



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

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THOSE who have sought that the Congress of the United States should legislate in favor of religion have been successful. It was certain that they would succeed, sooner or later. Just how and when this would be accomplished could not have been foretold. Success has come to them even more quickly than they themselves thought. The character of these men and their movements can be well judged by the way they bear themselves in success.

THOSE who have sought this action from Congress have almost been taken unawares by results favorable to them on all quarters. The decision of United States Judge Hammond, in the case of R. M. King, of Tennessee; the decision of the Supreme Court of the United States, in the case of the Church of the Holy Trinity vs. the United States, that this is a "Christian Nation;" the favorable expression of the Senate and House upon every bill touching the observance of Sunday brought before them during their last session; and finally, the passage of the Sunday-closing proviso to the World's Fair appropriation, all mark an unbroken and steadily progressing line of decisions, and legislation favorable to national religion—religion by law and by decree of the court.

THIS is what they sought. They have gained their dearest wish. Success has run to meet them in the way. Who are they that have sought this? They are the theologians; the doctors of divinity; the pastors, and preachers, and elders, and deacons of the churches; the membership at large of almost all the so-called orthodox

denominations; the influential feminine element of the country in the Woman's Christian Temperance Union; the tens of thousands of the youth of the Christian Endeavor Society; and many other organizations for religious purposes; these are they who have sought this. Those whose profession it is that they walk in the footsteps of the meek and lowly Jesus; those who are supposed to be the highest human exponents of the Christian graces. We shall know what to look for, then, as the result of their labors. By their fruits we shall know them. The branches of the true vine will bear the fruits of the Spirit.

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THESE fruits are love to all men, long-suffering and tender kindness; gentleness, goodness, faith, meekness, temperance, freedom from envy and vainglory, provoking no man, fulfilling the law in loving their neighbors as themselves, bearing their neighbor's burdens, and where their neighbor is taken in a fault restoring him in a spirit of meekness.

Here, then, we can look for the noblest earthly growth of these heavenly fruits in the results of the earnest labors of these zealous pastors and masters, and their apt pupils. In this, the moment of their success, the gentle and Christ-like character of these, who have told us that their sole earthly enthusiasm is to enthrone Christ upon the earth, will be made manifest. Their success will fill them with the blessed joy of the larger opportunity to do good unto all men, and more particularly to spread abroad the blessing of their increased power unto good works among those that are of the household of faith.

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ROBERT M. KING, an earnest, simple-hearted, God-fearing man, was brought before the justice court of his township in the State of Tennessee, touching a matter concerning the law of his God. No fault was found in him, but as concerning the law of his God he was held and fined. Again he was brought before the Circuit

Court as regards the same matter, fined and imprisoned; his case appealed, the Supreme Court of the State sustained the conviction; carried to the United States Court, a reversal is denied, and the prisoner remanded. Remanded? On what charge?—A question touching the law of his God.

Other arrests on similar charges are delayed, awaiting the passage of this case through the courts. The decision against the prisoner is hailed as authoritative precedent for further arrests. They are made. Four Christian men are imprisoned, and when they refuse to pay pecuniary fines, and have no property for the sheriff to sell, they are put to labor upon the public road with common criminals, in a gang driven by an armed overseer. In the meantime, by a dictum outside the line of decision necessitated by the conditions of the case at bar, Justice Brewer, of the United States Supreme Court, had shown that it would be futile to carry their cases to the Supreme Court of the land. And he showed this by deciding that this is a "Christian Nation." Is there any contradiction here, or is there not? Here is a result of the success gained in Congress and courts by those who seek legislation and legal decisions in favor of religion. Are these the fruits of the Spirit? Can we know them by such fruits as these.

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In commenting upon these particular cases the *Churchman*, of New York, says:

The Tennessee Sunday law being what it is, the Sunday earnings of seventh-day Tennesseans would seem to be liable to confiscation in the shape of fines, and the judge gave good advice, when he said, in this particular, "Let them educate their consciences by the laws of Tennessee."

This is the Christian advice and brotherly counsel of the *Churchman*, and that of the *Christian Statesman* is like unto it—when it suggests that such persons be "urged to move for their own emancipation;" and elsewhere says:—

In most of the States such private work by those who observe another day, is not punishable, but so long as it is forbidden by law, the judge rightly insists that it must not be done.—A "Tennessee Sabbath Union" has been organized at Knoxville in that State.

Is there no contradiction here? Of what spirit are these the workings?

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Is it a fruit of the Spirit to vaunt itself and to be puffed up? Yet a "Pittsburg preacher" tells us:—

That the Church has weight with great political or governing bodies has been demonstrated most effectually in the late World's Fair matter, when the United States Senate, the highest body in the country, listened to the voice of religion and passed the World's Fair appropriation bill with the Church instituted proviso that the gates of the great Exposition should not be opened upon Sunday. That grand, good fact suggests to the Christian's mind that if this may be done, so may other equally needful measures. The Church is gaining power continually and its voice will be heard in the future much oftener than in the past.

What voice will be heard oftener? The voice of prayer and praise, of thoughtful charity for the widow and the fatherless, offering food to the hungry and clothing to the naked; the voice of tender sympathy for the erring, of brotherly comfort to those who are in prison, persecuted and reviled for His sake? Is this the voice that is to be heard oftener henceforth, or is it the voice of authority in the halls of Congress and legislative assemblies and courts of law? That voice which senators of the United States have declared it is "not wise statesmanship to disregard." That is the voice, and that is where it is to speak. Is this one of the fruits of the Spirit?

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CONGRESS has now heard this voice and obeyed. Of the form of its reply the *Mail and Express* most felicitously says:

The form of the law is happy. It gives a premium of \$2,500,000 on doing right. It proves in a concrete way that "godliness hath great gain."

So the World's Fair has two millions five hundred thousand dollars worth of godliness! And is this one of the fruits of the Spirit? Certain it is that those who have secured this godliness for Chicago and the World's Fair are determined to compel its acceptance and retention at any price. The *Statesman* declares that if the directors should show any such "madness" as an inclination to refuse this financial godliness, the commission would veto such action and the patriotism of the Nation would boycott the Fair. The secretary of the Sabbath Union says that the godliness which the Columbian Exposition is thus paid to receive will be maintained "at the point of the bayonet." Is this the fruit of the Spirit? Can we know these men and their movement by their fruits? Can we judge of them by the way they bear themselves in success?

W. H. M.

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

IN the field of morals, in the realm of spiritual things, knowledge is not power. There is just the difference between heathenism and Christianity always. In heathenism with its chiefest theories, those of Socrates and all the rest of their philosophers, all they believed they needed to know to be virtuous was virtue. To know the good was all that was necessary in order to do good. To know the pure was all that was necessary in order to be pure. And they laid down first-

rate precepts, and gave excellent instruction in the matter of purity, in the matter of right doing—ethics—and in all these things, but they themselves did not do the things which they taught to be right and good; and they could not do it; because, although they had the knowledge they had not the power.

Every man on earth knows that the statement is true, that *in the field of morals knowledge is not power*; because every man in this world *knows* better than he *does*, and always did know better than he did. He knows better than he is able to do; and always did know better than he was able to do. These philosophers and these wise men knew better than they were able to do; and they taught a great deal better than they did; and I say again, every man in the world knows better than he is able of himself to do, and without Christ, all of his life is made up of efforts and failures to do the good that he knows. Paul describes all men as they are in themselves when he says: "To will is present with me; but how to perform that which is good I find not." A man says he will do better, then does his best and fails; and it always will be so until he finds that power which comes from beyond himself, the power of God which is by faith of Jesus Christ.

It is not knowledge that men want primarily; it is power. Now Christ is that power; the gospel reveals it, and the preaching of the gospel makes it known. But yet the excellency of Christ to men is that he brings not only power, but *also* knowledge far beyond anything man can ever otherwise know. Christ is not only the power of God, but he is the wisdom of God. God gives wisdom beyond anything man can know, and power in equal measure with the wisdom. God gives power beyond anything man could ever do, and wisdom in equal measure with the power. And all is in Christ, the gift of God to men, and in him dwelleth all the fullness of the Godhead bodily. Therefore I say that any faith which stands in the power of argument, and in the wisdom of man; or believes a certain thing because somebody else believes it; or does a certain thing because somebody else does it—that is worth nothing at all. Our faith must stand in power alone. And Christ is the power of God. Christ and him crucified; this is the power of God, and the wisdom of God; this is the gospel. The preaching of this is the preaching of the gospel, *and nothing else is*. Therefore our faith must stand not in the wisdom of men or the power of argument, but in Christ and him crucified. This is the power of God; this is the gospel.

Now I want to call attention to another point, which indeed is the main one in the talk this morning, and that is another statement of what the gospel is. Christ sent Paul to preach the gospel, and Paul tells us in his letter to the Galatians, that Christ did with him just what he did with the twelve at Jerusalem before he started them to preach the gospel. He commissioned them to preach the gospel; but before they attempted it, they were to be endued with power from on high, and that power from on high was the Holy Ghost. Here we find Paul's experience before he could preach the gospel. "It pleased God . . . to reveal his Son in me, that I might preach him among the heathen." Gal. 1:15, 16. In Acts 26:17, 18, we find the Saviour's commission to Paul as told by Paul himself afterward:

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

That is what Christ sent Paul to preach to the children of men, and the Gentiles especially. Paul says when it pleased God to send him to preach Christ, it pleased God to *reveal his Son* in him, *that he might preach him* unto the Gentiles; but before Paul could be sent to preach, he, too, must be endued with power from on high. Christ must be revealed in him as the power of God and the wisdom of God; then Paul could preach *him*, and not simply preach *about* him. It is not enough to preach *about* Christ, but preach *Christ*. It is not enough to preach *about* the gospel, but preach *the gospel*.

Before Christ could send Paul or any of the rest, *He* must be revealed *in* those who were to preach Him. When Christ is revealed in a man as the power of God and the wisdom of God, that man then is made, and has become, a minister of Christ. He then can minister Christ to men. But if Christ is not revealed in a man as the power of God and the wisdom of God, then that man can not minister Christ, because he has not Christ. For he who has him not can not minister *him*. The office of the minister of Christ is to be able to take Christ to men, and have him reach the people in such a way that they can receive *him*, and have *him revealed in them*. This is the ministry of the gospel. The gospel being the power of God, this is ministering the power of God.

Here is another passage in which Paul tells of this:—

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; . . . whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; *which is Christ in you, the hope of glory.*" Col. 1:23-27.

He was sent to preach the gospel; he was made a minister of the gospel, a preacher of the mystery of God; and that mystery of God is, as he says, "*Christ in you, the hope of glory.*" Then the preaching of the gospel is the preaching of Christ *in men*, the hope of glory. The minister of the gospel is the minister of Christ *in men*, the hope of glory. It is still, and forever, the preaching of God in Christ, manifest in the flesh—the incarnation. For "every spirit that confesseth that Jesus Christ is come *in* the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

But further, I call attention to that expression, "The mystery of God." I read in Eph. 3:3 and onward: "How that by revelation he made known unto me the mystery; . . . which in other ages was not made known unto the sons of men." That mystery, as he says in the other verse, is "Christ in you, the hope of glory." Now he says: By revelation God made known to me that mystery, and it pleased God to reveal his Son in me. "The gospel which I preach is not after

\*From a sermon delivered by A. T. Jones, at Battle Creek, Mich., July 9, 1892, as reported and published in the *Review and Herald*.

man. For I neither received it of man; neither was I taught it, but by the revelation of Jesus Christ." Not alone the revelation which Christ gives; it is that and more. It is the revelation of Jesus Christ himself, as he was revealed in Paul, and as he is revealed in men, the hope of glory. And this is how Paul received the gospel—by the revelation of Jesus Christ, not only to him, but in him.

This is enough to show that the gospel is the mystery of God; that the preaching of the gospel is the preaching of the mystery of God; and that the preaching of the mystery of God is the preaching of Christ in men. This is the revelation of the mystery of God. This is the gospel that the apostles preached, and this is the only true gospel.

Here is another point. I have read in these verses not only that the gospel is Christ in men, and the power of God, and the mystery of God, but that it had been hid from ages and generations, and was then revealed in a way in which it had never been known before. Now, the gospel was made known to men from Adam down, and they had a measure of the knowledge of the gospel. But when Christ himself came, and revealed God in himself, to the children of men—it was never revealed and understood before as it was revealed and understood at that time. Then it came in a fullness that was never known before. And when the apostles were sent forth to preach it as it then was revealed, they preached it in a fullness and a clearness in which it was never preached before.

So Paul wrote again in Eph. 3:8, 9: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." Then from the beginning of the world unto the apostles' day, this mystery had been hid from the world and from men in a measure, and it was then revealed and preached, not only to these men, but in them and by them. Read these verses over—Eph. 3:3, 5, 8, 9; Col. 1:25-27—with this point in mind.

Then the apostles were sent to preach this gospel, to preach this mystery that had been hid from ages and generations. It was hid before; now it is made known to all men, for the obedience of faith. God would make known what is the riches of the glory of this mystery among the Gentiles, "which is Christ in you, the hope of glory." That is the mystery that has been hid from ages and generations, and which God would now make known unto the Gentiles and to all men. Read Matt. 13:16, 17: "But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Then by the ministry of the apostles there was made known that which had been hid from ages and from generations, and that thing was the mystery of God. And by the preaching of the gospel, says the word, he would now make known to his saints what is the riches of the glory of this mystery among the Gentiles. And that mystery "is Christ in you, the hope of glory." Though it had been hid from

ages and generations in the past, now the Lord breaks off the veil, brings it forth, and by the mouth of the apostles, in the preaching of the gospel, spreads it before all nations for the obedience of faith (Read Rom. 16:26, 27). This is the gospel; and the preaching of this is the preaching of the gospel.

(Continued next week.)

### Seventh-day Adventists in the Chain-Gang.

As the readers of THE SENTINEL are aware, the imprisoned Adventists have all been at liberty for more than two weeks. Their imprisonment was cut short by the efforts of their enemies to make their punishment heavier. Their lot was made much harder for the time being, but the term of their imprisonment was shortened materially.

Their prosecution was instigated by members of other churches who thought in that way to weaken the influence of the Adventist church in this community. It had, however, the opposite effect, and this filled their pious (?) persecutors with wrath and they determined to make the Adventists sweat for their obstinacy. But the more they do against the Adventists the more they prosper. In the immediate neighborhood there have been several accessions to the church, and people all over the county who before felt no interest in the doctrines of the Adventists are now inquiring about their faith. It is thus demonstrated that "nothing can be done against the truth but for the truth."

At first when the four Adventists were imprisoned they were not compelled to work. But an ex-magistrate from Springville who has always been an inveterate enemy of Adventism, stirred up inquiry in regard to the matter, and it was discovered that prisoners in the county jail could be required to work on the roads. This had never before been done in this county, but in order to make the lot of the Adventists as hard as possible a chain-gang was at once organized and all the prisoners in the jail were put to work on the highways in charge of an overseer armed with a revolver.

The next day after the prisoners were put on the roads the wife of the deacon of the Springville church went to visit her husband. She is a kind, motherly old lady, and had taken to heart a good deal the imprisonment of her husband, but had borne up with commendable fortitude. When, however, she found her aged husband in the chain-gang, treated as a common criminal, and watched by an armed man, she completely broke down. However, no serious results have followed.

The wife of another of the persecuted men who bore up wonderfully during her husband's imprisonment, is now very feeble owing to the nervous strain. It is hoped however that rest and quiet will restore her to health. The families of all the imprisoned men suffered more or less as a direct result of the persecution, but they have not been left to suffer alone, for as far as possible the whole church have shared the persecution with them.

The spirit of the Adventists here is unbroken. Quiet Sunday work still continues, and is likely to continue. There is no spirit of defiance or of bravado, but there is scarcely a member of the church here who would not go to jail, or to death for that matter, rather than surrender his

soul-liberty. So far as can be ascertained there were no new indictments found for Sunday work at the last term of court. What the September term will bring forth it is impossible to say. But come what may, it is safe to say that the Springville Adventists will meet it in the spirit of the Master and with the grace that God gives all those who put their trust in him.

C. P. B.

Springville, Tenn., Aug. 16, 1892.

### At the Georgia Convention of the People's Party.

"SAM SMALL," so says the *Atlanta Constitution*, "was a straggler in the convention hall all day, and was called on to speak." In his talk he said:—

The day has come when the conscientious voice of the people is the voice of God and should be heard from the mountains to the sea.

Where does this clerical gentleman get his information that we have reached a time when we can safely rely on the people as being right. The "conscientious voice of the people" stoned the prophets, crucified Christ, roasted the martyrs, and did a multitude of other wicked things. Is it positively settled that they will never do such a thing again?

In the same speech Mr. Small further said:—

Grover Cleveland invited that leader of niggerdom, Fred Douglass, to his dinner table. I might excuse him for getting the nigger into his house for supper, but when he invited the low white wife to go there, it is more than I can stomach.

Such language is not very becoming to a third or fourth rate politician; but when a man who poses as a representative of the refined, cultured and sympathetic character of the Lord Jesus Christ, gives expression to such vulgar abuse it is grossly shocking. A. O. TAIT.

### Mr. Carnegie and the "Christian Advocate."

THE *Pittsburg Christian Advocate* makes some very peculiar statements which it seems to think have a bearing on the riot and violence and erroneous views of mutual obligation which have been so rife at Homestead. The *Advocate* says:—

Mr. Carnegie wants the right to sneer at religion and all its obligations and restraints. . . . The firm will defy the law of God and of the land in running their works needlessly on the Sabbath; but when a strike occurs they hasten to invoke the protection of the law for themselves and their property. They teach the men to disobey God and man when it is to their interest, but demand that they shall obey both when their interests are on the other side.

What is the intent of this paragraph? Does the *Advocate* wish to convey the idea that Mr. Carnegie has not the privilege, if he wishes (which by no means appears), to sneer at religion? If he wishes this privilege he has it, and neither the *Advocate* nor the municipal nor State nor general government can refuse him any civil rights because of such a sneer, or of a denial of religion, its obligations and restraints. Does the *Advocate* wish to outlaw Mr. Carnegie and the Carnegie Steel and Iron Company, because in the opinion of the *Advocate* they have broken the law of God? Will the *Advocate* pull the beam from its own eye? During its entire existence the *Advocate* has disobeyed the law of God, and taught men so, but because of that shall any one claim that the

*Advocate* and all connected with it are outlawed, and beyond the protection of the law, for themselves and their property? All men, even sinners like Mr. Carnegie and the editor of the *Christian Advocate*, are under the protection of the law; and even if they should be criminals, as well, still they are not beyond the pale; the law must care for them and protect them and their property.

What is the clue to the logical labyrinth in which the *Advocate* is so hopelessly lost in this short paragraph? It lies in the assumption of the *Advocate* that human law can just as properly enforce religious duties as protect civil rights. That is where the *Advocate* is in error. The Carnegie Steel and Iron Company has the same right to permit its men to labor on Sunday, and to teach them that it is proper they should do so, that the *Advocate* has to permit its employees to work on the Sabbath of the Bible and teach them that it is proper they should do so. No human law can properly be a restriction upon either. In this matter they stand upon an equality. The *Advocate* does not do well to suggest the outlawry of a man and his business because of a difference of religious opinion or practice.

W. H. M.

#### The Congressional "Council, or Assembly, or Synod, or Conference."

REFERRING to the recent discussion in Congress over the closing of the World's Fair on Sunday, the chaplain of the Senate, J. G. Butler, D. D., says, in the *New York Independent*, of July 28: "During this debate you might have imagined yourself in a general council, or assembly, or synod, or conference." Indeed, for such it virtually was—a religious affair throughout. Such was also the nature of the discussions in certain religio-political assemblies in the days of Constantine, when Church and State were united, and pagan Rome, under the apocalyptic symbol of the dragon, gave to papacy "his power, and his seat, and great authority."

This same Senate chaplain, in the same paper, says: "Never more surely than now would avowed hostility to God, his day (Sunday he means) and word and house and kingdom, remand a public servant to private life." And this is simply to say that this Government is being run upon a religious basis, and that practically religious tests are required as a qualification for offices of public trust under it—a thing distinctly forbidden by the national Constitution.

But a system of government which will remand a citizen to private life because of his attitude toward religion, will also remand a citizen from private life to prison, though he believe in God, his day and word and house and kingdom, if he does not believe in these in accordance with the "orthodox" faith, and conform to the religious customs of the majority. Proof of this is furnished in the recent persecutions in Tennessee. Because certain private citizens, after conscientiously keeping the Sabbath of the Lord, the seventh day, quietly labored on their farms on Sunday, as was their God-given and inalienable right to do, they were taken from their honest toil, prosecuted as criminals, condemned, fined, imprisoned, and compelled to work upon the public streets in payment of the fines and

costs imposed. And when, as in one case, appeal was taken from court to court, the closing words of the last decision were, "Remand the prisoner."

Let those religionists who congratulate themselves over the present condition of affairs in this Government, ponder the practical workings and logical outcome of it all. Bitter persecution and certain national ruin is the picture hung at the end of the panorama. And let not those professed Protestants who are joining hands with papacy in order to carry their religious measures through Congress and State Legislatures think there is clear sailing before them. In the end they will find that they will pay dearly for the help they now receive in this way. Romanism well knows what she is doing and where her strength lies.

Another has well stated the case in the following words: "Let the principle once become established in the United States, that the Church may employ or control the power of the State; that religious observances may be enforced by secular laws; in short, that the authority of Church and State is to dominate the conscience, and the triumph of Rome in this country is assured. God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution."

W. A. COLCORD.

#### Religion and Politics.

A MEMBER OF THE W. C. T. U. OBJECTS TO SEVERAL THINGS.

[The *Watertown Advocate*, a prohibition organ, publishes this practical and able article from a member of the Woman's Christian Temperance Union. The writer of this communication appreciates the errors into which the Woman's Christian Temperance Union has fallen and has stated them frankly. There are other clear sighted women who realize how dangerous a ferment this fatal brew of politics and religion is producing.]

MRS. GOUGAR objects to ministers being nominated for political offices, because we have both Protestant and Catholic, Jew and Gentile, in our ranks, etc. These are the very reasons why we should remain in line with the United States Constitution, and keep creeds and politics, Church and State, forever separate. A man's moral and political qualifications are the only ones that should ever be considered in nominating for office. With an individual's religious belief, or church connections, we should have nothing to do. Integrity and business ability are what we require. If ministers possess these requisites no one should object to their nomination; and if Catholic, Jew, or atheist, we should require no more. Now, while being so very emphatic in stating what *should be*, honesty compels

me to admit that not all things that *should be* in reality *are*; and so I shall have to state that, like Mrs. Gougar, there has recently come upon me a great fear we may be making some grave mistakes in regard to our methods. Not in regard to nominating ministers for office but in giving women the ballot to vote for them; for there is not an objection which she raises against ministers for office that does not find its application with far greater force in conferring suffrage upon the majority of our Woman's Christian Temperance Union workers. These women have been so long engaged in church work that it has become second nature to them, and from very habit they strive to force everything through those familiar channels.

Thus we find them converting temperance (?) meetings into afternoon prayer-meetings, or Bible classes, and their conventions into great religious conferences. The time, money, and talent, that should be employed to rouse the Nation from its drunken lethargy, by means of lectures and literature, is used to spread gospel tracts, and bring souls into the church. Or to use the language of one of our State superintendents, "the trend of the Woman's Christian Temperance Union is more than ever evangelistic and missionary." And so we find department after department tacked on what was originally a temperance organization, until our forces have become so scattered and weakened, that we will soon be a little of everything and no use for anything in the line of temperance. I united with the Woman's Christian Temperance Union because I desired to advance the cause of prohibition; and I have always favored female suffrage as a means to the same end, but while I still cling to prohibition as the only salvation for the Nation, I am becoming very shaky on the suffrage question, and for the reasons which I am giving. If we must relegate ministers to the rear for fear of creeds, then most assuredly the women must stay there to bear them company; for no class is advancing toward the ballot-box with a more settled determination to combine Church and State than the women. The Constitution must be corrected; the Protestant Bible must be placed in the public school; the seventh day people must be compelled to worship on the first day, and work the seventh; and, finally, if the present trend of thought does not materially change, a person's religious belief will most surely be made a test for holding office. With the great wall which has been built between Church and State demolished, the field will be open for conquest. And here upon American soil Jew and Christian, Catholic and Protestant, shall rush upon each other in mortal combat in contending for religious supremacy.

With the blood-red fields of the Old World ever before us, let no one, either minister or woman, dare to go into politics flaunting sectarian colors. Great deeds and great professions command respect and tolerance. If religion of some peculiar kind has greatly perfected your lives, let that same Christian charity first call attention to the fact, and not loud outcries. Let us cling to our free Government and our free school. Let us demand no privilege for ourselves that we are not willing to concede to others. In school and politics let us ever strive to keep science, morals, and the great principles of government ever at the front, so that we may weave to-

gether one complete Nation from the diverse material by which we are surrounded. And, finally, let us have a Prohibition party, and temperance societies, where no wrangling over belief or unbeliefs shall enter, and where both Catholic and Protestant can work side by side to abolish the saloon that has been so great a curse to both.—*Emily R. Truman, Iowa Falls, Iowa.*

### Who Will Govern the World's Fair.

[In the course of a trenchant criticism upon the action of Congress in reference to the World's Fair, the Philadelphia *North American* gives utterance to some plain facts, and tells some truths worth reading and remembering. They are reprinted below.]

WE can respect the conscientious scruples of the honest Sabbatarian, and allow for the universal tendency to prescribe rules for the other fellow. But every honest man, if intelligent, knows that Sunday is not the Sabbath, and that it is optional with all to observe it or ignore it as a holy day. When it was decided not to open the Centennial Exhibition on Sundays some persons thought it a triumph for Sabbatarianism, while every man who kept his eyes open knew that the boasted exclusion was a farce. The fact was that the exhibition was visited by thousands on Sunday, but the class that would have been benefited had the gates been freely opened were not benefited at all. Tens of thousands of dollars were spent in actual desecration of the day, whereas had the exhibition gates been opened as on other days, the money that was worse than flung away would have gone into the till of the exhibition, while the moral gain would have been enormous. But on the merest sentimental technicality the doors of the exhibition were closed and the gates of excess opened wide.

The Chicago Exposition seems likely to rank first among national functions. The people of Chicago are not very hidebound as respects the metes and bounds established by ecclesiastical bodies. But the Columbian affair, though to be located at Chicago, will not be a Chicago, but a national, affair. A vast majority of Americans have no superstitious regard for any day, while yet holding to one day of rest in seven. But rest depends on the constitution of the individual. A man who should be idle six days would find rest in activity on the seventh. The man who works hard six days finds rest in ceasing to labor on the seventh. But on that day he must decide for himself how he will rest, always within the law. He may get drunk on the seventh day and otherwise imbrute himself, but if such is his idea of rest, the law provides for him. If he elects to go to church, very well, and, generally, that goes to his credit. But he may as properly elect to go into the woods and fields and take his revenge on tired nature there. Christianity was intended to make men free, and man must be free in this country. He must have liberty on every day alike and license on none.

If the Columbian Exposition people are wise, they will refuse to accept any favors from the Government on such conditions. They should deny the right of Congress to impose conditions so wholly at war with the spirit of the age. So far as money is involved the Government will be a minority. If a majority of the contributors are opposed to Sunday openings, then they have an indefeasible right to say

so, and having said so, to be obeyed. Let the Chicagoans decide how many days they will have in the Exposition period. It is their right to do it. They will probably do it.

### They Drop the "Civil."

A MEETING in the interest of the American Sabbath Union was held in the Market St., Methodist Episcopal Church, Paterson, New Jersey, on the night of August 7. The attendance was large, and the speakers were apparently in a jubilant mood over the passage of the Quay amendment to the bill appropriating funds to the World's Fair.

The speaker of the evening was the Rev. Mr. George, Field Secretary of the American Sabbath Union. He had the ten commandments read in the opening exercises, and began his address by reading from Isaiah 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." After repeating with emphasis the words, "the Sabbath," he said, "I believe a great deal in a name, and have never fully liked the name 'Sunday.'" No wonder; who would like it when trying to bolster up a heathen festival with scripture intended wholly for the seventh day?

During the entire meeting there was not the least mention of the "civil Sabbath," about which we heard so much when this "Union" was first organized; but, on the other hand, Mr. George, while talking about the Sunday mails, remarked that, "There is no more religion in such work than in hitching up to the plow, and plowing all day." Then in a burst of oratory in regard to the passage of the Quay amendment, closing the World's Fair on Sunday, he said it was "the grandest victory of the age, the Nation putting itself on the side of God, and his holy law." In fact his entire address was divested of everything pertaining to a civil day. The speaker went farther than to rejoice over what has been done, and said, "I have learned that . . . we hold the United States Senate in our hands." Concerning the future work of themselves as dictators, he said that they should say to Congress, "You are our servants; quit running those Sunday trains."

As usual with such speakers, Mr. George classed all seventh-day observers with the infidel, atheistic, socialistic, and rum element, in opposing the passage of Sunday laws, and said, "We met these men face to face, . . . and the men we had to meet were the Seventh-day Adventists and the men I have mentioned." As he spoke the name of this denomination he fairly hissed it through his teeth, and to show the real demon spirit in the move he said of the proposed attempt to repeal the Sunday closing clause, "It can not be repealed. We mean to maintain it . . . at the point of the bayonet."

It must be very patent to the readers of THE SENTINEL that the "entering wedge" of religious legislation, of which its editors have been telling us, has already done its work.

CHAS. F. PARMELE.

### The Endeavorers and their Boycott.

At the great Christian Endeavor Convention, held in this city, the Endeavorers of Ohio, at the time of the taking of the vote for the adoption of resolutions asking Congress to require the Sunday clos-

ing of the World's Fair, rose in a body and shouted in chorus this campaign cry:

O-hi-o,  
We won't go  
To the World's Fair  
If it keeps open Sunday  
Or liquor's sold there.

The convention as a whole refused to commit itself to any such pledge. The Christian Endeavor Society of Ohio has, however, thus publicly put itself on record that it will not attend the World's Fair if it should be open on Sunday. If the managers of the Fair should succeed in persuading Congress to reverse the Sunday closing proviso before the Fair opens, the Ohio Endeavorers will be in honor bound to stay away. Such a self-denial would really be but a slight penance for the fraudulent repeated petitions running into millions, which were sent from Ohio, and for which they bear their proportionate responsibility.

However, it appears that the enthusiastic delegates find it difficult to obtain the full support of their constituency to the course to which the delegation has committed itself. This "special" to the Cincinnati *Commercial* shows a difference of opinion on this matter among the rank and file:—

Dr. McCauley, of Dayton, Ohio, was present at the convention of the Christian Endeavor Societies, of Ironton, in an effort to organize a boycott against the World's Fair, in case the gates are opened on Sunday, or liquor is sold on the grounds. He has visited several Christian Endeavor conventions, including the national convention in New York, for the same purpose. He introduced his resolution, which practically pledged all members of the Endeavor Societies not to attend the Fair, in case of Sunday opening or liquor selling, and, after an exciting debate, it was decided not to place his resolution to vote. Pastor Marsh, of the First Congregational Church, approved Dr. McCauley's plan in the main, but objected to pledging the society as a whole, to boycott the Fair. He thought the members should be allowed to do as they saw fit in the matter, and objected strenuously to using the religious organizations as a boycott machine, especially since courts and even labor organizations were beginning to frown upon this method of settling disputes.

The boycott is nothing more nor less than conspiracy. Those who organize to boycott the World's Fair are guilty of conspiring together to injure or destroy a great enterprise. It is not the act of a Christian, or of a worthy, law-abiding citizen, in Dr. McCauley, to engineer an organized conspiracy to injure the financial interests of the directors and stockholders of the World's Fair and destroy the business prospects of this corporation.

It is to the credit of the Christian Endeavorers that some of them see this fact, and refuse to become a party to any such improper action.

W. H. M.

### The Sunday Law Movement in Foreign Countries.

THE following from the *Michigan Christian Advocate*, of July 16, gives something of an idea of how rapidly the theory is spreading that Sunday observance should be compelled by law:—

Never has the subject of Sabbath observance attracted such universal attention as at present. Many of the nations have passed laws regulating Sunday work. Some of these show very advanced sentiment in regard to the keeping of the Lord's day. In Austria, women and minors are forbidden to work in factories on Sunday, and a government permit is necessary in order to carry on any manufacturing business on that day. Sunday evening and Monday morning papers are not allowed, as the work of them must be done on Sunday. Switzerland gives all workmen employed in mills, factories or shops, the entire day, and all

employees on transportation lines or in the public service, at least seventeen Sundays in the course of the year. In extreme cases, or in the interest of the State, men may work in factories on Sunday by government permission, but must not work two Sundays in succession. A new and important railway has made absolute freedom from Sunday traffic, for twenty-five years, a clause in its charter. In France, employees are required to rest one day in seven, but that is not necessarily the Sabbath. Shopping and public business are decreasing in consequence of the efforts of the Sunday-rest league. In Germany, factories, mills and workshops of all kinds are closed on Sunday by imperial command. Bazaars and shops may not remain open more than five hours. Sunday race-meetings are frowned upon by the Emperor, and as the favors of the powers that be is necessary to success, they are very unsatisfactory affairs. In Holland there is a general movement for Sunday rest. Some of the most influential papers have ceased to issue their Sunday numbers, freight traffic is suspended, and laws are passed protecting women and minors from demands for Sunday labor. Hungary has laws making the hours of rest from labor from 6 P. M. on Saturday to midnight on Sunday. The rest movement is gaining ground rapidly in other particulars. Sweden, Norway and Denmark all have restrictive Sunday laws, the latter forbidding work in factories between 9 A. M. and midnight. While the most urgent petitions have been sent to the head of the church, there has been no advance in the Sunday movement in Russia. The utmost disregard for the Sabbath is manifested in many respects, the people seeming to forget that there is any Sabbath to observe. Upon the whole, the situation is most encouraging, and shows marked improvement within a few years as well as evidences of a still further advance in the near future.

One of the first steps toward the fearful and bloody record of church domination, during the Middle Ages was the enactment for Sunday observance in the fourth century. That which led to ecclesiastical tyranny then will do it just as surely now. The proper thing to do is to beware of the first steps.

### The Church and Politics.

THE Church is a heaven-born institution. Its work is to bring man to Christ. To the Church is committed the work of reconciliation. Of the Church, Christ said: "Ye are not of the world, even as I am not of the world," and, "Be not ye unequally yoked together with unbelievers." In the days of Christ, his Church was clothed with the power of the Spirit of God. She was then in her purity, but as she grew in numbers, she inclined to the world. As she drank of the spirit of the world, she lost the power of the Holy Ghost. Many of the leaders became corrupt; and soon it was "Like priest, like people;" the bishops each desirous of vainglory and self-exaltation; so it was with the Church. As she had lost the power of the Holy Ghost, she sought the power of the civil arm. As she departed from the living God, the institutions of God were supplanted by the institutions of men. Many pagan institutions were christened and became the institutions of the Church. Not conscious of her fall, she supposed she was right, and all others wrong, so, the evil-doer must be restrained. As she could not do this by the power of that Spirit which she had lost, she allied herself to the State. She secured the control of the civil arm, and used it for the interests of the Church. The bishops became political wire-pullers; and the Church a religio-political organization. Thus was developed the Papacy; and as she was, in her own opinion, the true church, and everybody else was wrong, and, to the Church was committed the work of correcting the evil-doer, she set about the work of making Christians by law.

The most successful step in this line, as

history shows, was the securing of severe Sunday laws. This led to persecution. But Catholics deny that the church ever persecuted; she only sustained the law. But the church was responsible for the law. The law was in the interests of religious institutions; and they invaded the realm of conscience. Therefore the enforcement of the law was religious persecution, and the church did persecute. As she was only a religio-political organization, and controlled the civil arm for the enforcement of her own institutions, she has always been only a persecuting power. Now this is one picture. Protestants will say it is a true picture. Now look at another picture, and see if it is not equally true.

The Reformation began. The Reformers protested against the encroachments of the Papacy. A mighty work was accomplished, for it was of God. Protestants multiplied, but a change came in. Popularity, pride, and the love of the world has well nigh crowded out the spirit of true piety. As they have leaned to the world, the spirit of Christ has departed. Having lost the spirit of Christ, they lean to the mother church. The ways of Rome are fast becoming the ways of Protestants. In the mother they now see beauties, where heretofore they only saw deformities. The dross, to them, now shines like the pure gold, and they cater to her wishes. Few there be who any longer protest. With her they have entered the political arena. Like her, unconscious of the loss of holy power, they seek the power of the civil arm, to enforce upon others the institutions of the Church, some of which she borrowed from the mother church. With her, they are becoming intolerant. As she did, so do they. As she was most successful when she secured her Sunday laws; so they are demanding the same Sunday laws, that they, too, may make Christians (?) by law. Can it be that Protestantism is a failure? Are Protestants making an image to the Papacy, and is it to be a living image? Are they setting up an image of worship, which will yet be used by Rome as an aid in becoming mistress of the world? I call upon Protestants to awake. Soon, too soon, it will be too late. Rome has her clutches upon the vitals of this Nation, and Protestants are forging their own chains. Did I say Protestants? It is fallen Protestants that are doing this; the true will never do it. True Protestants still protest.—*Publius, in the Protestant American, Springfield, Mo., July 15.*

As the country at large awakens to the fact that Congress has really assumed to itself the power to close the World's Fair on Sunday, and has passed an act which does accomplish that, there will be a general expression of dissatisfaction with the act, and very likely quite a widespread attempt to secure its reversal. It is not at all likely that this will be gained. Indeed it is very certain that it will not. Such an attempt is advisable, however, from an educational point of view. While it was certain that what has been done, would be done, it is just as certain that much more will be done than has been done. The quickest way to learn what will be done, and to understand how evil a thing it both is and will be, is to be told what has been done and why it should not have been done. Agitate! Educate! Ask Congress to reverse its action, and say why.

### NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE Peoria *Transcript* thinks that perhaps the reason why Senator Quay strove so zealously to prevent the "desecration" of Sunday at the World's Fair is because he thinks it should be kept sacred to politics.

At a convention of the Brotherhood of Carpenters, just held at St. Louis, Mo., a resolution was adopted protesting against closing the World's Fair on Sunday, and petitioning Congress to reconsider its action on Sunday closing.

At the second annual convention of the Catholic Total Abstinence Union of America, held at Indianapolis, Ind., the committee on resolutions presented a paragraph favoring the opening of the World's Fair on Sunday. The clause met with much opposition and was finally expunged.

DIRECTOR LYMAN GAGE, of the World's Fair Directory, says, "We shall doubtless go before Congress next December and ask for the repeal of the Sunday closing clause. I think within the next six months the real feeling of the people will be brought to the surface. Petitions will probably be circulated among those in favor of Sunday opening, and if we can convince Congress that the popular side has not yet been heard, it will doubtless permit us to open the Fair. If, however, it continues to feel that the preponderance of sentiment is still the other way, we will have to abide the result."

THE New York *Morning Advertiser* says of the proviso closing the World's Fair on Sunday: "The restriction against opening the Fair on Sunday must not be taken as an expression of opinion on the part of Congress on the question of Sunday closing. . . . This prohibitory clause was put in the bill as a piece of petty spite and malice. The Democratic majority was opposed to the World's Fair. . . . Its design was to cripple the Fair as much as possible, and if this paltry gift is accepted with the conditions attached, it will indeed prove a serious handicap."

OF the Sunday opening of the Museum of Natural History, in this city, the correspondent of the *Chicago Tribune* says:—

"To-day for the first time the American Museum of Natural History was open to the public on Sunday. The opening day was successful in every particular beyond the anticipations of the managers. The doors of the museum were opened at 1 o'clock and the crowd commenced to throng the halls at once. People of all classes were there, but laboring men and women and their families were in the majority. The peculiarity of to-day's crowd was the number of family groups. Few persons came alone. Usually the whole family came in a bunch and strolled for hours in the cool and well-lighted halls. It is eight years since the movement was started which resulted first in Sunday opening of the Museum of Art and recently overcame the strongest kind of opposition in the board of the Museum of Natural History."

MRS. MARIETTA M. BONES, who has been prominent in political and social matters in South Dakota, writes thus to the *Boston Investigator* of Aug. 10:—

Mr. Editor: Upon reading so many protests in your excellent paper against the action of our good senator (R. F. Pettigrew) upon closing the World's Fair on Sunday, and knowing that he is neither pious nor a bigot, I wrote him my regrets at learning of his stand in this matter; but his answer convinces me that his work in this behalf is simply a case of mistaken kindness on his part to the laborer; for he not only regrets that I am on the wrong side of the subject, but admits: "I favor the closing of the Fair not so much on account of the religious sentiment, but because I thought that if we did not do it the day was liable to be lost to the laboring man

as a day of rest. If we once commenced legalizing Sunday contracts to labor seven days, Sunday as a day of rest will be lost to the laboring man very soon."

In Mr. Pettigrew's latest expression on this subject as given by a *Mail and Express* reporter, he said:—

I think the battle is won and the American Sabbath saved. . . . The Exposition is just the thing to make the fight on.

If Mrs. Bones is right in her estimate of Mr. Pettigrew, that he is "neither pious nor a bigot," then it is certain that he is a hypocrite.

THE *Gazetteer*, of Denison, Texas, publishes a series of resolutions, passed at a public meeting in Denison, ostensibly in the interest of the Sunday closing of saloons, and makes these very pertinent comments:—

"A casual reading of the above resolutions would leave the impression that this Sunday ordinance movement was directed mainly towards the open saloons, but this feature is evidently given prominence in order to appeal to a popular prejudice to secure indorsement of a far more sweeping infringement of personal liberty. The real object is to as far as possible stop all business and labor, and recreation such as base ball, public concerts, and the like on that day. That is what the framers of these resolutions are really driving at; and if they can persuade the city to step in and relieve the State from the responsibility of its own enactments by assuming them itself, no doubt the next move will be to go before the Legislature and try to get still more stringent laws passed, such as they have in some of the cities in the older States, and notably in Tennessee where a certain class of Christians are imprisoned, fined, and their property levied on and sold, because they observe the Sabbath as a holy day and labor on Sunday in accordance with the teachings of their Bibles. So far as we are personally concerned the enforcement of the present State Sunday law by the city would not interfere with our business or seriously discommode us, but there is a principle involved in this kind of legislation that the *Gazetteer* can not under any circumstances indorse—a principle far-reaching in its results, of vastly more importance to the public than the question of whether or not the back doors of the saloons shall be left open on Sunday or a tradesman shall sell a pocket handkerchief or a cigar on that particular day."

[UNDER the head of "Sabbath Desecration," the *Boston Traveller* has the following account of the enforcement of the Massachusetts law against selling on Sunday at Lexington, in that State.]

Associate Justice Charles Thompson of the First District Court of Central Middlesex sat all day in the quaint little court room at Concord yesterday, listening to a case of especial interest.

It seems that about a year ago one M. C. Meagher, a speculator in real estate, purchased a tract of about three hundred acres in the town of Lexington and adopted the boom town methods of the South in calling public attention to its eligibility as a residential location.

It is alleged that many hundred lots were disposed of, and there was no particular objection raised by the residents of the town to the enterprise. It is probable that Mr. Meagher and his agents, L. DeVoe and F. W. Ashcroft, would never have figured in a legal contention had they not attempted to make use of the Sabbath in furthering their interests.

It appears, as alleged by Mr. Frederick O. Vialle, who owns a large estate adjoining the property of Mr. Meagher, that the latter was in the habit of bringing excursion parties from Boston on the Lord's day, to have a look at the location and see for themselves the inducements it offered for settlement.

Mr. Vialle asserts that on one occasion the Sunday invaders were accompanied by a brass band. Other attractions were offered the excursionists to make their stay interesting.

Now this is what precipitated the contention.

The selectmen of Lexington were opposed to this desecration of the Sabbath, so they went to Mr. Vialle and urged him to bring a suit against the principals of the land scheme, which he did, and their arrest followed.

It was not shown to the satisfaction of Judge Thompson that Meagher was present on any of these occasions, or if he was he made no attempt to transact business, and he was therefore discharged from custody. The same result was recorded in the case of agent Ashcroft. But not so with Mr. DeVoe.

It was shown that he was present at the grounds on Sunday, the 10th inst., and had with him about forty excursionists that he had brought from Boston. In his pocket, so Mr. Vialle testified, were a quantity of circulars issued by Mr. Meagher, giving a description of the property and the modus operandi of securing a lot and a building thereon. In addition to these, Mr. Vialle saw what he believed to be a plan of the section in the same pocket.

This evidence settled matters for DeVoe, as Judge Thompson held that it had been shown that he was doing business on the Lord's day. He was not inclined to impose a severe penalty, but thought the law should be vindicated.

Counsel Keyes said that he did not want to persecute Mr. DeVoe, and that if Mr. Meagher would give his word that no more excursions be made similar to those complained of, he would let the case go.

As there was no disposition on the part of Meagher to enter into such an agreement, Judge Thompson fined DeVoe \$20.

Counsel Hall entered an appeal, and the defendant was ordered to recognize in the sum of \$200.

### "American State Papers."

WE have called attention to the importance of circulating religious liberty literature. We trust that our workers throughout the field will take a lively interest in this. It must be apparent to all that there can be nothing more important at this time. We want to circulate our position on this Sunday-legislation question just as widely as possible. And as the people learn that our knowledge of the prophecy is really what has urged us out in this line, and as they see that our positions on Sunday laws, and the persecutions that are to follow, are absolutely correct, many will accept the truth, believe and be saved. Hence the great importance of sowing the seed now, that the great harvest may be reaped by and by.

Those who engage in this work should be well informed on the subject. And if we will take the pains to read our literature, we can have a deep understanding of this very important theme. Especially would we urge ministers, directors, and other laborers in the field to read this literature, and then impress upon all with whom they come in contact, the importance of reading and studying it. Then as they enter the field to engage in this important work they will feel that they are not afraid to meet people and talk with them on this subject, and they will also feel the importance of the work more, as they understand it better.

"American State Papers" is one of the best books to give a correct idea of the principles of religious freedom that were in the minds of the founders of our Government, that we have ever published. Every one of our ministers and workers should read it, and circulate it as widely as possible. It is a book that is especially suitable to place in the hands of editors, lawyers, and men of that class. But while it is good for them, it is none the less valuable for all classes. Perhaps we could not emphasize the importance of this book in a better way than by quoting the following letter from Elder Geo. A. Irwin:—

I am very glad to learn that you are making an effort to bring "American State Papers" more prominently before the people. I purchased one of the first copies issued, and read it carefully, and am free to say that, in my judgment, it is the best

work extant, to inform one in regard to the principles of religious liberty as embodied in the Constitution, and sustained by eminent statesmen and jurists, with few exceptions, until the recent past.

The book is a perfect magazine from which to draw arguments against the passage of Sunday laws, or resolutions by legislative bodies, favoring any particular day as a day of religious worship.

The Appendix, giving the "declaration of rights" of the several States, and a "history of Sunday legislation from the famous edict of Constantine to the present time," is worth several times the price of the book.

I shall do what I can to aid in giving the book a general circulation in Ohio, knowing that in so doing I am benefiting both the individual and the cause.

We trust that a lively interest will be everywhere taken in the circulation of this book. Send all your orders to Pacific Press Publishing Co., 43 Bond St., New York, or to the *Review and Herald*, Battle Creek, Mich. A. O. TAIT.

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NEW YORK, AUGUST 18, 1892.

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THE domain of religion which Congress has invaded it will dominate. The jurisdiction over religious observance which it has assumed it will keep. Separation of Church and State in this Government is a thing of the past.

"A QUEER thing," says the *Christian at Work*, "was done by the House. It adopted the Senate's amendment closing the Columbian Fair on Sunday and then rejected the appropriation of \$5,000,000." Yes, that was a queer thing; a very queer thing. The House went a long ways to show its devotion to Sunday, the distinctive badge of the power of the Papacy. The time long since foretold by a leading National Reformer has come, and politicians are fairly tumbling over one another in their haste to secure front seats in the movement that only a few years ago was the butt of their ridicule. The inevitable result of any union of Church and State is arrant hypocrisy, and the present movement for a closed Fair proves it.

THE freedom and equality enjoyed under even the most liberal Sunday laws was well illustrated some years since in New York. The penal code of that State provides that—

It is a sufficient defense to a prosecution for servile labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day; and that the labor complained of was done in such a manner as not to disturb other persons in observing the first day of the week as holy time.

Certain Jews annoyed by repeated arrests obtained a temporary injunction restraining the police from arresting them. The injunction was however dissolved on the ground the law does not presume that a man found violating the law has a defense until he makes one. Thus in New York, under a Sunday law containing an exemption clause, observers of the seventh day, though they can not be fined, may be arrested and dragged into the police courts and compelled to make a defense as often as they are found working on Sunday.

AND not only does the inequality exist, but prominent religious papers defend it. The New York *Independent* says that if the Sunday law— is not equally well fitted to the Jews, as it is not,

who form but a mere fragment of the people, this is an inconvenience to them which they must bear, and which the law can not remove without imposing a much greater inconvenience upon a far larger number of persons.

And the Christian (?) tenderness engendered by Sunday laws is thus exhibited by the *Independent*, which, in conclusion, remarks that, "if they, [the observers of the seventh day] do not like it [the inconvenience of repeated arrests], we see no remedy for them except withdrawal from the community." Or, in the words of an eminent National Reformer, "If they don't like it they can go to some wild desolate land and in the name of the devil and for the sake of the devil set up a government of their own, and if they can stand it, stay there till they die." Such is the Christian (?) spirit of the whole National Reform Sunday law Church and State scheme.

THE four imprisoned Adventists in the Henry Co. Jail, at Paris, Tenn., found themselves in the charge of a just jailer. The sheriff who was responsible for their safe keeping realized that they were not criminals, and consequently granted them, while in confinement, such privileges as lay within his power. When three of them were sent on the road to work, with other inmates of the prison, the sheriff did not permit them to be chained with the gang, neither did he permit any attempted compulsion as to labor on the Sabbath.

That they did not suffer all the indignities and discomforts of the ordinary criminal; that they were not chained together with the gang in work on the public road; that there was no attempt to compel them, by flogging or starving, to work on the Sabbath, was because of the humanity and individual sense of right and justice of the sheriff of Henry County. It is worthy to be noted that this man used his discretion on the side of justice, but it is also well to remember that another sheriff may feel that he does God service by enforcing his full authority over those who are his prisoners for conscience' sake.

AN official representative of the American Sabbath Union, who has spent much of his time in Washington during the last session of Congress, and was present at the final vote in which the congressional appropriation for the World's Fair was conditioned on Sunday closing, has lately said, in a public meeting, that he has learned that "we hold the United States Senate in our hands."

The people, then, do not rule in this country. The Congress which they have elected is held in the hands of a religious minority. However, the American Sabbath Union and its compeers would no doubt say,—The people do rule in this country, but we are the people.—That is not so. They are not the people. They are not only a small minority but a reli-

gious faction at that. They owe their influence to their aggressiveness. Congress and the country is in their hands to the same degree, and for similar reasons, that organized minorities of laboring men are to-day terrorizing the masses who desire labor and its wages but who fear to apply for it because of the bludgeon and the boycott of amalgamated associations. The same principle of violence actuates in both cases. It is time to know this, and to say it.

ON Tuesday, July 26, the House passed Senate bill 267, which had previously passed the Senate, containing the police laws and ordinances of the District of Columbia. This is now the law of the District. Section 5 reads:—

That it shall not be lawful for any person or persons to curse, swear, or make use of any profane language . . . in any street, avenue, public space, square, road or highway, or at any railroad depot or steamboat landing within the District of Columbia, or at any place wherefrom the same may be heard, in any such street, avenue, alley, public square, road, highway, or in any such depot, railroad cars, or on board any steamboat, under a penalty of not exceeding \$20 for each and every such offense.

Congress has decided that Sunday is the Sabbath, but there has been as yet no congressional definition of profanity and still Congress affixes to it a penalty of twenty dollars. Of course such action as this is perfectly consistent after legislating for Sunday observance, but in the first case it was decided that a failure to observe Sunday was Sabbath breaking. Will Congress now define profanity and blasphemy?

*Jenness Miller Illustrated Monthly* for August published by Jenness Miller Co., 114 Fifth Avenue, New York, contains numerous articles of special interest to women. Mrs. Miller writes pleasantly of "Liberty, Love, and Art." Miss Mary F. Seymour has a timely article on "Typewriting as a Trade." Baroness von Meyerinck discusses "Music and Voice Culture." There is an interview with Superintendent Jasper on "Public Schools and Women as School Teachers." There is also an article on the "Cost of Girls in Colleges." "The Writers of Young France," by Vance Thompson, is timely and bright. In addition to these there are articles about Fashions, Children, Hints for the Home, and brief papers of value to women. Price \$1.00 a year; 10 cents a copy.

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