grateful voices of Sabbatarians will mingle with the swelling paeans of triumphant dispensers of Bourbon and of rye—with a grim chuckle, obligato, of Mephistopheles, to give color to the score!

These are truthful words, and especially applicable now that the House has followed in the footsteps of the Senate, and Congress has made for the Nation this hypocritical profession of religion.

—o—

THE San Francisco *Examiner* gives a column and a half to short interviews with clergymen of the city on the subject of the Sunday closing of the Fair. One declared that "of course the clergy is a unit on this proposition;" and so they would have been but for the sensible utterances of Rev. C. L. Miel, editor of the *Pacific Churchman*, who said:—

"The question, after all, is one of Sunday observance. It is well to remember that Sunday in the United States has a civil as well as a religious character. A large class of our citizens observe the day solely from a religious standpoint. Holding rigidly to the letter of the fourth commandment, they apply every jot and tittle of it to the Christian Sunday. Their observance of Sunday is strictly and solely ecclesiastical. They have a perfect right to hold their opinions, and to practice them. They have, however, no moral right to compel others who do not share those opinions to act as if they did. Another and a larger class of citizens do not mark their Sundays by any religious observance; they regard and observe Sunday simply as a civil holiday. They, like the former class, have perfect right to do so, provided their observance is within the law. They have, however, no moral right to compel the former to close their churches and spend their Sunday as a civil holiday. But there is a third, and by far, the largest class of citizens, who observe Sunday in both characters, religious and civil, as a holy day and a holiday. They believe that the day is one of recreation of soul and body. They re-create the soul by public observance of prescribed religious duties. They re-create the body in whatever decent, healthful, agreeable way they may choose. They, like the others have a perfect right to do so. They, like the others, have no moral right to enforce their practices upon those who differ with them. This is a free country, and in nothing more free than this liberty of religious opinion and practice. To open the World's Fair on Sunday is not to compel those who do not believe in Sunday opening to enter its gates and perambulate its grounds. But to close the World's Fair on Sunday is, in no slight sense, to compel an observance of the day which a majority of our citizens do not believe in. As no one is under compulsion to go to the Fair on Sunday, so, also, no one should be under compulsion not to go. The question of attendance or non-attendance is purely a question of individual conscience. As to the question of opening or closing, I do not believe in denying to two large classes of people the privilege of attending the Fair on Sunday, because a minority, however respectable and well intentioned, desires the gates closed on that day. Beyond this there remains the fact that to many Sunday is the only day when they can attend the Fair without a loss in wages, which they can ill afford, or not afford at all. I am now, as I have been from the first, in favor of opening the Fair on Sundays."

—o—

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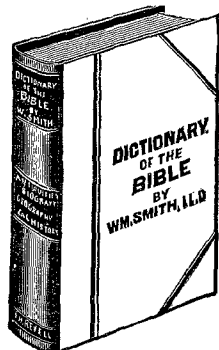
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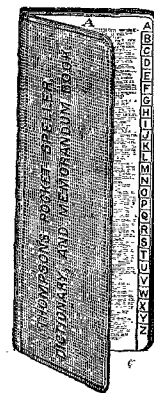
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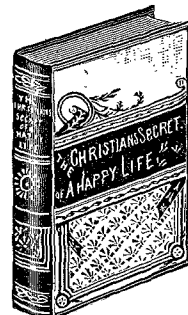
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CIRCUIT JUDGE SWIGGART, of Tennessee, in ordering the Seventh-day Adventists to prison, also ordered that they, "educate their consciences by the laws of Tennessee." And this in the face of the Constitution of Tennessee which plainly declares that "no human authority can in any case whatever interfere with or control the rights of conscience"! And thus again, he who sits to judge men "according to the law," commands these same men "contrary to the law." See the original instance in Acts 23:1-3.

ARE the civil laws of Tennessee the moral enactments of God, that men shall educate their consciences by them? Does God judge of the righteousness of the citizens of Tennessee by the measure of their subjection to Tennessee statutes, and that alone? If the Tennessee statutes are the educational standards for the consciences of the citizens of that State, who made the laws of Tennessee? The State, or the citizens of the State, or Jehovah? If the State made the laws, and the citizens are the State, then the citizens have established the standard for their own consciences, and are a law unto themselves,—their own God. If the State, which is a corporate body of their creation, can make laws to which their consciences must be educated, then the State is their God, and they are themselves above it, for they have made it.

THE difference then between the idolaters of India and of Tennessee is that the one worship the works of their hands and the other the creations of their minds. It is as true of the one as it is of the other that they neither know nor understand the true God and the all-reaching justice of his eternal law. Their eyes are shut that they can not see the difference between sin and righteousness, legalized injustice and divine equity. Their hearts are hardened against their fellow-citizens who do not bow down and worship the god which they have made, the image which they have set up. The image which the King of Babylon made, on the plain of Dura, was no more an idol than is this self-made fiction of pseudo-sacredness which the State of Tennessee puts in its statute books, and to which it requires

that men shall bow. The bowing to the image of brass was idolatry; the bowing to the fiction of law would be no less idolatry.

COMMENTING upon the imprisonment of Adventists in Tennessee, a correspondent of the *Elmira Spectator*, a Missouri paper, says: "How long will it be before the State of Tennessee will be ready to burn men at the stake? She imprisons them now from forty-five to ninety days simply because they happen to differ with a set of intolerant religious bigots in regard to which day of the week should be observed as the Sabbath. She has exalted herself above the God of heaven and demands that men educate their consciences by the laws of the State in preference to the law of the God that created them. Rome made the same demand under similar pressure—religious intolerance; but some men went to the stake as these men went to prison rather than violate their consciences in regard to the law of God. And so went the three Hebrew children into the fiery furnace, and Daniel into the lion's den. When men posing as ministers of the gospel of Christ ask for the civil power to enforce any religious institution, we may know that they have not the spirit of Christ, the gentle Shepherd, but are actuated by the same evil spirit that led the Jews to persecute the prophets, crucify the Saviour, and put to death his disciples."

Now that Congress has committed itself and the Government to the fallacy and the falsehood of Sunday sacredness, the next thing in order will be for it to commit itself to that other widespread fallacy and falsehood—the immortality of the soul. Nor need we expect it to stop there. And, indeed, why should we? Having entered the field of religious controversy, and taken sides in one point of dogma, why not go the whole course? Nor is it sufficient to ask, Why shall it not do it? the real question is now, How can it possibly keep from doing it?

IN the two leading speeches in the United States Senate (those by Hawley and Hiscock), in favor of Sunday closing of the World's Fair, the chief of all the arguments used was that the churches demanded it and it should be granted, because it was "not wise statesmanship" to disregard the demands of so large a number of religious people. This is precisely the doctrine enunciated by United States District Judge Hammond. It may, therefore, now be considered as the established doctrine of the Government of the United States. Consequently, all that now remains, is for the churches to demand a thing, and they will surely get it; for they are officially notified that it is "not wise statesmanship" to disregard their demands. Thus, in this Sunday legislation,

there is fully established the doctrine of Church domination of the civil power, and using it for whatever purpose *she* chooses.

This is but the establishment of a religious despotism. This is precisely what THE AMERICAN SENTINEL has always been saying was in this question of Sunday legislation. And nothing but the most tyrannical and unmitigated despotism will or can ever come out of it.

UNITED STATES senators have declared it to be "not wise statesmanship" to disregard the demands of the churches for legislation deciding a religious controversy as to whether Sunday is the Sabbath, or not. Now why shall not this principle apply in other cases? Why shall not the Spiritualists now work up some issue by which they can demand legislation which will decide the question as to whether or not people are alive when they are dead? There are as many Spiritualists as there are church members; and, of course, it would not be "wise statesmanship" to disregard their demands. Besides this, they would have the unanimous and hearty support of all "the evangelical churches" in the country. And as Congress has granted the demands of the churches alone on this Sunday-Sabbath question, how much more would the same body grant the demands of the same ones over again with largely increased numbers with them. For such would only be "wise statesmanship," according to the latest definition of the term. What queer ideas these gentlemen have of what statesmanship is! The truth is that it is not statesmanship at all. It is sheer demagogism; and that of the worst sort. These gentlemen should be told that statesmanship does not pander to the selfish and arbitrary demands of classes; it creates sound and healthy public opinion.

THE influence of this religious demagogism in the Congress of the United States has been shown during this session in the passage of the proviso for the Sunday closing of the World's Fair; in the confirmation of an ordinance for the punishment of profanity in the District of Columbia; and by a favorable decision upon the Sunday ice bill for the District by the House and District Committee of the Senate. The Supreme Court has decreed this to be a Christian Nation. Will the citizens of the United States be invested with natural immortality by decree of the Court or by act of Congress.

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