



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

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THE October *Forum* has an article by Bishop Potter on "Sunday and the Columbian Exposition" which is attracting considerable attention, both because of the prominence of the writer in the religious world, and because of the views set forth in the article.

BISHOP POTTER is a believer in Sunday sacredness, though he does not base the observance of the day upon the fourth commandment, as does the American Sabbath Union. He says: "We shall get a good Sunday in America when men learn to recognize its meaning and its uses—not when we have closed all the doors which, if open, might help to teach them that lesson."

THE Bishop's meaning will be made plain by a further quotation, as follows: "It would seem as if the door of a library were one of the doors; the door of a well-arranged and well-equipped museum, another; the door of a really worthy picture-gallery still another." All these exist, the writer argues, "for their enlightening, refining, and instructive influence." "This," says the Bishop, "would seem to indicate that, consistently with the scrupulous observance of Sunday as a day of rest, a great assemblage of the achievements of human art and industry might wisely be made a silent school-room of the progress of human civilization."

SETTING forth his views further, the Bishop says:—

Let the Columbian Exposition proclaim by the hush of all its varied traffic and machinery—

no wheel turning, no engine moving, no booth or counter open to buyer or seller, no sign or sound of business through all its long avenues, and, better still, by its doors closed till the morning hours of every Sunday are ended—that the American people believe in a day of rest. But if there be those who would later seek its precincts to look, it may be, more closely at the handiwork of man, to study the progress of the race in the story of its artistic and industrial and mechanical achievements, and to recognize thus, it may easily be, in the study of such achievements, with Job, that "there is a spirit in man, and that the inspiration of the Almighty giveth him understanding"—that certainly can be no unworthy use of some hours of our America's rest-day.

COMMENTING upon Bishop Potter's article, the *Christian Union* remarks that his "is a somewhat idealized picture of the Exposition as it will actually appear if opened on Sunday afternoons and evenings; but not so idealized as the contrasted picture which imagination has sometimes painted, of a day of perfect rest and of all the sight-seers reverently attending public worship or spending the hours quietly in meditation and religious reading."

THE *Christian Union* continues:—

Bishop Potter's view is that which we have from the first advocated—an opening of the educational and a closing of the commercial side of the Fair. In our judgment, Bishop Potter more correctly represents the sober second thought of the thoughtful portion of the American people than does the more rigorous measure involved in the condition of absolute closing affixed by Congress to its appropriation; and such a condition as he somewhat too ideally pictures would be a far better testimony to a true Sunday observance than a drastic law closing the park, which has heretofore always been open to the people, and shutting them out absolutely for the entire day from a view of "this great assemblage of the achievements of human art and industry."

IN the past the advocates of Sunday closing have been wont to brand all who disagreed with them as "infidels," "foes of Christianity," "allies of the saloons," etc., but in the face of such utterances as these just quoted from Bishop Potter and from the *Christian Union*, they must admit that even the so-called orthodox ministry and the religious press are not a

unit on this question. Indeed, now that those who favor an open Fair on Sunday are beginning to declare themselves, those who demand that the Exposition shall be closed, may find that they can not laugh down the charge that they themselves are only playing into the hands of the liquor interests when they insist upon shutting people out of Jackson Park on Sunday. Upon this point Bishop Potter says:—

There has been a very persistent effort to ridicule the idea that saloon-keepers and their like, and worse, in Chicago, would be friendly to the closing of the Exposition on Sunday, since it would force the crowds of idle strangers into their doors—either front or rear. But such ridicule is very ill-timed in view of facts that are abundantly well known as to the use that people shut out from the Exposition made of their Sunday afternoons in Philadelphia. It may indeed be urged by those who are contending for the closing of the Exposition throughout Sunday that they are not responsible for what people do with themselves so long as they keep them out of the Exposition. But it would seem as if it might with some pertinency be retorted that if they are simply devoting themselves to a work of exclusion, it would be better worth while to shut up some other doors before they troubled themselves to close those of the Exposition.

BUT while Bishop Potter and very many more who are fully as much entitled to be called Christians as are those self-appointed guardians of morals, the American Sabbath Unionists, advocate an open Fair, they do not touch the real principle involved in the controversy. None of them deny the right of the State to regulate such matters; none of them take the position that Congress had no right to legislate upon the subject, because the matter of the observance or non-observance of Sunday is a religious question to be settled by each individual for himself. In fact they all tacitly admit that it is a proper subject of legislation. Indeed, even Bishop Potter's article does not rise above the dignity of a mere apology for Sunday opening. He simply urges that an open Exposition, with its commercial side closed, is not inconsistent with proper Sunday observance. He might have said with much more force that the action of

Congress in conditioning the appropriation on a closed Fair was wrong in principle and mischievous as an example, because the matter of Sunday observance is something with which civil government properly has nothing to do; and that the attempt of the American Sabbath Union to intimidate the managers of the Fair by threats of boycott if it were open on Sunday, was both un-American and unchristian. But he says nothing of the kind, and simply argues for an open Fair as a matter of policy.

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THE question of whether the Fair shall be opened or closed on Sunday is a very small one compared with the principle involved. For more than one hundred years it was supposed, as asserted by George Washington while President, that "this Government is in no sense founded upon the Christian religion;" that in this Nation, State and Church were entirely separate; but now the Supreme Court has decided that this is, and always was, a Christian Nation; and Congress has, in its World's Fair legislation, championed a religious institution, a dogma of the dominant part of the Christian Church; and now the great question is not, Shall the Fair be open on Sunday? but, Will the people of this Nation tamely accept the dictum of the Supreme Court establishing a national religion, even though it be the religion of a vast majority? and will they even tacitly admit that Congress has a right to legislate upon religious questions, and in favor of religious institutions and dogmas? All this is now involved in the question of closing the great Fair on Sunday; for the managers of that Fair clearly desire Sunday opening. Shall they be permitted to use their own pleasure about it? or shall they be compelled to close the gates because the churches of the country regard Sunday as sacred and think it sinful to visit an Exposition on that day? If the power of the Government is to be used to coerce the managers of the Columbian Exposition in this matter, why may it not be used to coerce every citizen in religious practices—or even in opinions? The compulsory closing of the Fair is only the first step in intolerance. Will the people arouse to the danger? In the language of Hon. Richard M. Johnson, in the United States Senate in 1829, concerning a proposition to discontinue Sunday mails, it may truly be said of this, "If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not controlled, by the same influence. All religious despotism commences by combination and influence; and when the influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

Will the people heed the warning?

C. P. B.

The Persecuting Spirit.

A Seventh-day Adventist colporter, at Pomona, Cal., writes us as follows:—

Although we have no State Sunday law here in California we are by no means free from the spirit of persecution. In my colporter work, a few miles north of this place, a short time since, I met a man, a member of the Presbyterian Church, who told another member of the same church, in my presence that I was "engaged in a very bad work;" that I was a "regular wolf in sheep's clothing, going from house to house attacking our American

Sabbath, and insulting our Government;" and that "such work ought to be stopped;" and that if he had the power he would brand me with a hot iron and give me thirty days to leave the country in; and if I ever came back he would hang me.

Conventions to "promote the better observance of the Sabbath" are being held in some parts of this State.

This is the same spirit that in Tennessee puts Christian men in the chain-gang for dissent from the prevailing religion. We may expect to see it manifested more and more under the fostering influence of the Supreme Court decision of February 29, 1892, and the Sunday bills enacted by the Fifty-second Congress.

The Abuse of Law.

SOME people are never satisfied to use the power of law as it should be used—to protect society from the encroachment of the lawless element. They are not satisfied with liberty to pursue their own business unmolested; they must needs restrict the liberty of others and seek to use the power of law to enforce their ideas upon others.

A striking illustration of this has recently come to view in Tennessee where some orthodox church members are repeatedly prosecuting a minority sect because they refuse to conform their religious practices to suit the ideas of a majority. The press report by an eye witness says:—

At Paris, Tennessee, four Christian men have been lying in jail since June 3, for the "crime" of following their "common vocations on Sunday, by working on the farm, plowing, hoeing," etc. The term of one having expired, the other three, after having lain in jail forty-four days, were Monday, July 18, marched through the streets in company with some colored criminals, and put to work shoveling on the common highway. All three were men of families, one fifty-five and another sixty-two years of age.

These men are among the best citizens of Tennessee. The prosecuting attorney, when arguing before the court, said:—

It is to be regretted, because of the fact that otherwise [aside from their observing the seventh day as the Sabbath, and working on their farms on Sunday] they are good citizens.

It is unfortunate that so many who are enjoying unrestricted freedom themselves should deny to others the same freedom. Sunday-keepers would raise a cry from Maine to California were any attempt made to interfere with their Saturday work and Sunday rest, and yet we see many of them making and enforcing laws against Sabbath-keepers which put them in jails and chain-gangs for carrying out the literal words of the Bible, which are as follow:—

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.

Some of our jails are now being used to punish American citizens and Christians for conscientiously obeying those words. The *Arena* of Boston truly says:—

If in any State the Adventists, the Hebrews, or any other people who believe in observing Saturday instead of Sunday, should happen to predominate, and they undertook to throw Christians into dungeons, and after branding them criminals, should send them to the penitentiary for working on Saturday, indignation would blaze forth throughout christendom against the great injustice, the wrong against the liberty of the rights of the citizen. The only difference is that poor Mr. King is in the minority; he is the type of those who always have been, and always will be, made to suffer when the Government is strong enough to persecute all who do not accept what is considered truth and right by the majority.

Such laws as these should be abolished at once, and the American people should

have such a jealous regard for their liberties that it could never be said that American jails were being used to crush out unpopular beliefs. These unfortunate persons may be assured that the sympathy of the great body of the American people is with them, and that their struggles against oppression and persecution to-day is only the continuation of the struggle against bigotry and despotism that has been waged so successfully for the past few centuries. True Americans and the Christians everywhere are with the Adventists. The South Chicago *Church Bulletin*, a Baptist organ, says:—

Let us be careful how we let in the camel's nose of religious legislation, lest the brute crowd his bulky form in and occupy the whole shop. If the law by which these men were legally imprisoned be a righteous law, then may any State, nation or country set up a religious creed, and enforce it; then France treated properly the Huguenots; Russia the Jews; and early New England and Virginia the Baptists and Quakers. Protestant America had better be careful how she lays foundations for other men to build upon. Rome has as good a right to build in her way as we have in our way.

All true religious institutions are able to stand without the aid of human law, and every attempt to enforce any religious tenet always has, and always will, do ten times as much harm to Christianity as good.—*Tribune-Headlight*, Harvey, Ill.

True Christianity Never Persecutes.

A GENTLEMAN in Nebraska writes thus to us declining to renew his subscription to THE SENTINEL:—

Lincoln, Neb., Sept. 19, 1892.

EDITOR AMERICAN SENTINEL—Dear Sir: Your card requesting a renewal of my subscription received. I am exceedingly sorry that I can not continue to subscribe for a paper that stands so manfully for freedom of conscience. But it seems to me that you are pulling down with one hand what you are seeking to build up with the other. If you would also oppose that religion whose principles are responsible for the state of affairs of which you complain, then you would be consistent. But so long as you support the Christian religion with its terrible doctrines and its debasing superstitions I can not conscientiously continue my patronage to your paper.

With hopes for the intellectual emancipation of the race from the bondage of ignorance and fear,
I am very truly yours,

We are sorry that the writer of this letter does not distinguish between the Christianity of the Bible and the Christianity of the churches. True Christianity does not persecute. Christ rebuked his disciples when they asked him to call down fire to destroy those who refused to receive him. It is only as his professed followers lose his spirit and forget his teachings that they become intolerant.

Even Paine in his "Rights of Man," recognizes the fact that intolerance does not belong to Christianity, as Christ taught it. He says:—

All religions are, in their nature, mild and benign, and united with principles of morality. . . . How is it that they lose their native mildness, and become morose and intolerant? By engendering the State with the Church, a sort of mule animal, capable only of destroying, and not of breeding up, is produced, called the Church established by law. . . . The Inquisition in Spain does not proceed from the religion originally professed, but from this mule animal engendered between the Church and State.

And again, of governments established by force, Paine says:—

Governments thus established last as long as the power to support them lasts; but that they might avail themselves of every engine in their favor, they united fraud to force, and set up an idol which they called *divine right*, and which, in imi-

tation of the Pope who affects to be spiritual and temporal, and in contradiction to the Founder of the Christian religion, twisted itself afterward into an idol of another shape, called Church and State.

Paine, infidel though he was, knew full well, and was man enough to acknowledge it, that the doctrine of Church and State was not *Christian* doctrine in any proper sense of the word; and it would be well if his disciples of the present day had equal discernment. But how can we expect them to understand Christianity better than do so many who profess it? And yet it does seem that all ought to know that true Christianity never seeks to ally itself to the State, and never persecutes.

C. P. B.

Who Is Behind Sunday Legislation? and Who First to be Obeyed?

THE question of Sabbath and Sunday observance is to be agitated everywhere, and the deceptions of Satan will flood the world. The man of sin has instituted a spurious Sabbath, and the Protestant world has taken this child of the Papacy and cradled and nurtured it. Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon. Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. The first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this cup of abomination? Shall we bow to the authorities of earth and despise God? The powers of darkness have been gathering their forces to bring this crisis about in the world, so that the man of sin may exalt himself above God. God does not force the conscience of any man, but the powers of darkness have been trying to compel the consciences of men ever since Abel fell under the murderous blow from the hand of pitiless Cain because Abel's works were righteous and his own were sinful.

Satan is ever seeking to bring about a state of things in which righteousness may be termed unrighteousness, and unrighteousness righteousness. What are we to do?—We are to keep in living connection with the God of heaven, ranking in his army and under his banner, and we can not afford to be in such gross blindness that we can not discern truth from error. What we want to know is what is truth. Many say, "The whole world is keeping the first day of the week, and do you think that all the great and good men are in error?" God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed. And because a people will not bow the knee to the image, and receive the mark of the beast in the hand or the forehead, but will stand to the truth because it is the truth, there will be oppression, and an attempt to compel the conscience; but those who have known the truth will be afraid to yield to the powers of darkness. God has a people who will not receive the "mark of the beast in their right hand or in their forehead."

We are to stand the trial and test of persecution because of allegiance to the truth. Not a move has been made in exalting the idol Sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but the conscience should not be compelled even for

the observance of the genuine Sabbath, for God will accept only willing service.

The question is asked, Shall we not obey the powers that be?—Yes, when they are in harmony with the higher powers that be. God made his law for all the universe. He created man, he gives the bounteous provisions of nature, holds our breath and life in his hand. He is to be recognized, his law honored, before all the great men and the highest earthly powers.

No law has ever been made to exalt the idol Sabbath but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt the idol Sabbath, but we can not do it, for it would be disloyalty to God. In the face of Nebuchadnezzar's decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

They were thrown into the burning fiery furnace, but the Lord was with them. The king looked into the furnace, and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Angels of the Lord were watching by the side of the faithful three. God wished to show to the nations of the world who was the great I AM, the God of the heavens, the ruler of the universe, who alone was to be worshiped. Did not the Hebrews break the law of the king?—Yes, but the law of God was first to be obeyed.—*Mrs. E. G. White, in Review and Herald.*

"Boycott," the Watchword.

THE word of the Lord is out that the time would come in this country when it would be declared that no man might buy or sell save he that had the papal badge—the Sunday Sabbath—or the name or number of the name of the Papacy. Rev. 13:16, 17. That this time is rapidly approaching and the days soon to dawn when the full force of this situation of things shall be realized is evident from the present movements of the friends and supporters of the Papal Sabbath. Says the Chicago *Inter-Ocean* of September 26:

Boycott is to be the battle cry of West Side church people. Bishop Fallows presided over a mass-meeting of citizens at Centenary Methodist Episcopal Church yesterday afternoon which decided to adopt stringent measures by which it is believed advancement can be made in the movement already started to secure for the workmen of Chicago one day of rest out of seven. The church was well filled and lively interest was manifested in all that was said and done.

Rev. Alfred H. Henry, pastor of the Leavitt Methodist Episcopal Church, introduced the boycotting idea. He said:—

Mythology tells us that Achilles' only vulnerable point was his heel. The vulnerable point of the merchant of to-day who opens his store on Sunday is not his head or his heart; it is his pocketbook.

I wish it could be agreed upon to patronize only those who close on the Sabbath.

As the result of the meeting, the following resolution was introduced and unanimously adopted:—

WHEREAS, It is contrary to the laws of Illinois and against the expressed wish of the people of Chicago, propagated through the churches and labor organizations through the agency of the daily press, for the clothing stores to open their doors on the Sabbath day; and

WHEREAS, The citizens of the West Side, in mass meeting assembled, on this Sunday, September 25, do earnestly protest against the continuance of this evil; therefore, be it

Resolved, That it be the sense of this meeting that we, the purchasing public of this, the West Side, do agree not to purchase any goods sold by any store that may keep open its doors on the Sabbath, and do further agree to exert our influence in every way practicable for the closing of stores on the Sabbath.

Thus is the word of the Lord being fulfilled, and thus are the friends of the Sunday Sabbath seeking to increase regard for the day by appealing, not to the head or to the heart, but to the lowest and most sordid of all motives—that root of all evil—the love of money.

W. A. COLCORD.

Religious Liberty.*

WHILE the precious boon of liberty vouchsafed to us by the event which we as American people celebrate on this memorable birthday of our Nation, is not of a civil character alone, but of a religious type as well, it is in keeping with the strictest propriety that from every Christian heart there shall ascend to the great Giver of life and freedom a tribute of praise for the religious liberty enjoyed in this free land of ours. And while it is our province at this hour to dwell on the theme of freedom to worship "how or what we may," it will not be out of place for us to quote a little scripture wherein is written that "God hath made of one blood all nations for to dwell on the face of the earth."

This, coupled with another portion of the sacred word, saying that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him," will warrant the conclusion that the great Creator never designed that any man or set of men should dictate to their fellows their manner or object of worship. This thought is clearly set forth in the story given of the protection extended by the all-powerful Hand to the three Hebrew children whom Nebuchadnezzar, king of Babylon, cast into the burning fiery furnace because they would not bow to the image which he had set up. This and like accounts, given in the Book of books, reveal the fact that religious intolerance began in the early history of the world.

SAY NOT RELIGIOUS INTOLERANCE.

Shall I say religious intolerance? Nay, verily, for this expression reflects the thought that religion of any kind not restricted by its opposers is simply *tolerated* evil. The correct thought is that in all ages of religious persecution, the exercise of religious rights has been denied its adherents. This same interference with the God-given right of others was manifest in the days when Peter stood at the gate before the house where the followers of the lowly Nazarene were met in mighty prayer to Him who heard and

*From an address delivered at Des Moines, Iowa, July 4, 1892, by Rev. O. B. Thomas.

made the prison doors to shake and the fetters to fall from him whom Herod had taken, seeing as he did, that he had pleased the people by putting to death James the Just. Nor had this rage abated when Saul of Tarsus haled men and women, committing them to prison, and with letters of authority from the chief priests and the scribes, bent his way to Damascus to carry out his foul designs against the people of God; who also in turn suffered at the hands of the enemies of truth and right, when God had turned the zeal of his mad career to his own glory. Nor does the Bible story of violence close till we have read of the beast which made war with the saints and overcame them; and of the souls under the altar who were slain for the testimony which they held.

When we turn our thoughts to the realm of profane history we meet scenes almost too horrid to be credited.

Since the declaration of our national independence and the conflict of arms which resulted in the triumph of freedom, both civil and religious, the courts have refused to sit in judgment on the consciences of men and women, or pronounce sentence on the faith of any person. None have been compelled by law to worship contrary to their honest convictions, nor punished for non-conformity to any prescribed form of religion.

This is not saying that none have at any time suffered at the hands of their enemies or been disturbed by the ruthless crowd. Some have even suffered violence at the hand of mobocracy while declaring the pure principles of pure Christianity and proclaiming the message of love, of good-will to men. And while yet this great evil may be abating, we can occasionally hear of foul threats and even worse, for no other offense than teaching Bible truth. While to-day we celebrate the birth-day of our national independence, and exult in the exercise of civil and religious liberty, there are under arrest in one of our noble States of the South a number of persons who hold the seventh day of the week to be the day still required by the great Law Giver to be kept holy rather than the first, and are now languishing in imprisonment for choosing to quietly pursue their daily vocation as farmers on the first day of the week after having conscientiously observed the seventh day of the week. And it has not been very long, only a few months, since a prisoner convicted at the same court died while his case was pending an appeal.

At the present time are pending issues which may terminate in such an amendment to the Constitution as to render the passage of an act enforcing Sunday observance constitutional; indeed some who have given the matter attention, take the position that Sunday laws are now constitutional, basing the statement on the recent decision of the Supreme Court that this is in verity a "Christian Nation."

Painful as it may be to devoted Christians to witness the utter disregard for the Lord's day exhibited by the masses of our people and by many, too, who profess Christ, it is to be hoped that neither the amendment nor the law will ever be secured; for it will be one step, and a long one, toward the union of Church and State, and if that ever returns, we may forever bid adieu to religious liberty. It

can not be denied that while those now serving out their sentence as above cited are strict observers of the seventh-day Sabbath, at the same time those who care not for either day, but find their own pleasure on that day in all manner of sporting and gaming, to say nothing of secular labor done, go scot-free. These imprisonments are simply religious persecutions incited by some portion of the religious populace. I know what I am talking about, for I have heard with my own ears the statements made to those who were seventh-day observers that the law could and would take hold of them for Sunday work. More than this, it only remains, after an official declaration that the Christian religion is the religion of the Nation, for the powers that be to declare which of the many forms of religion in our land is Christian; and if by any means the already most powerful sect in our land is so declared, all the horrors of the past have only to be repeated.

It may not have come to the notice of all of you that the topic of union of Church and State is already under discussion in this boasted land of liberty. Only a few days ago in a town where I was passing through on my way to an appointment, the remark was made, "Union of Church and State is just what we want." Not long since two clergymen were sitting together engaged in conversation and a by-passer throwing his influence against the proposed amendment as it was under discussion, when one of these clergymen remarked, "This priest and I get along all right," remarking further that he saw no evil to come from it. Whereupon the third gentlemen remarked that if the amendment carried it only meant union of Church and State, and finally the Catholic Church in power. The Protestant clergyman expressed his surprise, but the other coolly replied, "That is just what it means. God deliver this land from the time when any one sect shall have legal power to enforce adherence to any set of religious principles."

It may be urged that this proposed amendment has for its object only to enforce the observance of Sunday as a rest or holy day, and that it ought to be so observed. No matter how much we might desire that the sacredness of the Lord's day be no longer trampled under foot, just as soon as its observance is enforced by law, just so soon will the consciences of large numbers be trammelled and their religious service dictated; and this is the fatal step toward the union of Church and State. The seventh day is just as sacred to those who believe it to be the Sabbath as is the first to us who constitute by far the greater portion of Christian people, and it would be only subservience to tyrannical power and not acceptable service to God, should they be compelled to observe a rest day that did not have for them the sacredness that should surround the Sabbath. And more, it is not at all likely that if the law existed the wholly irreligious would be punished for disregarding it. It will be only a religious persecution when it is done.

To-day when the world is enjoying the festivities of the occasion, and from the platform all over our fair land there is ascending feelings of gratitude for the wonderful liberty we enjoy, and a feeling of security comes to those who listen to the orations of power delivered, yet with

all our boasted liberty there is lurking among us that which if allowed to continue will one day break forth in a storm that will sweep away every vestige of our freedom to worship God according to the dictates of conscience. It therefore stands every American citizen in hand to awake to a proper sense of his obligation to throw his influence on the side of the scale which will preserve the religious liberty which our fair land has so long enjoyed.

What Is Americanism?

THE act of Congress in closing the World's Fair on Sunday, is denominated by the Philadelphia *Protestant Standard* as "A triumph of Americanism." With wonder it exclaims, "What a triumph for Americanism!" It does not, however, seem to be perfectly sure of success, for it says:—

Of course, a good deal yet remains to be done in order to carry out the wish of the House of Representatives. We do not say that this question is really decided. There are battles yet to be fought.

It will be a persistent fight up to the very hour that the Fair opens, and perhaps some time after. . . . What we feel proud over is, that true American spirit and sentiment have defeated the continental idea. . . . Americanism has scored a victory, for which let all patriots be thankful.

Now if one may judge from its name, *Protestant Standard*, this paper should be well posted in the principles of both Protestantism and Americanism. The *Standard* can see the deceitful trickery there is in the crafty designs of Rome to secure control of the schools through Bishop Ireland's plan. It commends the action of the recent Methodist Episcopal General Conference in that they "resolved that they would not receive any more money from Government for educational work," and adds:—

If the Sixteenth Amendment is to become a part of our Constitution, we think the different denominations ought to prepare the way by resolving, as our Methodist friends have done, to receive no money from the Government for the promotion of sectarian ends. If Rome is to be throttled and deprived of the power to do harm, the religious bodies must tell Uncle Sam that they will get along without his money.

If there is danger in Rome and her ways, why can not the *Standard* see the danger there is in Protestants going over the very road traveled by her in gaining her position of intolerance and oppression? If there is danger in the methods of Rome, why is there no danger when Protestants adopt the very same methods? or, do these methods become less harmful in the hands of others than when Rome uses them? If the use of the people's money for sectarian purposes, is un-American—and the *Standard* evidently thinks it is—why is it not also un-American for the "eleven millions [who] have protested against Sunday opening of the Exposition" to apply to Congress for aid in the furtherance of the desires of some of the sects combined, as against the wishes and protests of the more than fifty millions? If it is un-American for some of the sects to combine and secure aid from the civil power to enforce a dogma in which these may agree, upon some other religious sects who dissent therefrom, is it not quite as un-American for a faction of these sects to combine and foist by aid of civil power, a dogma of the Church upon the whole country? In reality it is but a faction of the religious element that are responsible for this piece of un-Americanism.

They only claim a little over eleven

millions of petitioners, but some of these were counted, not once alone, but, if reports are true, twice and three times; yes, and even four times (such was their determination to accomplish their nefarious work), for they were counted as individuals, then as members of congregations, and then as members of conferences, and also as members of some order or league. Then many Sunday-schools and members of Christian Endeavor Societies signed these petitions because their leaders did.

So it is in fact but a faction of the religious element that are responsible for this unchristian, un-American act; and should cause patriots, not to rejoice, but to arouse in the strength of their manhood and denounce and oppose all such invasion of the rights of the people as un-American and unconstitutional.

But what is "true Americanism?" Has it not ever been that religion and all religious institutions, and the Government should be forever separate? Is it not that religion is found most in its purity when separate from governmental patronage? Is not true Americanism found in the principle that civil and religious liberty is offered and guaranteed to all, irrespective of color, position or creed? Is it not that "the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy?"—*Senate report 1829*. Then why this act of the Fifty-second Congress in attempting to decide for the whole Nation, which day is, or shall be, a holy day? Why is it that they have listened to these demands of a religious faction? or why should they ever listen to the demands of even the majority and legislate upon religious questions? The facts are, that the whole thing is un-American, and a triumph of un-Americanism.

The *Standard*, while it can see the danger there is in Rome, the beast of Rev. 13:1-10, should seek for the eyesalve of Rev. 3:18, that it may also be able to see the danger in the making and worship of the image to the beast as spoken of in Rev. 13:14-18; 14:9, 10. H. F. PHELPS.

The Opening of the Columbian Exposition on Sunday.

ON this subject the *Union Signal* says:

There is one thing that Christian people may as well accept as settled, and that is that the Columbian Exposition will be open on Sunday, if the powers of darkness, assisted by their usual allies in this world, the evil, the well-meaning, but mistaken or indolent, the indifferent and the weak, can compass that event. The tone of the secular papers shows that it is fatal to trust to any partial victory or to any temporal decisions in favor of Sunday closing. The opponents of that measure will not be defeated until they are utterly routed. This being the case, it is the part of wisdom to look the issue in the face and see just what the opening of our World's Fair on Sunday involves.

Negatively, we throw away the rarest opportunity of preaching to the world, by a magnificent object lesson, the benefits of a day of rest. Incidentally, our faith in and loyalty to our religion will preach with all the tongues of Pentecost the gospel of Christ. At a cost which can not be computed of labor, treasure and love, we send our brightest and best to carry that gospel to foreign lands. In our own land, without labor or sacrifice, we may proclaim Christ's religion to the whole world by the most effective of all modes—practice. If we throw open the gates of the Columbian Exposition on Sunday, we are false to the greatest opportunity ever granted a Christian Nation.

The "civil rest day" has evidently been swallowed up by the ecclesiastical institu-

tion; in other words the mask has been thrown off and the demand is openly made that the Nation shall support a dogma of the Church for missionary purposes.

What a Confession!

IN view of the efforts which are making to secure a repeal of the Sunday-closing proviso in the World's Fair appropriation passed by Congress at its last session, the *Examiner* (Baptist, of this city) says:—

The present is no time for jubilation, but is, and we beg pardon for the phrase, a time for wire-pulling and hard fighting.

The "Century Dictionary" defines "wire-pulling" thus:—

1. The act of pulling the wires, as of a puppet or other mechanical contrivance. Hence—2. The rousing, guiding, and controlling of any organization or body of persons, especially a political party, by underhanded influence or management; intrigue, especially political intrigue.

The *Examiner* has used the term advisedly. The adoption of the proviso by Congress was secured by wire-pulling, and if retained at all, it can only be by more wire-pulling. The churches composing the American Sabbath Union having in this matter entered the field of political controversy they must use political methods even to wire-pulling. There is no escape! Having undertaken to regenerate the Nation and make it Christian by act of Congress they must control that body by whatever means are necessary.

The *Examiner* confesses that improper means were used to secure the desired legislation, when it says: "The law makers at Washington did not vote for Sunday closing from personal preference, but, so to say, under the lash of an indignant public." The "indignant public" was the churches under the leadership of the American Sabbath Union; but instead of being the "public" those who demanded the recognition of Sunday sacredness by the closing of the Fair, were, and still are, only a small minority. But by intimidation they secured the legislation sought for, and now they confess that they must retain it by wire-pulling, that is, by underhanded influences. What a confession! C. P. B.

It Is in the Air.

NEWPORT, the village mentioned in the following paragraph taken from an Oregon paper, is a small place in Benton County, Oregon, never noted for its piety. But it seems that the Sunday-closing crusade does not despise the day of small things, nor the town of small population and less religion. The story as told by the *Salem Journal*, is as follows:—

The people down at Newport are having a lively time over the enforcement of the Sunday law. Recently two of its young men were arrested for violating some of its provisions, but were acquitted, says the *Herald*. The mayor, George Landis, aided by the district attorney, Seymour Condon, of Eugene, who happened to be over there, ordered all the saloons and places of amusement to be kept closed on Sunday and gave notice through the press that any violation would be vigorously prosecuted. Early Sunday morning two images were seen dangling from the top of a flagpole, the mayor and Mr. Condon having been hung in effigy. This was too much for Mayor Landis and he tried to take the obnoxious figures down, but the ropes had become entangled and they seemed to be there to stay. The mayor then arrayed himself with a shovel and dug the pole out of the ground and took the images away and burned them. The other faction then swore out a complaint and had the mayor arrested for working on Sunday. The result of his trial will be awaited

with interest. A lot of notices were posted about town accusing Mayor Landis of high-handed anarchy, which were torn down, resulting in several free fights. The end of it seems not yet, and some further developments may be expected.

Great is Sunday! "the wild solar holiday of all pagan times," as an English writer has styled it. Infidels, and Christians vie with one another to do it reverence—or rather to compel others to honor it. The correspondent who sends the clipping quoted above, remarks that "what makes this item of interest is the fact that hitherto the people have thought that in this 'infidel country,' as they have been wont to call it, there was no danger of the enforcement of Sunday laws. It seems, however, that the very air is impregnated with this intolerant Sunday spirit."

There Is Mischief in It.

IN commenting upon the Supreme Court decision, that this is a Christian Nation, a writer in the *Protestant American*, signing himself "Publius," says:—

As this is a direct union of Church and State, we may expect that out of it will grow an image of the Papacy, in fact it can only result in the selling of this country into the hands of Rome. As religion is a matter of the individual conscience and every person must decide for himself in matters of religion, it is therefore but a usurpation of individual rights. But as the right of petition belongs to the citizen, so also does the right of protest and appeal. And as this is a government of the people, and the people are above the Supreme Court, for the people made it; so we may take an appeal from the Supreme Court to the people. Let the people watch that thing, for there is mischief in it. It is mischief itself.

Then let every man appeal to his own manhood, to his own individual rights, and refuse to worship this image, or admit that this is the voice of the people. This decision means danger to every man, woman, and child in the land; therefore in the name and in the interests of the more than sixty millions of people, let us take an appeal, and so far maintain our rights; among which is the right to worship (or not to worship) according to the dictates of an individual, personal conscience, and not that of Supreme Courts or any other earthly power.

All of which is sound sense.

Sunday Observance in Tennessee.

TENNESSEE, as our readers are aware, is a State where they have so much regard for Sunday that they can not permit conscientious observers of the seventh day to do ordinary farm labor on the first day, nevertheless, the *Memphis Appeal-Avalanche*, of October 3, comes to us containing this announcement:—

The *Daily Appeal-Avalanche*, 1,008 inches of the news of all the world each day, and the mammoth Sunday edition, always the largest and best in the Great South, 15 cents a week.

The same paper contains the following concerning the man who will doubtless be the next governor of the State:—

Judge Peter Turney arrived in the city yesterday [Sunday].

The Democratic gubernatorial nominee came on the early train, over the "Ellen N.," and was accompanied by the venerable orator and statesman, Hon. John H. Savage, of McMinnville. Judge Turney came from Alamo, Tenn., where he had spoken to 4,000 people on Saturday.

The distinguished visitors repaired at once upon their arrival to the Gayoso Hotel, where they were assigned to rooms 404 and 405, on the second floor.

Judge Turney received a number of visitors during the day, Chairman Armour, of the county executive committee, being among the number, as well as other prominent Democrats.

Judge Turney was seen by an *Appeal-Avalanche* representative during the evening, and his reply to a question, expressed the opinion that there had been no material change in the situation in the State during the past month.

Then there are the usual advertise-

ments of Sunday railroad trains, etc.; but none of these things move the average Tennessee Sunday-keeper; it is only when some presumptuous Adventist works quietly in his back field, or when some faithful housewife who has rested on the seventh day plies her needle or bakes bread on Sunday, that the dignity of Tennessee law is injured, and the officers of justice (?) rise in their might to vindicate the honor (?) of the commonwealth!

Newspapers may publish and circulate Sunday editions, politicians may carry on their campaigns, railroads may run as many trains as they wish, gangs of section men may work, squirrel hunters and picnickers may pursue the even tenor of their way on Sunday without hindrance from the authorities; but when one who believes that Saturday is the Sabbath emphasizes his dissent from the popular theology by resting on the seventh day and working on the first day of the week, he is promptly indicted and punished to vindicate the honor of the State of Tennessee!

C. P. B.

Took Him at His Word.

It will become politicians to be a little cautious how pious they appear before the church people, whose influence they wish to gain to forward their own political ends. Their fervent protestations of religious fervor may prove a boomerang, and come back upon their own heads. Thus Whitelaw Reid posed in so divine an attitude before the late convention of Christian Endeavorers, in New York, that they took his sanctimonious declarations at par, and thought it would be a good time to ask him to make his practice consistent with his profession. So they drew up a resolution, asking him to suspend the Sunday issue of the *New York Tribune*. At last reports, he was gazing dazedly on that proposition; and the country is waiting with some interest to see how far he is willing to go to make good his profession.—*Review and Herald*.

Conservatism vs. Justice.

THE difficulty of securing a change in a law which affects only a small portion of those who have a voice in the matter, is well illustrated by the repeated failures of the Welsh dissenters to secure at the hands of the British Parliament, disestablishment in Wales. The law assumes that the Church of Wales is the church of the Welsh people; but the notorious fact is that three-fourths of the Welsh people are dissenters—principally Baptists and Wesleyans. Justice to the people of Wales demands disestablishment, but English conservatism and indifference defeats the measure. It is stated, however, that Mr. Gladstone has invited an eminent Welsh ecclesiastic to draft a bill for the disestablishment of the Welsh Church. It is conceded that this question will come to the front as soon as home rule is out of the way. Mr. Gladstone himself may not carry the act, but his successor in the leadership of the Liberal Party with probably do so.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE Woman Suffragists have passed resolutions in favor of the Sunday opening of the World's Fair.

DESPITE the congressional proviso for Sunday closing, the Exposition grounds have been regularly opened on Sundays to all comers, and are now. The average daily attendance of sight-seers, is now three thousand, but on Sunday the number sums up to fifteen thousand. But, notwithstanding this, the advocates of Sunday closing gather in mass-meeting in Chicago to give thanks that the World's Fair is closed on Sunday.

A MEETING was held in the Chicago Auditorium, on the evening of October 7, to express approbation of the action of Congress in providing for the Sunday closing of the World's Fair. It is reported that about six thousand people were present, and much enthusiasm was manifested. Dr. Herrick Johnson presented resolutions, which closed with the words, "Satan has at last gone into the business of casting out Satan, and the devil is ready for suicide." The resolutions were adopted in the midst of great applause; the audience rising to its feet and giving three cheers. Elliott F. Shepard, Joseph Cook, and others, addressed the meeting.

THE wife of the ex-priest Pere Hyacinthe, is in Chicago, and in an address delivered at the first Methodist Church, in that city, frankly advocated the Sunday opening of the World's Fair. Her utterances on the subject are reported to have been greeted with hearty applause from the large congregation present. This is one evidence of many that the church people themselves, whom their pastors and masters have striven so industriously to whip into line, are not entirely a unit yet, on this question, by any means.

THE *Weekly News-Item* of Antigo, Wisconsin, publishes a series of resolutions adopted by the Congregationalists of that place, asking that the "mayor and city officials see that our Sabbath laws are properly enforced;" and says of the petitioners:

It looks to us as though they do not recognize a man's right of liberty of conscience, except in so far as the man chooses to do what they think is right. It is a spirit of intolerance. . . . We are living in the year of progress, liberal ideas, and education—1892—not in the age of witchcraft, superstition, intolerance—1692.

Yes, it has been supposed that we were living in an age of civil liberty in religious things, but the events of the last three years have proved the fallacy of that supposition.

MAYOR WASHBURNE, of Chicago, says that "it would be an outrage to close the Fair on Sunday and would deprive a large number of the poorer classes of an opportunity to visit it. A good deal of the opposition to Sunday opening came from Chicago saloon keepers."

So the testimony accumulates that in the Sunday closing of the World's Fair the Chicago saloons and dives have really gained an end they had in view. But why does Mayor Washburne speak only of these superficial points? Why does he not have a word to say upon the real issue at stake? No interview on this question, from any public man, has yet been published touching the real merits of the case. Is it because they do not think it "wise statesmanship" to be known as intelligent and candid men in this matter?

ALL the Adventists in Tennessee are not in Henry County, but there are several hundred scattered over the State. So far the most of the persecution has been confined in two counties, but if the preachers of the dominant churches can have their way, there will be persecution soon wherever there are Adventists. Some of the facts upon

which this opinion is based are stated in a letter from a young Adventist preacher laboring in Eastern Tennessee. This young minister says:—

"The time is not far distant when Seventh-day Adventist preaching will be held responsible for all the mining out-breaks and incivility committed in Tennessee, as is shown by the following instances.

"While preaching recently at Emory Gap the writer was told by a Baptist gentleman that just such was the cause of such out-breaks as Coal Creek, etc.; and in the course of the conversation he said that a man who can not obey the law of the land ought to be whipped.

"And still another, a Rev. (?) Mr. Webster told his audience in presence of the writer that the Adventists were *anarchists* and he could prove it. Continuing he said, 'They are circulating petitions to Congress to open the *World's Fair* and the *saloons* on Sunday.' And said he: 'There have been *anarchists hung* in this country, and—Well, you had better send and get Frank James to teach your children.'

"It seems that the reverend gentleman would rather have a highwayman in his community than a class of humble Christians, though their only crime is, they teach that God's law is a rule of life and requires absolute obedience to every commandment. And because they teach that people 'ought to obey God rather than man' in matters of religion. Especially regarding the fourth commandment was the gentleman wroth, and gave his audience the wonderful piece of information that 'the Sabbath was never made for a man in the world but for Jesus Christ.' Yet he wanted men hung for not keeping *Sunday*, though he knows that Sunday is purely an institution of the Catholic Church and derives its authority from that source; and when Protestants compel people to obey that day, it is only compelling them to be Catholics, and Roman Catholics at that.

"It sounds bad to hear Baptists talk of *whipping* and *hanging* people for their conscientious convictions; they ought to read the Constitution of their country, and the history of the Baptist Church; and perhaps these pious (?) gentlemen would remit the punishment from whipping and hanging to life imprisonment at hard labor."

A Typical National Reformer.

REV. CHARLES FERGUSON said that he believed in one organic church for the future, the great American church, of which the President of the United States should be the acknowledged head, which church should take hold of every phase of American life.

The foregoing which has been previously referred to in these columns, was clipped from the Syracuse, N. Y., *Evening News*, some weeks ago, and reported as the utterance of Mr. Ferguson before a ministerial meeting of that city. Thinking them very strange words for a minister of the gospel to utter in this country, the following letter was addressed to him, and elicited the subjoined reply, which certainly entitles him to the palm as a typical National Reformer:—

Des Moines, Iowa, June 21, 1892.

REV. CHARLES FERGUSON,
Syracuse, N. Y.

Dear Sir: By a copy of the *Syracuse Evening News* of the 13th inst. you are reported as expressing yourself as believing in "one organic church, for the future, the great American church, of which the President of the United States shall be the acknowledged head, which church shall take hold of every phase of American life."

It strikes the writer that if these are your sentiments, you are not very much in harmony with the fundamental principles underlying this Republic, for were your ideas to materialize we would have a union of Church and State in verity, which combination the founders of our Government studiously sought to avoid.

I have taken the liberty to address you concerning this matter more particularly for the reason that within the past few years there appears to have been a wonderful growth of sentiment among the religious element of the land right along this line, and if it is allowed to continue I fear it will not be long ere we see just what Rome saw under

her Church and State *regime*. History repeats itself, and the same conditions at work in our own country that were in operation then will surely produce the same results. Is there not cause for alarm that these sentiments will continue to grow to such an extent that we will in time have created right here in our own beloved land a condition that will lead to the Dark Ages, which condition then was brought about simply because the civil power had authority to enforce what was regarded as orthodox in religion?

I, for one, sincerely hope that time will never come in this country, but as continual dropping wears away the stone, so a constant agitation of the matter of a united sentiment in favor of a certain line of thought may bring about action in that line, even though it may be wholly wrong in principle. I should be glad to know that your views have been misinterpreted, and to this end would respectfully solicit a reply hereto.

Very truly yours,
W. E. CORNELL.

Parish House, St. James Free Church,
Syracuse, N. Y., June, 23, 1892.

To W. E. CORNELL, ESQ.,
Des Moines, Iowa.

Dear Sir: Your interesting letter of the 21st is at hand. Certainly I do not desire a civil power to compel men to be "orthodox" in their opinions. But religion is not primarily a matter of opinions. Religion is the deep background of common justice, morality and humanity; it is the life of the Nation. The commonwealth would disintegrate in a day without it. Religion is the elemental truth of things; it is the science of sciences; it is the taking of the facts of the universe as they are.

I believe that the fathers of the American political Constitution were wise in keeping speculate theology out of politics. I hope by the steady prosecution of their plan that we shall be able to get more and more of living religion into politics, and thereby save the Nation from the formidable dangers that now threaten its disruption.

I have no cut-and-dried prescription for the establishment of that American church for which I hope and pray. I expect that it will wait and grow in the divine, vital, historic, irregular, illogical way. Certainly it will be like nothing that ever was in the world before. History repeats itself only as men repeat the stories of childhood, in an ever-changing sense.

The signs of the growth of this great church seem to me to be very obviously apparent. The two main tendencies that make in this direction are: (1) the increasing popular contempt for the kind of religion that has to do only with the "next world"—a contempt which will ultimately destroy sectarianism; (2) The increasing popular consciousness that only a true and vital religion can solve the pressing economic and political problems—a consciousness which on the day that it fully awakens to the broad truth that religion is the foundation of the State—not a decoration, an efflorescence, or an afterthought—will then begin the construction of the outward form of that "American church of which the President of the United States shall be the acknowledged head, and which shall concern itself with every phase of American life."

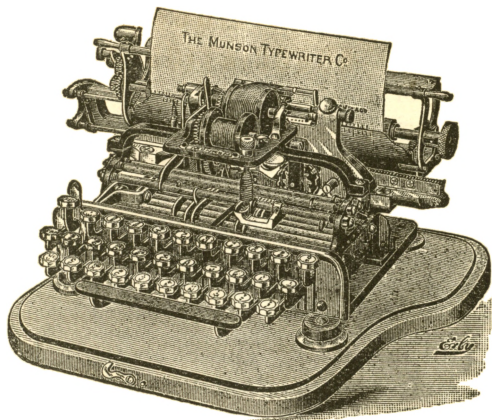
I can see nothing very terrible about this—no racks, no thumb-screws. The Sovereign of England is the "acknowledged head" of the English Church; but the Inquisition is not in session there; and indeed it has become a commonplace to say that the English Constitution is practically more free and democratic than our own.

I hope that I may hear from you again. I thank you for your letter, and beg to subscribe myself,

Yours sincerely,
CHARLES FERGUSON,
Rector of St. James Church.

Mr. Ferguson has recently resigned his pastorate. His parishioners did not take kindly to some of his views. It does not appear however that they dissented from his advocacy of a union of Church and State; they apparently saw nothing alarming in the idea of a great American church with the President at its head; but when Mr. Ferguson proposed that they sell their valuable church property for the relief of the poor, they intimated that they would like to employ another pastor; hence the resignation.

"In the Chain-gang for Conscience' Sake" is the title of one of the latest publications of the National Religious Liberty Association. It is a 12-page tract giving a brief history of the persecution of Seventh-day Adventists in Henry and Obion Counties, Tennessee. This tract is only fifty cents per hundred, which fact together with its intrinsic merit ought to secure it a wide circulation. Address all orders to Review and Herald, Battle Creek, Mich.



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WHAT are the people to do on Sunday? The advocates of Sunday laws say that they shall not work and they shall not play, neither shall they use public conveyances to visit the parks or the country; while the most of the city churches would slam their doors in their faces if they attempted to go to church. What are they to do?

WRITING to the *Signs of the Times* of the charge that the Tennessee Adventists "offended the moral sense of the community," a Methodist minister says: "The gospel itself may be an offense to some." Christ himself was "a stone of stumbling and a rock of offense," and he said that he "came not to send peace, but a sword." But why a sword?—Simply because the natural heart would war against the truth.

Two lawyers, in Ripley, Tenn., have written to us saying:—

Although we reside in the State of Tennessee, where men are deprived of their liberty and are immured in prison for observing Sunday contrary to the popular custom, we desire to say that we are strongly opposed to the shameful persecution. We most heartily concur in the opinions of your most valuable paper on this subject.

These gentlemen send us a year's subscription, and will hereafter read THE SENTINEL regularly.

THE *Mail and Express* of the 3d inst., has an interview with Bishop Doane (Roman Catholic), in which that functionary avows himself in favor of closing the World's Fair on Sunday. The Bishop declares that he has no sympathy with either the Puritan Sabbath or with the continental Sunday. But in the latter the Bishop sees one redeeming feature; he says: "For the continental Sunday there is this to be said, however the day may end, it begins, theoretically and very often actually, with the religious service of obligation—the mass."

THE mass is the one important thing in the estimation of the Romanist, and if only that be not neglected it is small difference how Sunday is spent. This being the case why not have Congress make a law requiring all the employees of the Fair to attend mass on Sunday morning? for which purpose the gates of the Exposition might be closed for two or three hours.

Now that the Supreme Court and Congress have undertaken to regulate the religion of the Nation, there could be no impropriety in going just a step further and requiring the employees to attend mass. The mass is no more a religious institution than is the Sunday, and if it is all right to require the observance of one why not of the other also?

THE author of "The Sabbath in Puritan New England," relates that "a large portion of the stipends in early parishes being paid in corn and labor, the amounts were established by fixed rate upon the inhabitants; and the amount of land owned and cultivated by each church member was considered in reckoning his assessments. These amounts," continues the historian, "were called voluntary contributions. If, however, any citizen refused to 'contribute,' he was taxed; and if he refused to pay his church tax he could be fined, imprisoned, or pilloried. For one hundred years the ministers' salaries in Boston were paid by these so-called 'voluntary contributions.'"

This scrap of Puritan history is interesting as it gives a clue to some of the ideas entertained by National Reformers in regard to religious liberty. This is the kind of 'voluntary' religious service that the National Reformers propose to require at the hands of all the people. They will leave everybody free in religious things—just as the Puritans did in this matter of paying the ministers' salaries.

IT is unfortunate that the Attorney-General of the Twelfth Judicial Circuit in Tennessee feels impelled to continue the persecution of the Adventists in Henry County, that State. No sound principle requires such action on his part. He knows—for he can not fail to know—that others than Adventists work in Henry County on Sunday, and yet he takes no action against them. Sunday work, Sunday picnics, Sunday excursions, and Sunday squirrel hunting go on in the immediate neighborhood of his own town, but he takes no notice of it, though attention has been publicly called to the facts. But the Adventists are pursued with unrelenting rigor. These facts show that the prosecutions are inspired, not by principle, not by a fine sense of official duty, but by religious prejudice.

The following extract from a private letter written, on the evening of October 1, by a member of the Springville church, will throw some light upon the methods pursued in this persecution:—

We had our quarterly meeting [the Lord's supper, etc.] to-day and had a splendid good meeting. Almost every member of the church was present, and love and harmony prevailed. All seemed to be of good courage, and not at all afraid of the prosecutions, or persecutions, rather.

As you already know, they took some eighteen witnesses, mostly young men and boys, up to Paris

Wednesday to go before the Grand Jury and tell all they knew about Sunday work in this neighborhood. They seem determined to get Brother Ward and Grandpa Dortch, for they took all three of Brother Ward's boys and "Bud" Dortch. They intended to have Charley Brigham because he worked at Dortch's, but through a mistake got his brother instead. They asked "Bud" Dortch a great many questions about his father, and even asked him what his two sisters did on Sunday. They asked Harvey Moon what his mother did on Sunday.

If all are indicted that they got information against it will take nearly the whole church.

As remarked last week, several of the witnesses summoned before this modern Inquisition were mere boys; and, as we also suggested, some of them were required to testify against their own mothers, telling what they did on Sunday in the privacy of their own homes! And this in the name of Law, Order, and Justice!!

Another witness, a young man, was required to tell what his sisters did on Sunday! It would not be at all surprising if it were to transpire that some of these witnesses were required to criminate themselves, and were indicted on their own testimony. It would be quite in keeping with the methods of the Tennessee Inquisition.

A CATHOLIC paper complains that Commissioner Morgan is doing his best to destroy Catholic missions among the Indians, and says: "Yet, if we object to his persecutions and endeavor through the constitutional means open to all citizens to make our objection effective, we are 'dragging religion into politics,' and we are acting in a manner to make Protestants combine against us at the polls. Indeed! Why should Protestants consider themselves aggrieved because we ask for justice? What would the Methodists do, if a Catholic president and a Catholic priest Commissioner of Indian affairs and a Catholic priest Inspector of Indian schools were to adopt an anti-Methodist policy in any of the fields of government? Would the Methodists utter no protest? Would they vote to prolong the tenure of office of their oppressors?"

The whole trouble is in the fact that the Government ever became involved in the support of denominational schools among the Indians, or anywhere else. The Government can be impartial as between the sects only by letting religion and all religious questions entirely alone.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

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