



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

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EDITOR, - - - ALONZO T. JONES,
ASSOCIATE EDITORS,
C. P. BOLLMAN, W. H. MCKEE.

Two more Adventists have been indicted for Sunday work, this time at Graysville, Tenn. It is probable that the trials of those indicted at Springville, will have taken place before another number of THE SENTINEL reaches the readers.

THE Law and Order League, of Pittsburgh, Pa., which has been waging war on newsdealers, newsboys, and carriers for selling papers on Sunday, has now made informations against the proprietors of the *Dispatch*, *Leader*, and *Press*, for working on Sunday.

SUNDAY, May 15, while Col. Elliott F. Shepard was attending a meeting in Omaha, in the interests of better "Sabbath observance," twenty-six men were working on his new building in New York. It is but just to say, however, that the contractor states that the work was done without Mr. Shepard's knowledge.

THE Methodist General Conference has indorsed the proposed Sixteenth Amendment to the national Constitution, which provides that no State shall—

use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

OF the proposed amendment and the attitude of the Methodists toward it, the *Mail and Express* says:—

The aggressive action of the Methodist General

Conference, in session at Omaha, in promotion of the effort now being put forth for the protection of our distinctively free American institutions, and the perpetual prohibition by a constitutional amendment of all sectarian appropriations of public funds, is indicative of the general interest in the subject and of the determination of the people to maintain the absolute separation of Church and State, as the essential condition of the perpetuation of both our civil and religious liberties.

THE same paper remarks that—the Methodists also manifested their earnestness and sincerity by passing, unanimously, a resolution to the effect that all societies working under Methodist direction and sanction would in the future refuse to receive from the national Government any moneys for their educational work among the Indians.

The table published elsewhere in this paper may possibly afford a clew to the great zeal now shown by Protestants to prohibit these appropriations. For the year 1891, the Catholics received \$347,689 as against only \$206,268 divided between eleven Protestant institutions.

BAPTISTS are about the only large denomination that has not had a share of the Government pap, administered through the medium of Indian schools. The Baptists have not only conscientiously refused to ask for or receive any appropriations from public funds for their evangelical enterprises, but energetically oppose all such appropriations in behalf of other religious denominations.

It seems a little singular that just now so many people who have all along insisted that there was in this country no danger of a union of Church and State, should suddenly discover not only that there is danger, but that to some extent such a union already exists. The *Mail and Express* says of the proposed Sixteenth Amendment:—

It is within the scope of its purpose to protect the common school system, in its purely American and unsectarian character, the divorcing of Church and State, and the preventing of ecclesiastical domination of any of our public institutions.

The words, "the divorcing of Church

and State," imply that they are now connected; and that is the fact; and to a greater extent than the *Mail and Express* realizes. That paper, and the friends of the proposed amendment generally, can see that sectarian schools supported either in whole or in part by public funds, form a connecting link between the State and the Church; why can not they see that the schools need not be "sectarian" in the common acceptance of the term, to form such a link? and that any other religious institution supported either by State money or by State influence and power, just as truly unites Church and State as does the appropriation of State money for the support of sectarian education? Why can not all Protestants see that to be consistent they must not only refuse State aid in the shape of money, credit or property, but also in the form of laws for the maintenance of distinctively religious institutions?

"The New Method of Petitioning."

THIS is what the *Christian Statesman* says about what it calls the "new method of petitioning":—

The old method of petitioning, by miscellaneous signatures, obtained hastily at the door and on the street is not only slower, but more likely to result in mistakes than the new method, by deliberate vote, after explanation and discussion, in citizens' meetings, labor lodges, and church assemblies. The indorsements of organizations also show, by the name of the organization, just what sort of people are favoring the movement.

As intimated by the *Statesman*, "the new method of petitioning is by deliberate vote." That is, the one who presides at any meeting presents the petition, and as many as desire to do so vote in favor of it. The negative side of the question is either not put at all, or else put in such a way that nobody feels free to vote against the petition. The chairman then certifies that the petition was indorsed by the "unanimous" vote of a church, or other society, of so many members, giving the whole membership, when probably not half were present, and not all present

voted. This has occurred many times. Such votes are almost always "unanimous,"—on paper,—even when a few have the courage of their convictions and vote against the "petition."

Then, as THE SENTINEL has explained before, a petition for the same thing is presented before different organizations having largely the same membership, so the same persons are counted again and again. For instance, Mrs. A is a member of a church. The pastor presents the petition, and it is, of course, adopted by unanimous vote—of those present. Mrs. A is not present but is counted as one of the several hundred members represented by the petition. The same lady is also a teacher in the Sunday school; the superintendent presents the petition, which is adopted, and Mrs. A. is counted again together with her several children. But that does not end the matter. Mrs. A is also a member of the Woman's Christian Temperance Union, and is counted again in that. Then the State Conference or Association of the denomination of which she is a member meets; again she is counted. Then comes the General Conference, or Assembly, or Synod of the same denomination, and again this much counted individual helps to swell the number of petitioners. Is it any wonder that under the new method of petitioning Michigan and Ohio were enabled to furnish between one and two million more petitioners than the entire population of the two States? Is not the whole system a pious fraud?

History About to Repeat Itself.

THE Methodist General Conference, at Omaha, appointed a special committee on the World's Columbian Exposition. This committee brought in a report in which it said: "Better that the Columbian Exposition never be opened than that the gates be opened on Sunday." The committee expressed itself as favoring the appropriation of Government funds for the uses of the Exposition, provided only the gates were to be closed on Sunday, but if the gates were to be opened on Sunday, the committee asked the Conference to throw the whole weight of its influence to defeat further congressional appropriations to the Exposition. These suggestions met with the unanimous favor of the Conference. Several enthusiastic speeches were made supporting them, and there was not a dissenting voice heard. The committee recommended the sending of telegrams upon this question to the President, and to Congress. The telegrams were sent, and the record of the dispatch to Congress appears thus, in the *Congressional Record*:—

The Chair lays before the Senate a telegram in the form of a petition, which will be read.

The telegram was read and referred to the Committee on the Quadro-Centennial (Select), as follows:
Omaha, Neb., May 10, 1892.

The Honorable the Vice-President,
United States Senate:

We are instructed to communicate through you to the Senate of the United States, the adoption this day of the following resolution:—

"The General Conference of the Methodist Episcopal Church, here assembled, representing two and one-half million members and ten million adherents, heartily approves of the Columbian Exposition and the World's Fair appropriation bill now pending before Congress, providing expressly that the appropriation by Congress shall be conditioned on closing the Exposition on Sunday."

Sent by order of the Conference.

THOMAS H. PEARNE,
Chairman Committee on Columbian Exposition.
JAMES T. EDWARDS,
Secretary of Committee.

There are many things about this resolution and the manner of sending it, with accompanying circumstances, that are

worthy of remark. In the first place, the method: It is that of one governing power treating with another. It is the method of diplomatic communication between independent powers. An issue has been reached, and here one power vouchsafes the other, officially, and in due form, an unequivocal statement of its ultimatum. It is couched in diplomatic style, and form, and arrangement of thought. With suave show of courtesy it first grants its most gracious and hearty approval as a prelude to the statement of the express proviso upon which that approval is conditioned. This treating power calmly points to its twelve and a half millions of subjects, and proceeds to dictate to the President and the Senate of the United States, with an appearance of certainty that its approval is necessary to governmental action, and that its condition must be accepted, such as must send the thrill of a new experience through the diplomatic nerve of the Government. It has been left to the General Conference of the Methodist Episcopal Church, in session at Omaha, Neb., to coolly patronize the President and Senate of the United States, express its approval upon condition, and dictate its terms.

This incident, originating as it has, for the purpose which it champions, and in a religious body which has signalized its present session with the most remarkable exhibitions of political intrigue and ambition for place and preference which has yet shown itself under the cover of religion in this country, is more than remarkable. It is prophetic. And that of which it is prophetic can be learned by reading history. It is prophetic of a repetition of history.

W. H. M.

If Not, Why Not?

IN the Washington *Evening Star*, of May 11, a contributor, signing himself "Citizen" has the following:—

Your paper seems to be the medium for reaching the greatest number of people in the District, and you have already advocated the icemen's cause. Will you not go still further and include grocery men and their clerks? I am informed that groceries are kept open Sunday mornings till nearly noon.

The subject was brought to my notice by a clerk, who said, in reply to a question, that he could not attend church Sunday morning, as it was too late after closing the store. Is there not a law requiring them to be closed? If not, why not?

To "Citizen's" question, "Is there not a law requiring them to be closed?" the answer might be given that the general law in reference to Sunday labor, in Maryland, enacted in 1723, and afterward embodied in the laws of the District of Columbia, has never been repealed. If it was ever good law, it is good law now. If it was ever worthy of enforcement, it is now just as valid and just as worthy of enforcement as then. That the penalty is affixed in pounds of tobacco instead of the currency of the country does not invalidate the law in the least. There are decisions which cover just such cases as that. This is the law:—

And be it enacted, That no person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and that no person having children, servants or slaves, shall command, or wittingly or willingly suffer any of them to do any work or labor on the Lord's day, (works of necessity and charity always excepted), nor shall suffer or permit any children, servants, or slaves, to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastimes or recreations; and that every person transgressing this act, and being thereof convicted by the oath of one sufficient

witness, or confession of the party before a single magistrate, shall forfeit two hundred pounds of tobacco, to be levied and applied as aforesaid.

This law has never formally been repealed. Why has it not been enforced? Because the sound sense of the bench, and bar, and people, has recognized the fact that the law is an anachronism,—that it is an unwarrantable survival of ante-Revolution and ante-Constitution days. It has been dimly recognized heretofore that no legislative body had any right to pass such a law as this, and that, therefore, it never was valid, and consequently never has been, and is not now enforceable. It is just as good a law now as it ever has been since Congress assumed the municipal control of the District of Columbia, and it is just as good a law as any law on that subject which Congress could pass now, for that is unconstitutional, and any similar laws passed now would also be unconstitutional. But the question of "Citizen" would perhaps cover grocery stores only. There is no law for the especial purpose of closing grocery stores on Sunday. Why not? For the same reason that there is, and can be, no enforceable general law on the same subject constitutionally passed and enforced under the authority of Congress. For the same reason the ice bill can not become a law. The general law, which would be the only proper form in which to state the legislation, is outside the sphere of congressional action completely. These individual bills are nothing but dividing that general act into as many separate laws as there are industries, interests, and modes and forms of labor, and diversion, practiced and engaged in throughout the District.

Is it a fact that "Citizen" and other advocates of this impossible legislation are really earnestly desirous of securing legislation which shall ameliorate the condition of those who now work seven days in the week? Why do they not then propose proper legislation to that end? Why do they not propose a bill which shall make six days a week's work and impose a penalty upon any employer that shall permit his employe to labor for him seven days consecutively? leaving the religious observance of a particular day entirely a matter of choice. Why not?

W. H. M.

The Statesman "Acknowledges the Corn."

THE *Christian Statesman* of the 14th inst. has the following:—

THE AMERICAN SENTINEL (Seventh-day Adventist) has at last made a good point against the *Christian Statesman*, namely, that while it condemns Sunday newspapers it "actually advertises Sunday trains." On reading this, we turned to our advertising columns and were surprised to find in a railroad schedule of trains, in an obscure foot note, "Sunday," meaning Sunday trains. Thanks to "our friends, the enemy." Immediately on the discovery of this inconsistency the directors voted it out.

Will THE SENTINEL and the *Investigator*, and other papers that copied the criticism, be fair enough to say that the "ad" was put out as soon as our attention was called to its character? We hope THE SENTINEL will continue its good work. We see like notices in the *Mail and Express* and religious and reform papers. We covet for others the benefits we have received ourselves. There is room for reform in the advertising columns of even the religious papers. We notice, for instance, that the Seventh-day Baptist *Recorder* advertises a railroad running Sunday trains. Let us polish up the jewel of consistency for each other and learn all we can from our foes. They are oftener truer than our flatterers.

This is encouraging, and, so, gratifying.

It shows that while the *Statesman's* moral cranium somewhat resembles rhinoceros hide, it is not wholly impenetrable. True, the *Statesman* does not yet see everything clearly else it would never refer to the *Mail and Express* as a "religious and reform" paper, for it is neither, but is anything from a text of Scripture to a liquor "ad." The *Statesman's* classification of the "leading evening paper" is a slander, though doubtless unintentional, upon the real religious and reform press.

The *Statesman* is quite welcome to the slight service which we have rendered it. We would be glad to do it a further service, and purge it of the patent medicine "ads" which at once deface its columns and defraud its readers, but that is too much to expect. The *Statesman* must of course live, and if the money to live on don't come from subscribers, of course it must come from advertisers. We can't expect very much from a paper living in a National Reform fog bank.

The Test Act.

IN view of the history of the struggle for religious liberty that has taken place in England and other European countries, it seems almost incredible that there are those who still wish to go back to medieval methods for the advancement of religion and morality; who still think that by formally connecting the name of God with the law of the land, or by making religion in any way a test for civil service, they would be advancing the interests of Christianity. Such a course has again and again been demonstrated a failure. It was tried by the Emperor Constantine, who made the Christian religion the religion of the Roman Empire. The result was that Christianity was not advanced but hypocrites were multiplied, for all unprincipled men who desired favor immediately professed to be Christians; making the last state worse than the first.

But the weakness of this theory was, perhaps, best demonstrated by the English Test Act, passed 1673, in the reign of Charles II. This act decreed that no man should hold any office under government, unless he was a Christian and partook of the Lord's supper. No doubt many at the time considered this an advance step toward making England an ideal Christian nation. What could be more desirable than to have all employes of the nation humble Christian men? Their idea of the result was doubtless very similar to Miss Willard's conception of the Christianized politicians marching up to the polls to worship God. But, alack! how far below these visionary dreams did the actual result prove. Never was a more deplorable state of affairs brought about by act of Parliament. Every honest dissenter was shut out, and every scheming rogue was taken in, and the sublime religion of the Man of Calvary was used as a mere political football. For one hundred and fifty-five long years the English people were afflicted with this iniquitous act, until in 1828 it was repealed.

Lord John Russell, in introducing the motion for repeal, said:—

This state of the law used to provoke the greatest scandal. It used to be the custom in a church in London, for persons to be waiting in a neighboring tavern, and not to enter the church until the service was concluded, when they entered for the purpose of what was termed "qualifying for office." When this was the case, a person belonging to the church used to cry out, "All gentlemen who come to be qualified will be pleased to step up." They did

step up to the communion table, and took the sacrament, for the purpose of qualifying themselves to receive office. Such were the consequences of these laws, such the consequences of prostitution of religion to politics, thus making it hateful to man and offensive to God.

Long before, this abominable condition of things had evoked the indignant protest from the poet Cowper:—

Hast thou by statute wrenched from its design
The Saviour's feast, his own bless'd bread and
wine,

And made the symbols of atoning grace
An office key, a pick-lock to a place;
That infidels may make their title good
By an oath dipped in sacramental blood?

Such were the results of making religion a test for office. FRANCIS HOPE.

Hull, England.

The Establishment of Religion by Colonial Grant and Charter.

IN pursuance of the plan of establishing the Christian religion in Plymouth Colony, which Justice Brewer says animated these colonists, and in addition to the laws already quoted against those who "prophane swear or curse;" those who "neglect the frequenting the publick worship of God;" the stern decree against the heathen red man who shall fish, or plant, or carry burdens on the Lord's day, or "discharge any gun att anything;" the corporal punishment, at the discretion of the magistrate, of such as deny the Scriptures to be the rule of life; the decree against those who do not furnish due maintenance to their ministers, that it should be in the power of the magistrate "to use such means as may put them upon their duty:" these seem already to furnish a sufficiently substantial foundation upon which to build an establishment of religion. But at every convening of court, however little the gospel may have been advanced, the work of establishing religion goes on. In 1657, June 3, it was decreed:—

WHEREAS. This General Court taking into their serious consideration the great defect that either is, or like to be in ye severall Townshipes in this jurisdiction for want of an able, Godly Teaching Ministry, and the great prejudice to the soules of many like to ensue; and being desirous according to our duties that such defects should not be for want of due incouragement to such as either are, or shall be, employed in soe good a worke of the Lord for his honner and the good of soules. And in consideration that in asmuch as the severall Townshipes graunted by the Government; was that such a companie might be received as should maintaine the publicke worships and service of God there, doe, therefore, judge that the whole body Church and towne are mutually engaged to support the same; and therefore order and agree, That whatsoever Township there is, or shall be, an able, Godly teaching Minister, which is approved by this Government, that then four men be chosen by the Inhabitants, or in case of their neglect, chosen by any three or more of the Majestrates, to make an equal, and just proportion upon the estates of the Inhabitants according to their abilities to make up such a convenient maintenance for his comfortable attendance on his work as shall be agreed upon by the Church in each townships, where any is, with the concurrence of the rest of the inhabitants if it may be had, or by the Majestrates aforesaid in case of their apparent neglect and that distresse, according as in other just cases provided, be made upon such as refuse to pay such their proportions which is in justice due. But in case there be any other way whereby any townships doe or shall agree that may effect the end aforesaid this law not to be binding to them.

Thus early in the history of this Colony it would seem that not only has there been an establishment of religion, but an established church has been formed as well. Mr. Justice Brewer did not tell us of this. Can it be that the reading of the learned Justice has not pro-

ceeded farther than the *Mayflower* compact in this line of very interesting legal lore? Or did he name the compact as standing for, and representing, all the legislation that grew out of it, and thus personifying the Christianity which should be the birthright, the inheritance, and the guarded possession of the "Christian Nation" to come? To attribute the first would be an unpardonable breach of the ethical code,—constructive contempt of court. But, so far as the laws which have been quoted explain, amplify, and enforce the intent of the compact, it would be a still grosser discourtesy to attribute the second supposition to a Justice of the Supreme Court of the United States, sitting upon the Supreme Bench in the year 1892, and in possession of all his mental faculties undimmed.

However, the evidence is not yet in, and it is still too early to draw conclusions. This same session of the Plymouth Court enacts again, as follows:—

It is ordered by the Court, That in case any shall bring in any Quaker, rantor, or other notorious heritiques, either by land or water, into any part of this Government, shall forthwith, upon order from any one Majistrate, return them to the place from whence they came, or clear the Government of them on the penaltie of paying a fine of twenty shillings for every weeke that they shall stay in the Government after warninge.

This is a very strange law. It forebodes grave possibilities. There seems to be in it the foreshadowing of a set purpose in the establishment of religion, and the establishing of a church in legal form and authority. It will be necessary to read this old statute book still farther.

W. H. M.

A False Impression Corrected.

A GENTLEMAN officially connected with the lately organized Battle Creek society under the American Sabbath Union, for the enforcement of Sunday laws, recently stated that the Seventh-day Adventists were circulating petitions to Congress for the opening of the World's Fair on Sunday. In view of the fact that others may be laboring under a like misapprehension, the following statement of facts is given.

Seventh-day Adventists are not now and have not been circulating a petition to Congress or any other legislative assembly, for the opening of the World's Fair on Sunday, neither are they putting forth efforts in any other direction with a view to securing the opening of the Fair on that day. They are not particularly concerned as to whether it shall be opened or closed on Sunday. They are willing that this matter should be left with the commissioners and managers of the great show, for them to decide as in their judgment, in view of all the circumstances connected therewith, they may think best. But they are opposed to Congress or any State legislating upon this question, and saying *by law* that it must be either the one way or the other. They are opposed to religious legislation, and to the movement on foot to make the closing of the World's Fair on Sunday a rider by which to get Congress committed to that sort of legislation. Against this they are petitioning. It is Sunday *legislation*, and not Sunday *closing*, they oppose. That such is the case the petition which they are circulating is herewith presented as evidence:—

We, the undersigned, citizens of the United

States, hereby respectfully, but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation.

It will be observed that this does not petition that the Fair shall be opened or closed upon Sunday, but that Congress shall not legislate upon this question.

Another document entitled, "Sunday and the World's Fair," of which they have circulated over 500,000 copies, contains the following, which is evidence to the same fact:—

It is not the purpose of this leaflet to discuss whether the Fair shall or shall not be closed on Sunday, but to inquire what motive prompts to the making of such a demand.

They believe that Sunday keeping, like the observance of any other religious rite or custom, should stand upon its own merits and not be bolstered up by law, should be *voluntary* and not *compulsory*. If there is not enough piety in the church to maintain church institutions, they do not think matters are going to be bettered by compelling men by law to keep up the forms of religion while their hearts are far from it.

Because genuine religion may be a blessing to the individual, the family, and thus indirectly to the State, the State has not for this reason a right to attempt to force men to be religious. Many things which are good if voluntarily performed are a positive curse if forced. Marriage, the apostle Paul says, is honorable in all; but the State would not be in very honorable business if it attempted to force marriage upon mankind. Every person has a civil right to remain in celibacy if he so elect, and so has every individual the same right to choose whether he will keep a Sabbath day or not. "He that regardeth the day regardeth it unto the Lord." "Let every man be fully persuaded in his own mind." Such are the statements of Holy Writ.

That there is occasion for petitions of the kind above quoted is evident not only from the fact that Congress has been besieged with petitions asking for legislative enactment to close the Fair on Sunday, but from the further fact that those who are urging this measure are so anxious that Congress shall commit itself to Sunday legislation that they are resorting to boycotting methods, and have backed up their movement with the following intimidating threat which is contained in their petitions:—

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

But in this they have overshot the mark. A Washington dispatch to the *Detroit Tribune* of May 11, states that this clause "nullifies the petition and changes it into a threat; and any legislation procured under duress would be easily demonstrated to be unlawful and therefore unconstitutional."

Every lover of civil liberty, every opposer of religious despotism, every believer in the Christian theory of government—the rendering to Cæsar the things which are Cæsar's and to God the things that are God's, in other words, the total separation of Church and State—should

sign the petition praying Congress not to enter the realm of religious legislation, and thus violate the First Amendment to the Constitution, which says, "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."—*W. A. Colcord, in Battle Creek Journal*.

A Wrong Supported by Fraud.

THE American Sabbath Union boasts of having secured legislative action in the interests of Sunday closing from six State legislatures, among them the Legislature of Kentucky. The writer does not know the nature of the arguments used to secure this action in all these legislatures, but if the means used was similar to that used before the Kentucky House Committee, they should repent instead of boast.

Rev. J. M'Clusky Blaney, D.D., of the Presbyterian Church of Frankfort, Ky., appeared before the lower House and made a lengthy argument, which was afterward printed and placed on the desk of each member of the Legislature. On page eleven of this document, the statement is made that "there is nowhere any evidence that the laboring people want the Fair open on Sunday, and much to the contrary."

It is hoped that the gentleman was ignorant of the facts when he made this statement, in which case it would mitigate the sin to one of ignorance. It seems strange, however, that he should know of the single labor organization that had asked for a closed Fair, and be ignorant of the other and larger organizations that have petitioned for the opening. The American Federation of Labor, in annual convention in 1890, voted for an open Fair. This organization numbers five hundred thousand organized workingmen. At their recent convention in Birmingham, Ala., the American Sabbath Union made a strong effort to secure a reversal of this vote, but failed; and instead the convention voted that "in the opinion of the delegates of labor unions here assembled, the rest day should be jealously guarded against the encroachment of those who live upon the labor of others." This Mr. Blaney tortures into a demand for a closed Fair, in the face of the fact that the same organization had asked for an open Fair, and that this which he quotes in favor of Sunday closing was passed by the convention as a substitute for a request for a closed Fair. Again the Knights of Labor in annual convention at Toledo, Ohio, in 1891, were urged to pass the following resolution by a delegation from the World's and National Woman's Christian Temperance Union organizations, in session at the same time in Boston:—

Resolved, That we believe the World's Exposition should be closed to work on Sunday and open to worship; open to the higher pleasures of the intellect and the holy work of human brotherhood, by means of meetings, reformatory and philanthropic, and conferences on vital humanitarian questions, and religious concerts; that we beseech the authorities to give us these.

Instead of passing this resolution the General Assembly adopted the following:

Resolved, That the General Assembly is in favor of the World's Fair being kept open on Sunday for the education of the masses, providing that no employe be compelled to work more than forty-eight hours each week.

And T. V. Powderly, Grand Master Workman of the Knights of Labor, in

the *Official Journal*, of December 3, 1891, says:—

The World's Columbian Exposition should be kept open on Sunday. Those who attend it can have one day in the week for rest, pleasure, recreation, or devotion, just as they please.

This organization numbers three hundred thousand laboring men.

Besides these National organizations, the following local organizations of Chicago, have asked for an open Fair; Local Union American Flint and Glass Workers, United Carpenters' Council, Glaziers' and Glass Cutters' Union, Tin and Sheet Iron Workers, Cigar Makers' Union, Journeymen Tailors' Union, Amalgamated Society of Carpenters and Joiners, Painters' District Council, Central Labor Union, Car Makers' Union, Mechanics' Union.

Inasmuch as all these labor organizations had passed resolutions asking Sunday opening, which had been published to the world through the daily papers, it seems passing strange that the statement could be ignorantly made by a public man, "that there is nowhere any evidence that the laboring people want the Fair open on Sunday, and much to the contrary." As compulsory Sunday observance is wrong, it must needs be maintained by such incorrect and fallacious arguments. A. F. BALLENGER.

Shall They Speak for Themselves?

Does it not seem strange that after all that we hear nowadays about closing the World's Fair on Sunday, for the benefit of the laboring man, that he does not make himself heard in favor of this movement? And yet it is true that this very large class, in whose interest great effort is ostensibly being made, is making no effort whatever in its own behalf.

Those gentlemen who spoke in favor of Sunday closing, before the Committee on the Columbian Exposition, of the House of Representatives in Congress, recently, expressed a great deal of sympathy for the laboring men, and especially those engaged in railroad business, and those directly connected with the Fair. Rev. Mr. George set up the claim that if the Exposition should be opened on Sunday, it would be necessary for seventy-five or one hundred thousand men to labor on that day, in order to accommodate a much smaller number who might desire to attend; and made a very strong appeal for those enslaved people, claiming that they would be compelled to labor against their will in the matter.

We hear this, or similar statements on all occasions when this question is under discussion by those people who favor congressional action for Sunday closing.

But what are the facts in regard to the position held by the laboring classes on this question. If Mr. George's position is correct we should expect to find the laboring people earnestly demanding a recognition of their rights.

It is an open secret that the American Sabbath Union, through its officers, has embraced every opportunity that presented itself, to endeavor to secure the co-operation of the labor organizations of the country, in its demands, and petitions for Sunday closing.

Labor conventions have been besieged by men, armed with petitions and resolutions; a strong influence has been brought to bear upon them, the power of eloquence has been exhausted, but with little or no result.

The United Order of Trainmen of America is one that it would be natural to suppose would be as deeply interested in this question as any in the land, yet at its last annual convention that organization failed to indorse the petition to Congress for a law to close the Exposition, although strongly urged to do so. What is true of this order, is true of nearly all the great labor organizations of this country.

We are therefore left to conclude that, either this class of American citizens are not capable of realizing their true condition, and hence it becomes necessary to assume paternal control in all matters affecting their well-being, or, that, being men of at least ordinary intelligence, conscious of the liberties secured to them under our free institutions, and of their personal accountability in matters of religion, they will not sacrifice their manly dignity by consenting to special legislation in their behalf. Of the two propositions the latter is greatly to be preferred.

We are not afraid to trust these men with our lives, and the lives of our families, as well as the care of millions of dollars' worth of property. We leave them to make their own contracts with their employers, as to hours of labor, wages etc., and is it a fact that they are not capable of judging as to what is for their own physical good, as well as their spiritual growth by the aid of the moral teaching that is due to all men, at the hands of those men whom our heavenly Father has divinely commissioned to the work of imparting moral instruction? Such an opinion can not for a moment be entertained.

ALLEN MOON.

Principles of American Government.

THE principles of this Government are civil and religious liberty. Man was created to be free—a slave to no man or set of men; free to seek for his own happiness, in his own way, and to choose for himself in matters of conscience. A love for this freedom is planted in every breast. The struggle of the race in its efforts to free itself from the galling chains of tyranny and despotism, is a theme of intense interest. For long ages the "divine right of kings" to rule, was an undisputed question, except by the more daring or ambitious. This tyranny was made more cruel by the union of Church and State—the greatest scourge that ever befell a nation or people. This Church-State rule has caused more bloodshed than all else beside. But desires for freedom can never be quenched in blood.

The Great Charter of England marks an era in this struggle for liberty. Its designs were never fully realized. The greatest reason why it was so, no doubt, was in this Church and State rule. Let the Church be united with the State, in however slight a degree, and true liberty can not exist. When the New World was discovered, the time had come for a new experiment in governmental affairs, viz., a new Government founded upon entirely different and opposite principles—that of a disunion of Church and State—a Government in which the people should govern themselves; a Government where, not the will of one man or any set of men, but the will of the people should be law. A Government where the civil and religious rights of any one man, were to be as sacred as the rights of any other man. In fact a Government where the rights of

the minority—be that minority ever so small, should be sacredly guarded. There was no room in the Old World for such a plant. An ocean must lie between, lest its growth be impeded, and its fruit be made imperfect, by the influences that must necessarily cluster around it in the Old World. New territory must be opened, new soil broken. That territory was found in this most favored of all lands. That experiment was tried in this country. This country has emblazoned upon its banners, liberty to all. These foundation stones (civil and religious liberty), have made this Nation the example and wonder of all the world. Our prosperity is unexampled. Our free institutions are without a parallel in the history of nations. But we must not forget that "eternal vigilance is the price of liberty." —*Publius, in Labor's Tribune,*

Interesting Figures.

WE published some months since a table showing the various amounts appropriated by the Government for the support of denominational Indian schools from 1887 to 1891 inclusive. The renewed interest in the subject occasioned by the action just taken by the Methodist Conference in favor of the proposed Sixteenth Amendment calls for the republication of the figures which are as follows:—

	1886.	1887.	1888.	1889.	1890.	1891.
Roman Catholic	\$118,343	\$194,635	\$221,169	\$347,672	\$336,957	\$347,689
Presbyterian	32,995	37,910	36,500	41,825	47,650	44,856
Congregational	16,121	26,696	26,080	29,310	28,459	27,271
Martinsburg, Pa.	5,400	10,410	7,500	Dropped		
Alaska Training School		4,175	4,175			
Episcopal		1,890	3,680	18,700	24,726	29,910
Friends		1,960	14,460	23,363	23,388	24,748
Mennonite		3,340	2,500	3,125	4,375	4,375
Middletown, Cal.		1,523	Dropped			
Unitarian		1,350	5,400	5,400	5,400	5,400
Lutheran, Wittenberg, Wis.		1,350	4,050	4,050	7,560	9,180
Methodist			2,725	2,725	9,400	6,700
Miss Howard				275	600	1,000
Lincoln Institution		33,400	33,400	33,400	33,400	33,400
Hampton Institute		20,040	20,040	20,040	20,040	20,040
	\$238,259	\$363,214	\$376,264	\$529,905	\$561,950	\$554,558

Two Declarations.

Now what will Congress do? In the Methodist Episcopal Conference at Omaha May 11, the Committee report on the Columbian Exposition insisted that the gates be closed on Sunday. At a meeting of the Executive Board of the Knights of Labor at Pittsburg, yesterday, it was insisted that the gates be opened on Sunday, "as Sunday," as Mr. Powderly says, "is the only day of leisure to a large majority of the working class."

Two great representative bodies, the Quadrennial Conference of the Methodist Episcopal Church and the Executive Board of the Knights of Labor, are not at daggers point over the question, but they

certainly are decidedly antagonistic. Each body represents millions; the opinion of each is undoubtedly sincere. There will be no compromise between them.

Perhaps the question could be best solved by permitting those who want to stay away from the Fair on Sunday to stay away, and those who want to visit it to visit it; for after all, the Fair is to be run with the money of the people, and no one class should be permitted to control it.—*Kentucky Journal.*

Preserving the Christian Sabbath.

At the annual convention of the American Sabbath Union held at Des Moines, Iowa, some time ago, this resolution was adopted:—

Realizing that the Sabbath was ordained for man, and that the proper observance of the day would secure to labor the one day of rest in seven, so much needed and so much prized by intelligent labor throughout the entire land, therefore, be it

Resolved, That the President of this American Sabbath Union be authorized and requested to appoint a committee of one or three whose duty it shall be to visit, as far as practicable, all local State and national conventions of labor organizations, and lay before them the aims and work of this Union, extending to them the right hand of fellowship, and secure, as far as possible, their co-operation with us in the work of preserving the Christian Sabbath and all its benign influences to our Nation and the world.

The preamble to the resolution conveys the idea that the sole object of the American Sabbath Union is a philanthropic one—to "secure to labor one day of rest in seven." Just as though labor was deprived now of such a privilege, was being robbed of "much prized" rest. But how "much prized" by intelligent labor is this one day of rest in seven? As much as the extra money received for voluntary surrender of it? If so, then why do they surrender it? The fact is, Sunday rest is not so "much prized" by labor in general as are the dollars received instead thereof. And how "much needed"? That depends on whether we consider man's spiritual, physical, or financial needs. His spiritual needs of proper Sabbath observance are great, but what has such a consideration to do with a civil Sabbath rest? Nothing at all. And so far as man's physical needs are concerned, a certain amount of rest every day would do just as well as a rest upon any specific twenty-four hours. Financially considered, the laborer's needs of one day's rest in seven are not much felt by him, however much the American Sabbath Union may think they are needed. At least we seldom hear labor calling for less to do, but rather for more.

If it were really a fact that labor was being robbed of rest and compelled to forego it, we already have ample provision in our national Constitution to remedy such a state of affairs. We refer to the amendment which prohibits slavery and compulsory labor of any kind. In reality, the laboring man is not compelled to work seven days in the week, nor any days at all for that matter, and this is well known by the American Sabbath Union. The plea for the laboring man's rest is merely a cloak to hide ulterior purposes, namely, the exaltation of the Sunday as a Christian institution. This is evident from the body of the resolution, which says the purpose of it all is "preserving the Christian Sabbath." By this they mean Sunday. If there is anything Christian about it, it certainly does not need any preservation that men can give it. I mean God does not need the American

Sabbath Union, nor any other union, or any government on earth, to uphold his word. But rather his word upholds men. And there is the point of it. The American Sabbath Union knows that the Sunday has no word of God to uphold it, so they seek to prop the tottering affair on resolutions and appeals to the arm of flesh.

If their design is not the exaltation of Sunday as a religious institution, then why not seek to emancipate the laboring man from unnecessary Tuesday work? But, oh no, Tuesday rest would not fill the empty church pews and contribution boxes. And the American Sabbath Union is not nearly so much interested in the poor laboring man's "much needed" rest as they are in having good attendance at their meetings. And this last can be attained only by "preserving the Christian Sabbath"—Sunday.

Again, where is the relation between the effort "to secure to labor one day of rest in seven" of the preamble, and the preservation of the "Christian Sabbath" of the resolution proper? Well, the whole thing is merely to obtain a "much needed" (?) recognition of Sunday sacredness. This so-called plea for labor is to gain that end. It is a religio-political concern—nothing more, nothing less, consequently it is un-American, and unchristian. For God preserves the Christian religion and institutions in spite of opposition. They are backed by the power of God's word. But Sunday sacredness is not; hence, all these appeals and resolutions to preserve this relic of popery and paganism.

H. V. ADAMS.

SUNDAY evening, May 15, Rev. O. P. Gifford, Pastor of the Immanuel Baptist Church, Chicago, presented to his congregation—which upon the occasion numbered about three hundred—a series of resolutions in favor of the Sunday closing of the World's Fair. Mr. Gifford was about to put the question when Dr. J. N. Crouse rose and said that he was strongly opposed to the resolutions. "This is a curious issue," remarked the Doctor, "it is the extreme Sunday observer and the saloon keeper banding together for the closing of the Fair." "I think," continued the Doctor, "that the opening of the Fair will be of great benefit to the workmen from an educational standpoint. I am therefore in favor of the adoption of an amendment to close the machinery Sunday, but that all the art galleries and educational exhibits be opened and the poor and the workmen be admitted free of charge. If we close the Fair Sunday we will have these masses that come here to visit us crowd into the saloons and gambling houses."

Dr. Crouse's remarks showed those present that there were two ways of looking at the question and "throw'd a coldness ober de meetin'." The question was put, but only about one-sixth of the congregation voted for the resolutions, and about a fourth as many voted in the negative. We glean these facts from the *Chicago Tribune*, of May 16.

FIGGS.—Joblots is getting to be a crank. He has started a remonstrance against opening any more new streets in his ward.

Diggs.—How is he interested?

FIGGS.—He has got it into his head that they intend to keep them open on Sunday.—*New York Herald*.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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THE Presbyterian pastors of western Pennsylvania have pledged themselves to raise funds for the use of the Law and Order League, and have agreed that their congregations shall act as committees for that purpose. When it is understood that these Law and Order Leagues are extra legal organizations, employing a systematized detective and secret agency, existing for the enforcement of religious law mainly, it will be immediately seen that one of the most effective factors in inquisitorial persecution is again actually in operation. Who can fail to see the parallel and appreciate the danger?

A CORRESPONDENT of the *Review and Herald*, writing from Geneva, Switzerland, says: "Switzerland is a great center for the Sunday movement on the European Continent. The International Sunday Association has its seat in Geneva. In most of the cantons there are laws compelling the observance of the day, and the Sunday unions are at every opportunity asking for more rigid laws. After the recent railroad disasters they sent very earnest appeals to the railroad companies asking them to suppress the Sunday tickets (we have Sunday tickets for half the usual fare), as the cars are always packed full on this day."

THE *Congressional Record*, of May 11, under the title of "Petitions and Memorials," has the following:—

MR. PLATT. I present three memorials from churches in the State of Connecticut, remonstrating against any appropriation for the World's Fair unless a guaranty is given that the Fair shall be closed on Sunday and no liquor sold on the premises, with a threat of opposition hereafter to all members of Congress not heeding the demands of the memorialists. I wish to say that I think I am in sympathy with the purpose of the memorialists; I have long ago announced my opinion that the World's Fair ought to be closed on Sunday, but I am not in sympathy with the threat which is contained in the memorials. I do not like to do anything under duress because I am threatened.

Thus, nothing daunted by previous rebuke, the "political blackmail" upon senators and Congressmen continues. The *Sun* speaks of this incident editorially, at some length, and characterizes it as an abuse of the right of petition, saying, "The idea of incorporating threats in a petition is a novelty, and presents an incongruity almost as great as there would be in putting a menace into a prayer. The late Dr. Lieber in his treatise on Civil Liberty and Self-government, said: 'The right of petition is indeed a necessary consequence of the right of free speech and deliberation, a simple, primitive,

and natural right. As a privilege it is not even denied the creature in addressing the Deity.' But in addressing the Deity no one has ever yet gone so far as to mingle threats with his supplications. . . . The Sunday closing of the World's Fair will not be promoted by such performances."

To see the aggressive, bulldozing spirit of saloon politics emanate from the pastor's study is certainly contrary to expectation. But the exhibition has been made. The highest legislative body in the land has been the recipient of its discourtesies. Our legislators would do well to consider whether it is the desire to further a Christian or an unchristian purpose that leads to this disregard of Christian and common courtesies.

THIS Nation, which, according to the decisions of the judges of the United States Supreme Court, and United States Circuit Court for Tennessee, is a "Christian Nation," has wrapped the robes and broad phylacteries of its exclusive religion about it and refused longer to associate with the Chinamen. Long ago this country ceased to be the "asylum for the oppressed of all nations," now an entire people is excluded. It would be natural to expect that this supposedly heathen nation would apply the doctrine of an eye for an eye, and a tooth for a tooth, right here. But instead of that the Chinese seem to have made use of that "soft answer which turneth away wrath;" to have turned the other cheek; and applied the injunction as to forgiveness even to seventy times seven. Perhaps our "Christian" legislators, law-makers, and National Reformers, who make this Christian Nation, would do well to give some attention to the ethics of heathen China.

THE *Christian Statesman* notes that "the Window Glass Worker's Council, L. A. 300, Knights of Labor, representing 6,000 workmen, has authorized its officers to petition for the Sabbath closing of the World's Fair," and says: "This action and that of the Farmer's Alliance at Ocala, are the workmen's answer to the infidel's and trafficker's argument that the Fair should be opened for workmen."

The reference to the Sunday plank of the Ocala platform of the Farmer's Alliance is scarcely a happy one, if it is intended to prove by it that the farmers, as a class of workmen, approve of Sunday laws. In the first place, it is very doubtful if that platform met with the approval of many of the actual working farmers of this country; in the next place, that Sunday plank has since been disapproved of by the very ones who spiked it to the tail end of the platform at Ocala. It has not found a place in any official utterance of the party since. Why not? Because they had sufficient intelligence to perceive very soon that religious observances, which are matters of individual choice, have no place in a political platform.

THE *Washington Post*, of May 18, says, in its column of congressional notes, under the sub-head "A Mass of Conflicting Petitions":—

It might appear, if one were to judge by the large number of petitions and remonstrances presented in the Senate yesterday on the subject of having the World's Columbian Exposition closed on Sunday and the sale of intoxicating liquors on the grounds prohibited, that there was no public matter interesting the people in all parts of the country to a degree at all approaching the interest felt in that question. But the church associations and the temperance societies on the one side, and the Seventh-day Baptists and the liberals on the other, have been striving with each other as to which will pour a larger volume of petitions into the baskets of the Quadro-Centennial Committee, for and against these propositions. And so, for the last month or two nearly half of the morning hour of the Senate has been taken up in the formal presentation of these petitions, until the thing has become quite monotonous.

While this paragraph is intended to be entirely impartial, and probably was written by one who does not sympathize with those who would have Congress arbitrarily close the World's Fair on Sunday,

yet it conveys an erroneous idea. It is remarkable how impossible it is for this question to attain to an accurate statement in the public prints. In the first place, those who are petitioning that Congress should take no action to close the World's Fair on Sunday are not striving to outdo anybody in point of numbers. That, certainly, is not necessary in a matter of principle, and they are simply striving to call the attention of Congress to the fact that there is a vital principle involved in this question. This is a subject in which majorities do not properly rule.

Again, these different parties are not arrayed strictly "for and against these propositions," as the *Post* says. One party is petitioning for positive action closing the Fair. The other party is not asking for positive action requiring it to be open, they would protest against that as earnestly as against the present proposition. The opposition is only petitioning that the Government remain neutral, where, of right and propriety it ought to be neutral, that and nothing more.

And again, as to the sale of liquor, this the petitions of the opposition do not touch. While the majority of them comprehend, no doubt that this is a matter properly under the jurisdiction of the local management and the law of the place, yet the unqualified view of almost the entire body, of those now petitioning Congress not to take any action on Sunday closing, is that the manufacture and sale of liquor should be done away entirely, always and everywhere.

Signed by Chicago Lawyers.

THE following petition from Chicago lawyers has been sent to Congress by the National Religious Liberty Association, relative to the closing of the Fair on Sunday:—

To the Honorable the Senate of the United States in Congress Assembled:

We, the undersigned, citizens of the United States, hereby respectfully, but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation.

- | | | |
|-------------------|------------------|-----------------|
| John F. Geeting, | C. M. Hardy, | J. B. Burt, |
| Theodore G. Case, | F. A. Mitchell, | Thomas Cratty, |
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| Hiram Barber, | M. W. Robinson, | A. W. Pulver, |
| J. H. Krebs, | Henry Booth, | F. W. Walker, |
| Edward F. Dunne, | Philip Stein, | Robert S. Hill, |
| J. S. Grinnell, | J. W. Showalter, | L. Trumbull, |
| H. C. Geeting, | Herman Lieb, | C. S. Darrow, |
| Aldolph Kraus, | W. J. Hynes, | T. A. Moran, |

The National Religious Liberty Association is a Christian organization opposed to Church and State union, but is being aided by various liberal minded people outside the society. Petitions will be circulated among various professions separately.—*Chicago Post*.

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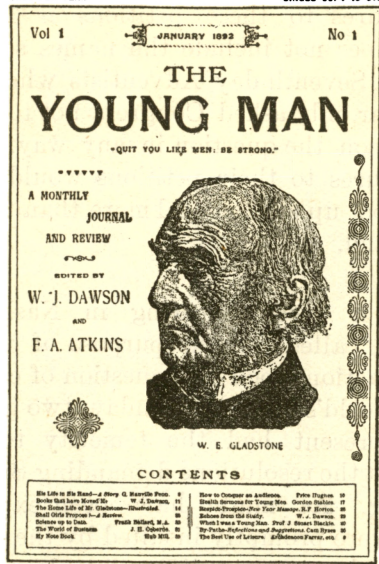
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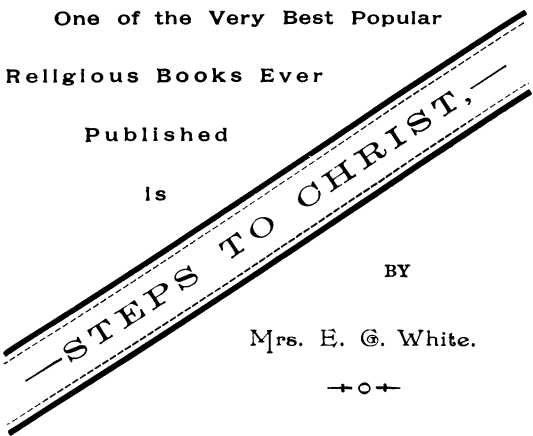
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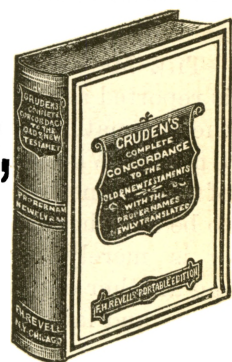
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NEW YORK, MAY 26, 1892.

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It is stated that the Mayor of Toledo, Ohio, has declared in favor of Sunday baseball, and every preacher in the city has denounced him for it.

No trains are permitted to run on Sunday in Connecticut between nine o'clock A. M. and three o'clock P. M. There can be but one object in such a law.

FIVE carpenters were arrested a few days since in Woodhaven, L. I., for working on Sunday, and were fined five dollars each by Justice Scheper, of Newtown.

THE House Committee on the District of Columbia has decided to report favorably the bill prohibiting the sale of ice in the District during certain hours on Sunday.

THE five Seventh-day Adventists indicted at Springville, Tenn., for maintaining a nuisance by Sunday work, were arrested May 17. Their trial is set for to-day, May 26.

THOUSANDS of people now visit the World's Fair grounds in Chicago every Sunday. The *Tribune* of that city states that on the 8th inst. "the visitors at Jackson Park numbered over eight thousand." It is also stated that "the churches had their usual attendance."

THE Methodist Conference, at Omaha, is reported as having indorsed the idea of the formation of a National Sabbath Union. Whether it is to take the place of the American Sabbath Union, or is to be a higher degree of that organization, or is merely for the purpose of obtaining another organized body to vote often, early, and late, is not stated.

Two hundred and twenty delegates to the international convention of the Machinists' Association, of North America, adopted at their meeting, in Chicago, May 11, a resolution asking that the Fair be kept open on Sunday. These machinists were from labor organizations in Canada, the United States, and Mexico. Their action is a denial of the interest manifested in their welfare by the Sunday closing people.

A GOOD many petitions are now being received by the World's Columbian Exposition Commission asking that the great Fair be open on Sunday. A Chicago paper of May 14, gives the number of individual signatures to these petitions as 12,000. This does not include the names secured by the Seventh-day Adventists who have thus far only asked Congress not to legislate upon the question in any way. The signatures to their petitions would probably foot up a good deal more than twelve thousand.

AT a recent meeting in Nashville, Tenn., called for the purpose of taking some action upon the question of closing the World's Fair on Sunday, two gentlemen present had the temerity to vote against the resolutions demanding Sunday closing. As might have been expected they were promptly insulted by the chairman, who prefixes "Rev." to his name. The negative side of the question upon the adoption of Sunday-closing resolutions is put only as a formality.

AGENT MCCLURE, of the Pittsburg Law and Order League, was indicted some weeks ago for perjury. His trial ended on the 12th inst. with this verdict:—

We, the jury, find the defendant, Robert McClure, not guilty of perjury in either count of the indictment, but affix the costs of the case upon him.

This verdict is in effect the same as the Scottish verdict, "Not proven," sometimes rendered in Scotland when the defendant is believed to be guilty but the evidence is technically insufficient for a conviction.

COMMENTING upon the McClure verdict, the *Pittsburg Dispatch* of May 13, said:—

The verdict of Not guilty, but must pay the costs, brought in by the jury at the end of the McClure trial establishes a punishment of its own. While the agent of the Law and Order Society escapes the sterner penalties which would have followed a verdict of "Guilty as indicted," the finding of the jury, nevertheless, remains one to which neither he nor his employers can at any time look back with satisfaction. The truth is that the contemptible methods and spirit shown in the petty suits against the newsdealers do not rise above the level of barratry, and command neither the approval nor sympathy of the public.

The following day the same paper said:

The fact is recalled by the sentence in the McClure perjury case, that in past years a similar verdict saddled the costs on the present agent of the Law and Order Society, as a result of his own litigation, and that he refused to pay the penalty put upon him by the verdict. Judge White, however, refused the application for relief from the payment of costs, calling attention to the fact that a man who drew a regular income from prosecutions must take the chances of getting saddled with such cost occasionally. As the same individual was ultimately sent to jail for persisting in his refusal, it may be presumed that he will act with more discretion in the matter of costs this time.

What is to be done with the costs, however, is a matter of little moment beside the prominence of the fact that the alleged maintenance of morality is in the hands of a man who makes a profession of criminal prosecution, and draws an income from

the informations which he makes, whether they are well-founded or not. We do not think that professional prosecution for revenue reflects any credit on the maintenance of law and order. While the latter-day Scotch verdict of finding a man not guilty but putting the costs on him may be abstractly criticized, it brings out some facts which the alleged Law and Order organizations will do well to ponder.

It is apparent that public opinion is not so overwhelmingly in favor of the work of the so-called Law and Order League as its friends would have us suppose.

THE statement made by the *Washington Post*, of May 18, that "on the subject of having the World's Columbian Exposition closed on Sunday, and the sale of intoxicating drinks on the grounds prohibited," "the church associations and the temperance societies on the one side, and the Seventh-day Baptists and liberals on the other, have been striving with each other as to which will pour a larger volume of petitions into the baskets of the Quadro-Centennial Committee for and against these propositions," is, so far as the sale of intoxicants is concerned, as false as it could well be. The petitions of the Seventh-day people, whether Baptists or Adventists, simply ask Congress not to interfere in any way in the matter of Sunday closing. They do not even ask that the Fair shall be kept open on that day, but only that Congress shall not assume the guardianship of a religious institution and establish a dangerous precedent and enter upon a course of religious legislation.

IN its issue of May 12, the *Congregationalist* advocates what it calls "a cautious policy" in regard to Sunday laws. "But a cautious policy," it observes, "does not mean a policy of inaction." The *Congregationalist* continues:—

The movement for Sabbath reform, like that for temperance reform, has suffered from impatient and ill-considered efforts to realize at once what, as all history shows, must be the fruit of years and perhaps decades of earnest, ceaseless labor.

The suggestion is significant in view of the herculean efforts being put forth to get Congress to commit the Nation in some way in favor of Sunday.

COLD, backward weather so delayed corn-planting in South Dakota that many of the farmers in the vicinity of Yankton took advantage of the fine weather on May 15, and worked all day notwithstanding it was Sunday.

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