



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

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THE greatest thing in this world is the opportunity here offered to inherit eternal life. The greatest gain to be had here is the inheritance of the hereafter. But the world that is to come belongs to the Son of God. To inherit with him it is necessary to accept salvation through him, and receive his righteousness. Righteousness is godliness. In godliness there is, therefore, great gain.

GODLINESS is profitable. It is all-profitable. It is a sure defense for this life and it bears within it the certain promise of the life that is to be. He that has godliness certainly has great gain, for it is the sixth in the list of Christian graces which Peter enumerates, that by diligence are to be added one to the other—faith, virtue, knowledge, temperance, patience, godliness; and to this great attainment the apostle yet adds brotherly kindness and charity. This surely is much.

In all the gain of godliness, however, there is no concrete thing mentioned. All the steps which reach up to it, and all its fruits, are spiritual,—certainly so far as their present earthly realization is concerned. The profit of godliness is all in spiritual growth and in the inheritance promised to the faithful, which is not of this world, but is to be laid up where moth and rust do not corrupt, and where no thief has entrance. The injunction is, “lay not up treasures on earth”—then godliness and its fruits are not concrete, of the earth, earthy. They are not gold and silver bullion or souvenir coins, for the time is to come when these precious

metals will corrode in the rich man’s safety vaults, and no multiple, even, of his many millions will suffice to buy him a cooling draught in that great day of the wrath of the Lord. In that day, Job tells us, there is no hope for the hypocrite however great his earthly gain. He has sold his soul.

WHAT shall it profit a man, if he lose his soul? Can a man bargain with God for his soul for a money price? How many souls can he ransom for five millions of silver half dollars. To whom is this bribe due? To God, or to Satan? Or to the municipality of Chicago? Or to the Directors and stockholders of the World’s Fair corporation? Are the stockholders of the World’s Fair paid two and a half millions of dollars to do right, and is this the kind of gain which is the result of godliness? Does godliness receive “concrete” returns such as this? Do the godly promise to the godly such rewards as this for right doing? Is the gain of this money-bought godliness to be for the saving of the souls of the stockholders who receive the money also, or is it to redound to the eternal advantage of those from whom the money proceeds, or do the stockholders hold in their hands the eternal weal or woe of the millions who may attend the World’s Fair, and is this to purchase of these stockholders the salvation of those many millions? If this be so, what is the money value of a soul? Was it God, or was it Satan, who once offered the earth and all its kingdoms for the souls of men,—the only time a concrete price was ever offered for such a commodity?

THIS idea of concrete gain, as a premium upon doing right, seems to raise many peculiar questions. It is presented with much fervor in an editorial article of the *Mail and Express*, of August 6, under the title, “The Sabbath Triumphant,” in which it is said of the act of Congress closing the World’s Fair on Sunday:—

It gives a premium of \$2,500,000 on doing right.

It proves in a concrete way that “godliness hath great gain.” This appropriation would not have been made except for the Christian generosity of the people who have demanded the observance of the Sabbath by the World’s Fair people, for they labored first in many national, State and county religious bodies throughout the country to form the sentiment in favor of making the grant; and secondly, in many of the State legislatures; and thirdly, in Congress itself. No class of people are equally determined as the Christians to make the Fair a glory to the country, as it is now sure to be.

At the head of the editorial column, in which is the article containing this paragraph, there stands a text of scripture, in clear and conspicuous type, taken from the fourth chapter of the Gospel of Luke, the sixteenth verse:—

And He came to Nazareth, where He had been brought up; and He entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read.

Is this text intended to emphasize the inconsistency of the editorial utterances which follow, with the custom and teachings of Christ who, in us, is alone our hope of godliness? If that were its intent it could not have been more aptly chosen. The one was the act of Him who was himself incarnate godliness, in observance of that day which he had himself set to be the sign of the mystery of godliness; while the other is an exultation over the legislative success of that other day which is the seal of the mystery of iniquity.

THIS day upon which the text says Jesus of Nazareth entered into the synagogue and taught, as was his wont, is the antithesis of that day over which this editorial paragraph so strangely and inconsistently exults. Were the things which Jesus there taught as diverse? They were. These days are as antithetic as the mystery of iniquity and the mystery of godliness; for they are the standards around which gather the legions of darkness and the hosts of light for the last great conflict. But what was it which Jesus taught upon this Sabbath day in the synagogue, at Nazareth? He read from the prophet Esaias:—

The Spirit of the Lord is upon me, because he hath

anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And he said to them that that day the scripture which he had read to them was fulfilled in their presence. But is there a diversity between those things for his teaching of which Jesus there read his commission, and the gospel of gain and of force of which the Sunday, legislatively triumphant, is the sign manual? There is. The one brings the gospel to the poor; the other offers promise of great gain to the hypocritically godly. The one comforts the broken hearted; the other exults in worldly power with the great of the earth, legislatures and Congress. The one preaches deliverance to captives and sets at liberty the oppressed; the other imprisons the innocent for a matter touching the law of their God and strives to make their burdens more than they can bear. There is this diversity. Happy is he who can see it. It is the fulfillment of scripture. In those days those scriptures were fulfilled in their ears. In these days other scriptures are fulfilled in our ears.

W. H. M.

The Gospel; What It Is, and Its Work As Opposed to the Mystery of Iniquity.*

Now from this let us start into another field. I want you to think closely now, if you have not done so up to this point; and the more so, if you have done so. The gospel is the mystery of God, is n't it? The mystery of God is the gospel. The preaching of the gospel, the unsearchable riches of Christ, is the making known to men what is the fellowship of this mystery. In the preaching of the gospel, God is revealing the riches of the glory of that mystery among the Gentiles, and that is Christ in men, the hope of glory. In former ages this mystery had not been made known unto the sons of men, as it was now revealed unto his holy apostles and prophets. And though hidden from ages and generations, when the apostles were sent forth to preach, endued with power from on high, to reveal the mystery of God, that was the breaking off of the veil that had covered this mystery through all these ages; and it was broken off that all nations might see and know and understand and turn to the Lord, and get acquainted with God as he was revealed in Jesus Christ, by having Jesus Christ revealed in themselves.

That was sent forth to be preached to all the world, to be preached to every creature. It was so preached. Before the men had all died to whom the gospel was committed in the beginning, it had been preached in all the world. And while it was being preached, and before Paul had died, who had written so much about it, he wrote these words: "The MYSTERY OF INIQUITY doth already work."

What was Paul preaching?—The mystery of God. What was already working?—The mystery of iniquity. That mystery of iniquity would oppose and exalt itself "above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Then there was another mystery to be revealed. The mystery of God

was revealed; the mystery of iniquity was also to be revealed.

The mystery of iniquity was revealed. That mystery of iniquity rose up and hid the mystery of God which had been revealed. That mystery of iniquity was the Papacy in all its workings; and the beginning of its working was there when Paul wrote that word; it was working then. He could see it. While the apostles were preaching the mystery of God, they could see the other mystery coming.

That other mystery did come; it was revealed; it stood before the world, professing to be Christianity; professing to be the representative of God to the world; professing to be the religion of Christ in the world; professing to be the mystery of God. Attention was called to that as Christianity, whereas there was no Christianity about it at all. God declared it to be "the mystery of iniquity;" "Mystery, Babylon the great, the mother of harlots and abominations of the earth." And it was only hiding the mystery of God again from ages and from generations.

But thanks be to God! it was not to hide the mystery of God from all ages and generations. When the mystery of iniquity should have fully revealed itself, again the veil would be broken off, and the mystery of God would again be revealed. For I read: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

This everlasting gospel is the mystery of God which is again to be preached unto men; and that mystery is "Christ in you, the hope of glory." And that is the preaching that is now to go to the world, in the glorious threefold message which makes up the third angel's message. And now is the time when the gospel, the mystery of God, is to be preached and revealed in a power, a majesty, and a glory such as has never been known except in the time of the apostles, if it does not even surpass that. The power of the mystery of iniquity being broken off, the mystery of God is to be brought again before the world in all its glory; for I read that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Rev. 10:7. "And there followed another angel, saying, Babylon is fallen, is fallen. . . . And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:8-12.

Now mark the connection. There goes forth the angel with the everlasting gospel to preach. That everlasting gospel is the mystery of God, and the preaching of it the preaching of Christ in men, the hope of glory, Christ the power of God and the wisdom of God. This gospel is rejected, and there is the falling away spoken of as "Babylon is fallen, is fallen." Then out of that falling away comes that against which the third angel warns.

Now, what brought the mystery of iniquity?

—The falling away from the mystery of God; for says Paul: "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." And the mystery of iniquity is the beast, the Papacy. When the mystery of iniquity has run its course, then comes the word of God announcing an angel flying in the midst of heaven, having the everlasting gospel, the mystery of God, to preach to all the world, to every creature. Then from this also there comes a falling away, and out of that falling away there comes that against which the third angel warns, —the image of the beast, the image of the Papacy.

As out of that first falling away there came the mystery of iniquity, the beast, so out of the second falling away there comes the image of the mystery of iniquity, the image of the beast. Just as certain as the preaching of the gospel by the apostles was the preaching of the mystery of God, Christ in men, the hope of glory; just so certainly the second preaching of the gospel is the preaching of the same mystery of God, the same power of God, and the same wisdom of God, to make known the same Christ in men, the hope of glory. Then as certainly as out of that falling away there came the mystery of iniquity, the beast, the Papacy; so certainly out of this falling away there comes the image of the mystery, the image of the beast, the image of the Papacy. The two things are alike from beginning to end. And now the third angel's message —this threefold message—warns against the whole evil combination of the beast and his image. This threefold message has been more than forty years in the world. This little leaflet from which I have read before gives an excellent statement of this, as follows:—

The revelator says: "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." This is the same message that was given by the second angel.—Babylon is fallen. When Jesus began his public ministry he cleansed the temple from its sacrilegious profanations. Almost the last act of his public ministry was to cleanse the temple again. So in the last work for the warning of the world two distinct calls are to be made to the churches—the second angel's message, and the voice heard from heaven, "Come out of her, my people, for her sins have reached unto heaven, and God hath remembered her iniquities."

In 1840-1844, the first angel began his work. This message was rejected, and in 1844 the second angel's message announced the fall: "Babylon is fallen;" and out of that falling away there comes the image of the mystery of iniquity, the image of the beast; and the third angel's message is the warning against the worship of the beast and his image.

As the beginning of this was in 1844, then began the time when the mystery of iniquity was to be broken off, and the mystery of God once more to stand forth in all its glory in the world. But Ezekiel and the Laodicean message show that there was to be a time of dearth. But now even that time of dearth is past, and the times of refreshing have come from the presence of the Lord, and soon he will send Jesus.

Therefore, now is the time when that everlasting gospel, the mystery of God, is to be preached in all its fullness, which means Christ in men in all his completeness. And as the Sabbath of the Lord, in the fullness of its meaning, is but the sign

*From a sermon delivered by A. T. Jones, at Battle Creek, Mich., July 9, 1862, as reported and published in the *Review and Herald*.

of what Christ in all his completeness is to those who believe in him; so when Christ in all his completeness is formed and found in us, there will stand the Sabbath as the witness, the sign, *the seal* of the blessed consummation.

And so this threefold message, revealing in its fullness the mystery of God, which is Christ in men, the hope of glory, thus puts upon the people of God the seal of the living God, and saves them from the evil and the ruin of the mystery of iniquity, the beast and his image, his mark, and the number of his name.

(Continued next week.)

Hands Off!

IN discussing the action of the Senate on the question of closing the World's Fair on Sunday the *Nebraska State Journal* says:—

Senator Manderson offered an amendment that is sensible and to the point. It was that all those sections of the Fair that involved machinery and labor, be closed on Sunday, leaving it optional with the managers to open the art galleries on that day if they so decide. There appears to be no reason why people should not be permitted to look at a painting or a piece of sculpture on Sunday, that would not also forbid them listening to a choir and an organ. It is no more a sin, *per se*, to look upon a collection of curiosities from the four points of the compass on that day than in admiring a beautiful landscape that nature has spread out before us in infinite variety, and opened on Sunday.

In short, while Sunday should be made a day of rest for all those who can be spared from necessary labor, it is rather foolish and obsolete to attempt to make it a day of penance to those who have the opportunity of resting.

The amendment offered by Senator Manderson was no more sensible than was the original proposition to close the whole Fair. If it is a matter over which Congress has jurisdiction, and a question upon which it is proper to legislate, there is no use in stopping with half way measures. Congress is asked to provide that the Fair shall be closed *because of the claim that Sunday is the Sabbath*. Now if that were true, and if it were a matter of which Congress could properly take cognizance, that body would have no right to make any compromise. God has laid down the law of the Sabbath and Congress has no right to abate one jot or tittle from that law. The law of the Sabbath commands: "Remember the Sabbath day to keep it holy." Nor are we left in doubt as to the meaning of this command. An inspired commentary upon it says it means to "turn away thy foot from the Sabbath, from doing thy pleasure on my holy day;" and to "call the Sabbath a delight, the holy of the Lord, honorable," and to "honor him [the Lord, the Author of the Sabbath], not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" upon the Sabbath. See Isa. 58:13. Now if people were to go to the Fair on Sunday it would be for nothing else than their own pleasure, and would be as palpable a violation of the law of the Sabbath, if that law applied to Sunday, as to do anything else forbidden by the fourth commandment. That commandment requires more than simply rest from physical toil. It requires spiritual service, a service that can be rendered only by those who are spiritual. Congress has no jurisdiction whatever in the matter and can never properly acquire any jurisdiction. For Congress or any other human power to attempt to enforce the divine law as God gave it, would be to

usurp authority which belongs alone to God, and would be moreover to attempt an impossibility, for only God can give the power to render a spiritual service, and that is the kind of service required by the law of the Sabbath. On the other hand, for Congress or any other human power to abate somewhat from the divine law professing to be governed by it, would be to think to change that law as did the wicked power described in the twenty-fifth verse of the seventh chapter of Daniel. It follows that the only proper course for Congress, and for all other human powers of government, is simply to let the whole question of Sabbath observance alone, leaving all men free to render to God such service as they see fit to give, being individually accountable to him for that service.

But God requires no man to keep Sunday as the Sabbath. That day is not the Sabbath. It never can be the Sabbath any more than the Fourth of July can be Christmas, and for Congress to require its observance as such is the height of absurdity; yea, it is worse than an absurdity, it is a wickedly blasphemous attempt to foist upon the world a base counterfeit in place of the Sabbath of the Lord. Congress and every other human authority should let the whole question of Sabbath observance alone. C. P. B.

Some Scraps of New England History.*

THE SUFFERINGS OF THE BAPTISTS.

OF all the pests, which so far, the Puritans dreaded and hated, the Baptists, or, as they were nicknamed, "the Anabaptists," were the greatest. It was not one of the least of the offenses of Roger Williams that he was a Baptist. Not long after Roger Williams' banishment, that Thomas Shepard of Charlestown, in the sermon before referred to, entitled "Eye Salve," had told the governor and the magistrates 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." According to these principles, therefore, the general court of Massachusetts, in 1644—

ordered and agreed that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, . . . and shall appear to the court willfully and obstinately to continue therein, after due time and means of conviction, every such person or persons shall be sentenced to banishment.

The next year, however, a strong petition was presented for the repeal of the law because of the offense that had been "taken thereat by the godly in England, 'but many of the elders entreated that the law might continue still in force.'" The law remained, but the representative of the Colony who went to England in 1646 explained to parliament that "'tis true we have a severe law, but we never did or will execute the rigor of it upon any. . . . But the reason wherefore we are loath either to repeal or alter the law is because we would have it . . . to beare witness against their judgment, . . . which we conceive . . . to be erroneous." In pursuance of this law and in the same year, a Baptist by the name of Painter, for refusing to let his child be

sprinkled, "was brought before the court, where he declared their baptism to be antichristian." He was sentenced to be whipped, which he bore without flinching.

And now, in 1651, three Baptist ministers, John Clarke, Obadiah Holmes, and John Crandall, went from the Providence plantation to Lynn, Mass., to visit an aged Baptist. They arrived on Saturday, July 19, and the next day they worshiped together in his private house. While Mr. Clarke was preaching, two constables entered the house with a warrant to arrest "certain erroneous persons being strangers." The three ministers were carried off at once to the tavern, and were notified that they must attend worship at the parish church in the afternoon. They protested, saying that if they were forced into the meeting-house, they would be obliged to dissent from the service. The constable told them that was nothing to him. He was ordered to bring them to church, and to church they must go. As they entered the meeting-house, the congregation was at prayers, and the three prisoners took off their hats; but as soon as the prayer was over, they put on their hats again, and began reading in their seats. The officers were ordered to take off their hats again.

When the service was over, Elder Clarke asked permission to speak. His request was granted on condition that he would not speak about what he had just heard preached. He began to explain why he had put on his hat, saying that he "could not judge that they were gathered according to the visible order of the Lord." He was allowed to proceed no further, and the three were shut up for the night. The following Tuesday they were taken to Boston and put in prison. July 31 they were tried before the court of assistants, and were fined, Clarke twenty pounds, Holmes thirty, and Crandall five, "or each to be well whipped." At the beginning of the trial Elder Clarke had asked that they be shown the law under which they were being tried, and now he made the same request again, but Endicott broke in, "You have deserved death. I will not have such trash brought into our jurisdiction. You go up and down, and secretly insinuate things into those that are weak, but you can not maintain it before our ministers; you may try a dispute with them."

As they were sent away from the court to prison, Elder Holmes says, "As I went from the bar, I exprest myself in these words: 'I blesse God I am counted worthy to suffer for the name of Jesus;' whereupon John Wilson (their pastor, as they call him) strook me before the judgment-seat, and cursed me, saying, 'the curse of God . . . goe with thee;' so we were carried to the prison."

The Baptists were ready to defend their doctrines as well as to attack the popish ceremonies of the Puritans; therefore, Elder Clarke, as soon as they had arrived at the prison, wrote a letter to the court, and proposed to debate the Baptist principles with any of their ministers. He was asked in reply what the Baptist principles were that he would debate. Clarke drew up four propositions, the first stating their faith in Christ; second, that baptism, or dipping in water, is one of the commandments of the Lord Jesus Christ, and that a visible believer or disciple of Jesus Christ (that is, one who manifests repentance toward and faith in Jesus Christ) is the only person to be baptized, or dipped

* Condensed from "Two Republics."

in water, etc.; third, that every such believer in Christ may, in point of liberty, and ought, in point of duty, to improve that talent which the Lord had given him, and in the congregation may ask for information for himself; or if he can, may speak by way of prophecy, for edification, and upon all occasions, and in all places, as far as the jurisdiction of his Lord extends, may, and ought, to walk as a child of light; and, fourth, "I testify that no such believer or servant of Christ Jesus hath any liberty, much less authority, from his Lord, to smite his fellow-servant, nor with outward force, or arm of flesh, to constrain, or restrain, his conscience, nor his outward man for conscience' sake, or worship of his God, where injury is not offered to any person, name, or estate of others, every man being such as shall appear before the judgment-seat of Christ, and must give an account of himself before God; and, therefore, ought to be fully persuaded in his own mind for what he undertakes, because he that doubteth is damned if he eat, and so also if he act, because he doeth not eat or act in faith, and what is not of faith is sin."

There was at first some talk, or rather a bluff, that Cotton would debate with him; but after consulting together, Cotton declined, and as Elder Clarke's fine had been paid by his friends, he was released, and ordered to go out of the Colony as soon as possible. They all three refused to pay the fine that was imposed. Crandall was admitted to bail, but they resolved to hold Elder Holmes and make him an example. What happened to him he himself tells in a letter to his brethren in London, as follows:—

I desired to speak a few words: but Mr. Nowel answered, "It is not now a time to speak," whereupon I took leave and said, "Men, brethren, fathers, and countrymen, I beseech you to give me leave to speak a few words, and the rather because here are many spectators to see me punished, and I am to seal with my blood, if God give strength, that which I hold and practice in reference to the word of God and the testimony of Jesus. That which I have to say, in brief, is this, although I am no disputant, yet seeing I am to seal with my blood what I hold, I am ready to defend by the word, and to dispute that point with any that shall come forth to withstand it." Mr. Nowel answered, now was no time to dispute; then said I, "I desire to give an account of the faith and order which I hold," and this I desired three times; but in comes Mr. Flint, and saith to the executioner, "Fellow, do thine office, for this fellow would but make a long speech to delude the people," so I, being resolved to speak, told the people, "That which I am about to suffer for is the word of God, and testimony of Jesus Christ." "No," saith Mr. Nowel, "it is for your error, and going to seduce the people;" to which I replied, "Not for error, for in all the time of my imprisonment, wherein I was left alone, my brethren being gone, which of all your ministers came to convince me of my error? And when, upon the governor's words, a motion was made for a public dispute, and often renewed upon fair terms, and desired by hundreds, what was the reason it was not granted?" Mr. Nowel told me it was his fault who went away and would not dispute; but this the writings will not clear at large. Still Mr. Flint calls to the man to do his office; so before, and in the time of his pulling off my clothes, I continued speaking, telling them that I had so learned that for all Boston I would not give my body into their hands thus to be bruised upon another account, yet upon this I would not give an hundredth part of a wampum peague to free it out of their hands; and that I made as much conscience of unbuttoning one button, as I did of paying the thirty pounds in reference thereunto. I told them, moreover, that the Lord having manifested his love towards me, in giving me repentance towards God, and faith in Christ, and so to be baptized in water by a messenger of Jesus, in the name of the Father, Son, and Holy Spirit, wherein I have fellowship with him in his death, burial, and resurrection, I am now come to be baptized in afflictions by your hands, that so I may have further fellowship with my Lord, and am not ashamed of his sufferings, for by his stripes am I healed. And as the man began to lay the strokes upon my back, I said to

the people, "Though my flesh should fail, and my spirit should fail, yet God would not fail;" so it pleased the Lord to come in, and to fill my heart and tongue as a vessel full, and with an audible voice I break forth, praying the Lord not to lay this sin to their charge, and telling the people that now I found he did not fail me, and therefore now I should trust him forever who failed me not; for, in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence as I never had before, and the outward pain was so removed from me, that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength, spitting in his hand three times, with a three corded whip, giving me therewith thirty strokes. When he had loosed me from the post, having joyfulness in my heart, and cheerfulness in my countenance, as the spectators observed, I told the magistrates, "You have struck me with roses;" and said, moreover, "Although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge."

When the whipping was over, two men, John Hazel, and John Spur, went up to the suffering man, and shook hands with him, Hazel not speaking anything at all, and Spur simply saying, "Blessed be the Lord;" yet both were fined forty shillings, with the choice of paying the fine or being whipped. They both refused to pay the fine, but a friend paid Spur's, and after imprisonment for a week another paid Hazel's. The whipping of Holmes was thirty lashes with a three-thonged whip of knotted cord, wielded with both hands, and was so severe that when taken back to prison, his lacerated body could not bear to touch the bed. For many days he was compelled to rest propped up on his hands and knees.

The Sinai-Columbian Christian Sabbath.

SOME months ago, when the issue of Sunday closing was more in doubt than now, so long ago as December 5, 1891, the *Michigan Christian Advocate* had this to say in reference to the national duty of Sunday observance:—

We learn that when this same good Being had finished his works of creation, "he rested from all his works which he had made." "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which he had created and made."

From that day to this the children of men in all Christian nations have observed and kept a Christian Sabbath in recognition of the hand of a great and good Creator. And now, strange as it may appear, the sickening spectacle presents itself in this most enlightened Christian Nation on earth of a discussion upon the propriety of closing the *Columbian Exposition on the Sabbath*. Was there ever a more ludicrous, ridiculous proposition entertained by a pretended Christian people?

Well, scarcely. And there are several reasons why this proposition is not only ludicrous and ridiculous, but disingenuous also. In the first place it is absolutely false that "from that day [the seventh of creation] to this the children of men in all Christian nations have observed and kept a Christian Sabbath." First, because there has never been a "Christian nation"; second, because there has never been a "Christian Sabbath." Adam was not the father of a Christian nation; nor did Moses lead out a Christian nation from Egypt to Sinai. Yet the Bible gives no command or authority for any Sabbath except to Adam and in the Decalogue. Hence the only Sabbath which God ever blessed and sanctified was not the "Christian Sabbath" of a "Christian nation," but the "holy Sabbath of the Lord thy God."

The only institution which can properly claim the name "Christian" must have been established by the teachings of *Christ*, and the warrant for it found in the New Testament. This can not be said of Sun-

day observance. No text can be given as authority or command for it. It is not sufficient to say that it was taught by "the church." So is the mass, the worship of images, and auricular confession, all of which the *Advocate* presumably protests against. But the same "holy church" is the only authority for Sunday sacredness and obligation. The true Sabbath is neither "Jewish" nor "Christian," since it is peculiar to neither dispensation, but was made for man—not by any civil law or ecclesiastical synod, but established by the omnipotent Creator; and his one law has never been abrogated or modified.

No, we agree that there was never a more ludicrous, ridiculous, hypocritical, or blasphemous proposition than that which volunteers to assist the Almighty in the government of the universe by civil legislation intended to compel all men to submit to religious opinions and practice not taught in the Bible. None but "a pretended Christian people" ever venture to attempt it. But the *Advocate* of this unholy proposition continues:—

And now we propose to have a grand celebration, appropriate millions of money for that purpose, invite the world to a grand banquet to commemorate one of the grandest events in the world's history, and in so doing make ourselves conspicuous by desecrating the Sabbath and setting at defiance the commands of God. And for what? and to please and accommodate whom? The moral and religious, law-abiding element of the Nation, or the saloon, law-breaking and bumper element, the curse of this as well as all other countries subject to its dictation or control?

The *Advocate* evidently supposed there was only one way of taking the alternative in its last question. As a matter of actual fact—whether it pleased the *Advocate* or not—the recent action of Congress in reference to Sunday closing does please "the saloon, law-breaking and bumper element" since it has practically yielded this "subject to its dictation and control;" and consequently, this action does and must displease the really "moral and religious, law-abiding element of the Nation." Perhaps the blind zeal of the *Advocate* did not foresee this result; but it ought to have done so. In the last number of *THE SENTINEL* a quotation from the *Washington Post* states that—

The brewers and saloon men are delighted at the action of Congress in requiring the Exposition to be closed on Sunday, and if necessary they would raise a big amount of cash to have that pernicious piece of legislation enacted. They know that the hordes of people, if debarred from the inspection of exhibits, would seek solace and amusement in the bar-rooms—which will not be closed on Sundays—and augment the revenues of the proprietors by many thousands of dollars. The sporting fraternity, also, advocates the proposition from the same spirit of self-interest that actuates the whisky men.

So there are Chicago advocates that do not even pretend to Christian motives, as well as the *Michigan Christian Advocate*, all harmoniously working for what can only result in degrading the name of our American civilization and morality—saying nothing of the Christian religion; because genuine Christianity is so chary of the world and its wickedness that it is never betrayed into consorting with vice and iniquity.

And yet this course has been deliberate. The *Advocate* thus states its determination:—

Let there be united action of the better element of the country. Say to the Congress about to convene, You settle this question by an appropriate resolution at once, or you will never represent an intelligent Christian people again; you will never again appropriate our money to desecrate the Sabbath with. Say to the Christian churches, Take

united, prompt action and let every Christian family pledge to stay away and not patronize the institution. Give the world to understand that the religious element is a power in this country sufficient at least to cause the Sabbath to be respected by those wielding the Government, if not by individuals.

Let it be remembered that this plan of a religio-political boycott against the open Sunday Fair and all congressmen who should favor it, was inaugurated long before its threatenings became effective in the recent action of Congress. And the end is not yet.

The majority of Americans were, and are still, indifferent, heedless of the danger that threatens individual constitutional liberty, from the arrogant dictation of an ecclesiastic minority. An irrefragable step has been taken to commit the Government of the United States to a systematic course of religious legislation. What shall be the next? National Reformism replies through the mouth of Rev. J. D. Sand, of Pittsburg, "The Church is gaining power continually and its voice will be heard in the future much oftener than in the past."

Listen to the voice of Christ: "My kingdom is not of this world." "Not through power, nor with might, but by my Spirit shall mankind be redeemed." His religion has no place for any scheme of compulsion by civil enactment. The gospel is "the power of God unto salvation," not the jubilant threat of a legalized religious despotism. Herein is something to be pondered by every genuine Christian; something that should be rousing significant to every patriotic lover of liberty.

F. W. HOWE.

Ann Arbor, Mich.

The Trial by Battle.

It is the first impulse of the natural man to assert his rights, either real or assumed, by a resort to personal combat. No longer ago than the fifteenth and sixteenth centuries this method of determining disputes was a part of the English code, acknowledged and practiced in due form as an accepted judicial procedure. As late as 1817 Lord Ellenborough declared that "the general law of the land is that there shall be a trial by battle in cases of appeal unless the party brings himself within some of the exceptions." In 1818 the law was abolished. But neither the theory nor the practice of trial by battle seems to have been done away with. It continues to this day. Appeal to the court of violence is now more common than ever. The organized iron workers of Homestead have taken the issue of battle "on a writ of right," against their unorganized fellow workmen. The miners of Cœur d'Alene have put their claims to the same test, as against the same opponents. The railroad switchmen of Buffalo have left their switches and are burning cars by the hundred, while the military must be called out to protect their fellow switchmen who wish to work. The excuse of the coal miners of Tennessee for violence presents itself in another form, but its results, while more indirect, are still the same, in throwing hundreds of men out of employment who were dependent upon the output of the mines for coal to run the machinery which gave them work. But beyond this is the grave fact that thousands of men are in armed rebellion against the authority of the State. The State is for the time being in

subjection to an unlawful, armed assembly. They have proved the State powerless to protect others, they may yet find it powerless to protect them.

No greater travesty ever was enacted in all the world than these scenes of violence which purport to be for the betterment of the laboring man, and really are but the battles of one set of laboring men against another, and the result nothing but loss of time, loss of money, physical injury, to whom?—The laboring man. They certainly prove it true that he who takes the sword shall perish by the sword.

But the labor world is not alone in organization to gain its ends by force and violence. The religious world is doing the same thing. As strange and contradictory a thing as it seems, it is nevertheless true. They quote the Master as saying, "My kingdom is of this world, and therefore will my servants fight." According to this reading of the Master's words they are organizing the church militant on every possible line of civil, political, and legal aggression; and, even beyond that, conspiring to boycott, and in public meetings urging that their purposes be carried out even if to do it should require the bullet and the bayonet. What a burlesque it all is? In the name of fellowship and mutual protection the laboring men turn and rend each other! In the name of Christ, who brought peace on earth and good-will to men, these great religious organizations turn his gospel of peace into a gospel of force, his good-will to all men into ill-will to all who dissent. Oh, the burlesque of it! Where is the voice that will sound the truth so loud that it will ring in the ears of every man?

W. H. M.

The Agitation Will Continue.

NOTWITHSTANDING the fact that Congress has undertaken to champion the counterfeit Sabbath, thus committing the Government to a course of religious legislation, the question of the Sunday closing of the World's Fair is not yet fully settled. Of course, it is entirely unlikely that Congress will undo what it went so far out of its way to do; nevertheless the action of the Brotherhood of Carpenters and Joiners in National convention at St. Louis, on the 8th inst., is significant. That body adopted a resolution in regard to the Fair, demanding of Congress the repeal of the clause, of the act recently passed, closing the Fair on Sunday, also calling upon the World's Columbian Exposition directory, of Chicago, to use all means in its power to keep the Exposition open, thereby keeping faith with the people from whom they have solicited and received subscriptions, and calling upon all labor unions of the craft to use every honorable means in their power to compel their representatives in Congress to vote for the opening of the World's Columbian Exposition.

This action shows that the agitation concerning the closing of the Fair, is not at an end, and the more the question is agitated the more clearly will thinking people see that Sunday is without a vestige of title to be called the Sabbath. Of course with thousands this will make not one whit of difference, but there are people who hate and despise frauds, and the Sunday institution will lose vastly more in the estimation of honest men than it can possibly gain in governmental patron-

age. Government may foster the counterfeit and declare it genuine but it can never make it so. It is a fraud and it can never be anything else.

A Protest Presented.

[The *Daily Northwestern*, of Oshkosh, Wisconsin, publishes a letter from a citizen of Wisconsin to a senator from that State and the senator's reply,—both of which show an understanding and appreciation of the utter impropriety of the legislative course taken by Congress upon religion at the World's Fair such as should be brought home to the comprehension of every citizen and every legislator in this country.]

A PROTEST against legislation by Congress closing the World's Fair on Sunday, was numerously signed in Racine and forwarded to Senator Sawyer with the following letter to which Senator Sawyer responded in the subjoined reply:—

Racine, Wis., July 13, 1892.

HON. PHILETUS SAWYER—*Dear Sir:* We hold, with our fathers, the founders of our great Republic, this truth to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men deriving their just power from the consent of the governed. In regard to the closing of the World's Fair on Sunday, I believe it will do more harm than good. Its success entirely depends on the honest and wise management of the institution, just as the progress of our land depends upon the honor and dignity we maintain or show to our fundamental principles. Our Nation is composed of most all kinds of nationalities and denominations. This our fathers considered, and actuated by their personal experience, and, in the light of the history of religious intolerance, provided such measures for individual liberty of conscience, and built our Republic upon such a broad foundation, where all nationalities and denominations are secured equal and exact justice, of whatever persuasion, political and religious.

The World's Fair, you will admit, is under the same obligation to the population of the world as our Government to the people, as it is not a Fair for any one nation or sect, but for the interest of the world, with the intention to ennoble the visitor, enlarge his intelligence, for educating and developing the people for a higher culture. When the Fair be given to such ends, I believe that less iniquity and immorality will be practiced by keeping it open, as it will keep the masses on the ground. My assertion is indicated by the fact that the Chicago liquor dealers want it closed.

Why not leave the authority in the hands of the directors, in whom it is trusted? The appropriation of \$5,000,000, as you understand, belongs to the people, and not to any certain class of men, whether Christians or liberals. And you also know that our national as well as every State constitution favors nong, but protects all. Moreover, anyone who for conscience sake can not visit the Fair on Sunday, can, of course, stay away, and unmolested worship God according to the dictates of his own conscience.

The Blue Laws of Connecticut and Massachusetts ought not to be executed in our advanced age. The Israelite's, the Adventist's, the Seventh-day Baptist's and liberal's right and liberty ought to be re-

spected. We find the result of these strict Sunday laws all over our land, and especially in Tennessee, where many Adventists, who keep the Sabbath according to the fourth commandment, have been arrested, persecuted and fined because they have been working on Sunday. What a responsibility to our Federal Government because they do not protect their sons and daughters from such tyranny or brutality of a subordinate State in the Union. It bodes no good for our land.

Trusting that you will consider this matter and introduce the enclosed petition in the United States Senate, and defend its reasonable demands,

I am, very respectfully yours,
LOUIS ELHOLM.

United States Senate,
Washington, July 15, 1892.

LOUIS ELHOLM—*Dear Sir:* Yours with the protest enclosed against legislation by Congress to close the World's Fair at Chicago upon the Sabbath day received. I fully agree with you and those signing the protest that Congress ought not to legislate in this direction. I will present the protest to-day to the United States Senate.

Yours truly,
PHILETUS SAWYER.

Call for a Council of Religion.

A CORRESPONDENT of the *Washington Post* expresses himself as to the Sunday question in Congress, and the country at large, in these spicy paragraphs:—

The recent senatorial phase of the irrepressible conflict over the Sunday question, while it did not solve the great problem of this country, is nevertheless valuable. It not only shows how incongruously a religious rider may be placed upon a purely worldly appropriation bill, but is fresh evidence of the fact that seldom may a discussion of the Sunday question be had without some of the participants showing a lamentable lack of preparation; without advocates of the several views indulging in *a priori* and *ex parte* reasoning, if the bull may be pardoned; without issues of most diverse kind being interjected into the debate, and without somebody evincing a spirit which several centuries of Sunday observance should in all reason have eliminated from his personality.

Lo-ing one's temper, garbling facts, making wide the borders of one's phylacteries, thanking God that one is not as other men are, or pandering for political or financial reasons to that indefinite, erratic, and evanescent figment known as common consciousness, will never settle the Sunday question. If men had always paid to public opinion that deference which it has always demanded, Brother John Jasper would be able to solidify his theory that "the sun do move" into a dogma; there would be no World's Fair, for the simple reason that Columbus would never have made the alleged discovery of America, the divine right of kings would never have been superseded by the divine right of the party boss in this free and glorious Republic, and a belief in the propriety of slaying supposititious witches would have extended, as has Sabbatarianism, its contemporary of the Mosaic dispensation, beyond the narrow confines of New England. There certainly ought to be some means evolved of solving the rather un-American situation enunciated in the question,—Shall 63,000,000 people be compelled to do any particular thing merely because 10,000,000 or even 20,000,000, say they think it ought to be done?

If I was not one of those 10,000,000 inclined to the orthodox observance of Sunday, perhaps I might not generalize in this way. But that I favor such an observance, though perhaps in no ironclad way, even with a backing of 9,999,999 others, is no more reason for interfering with the rights and opinions of the other 53,000,000 inhabitants of the United States than that I should endeavor to compel everybody else to smoke a pipe because nicotine has a pleasant effect upon my nerves. Nobody's opinion was ever really changed by an appeal to fear or prejudice; the stake, no matter by whom employed, was never a very efficacious means of increasing church membership, and threats of

turning a man out of any particular denomination because he has been honest enough, for instance, to voice a change of sentiment from the standpoint that children unbaptized dying in infancy are eternally damned, will not cause him to lose faith in the church of God on earth, or in the final triumph of truth.

As in every other controversy, an appeal to human reason, which is of as divine origin as is the breath of life, is the only legitimate method of reaching some plane, where the great majority of people, if not all ultimately, may unite in the observance of a rest day. The average American citizen who uses his mind is opposed to dogmatic dictation, whether it comes from the politician, from the pulpit, or from its auxiliary, the press. But the American citizen is prone to give respectful hearing to the advocacy of any opinion reasonably advanced, and is open to conviction to any theory, provided it be permeated with the enlightenment of the nineteenth century. Heretofore the Sunday question has been debated from the partisan standpoint, either for or against, and the dogma of those insisting upon the observance of the first day of the week in their own particular way has been equaled only by the dictum of those who have departed radically from what dogmatists insist has been the practice of the centuries. It may be there is a middle ground to which all might approach if the question were discussed in all its hygienic, economic, philosophic, and historic aspects. To be sure historic criticism is, from one point of view, rank heresy, but historic criticism, the purpose to know the truth in spite of the overturning of pet theories or even the public opinion of centuries, will continue until its results shall have become so orthodox that its advocates shall be in a position to denounce as heretics all persons not accepting its conclusions. Somehow or other, human nature has always shown such a flaw, and one of the easiest methods of ending a dispute is to call your opponents names.

Would it not be practicable to hold in this country a convention on the Sunday question? The Senate of the United States is hardly qualified to decide a religious controversy, and the country must look elsewhere for a settlement. Why not have a body representing every phase of thought on the subject, where the voice of labor, of the employer, of the pulpit, of the congregation, of the press, of the reading public, in fact, of every class in the community, may be heard on equal terms and with equal patience? The subjects to be discussed might include such questions as these: How did orthodoxy of the years 33-50 regard the position of Jesus Christ and his apostles on the Sabbath question? Was the first Sunday legislation a partnership of organized Christianity with paganism? Why should American citizens of the nineteenth century be bound by politico-religious legislation of the seventeenth century in England? Has the insistence of an adherence to practices 200 years old resulted in a consistent observance of the spirit or the letter of Sunday laws by those who would have Government interfere in matters of conscience? Is there any material difference between the man of means drinking ice water on Sunday after his return from church and the iceman visiting a museum after he has delivered the ice?

Why would not the Parliament of Religions to be held at the World's Fair satisfy the *Post's* correspondent? These questions will no doubt be determined there for the whole world, and Congress and Legislatures receive notice to legislate accordingly.

THE *Woman's Voice*, of Boston, has this commendation of the action of a Massachusetts Law and Order League in the enforcement of Sunday laws at Nantasket beach. It is noticeable that it is the Sunday desecration which is the objective point of attack, while the riotousness seems but secondary:—

"The promptness with which the Law and Order League have taken steps to prevent the Sabbath breaking which is causing much disturbance at Nantasket beach, is to be highly commended. The superintendent of the Old Colony railroad is also evidently a man of right principles, as he stopped the running of Sunday trains to Nantasket, in order to assist the citizens in maintaining order. The acts have been so riotous of late that there has been danger to life and limb; and even those who have no regard for the sanctity of the Sabbath, from a Christian standpoint, are shocked at the scenes which have occurred at Nantasket on the Sabbath this year."

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE *Northwestern Christian Advocate* contains this note in reference to the progress of the movement for Sunday observance in foreign countries:—

"The European Sunday is in decided disfavor at the leading European capital. Berlin has now its compulsory day of rest. The new law suspends all employment and closes all places of business, except restaurants and cafes, between ten o'clock Saturday night and two o'clock Sunday morning, and after two o'clock on Sunday afternoon. We commend this to American agitators for a European Sabbath."

A SPECIAL telegram to the *Pittsburg Dispatch*, from Punxsutawney, Pa., says:—

The congressional conferees who remained here over Sunday did not waste any time to-day. The different delegations wanted this recess more for repairing their political fences than for rest. The Indiana candidate, conferees and other friends left for home late last evening, and they expect to return tomorrow with renewed strength. The Westmoreland, Jefferson and Armstrong County followers attended church this morning. The afternoon passed very quietly in discussing the situation and forming plans for the coming week's campaign.

Matthew Saint Quay and the Pittsburg preachers have evidently determined to consecrate Sunday to politics in Pennsylvania.

WHERE there is religious intolerance it can not be invariably depended upon to strike just where the religious majority wishes. It uses a double edged sword that is sometimes dangerous to friends as well as to foes. The *Interior*, of Chicago, is troubled about this evidence of paganism in Massachusetts:—

The best evidence that "New England is becoming pagan" is the recent arrest of two young men, at Everett, Mass. They were singing hymns in the public square on Sunday. It will be remembered that William F. Davis was imprisoned a few years ago for preaching the gospel on Boston Common. The modern Athenians are not half so liberal as their pagan namesakes which deemed Mars' Hill none too distinguished a pulpit for the Apostle Paul. Shades of the Pilgrims! Where is free speech which you championed so bravely?

If the *Interior* could really see the "paganism" of New England it would not invoke the shades of the Pilgrims.

THE *New York World* has this editorial item in reference to Sunday fishing:—

The Supreme Court holds that the law as it stands forbids all fishing in this State on Sunday, under penalties.

That law ought to be repealed. It is wholly out of tune with the spirit of our institutions and it shuts out from a healthful and innocent recreation that part of the population which most needs recreation out of doors.

It is not the business of a purely secular State to concern itself with holy days except to secure to all men equally their rights of conscience. The law in this country has no business to prescribe religious observances of any kind or to enforce them. All that belongs to private opinion.

When the State has by law secured to every man the right to observe what day he pleases, undisturbed by others, it has done quite all it can do consistently with our system and theory of government.

All Sunday laws that go beyond that limit are un-American and oppressive.

Nevertheless these un-American and oppressive laws exist. They will increase and multiply. It is high time that all who understand their oppressiveness and unrighteousness condemn them as emphatically as this. They ought to be repealed. Why are they not, why will they not be repealed?

THE *Mail and Express*, however, exults at this puerile enforcement of a religious law, and exults because it does enforce what the *Mail and Express* thinks is religion:—

The attention of at least one New Yorker has been brought suddenly and forcibly to the fact that there is a State law forbidding fishing on Sunday,

and that public acquiescence in its infraction has not operated to repeal the law. The General Term in the Second Department has just emphasized the law by affirming the conviction of a prominent New York sportsman who was arrested a year ago for fishing in a private pond, near Newburg. The effect of this decision will be to remind Sunday fishermen that they are liable to arrest and punishment anywhere within the confines of the Empire State. Around New York, in the Hudson River, in Lake George and the Adirondacks, the prohibition has long been considered as practically a dead letter, and has been violated constantly and without the slightest restraint; and because what is everybody's business is nobody's, arrests have been exceedingly infrequent. Here, however, is Section 265 of the Penal Code, which Judge Cullen's General Term opinion holds to cover all the waters, public or private, in the State of New York: "All shooting, hunting, fishing, horse racing, gaming or other public sports, exercises or shows upon the first day of the week, and all noise disturbing the peace of the day are prohibited."

If civil law can prohibit one from fishing in a private pond on Sunday, what are the limits of civil authority for the enforcement of the observance of Sunday?

In New Braunfels, Texas, they are having a brisk agitation of the Sunday law question. The New Braunfels Herald takes the proper position in opposition to Sunday laws, that it is not a proper sphere for the exercise of civil authority, and at the same time denies that there is any authority from God for abstaining from labor on Sunday. Continuing, the Herald says:—

If there was such an authority it would be a matter of religion, and would come under the province of the pulpit, and not the legal forum.

This is a free country, or at least ought to be, so far as religion is concerned, and no man or set of men have any right to dictate to me how or when I shall worship God, or whether I shall worship God or devil, for it is none of their business.

The founders of our Government very wisely separated Church and State, and provided that all persons should be protected in the right to worship God in his or her own way, and a Sunday law is in direct violation of this fundamental principle, and is a direct attempt to coerce men in their religious opinions, and for this reason ought to be denounced by all lovers of liberty.

But the Sunday laws exist. The coercion has begun. Why has this not been found out before?

The Supreme Court of the State of New Jersey, has determined that a fine of one dollar only can be levied upon proprietors of open Sunday amusements in that State and the report therefore is that, on Sunday, Aug. 14, at Atlantic City, contrary to the usual custom and the city ordinances, several carousels, toboggan and scenic railways, and other places of amusement were opened to day, taking advantage of the recent decision of the State Supreme Court that a fine of one dollar only could be imposed upon places of amusement for remaining open on Sunday.

The police authorities made no attempt to close the places, but took the names of the proprietors.

The Kentucky Journal expresses itself thus incisively upon the late utterances of the Mail and Express on the passage of the bill closing the World's Fair on Sundays:—

"Col. Elliot F. Son-in-Law Shepard, of the New York Mail and Express, is sending out marked copies of his paper telling the story in scare headlines that the Sabbath will be sacred, and in his editorials that the Sabbath is triumphant for the World's Fair will be 'closed on the Lord's day, commonly called Sunday.' But the Lord's day is not Sunday, but the Sabbath, commonly called Saturday, as Shepard, who heads his columns every day with a verse of scripture ought to know.

"But Mr. Shepard is harmless, and the only reason for noticing his fusillade, is to ask whether, because he advocated the closing of the World's Fair on Sunday, he was thereby given the right to become a stalwart liar? The information is desired for the reason that in the edition in which thanks are scattered for the congressional saving of the Sabbath Col. Shepard with the energy of a cheerful liar asserts that Kolb, the Third Partyite has been elected Governor of Alabama, over Jones, Democrat, by thirty thousand majority. And then he goes ahead quoting scripture, remarking that in godliness there is great gain, and there is, no doubt, for hypocrites of the Shepard stamp, great temporal gain."

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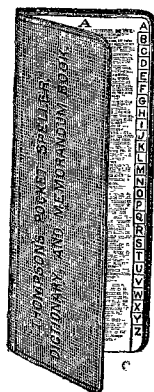
REFERENCES.

To whom it may concern:

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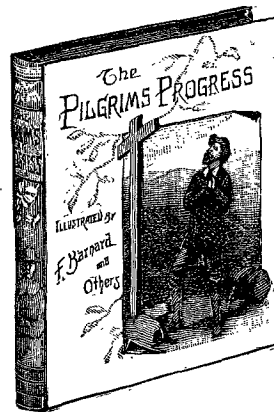
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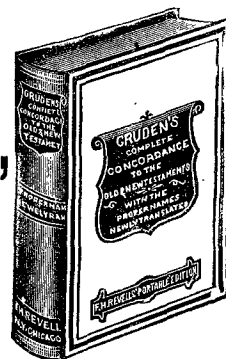
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In three States of the Union there is organized resistance to State and municipal authority. The combined organization which is threatened would amount to an open revolt against present industrial conditions and relations. This resort to violence and armed rebellion is not because of a lack of the necessities of life. Its primary purpose is revolutionary.

It would be well for statesmen, and political and social economists, and bankers, and capitalists, and directors of great moneyed corporations, to ask themselves why these men have risen against the present state and system of civilization as represented by the industrial interests of which they have been a part. It would be well for labor agitators, and master workmen, and workingmen, to ask themselves why they are in insurrection against the State, destroying the property upon the use of which they themselves, and others, are dependent, and threatening the peace of society. Is there any sufficient civil, social, or economic reason for this? There is not. From that point of view no sufficient cause can be affirmed. The cause arises farther back than civil, social or economic relations, it is in mutual, moral responsibilities which have been ignored, until now this reign of terror is developing. It is the natural and necessary result of mutual error and mutual wrong. Both parties are at fault.

THE established order of society is not at fault. The system of government is not at fault. The food supply is not insufficient. There is no stringency of currency. The origin of the whole matter is in the hearts of men. Both parties not only desire, but are determined to do by others as they would not be done by. The labor world, the financial world, the political world, the social world, the religious world, all are dominated at this time by that unrighteous spirit. Capital uses relentlessly the silent power of its inexorable tyranny to accomplish selfish ends. Labor is more than ready to appeal to brute force and violence to reach its own coveted purpose.

The Church, whose duty it should be to teach these members of the same body, which are antagonizing each other to their own destruction, that they should

do to each other as they would be done by, is itself committed to the same unrighteous methods, and is by this not only disqualified from giving effective advice and counsel, but has even become an evil example. The Church makes use of unjust laws to attain its purposes. It does not hesitate to use moral compulsion to obtain legal action to effect injustice and to obtain the enactment of more extended statutes in the same line. It does not hesitate to use the illegal and unchristian boycott to further its purposes. It does not hesitate to influence Congress by fraudulent and repeated petitions, and to attempt to intimidate the representatives of the people: Its accredited mouth pieces, from the platform and the pulpit, do not hesitate to suggest the same resort to violence as that adopted by the Amalgamated Association and the Switchmen's Union, if their claims are not granted. All are at fault. The origin of this is in the hearts of men. The remedy is in the gospel, pure and undefiled, nothing less.

Now that the Government of the United States has invaded the domain of religious controversy it will dominate it; inasmuch as it has assumed jurisdiction to settle religious questions by act of Congress and by Supreme Court decisions it will surely never yield that jurisdiction. When Constantine had made Rome "Christian" it was only natural that he should seek an authoritative definition of Christianity; and when the Council of Nicea had given that definition in the shape of the creed which it adopted, nothing was more natural than that the emperor should require his subjects to subscribe to it. The Government of the United States has entered upon the same evil course. The Supreme Court has declared the Nation to be Christian. Congress has already taken sides in a religious controversy, and to be consistent must not the Government use all the power at its command to enforce that decision and to uphold the Sunday-Sabbath cause which it has espoused? A United States senator has well said, "The domain which government invades it dominates; the jurisdiction it takes it keeps." This is true whatever the domain or the jurisdiction; and it always has been true.

A PARIS, Tenn., lawyer recently said to a reporter of the *Chicago Tribune*, that there is nothing in the law of Tennessee to say how a man shall observe Sunday, "except that he shall refrain from work, such as he follows during the week, and shall not make a nuisance of himself." The use of the term "nuisance" in this connection is misleading. Private Sunday work is a nuisance only by a legal fiction. Under decisions of the Supreme Court of Tennessee it is not necessary to show that any one is actually annoyed by the work done; and the Attorney-General

told the writer of this note that a man working on Sunday where he could be seen and heard only by persons who went there to see and hear him, would be as guilty as though the work were done in the most public manner. The "nuisance" consists solely in the fact that the work is done by those who dissent from the dogma that Sunday is a sacred day. So far as we are aware, this law has never been enforced against anybody but observers of the seventh day. It was invoked a number of years ago against a barber; but the Supreme Court held that barbering on Sunday, though finable, was not a nuisance, and so not indictable. But why not, if quiet farm work is a nuisance, and indictable? Simply because by his work the barber was not emphasizing his dissent from the dogma of Sunday sacredness. He was working on Sunday, not because he denied its sacred character, but simply for worldly gain; hence, according to the Supreme Court of Tennessee, the annoyance occasioned by his work did not amount to a nuisance. A wonderful thing is this nuisance law, truly!

THE press of Tennessee is demanding a new constitution for the State. No doubt the present constitution is deficient in some respects; it certainly is if it means what the courts of the State hold that it does. The constitution says that "no human authority can in any case whatever interfere with the rights of conscience;" but the courts demand that men educate their consciences by the laws of Tennessee. And the authorities claim that under the laws of the State, Sabbath keepers imprisoned for Sunday work may be compelled to work on the Sabbath; also that any Sabbath keeper is liable to be warned out to work on the road on the Sabbath and mulcted if he refuses to go. That is the sort of equality that exists under the present constitution of Tennessee as interpreted by the courts. But it is not along these lines that the papers of the State are demanding a revision of the constitution.

Now that the churches and the saloons have united in the support of the Sunday institution, as they have done in securing the Sunday closing of the World's Fair, we may expect to see its sacredness(?), such as it is, increased at a tremendous pace. Of course Sunday has only such sacredness as man has given it, but what it lacks in quality its friends have always endeavored to make up in quantity, and now re-enforced by the Chicago saloon keepers they ought to be able to whitewash the ancient pagan holiday more effectively than ever.

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