



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.

THE leaders and managers of the Sunday law cause, evidently, take great pride in advertising themselves as "the best people of the land," and "the law abiding people of the country." This is evident from the fact that they take occasion to announce themselves as such by preamble and resolution, and speech, in their mass-meetings. They never lose any such opportunity to exalt themselves as "the best people," and "the law-abiding portion" of the community or the whole country even.

THE fact is, however, that this claim is as much of a fraud as is all the rest of their claims. It is of the same piece as all the rest of their boasts. It is absolutely fraudulent. The fact is that these very men are the least law-abiding people in the United States. They have no respect for any law but such as their own arbitrary will demands and approves. Without the slightest hesitation, they disregard and override the supreme law of the Government of the United States and of the government of the universe.

THE supreme law of the Government of the United States, the Constitution, positively prohibits any legislation on the subject of religion. Yet, in spite of this, in utter disregard of the supreme law of the land, these men by threats of force—threats of the loss of votes, the only force at their command—obliged Congress to legislate upon a religious subject, to decide a religious question, and to take their side in a great religious controversy. And

in this they have plainly overridden the Constitution, and violated the supreme law of the land. *And they know it.*

THEY know it, and we know that they know it. The National Reform Association is the ring-leader in this whole religious combination for political purposes. This Association has been working for nearly thirty years for national Sunday legislation. But knowing that Sunday is religious, and religious only, they argued from the first that such legislation would be unconstitutional as the Constitution stands; and therefore they, for more than twenty years, advocated and demanded an amendment to the Constitution which should declare this to be "a Christian Nation," and so create a basis for national Sunday legislation as "the Christian Sabbath."

THUS, by their own arguments of more than twenty years, we know that they know that Sunday legislation by Congress is unconstitutional. Yet, in conflict with their own continued arguments, these men take the lead in petitioning and threatening Congress for Sunday legislation. One of their own number, who had argued for years the unconstitutionality of such legislation, spent the whole of the late session of Congress at the Capitol as "a Christian lobbyist" to secure this very unconstitutional legislation. And now, having secured this legislation which they know to be unconstitutional, having thus knowingly violated the supreme law, having thus subverted the Constitution, these very men take the lead in getting up and managing mass-meetings to endorse their unconstitutional action, and vote themselves the law-abiding people of the Nation.

WHY, their action is as much worse than that of the average law-breakers, as the supreme law of the land is greater and more important than the local statutes. The average law-breaker damages the *individual*; these supreme law-breakers

damage *the whole Nation*. The average law-breaker invades the rights of the *individual*; these supreme law-breakers have invaded, and even swept away, the rights of *all the people*. The average law-breaker disregards social order only in the locality where he is; while these supreme law-breakers strike at the very existence of social order by breaking down the chief governmental safeguard. For the average law-breaker, there is always a ready remedy in the regular forms of governmental order; but for these supreme law-breakers who have broken down the established safeguards of governmental order itself, where is the remedy?

Ah! there is a remedy for this too. *It is in the hands of God, the Author of governmental order.* Against all their attempts to do this great evil, we ever appealed to the Constitution, the grand charter and safeguard of the rights of mankind—the embodiment of the true principles of governmental order. And now that they have done the evil, and in the doing of it have overridden the Constitution, broken down this safeguard of the rights of mankind, and smitten the very citadel of governmental order—now we appeal to the Author of governmental order itself. And our appeal is heard. We wait in perfect confidence. The just judgment will be rendered in due time.

THESE facts demonstrate that instead of their being truly the law-abiding portion of the people, these men are the chiefest law-breakers in the land—the most lawless of all the Nation. Nor is this at all to be wondered at. For in order to accomplish this their bad purpose, they "gladly joined hands" and hearts with the Papacy—that power which the Lord designates as "the lawless one" and as the very "mystery of lawlessness" itself. 2 Thess. 2:3, 7, (revised version). For eight years continuously, the National Reformers advertised themselves as ready "to make repeated advances, and

gladly to accept co-operation in any form in which they [‘the Roman Church’] may be willing to exhibit it.” After eight years of such endeavor, their wishes were rewarded by the following pronouncement of the Catholic Lay Congress in Baltimore, Nov. 12, 1889, which, as it passed the inspection of the hierarchy, before it was presented to the public, is the official response of the Papacy in the United States, to the National Reform overtures:

There are many Christian issues to which Catholics could come together with non-Catholics and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath, we can bring the masses over to the moderation of the Christian Sunday.

And this, as the American Sabbath Union branch of the National Reform combination announced at the time, was done “after correspondence and conference with the American Sabbath Union.” The whole statement is in these words:—

The National Lay Congress of Roman Catholics, after correspondence and conference with the American Sabbath Union, passed its famous resolution in favor of co-operation with Protestants in Sabbath reform.

Then in the same connection, this was announced as “a proposal of courtship.” Following this Archbishop Ireland in a public meeting in this city in May, 1891, thanked God that “Protestants and Catholics” “stand together in demanding the faithful observance of Sunday.” And as the “advances,” the “proposal,” and the standing together were all to secure “civil legislation” for the faithful observance of Sunday, the longed-for union was finally accomplished when they succeeded in forcing the Fifty-second Congress into the now famous and no less infamous Sunday legislation.

NOR is it to be considered at all strange that they should show themselves so lawless as to disregard and override the supreme law of the Nation, and join themselves to the very “mystery of lawlessness” to accomplish this lawless purpose. For, for all these years they have openly, both in actions and words, disregarded and overridden the supreme law of the universe—the law of God which he proclaimed with a voice that shook the earth and wrote with his own finger of fire on the tables of stone—and they have followed the preaching, the precedent and the authority of the mystery of lawlessness in the doing of it.

ALL these years they and the people have been told in the words of God that “the seventh day is the Sabbath of the Lord.” But instead of believing it, or allowing the people to believe it, they have disregarded it and declared that it is not so. They have taught the people that it is not so. They have put no difference between the holy and the profane (Eze. 23:36) by telling the people that it is no difference what day they keep. Thus they disregard the law of the living God, and teach the people to disregard it. Then after teaching the people to disregard the plain word of the law of God as to the observance of the day which he has commanded; and telling all that there is no command of God for the observance of Sunday; they join heart and hand with the mystery of lawlessness which has established Sunday instead of the Sabbath of the Lord and set its own word and heathen customs above the law of God.

Having thus forsaken the Lord, and all true allegiance to his law, and gone over bodily and heartily and “gladly” to the mystery of lawlessness—having gone to such lengths as this in despising the law of the living God, it is not at all to be wondered at that they would despise the supreme law of the Government of the United States, nor that they should compel Congress in violation of its solemn oath, to join in their high-handed enterprise and establish their lawless purpose, by the surrender of the power of the national Government into their hands to be used at their lawless will, to enforce upon all their lawless decrees.

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AND these are they who pose before the American people as “the best people,” and “the law-abiding people” of the land! Such self-trumpeted glory is completely becoming. Such modesty fits them exactly. A. T. J.

Religious Persecution.

THOSE who imagine that in every State and Territory of this great so-called free America, perfect religious freedom exists, . . . are woefully mistaken. Men and women are, by statute, forced to make an outward semblance of worshipping God according to the dictates of their neighbors, or subjected to a fine and imprisonment. The sentiment which prevailed with those who founded the Inquisition and inflicted the most horrible cruelties on dissenters and those who burned witches and banished Roger Williams and his little band of Baptists to Rhode Island, still prevails to an extent not imagined by many who believe this to be a land of liberty.

As an excuse for religious persecution, we are often told that this is a Christian country. Those who argue thus would, if their own religious denomination were in the majority, make this a Methodist country or a Presbyterian country; and there are a few who would make it a Baptist country. If the Catholics or the Jews should get to be a majority, they would, according to the arguments of these narrow-minded fanatics, have a perfect right to make this a papal or a Hebrew country. Their idea seems to be that might is right, but if the Jews or the Seventh-day Adventists constituted the majority in the State or Nation, and were to pass an act requiring the religious observance of the real Sabbath of the Bible—Saturday—the shoe would be on the wrong foot, there would be a great howl against religious persecution, and the oppressed would go on worshipping Sunday and worshipping on Sunday as now, and glory in being persecuted for Jesus’ sake. But to the facts:

In a certain section of Tennessee reside a number of Seventh-day Adventists, whose distinguishing characteristic is that they keep holy as the Sabbath the original Sabbath of the Bible—Saturday. There is a Sunday law in Tennessee, which forbids work being done on Sunday. Some Seventh-day Adventists were arrested, charged with working on Sunday. They plead in defense that Saturday was the Sabbath of the Bible, and the day observed by them was the Christian Sabbath. They proved that they rested on Saturday; that the railroads, livery stables, hotels, and other lines of business did business on Sunday, and that even the State’s witnesses were transacting business, one going after a cow and an-

other on some other business errand, when they saw one of the defendants quietly plowing in his field some 200 yards from the public road, and disturbing no one. Yet these witnesses swore that their consciences were shocked. What a shocking lie! These Adventists were convicted by the justice, under most infamous rulings; the case was affirmed by the higher courts, even including the highest State court of Tennessee, and the defendants were, at last accounts, appealing to the United States courts for relief from this most infamous religious persecution. In one case the Adventists were found guilty, and notwithstanding the fact that they were men of excellent character, were worked on the roads like common felons, solely for exercising the right guaranteed them by the Constitution of the United States—to worship God according to the dictates of their own consciences. And this is so-called free America. Now, had these poor Adventists been Baptists and in a small minority, their persecutors would just as soon have had them arrested, convicted and made to work on the streets, or roads, like felons of the lowest class, on the ground that they disturbed the peace of the community by engaging in the indecent practice of immersing men and women, or on some other trumped-up charge. The *Star* always regrets to see Baptists—degenerate Baptists—depart from the old and honored landmarks of the ancient church, by engaging in these persecutions for opinions’ sake, and violating that honored principle incorporated by Baptists into the Constitution of the United States, that Church and State must be separate.—*Morning Star, Marshall, Texas.*

Sunday Laws in Pennsylvania.

REV. J. H. LEIPER, one of the district secretaries of the National Reform Association, has been spending some time in the oil regions of Pennsylvania, and reports progress in the *Christian Statesman* of October 15. Mr. Leiper says:—

Quite a large number of farmers receive a steady monthly income from the “royalty” of wells operated by various oil companies. No class of men better deserve the oil episode. To know farmers you must be among them. As a rule no more generous set of men exist. Occasionally you will meet a mean, narrow-minded, hard-twisted Lord of the Soil, but this is the exception. They have proved themselves practical Christians in regard to the law of the Sabbath.

A sharp contest was carried through to a successful issue in favor of letting the wells take care of themselves on the Sabbath. It was necessary to use the “arm of the law” and it was done firmly and vigorously. The companies paid the fines and gave orders to superintendents to “go ahead.” The farmers were men who had been educated in the John Knox school of theology; they believed in the Sabbath of the fathers, and had the courage of their convictions, so they gave their orders, too, that is, to the officers of the law, “go ahead.” One transgressor was brought face to face before the court to the tune of sixteen indictments. He could only “fess up” and pay his fines and costs of suit and return to his work a wiser if not a better man. . . . If the officers of the law everywhere had the proper regard for their oath of office, and the law-abiding people promptly reported all and every infraction of law known to them, and demanded its just punishment, the honor of the law would be maintained and its violations be very rare. This of itself would solve the Sabbath problem of this land.

It seems from this that “the Sabbath of the fathers” is the Sunday enforced by civil law! But that is not the Sabbath of the Bible; the Bible Sabbath is an institution which those who observe it call “honorable,” and “a delight.” (See Isa. 58:13.)

Another point worthy of notice in the

paragraph quoted from Mr. Leiper, is the statement that if the officers of the law would only do their duty "this of itself would solve the Sabbath problem of this land." Then all there is to the "Sabbath question" is simply to secure cessation from labor such as could be secured by civil law rigidly enforced! This does not agree very well with the following utterance by Rev. S. M. Bell, of Butler, Pa., in the Pittsburg Sunday convention, on the 29th of last March. Mr. Bell said:—

We have not so much to fear from foe as from friend. The great foe of the Sabbath is the corruption and apathy of the individual conscience. It has come upon us little by little. We have gone through the years until the individual conscience—I will not say the public conscience, for the public has no conscience—has become weak. I want to say that the great peril of the Sabbath is the corruption and the apathy of the individual conscience. I would have no fear for the Sabbath if the individual conscience were right. I have no hope of saving the Sabbath except as we revive the individual conscience.

Mr. Leiper has no hope for Sunday except in the enforcement of civil law. Mr. Bell thinks the only hope is in educating the individual conscience. Is not Mr. Bell's the better plan? Or does Mr. Leiper think to revive the individual conscience by means of civil penalties?—Scarcely.

But not only does Mr. Leiper fail to comprehend the real idea of a Sabbath and of Sabbath observance, but he evidently has no proper conception of the nature of a failure to observe a Sabbath. He says:—

Because Sabbath-breaking does not, as stealing, take money directly from the pockets of the people, the perpetrators are mostly allowed to escape just punishment, while the thieving of a peck of potatoes from the crowded grocery pavement or a coat from the rack of the clothier, will call to faithful duty a half dozen of "blue coats" who hunt to find the half-starved, shivering offender, who must lie thirty days in jail for his crime. All this may occur on the one and the same Sabbath, the grocery and clothing house being open. Any violation of law should be met by its proper punishment; but the thief in the above case, if he is suffering from want, may be at heart a patriot while every intentional Sabbath-breaker is at heart an anarchist; (If an exclamation point here would give sufficient emphasis, I would place one after *anarchist*) and we are taught that the anarchist, because of the danger he is to society, should be met with the rigor of the law. So thought and acted the authorities of Chicago a few years ago. Under this same conviction the administrators of law in New York incarcerated the German agitator, Most. . . . Most spoke openly—but who are the proprietors of these Sabbath-breaking sheets? Echo answers, Who? One thing in favor of these Sunday Newspaper men is thus made apparent; their hiding from public view as they perpetrate this wickedness proves that they are not lost to all shame. In the meantime let the friends of the Sabbath in every county in Pennsylvania see to it that the candidates for the legislature for whom they vote this fall are pledged to preserve the law of 1794 intact, and if any change should be made let the penalty be raised all over the State to \$25 for each and every violation of it. If the mails on the Sabbath were everywhere discontinued, the Sunday newspaper business would be settled. Can this be done?

This requires little comment, as it shows as plainly as words can show the bitter spirit that is back of the present Sunday-law movement. The reference to the action of Chicago in dealing with the anarchists a few years ago shows what Mr. Leiper thinks would be proper punishment for the violator of a Sunday law. They hanged anarchists in Chicago, and this is not the first time that the pious (?) Sunday advocates have intimated that hanging would be none too severe a punishment for those who refuse to observe the "American Sabbath."

Another thought in connection with Mr. Leiper's words is this: He appeals to the precedent set in the case of Anarchist

Most in this city. Most was not imprisoned for breaking the law himself but for inciting others to lawlessness. And now it is said that the same thing should be done in the cases of the Sunday papers; those who print them should be punished for inciting others to break the Sunday laws. How long will it be before freedom of speech will be taken away in the interests of religious laws in this country? How long before it will be held to be incendiary language to deny the propriety of Sunday laws or the sacredness of the day? Certainly not long if such men as Mr. Leiper have their way. C. P. B.

The Sabbatarians and the World's Fair.

In the following paragraph the *Chronicle* gives a very fair statement of the controversy concerning the opening of the World's Fair on Sunday:—

The battle which is now being fought in the congressional districts of the United States to secure the election of men pledged to allow the opening of the World's Fair on Sundays will not be a fair battle between the advocates of an "open" and a "closed" Sunday, for many people who believe in a strict, even puritanical, observance of the first day of the week, are now in favor of opening the gates of the Exhibition on Sunday. On the other hand, the very worst classes in Chicago are working with the Sabbatarians. The reason for this strange combination is that the proprietors of the theatres, gambling houses, public-houses, and race-tracks located in or near Chicago want to have the great crowd of visitors all in their hands to "pluck" on this one day of the week. They will all keep open house on Sunday, of course, and they don't want the World's Fair as a rival. The religious element will vote, at least a section of them, to open the Fair on the broad ground of choosing the lesser of two evils.

But the *Chronicle* has unintentionally made a great mistake. It says that "the very worst classes are working with the Sabbatarians." Now, while it is true that the very worst classes, as the proprietors of theatres, gambling-houses, etc., are in favor of Sunday closing, since that would mean a better chance for them, it is in no wise true that Sabbatarians are in favor of Sunday closing. As a matter of fact, the Sabbatarians of the United States do not care whether the Fair is opened on Sunday or not. And yet it is a fact that very many church people, especially the ministers, are working for the closing of the Fair on that day, because they know that if it is open on Sunday it will be a rival of the churches as well as of the public houses.

How can this paradox be explained? Very easily; Sabbatarians are people who keep the Sabbath, and the Sabbath is not Sunday, but the seventh day of the week. The commandment says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Sabbath is the name of the seventh day; and no other day has ever been called the Sabbath by divine authority. Sunday has no more right to the title "Sabbath" than Monday has. Consequently only those who keep the seventh day are Sabbatarians; and it is evident that they care not whether the Fair is opened on Sunday or not. They take no interest in the discussion of the question, except to show the people that even if Sunday were a Christian institution, instead of a pagan holiday, enforced Sunday observance would be contrary to the gospel.

We are glad to be able to say, however, that there are many of the people in the

United States who keep Sunday, who do not believe that the liberty of the gospel consists in forcing other people to do just as they do.—*Present Truth, London, Eng.*

Church Unity Now in View.

THE legislative and judicial union of religion with the State, which has taken place in this country, will necessarily require, sooner or later, an expression of views from the different denominations similar to a political platform. This will be necessary in order that it may be known what the opinions of the different religious organizations are upon public issues.

It has been proved to congressmen, legislators, and public officers in general, that financial and political profit is to be found by an alliance with the churches. The churches have boasted that this would become the case. It is now an assured fact. Congressmen have openly acknowledged it to be so. Popular preachers have referred to it with pride. They have said that the Church had not before realized its power in the halls of legislation; and they have not hesitated to say, now that they have begun to comprehend the control which it is in the power of the Church to exercise over legislative matters, that the voice of the Church will hereafter be heard in legislatures, and in Congress, much oftener and much louder than heretofore. However, in the present condition of denominational division, the Church would not be able to speak with any single certain voice. To remedy this, church unity is necessary.

The *Catholic Review* says:—

It is a dictate of reason that every organized body must have a head. The Church is either an organized body or it is not. If it is not an organized body, if it is a mere heterogeneous conglomeration of individuals then no head is necessary, and it is "every man for himself and the devil take the hindmost." No man has a right to call any other man to account for his belief, and it really does not matter what a man believes, for one man is as good as another; he has just as much right to his opinion and is just as likely to be right as another, for no man can tell absolutely whether he has the truth or not.

At the great conference, on the "Reunion of Christendom," lately held at Grindelwald, Switzerland, the Bishop of Worcester said, "How can we ascertain what 'one faith' is unless we put it into words—into the form of a creed?" He supported "the connection of Church and State that there might be a national recognition of God." But Mr. Hugh Price Hughes, who attended the Methodist Ecumenical Council, held in Washington last year, had learned there how a union of Church and State can be brought about according to the new methods of the New World, and he pointed out to the Bishop that "that could be secured by a united church, and by Christian laws and by a Christian home and foreign policy."

This same thought of unity was uppermost at the conference of the National Council of Congregational Churches just held at Minneapolis, Minn. It was said:—

The growing interest in the cause of Christian union is noted as one of the most manifest and most auspicious signs of the times. The promotion of Christian union must begin from within. The Roman Catholic body is recognized as a branch of the Church of Christ, and the report welcomes the opportunities to co-operate with its members, clergy or laity, in the advancement of the cause of Christian truth and Christian morals. The attitude of the Episcopal Church coming forward in England and America, bearing an olive branch, is heartily commended.

Church unity is recognized by them all

to be the immediate need, that the different denominations may be preserved from each other. Organization is necessary. Religion must be syndicated. Thus only can the Church gain and hold the civil and political power which its leaders covet. To become a political factor, and unite for the enforcement of religious laws and foreign policy, it must enter into politics. That its political faith may be ascertained, it must be put into words—into the form of a political creed—a political platform. A writer for the *Christian Advocate*, of New York, has done this for one denomination. He has presented the "political platform of the Methodist Episcopal Church," with twelve planks, on "Questions of Policy;" "Prohibition;" "Corrupt Elections;" "City Government;" "Civil Service Reform;" "Protection of the Negro;" "Capitol and Labor;" "The Chinese;" "The American Sabbath;" "Church and State;" "Romanism;" "Public Schools."

Is this the way in which church unity is to be brought about? Will the different denominations formulate their political creeds, and these be accommodated together until one religio-political platform is the result? Then will all the churches take their stand upon this,—a unit as regards religious laws and State policy?

But when organized church unity is secured after this pattern, that which the *Catholic Review* says of it will be true:—

If the Church is an organized body which we know it is, then it must have a head and centre of unity. That head must be the mouthpiece of the body through which all its principles and teachings are communicated. In a word it must have just a head as our Lord established in his Church and as she always has had from the very beginning—from St. Peter to Leo XIII. now happily reigning. Hence there is no assumption in inserting that the Catholic Church is the only true exponent and embodiment of orthodox Christianity at the present time.

That which the *Catholic Review* here says is necessarily true of a political church organized to be a factor in politics. So they are all of one mind, and church unity is even now in view. W. H. M.

Render Unto Cæsar.

[This earnest and breezy presentation of sound legislative principles and religious truth is published under the above title by the *New York World* of October 3, in the column devoted to the views of women as to the Sunday closing of the World's Fair.]

THE following writer shows her free American spirit and attacks the action of Congress:—

To the Editor of *The World*:

The Government has no right at all to legislate upon religious matters. Religious subjects are entirely between man and his God. Christ, our great lawgiver, said, "Render therefore unto Cæsar [civil powers] the things that be Cæsar's, and unto God the things that are God's."

The World's Fair has to do with civil powers decidedly, religious subjects with God. When first the Sunday closing movement was agitated it was spoken of as a civil rest day; now it blooms out as the sacred "American Sabbath." It (Sunday) may be the American Sabbath—for it certainly is not the day set apart as sacred in Eden, nor the day the Israelites in the wilderness were bid to keep holy, nor the day Christ and each of the apostles kept holy "according to the commandment," and, therefore, the American Nation can not make it holy or sacred. Only God can do that. He says,

"Remember the seventh day to keep it holy." He never said, "The first day is the American Sabbath, therefore keep it holy." The Americans who wish to make unto themselves a day of rest, not appointed by the Creator of days, can do so if they wish, but they have no right by legislation to selfishly deprive those who will not think as they do of the pleasure and recreation which would be theirs on the first day of the week if the World's Fair was open to all who wished to attend.

What or who will prevent those who choose from staying indoors or attending church on Sundays? As well may a law be made to enforce their attendance at the Fair on Sundays as one to prevent those who wish to attend! The treaty with Tripoli, under George Washington, made in 1797, read as follows: "The Government of the United States of America is not in any sense founded on the Christian religion," and yet not one century has passed before the Government is asked to make a law affecting the very thing that that treaty was intended to prevent. When once civil government takes to legislating upon any one religious subject there will be no limit to the power it may exercise, and the result will be the union of Church and State that has so long cursed Europe. Therefore, I protest most energetically against closing the Fair on any day by law. Let the Managers of the Fair settle that matter, but let the Government confine itself to the secular matters of the State, which is its proper function.

ELEANOR BEAVAN.

Political Religion and Religious Politics.

THE London dailies publish the following among their cable news from this city:—

The question of the Sunday opening or closing of the Chicago World's Fair is destined to play no inconsiderable part in the coming political campaign in the United States. The advocates of the open Sunday propose to leave no stone unturned to undo the work of the Sunday closers in the last session of the Congress. The movement in fact is in the hands of old campaigners of both political faiths, and from present indications the fight will be made before election.

Petitions by the thousand are already being circulated. The various trade and labor organizations have suspended hostilities, where hostilities existed, to join hands in favor of a repeal of the obnoxious clause in the appropriation bill which requires that the World's Fair should be closed on the first day of the week. German societies by the hundred have signified their intention to work to the same end, and many of the more liberal Christian denominations have promised their support. The *modus operandi* of the anti-Sunday closers is a simple one. In every congressional district from Maine to California petitions will be circulated for signatures. It is the intention to obtain a majority of the voters in each district as signers of these petitions, and before election day the fact of this expression of opinion will be made forcibly apparent to the rival candidates for congressional honors. According to the statements of the leaders of the labor organizations, there appears to be no question that a majority of the voters will sign these petitions.

Such a demonstration of their theories of political religion, and religion in politics, as this, would be more than the advocates of Sunday closing by legislative trickery and political influence, have bargained for. Nevertheless they should have realized that it would be the necessary result of the course upon which they have entered. They have authority which they can not gainsay for the truth that "they who take the sword shall perish with the sword." It would seem that if they believed this assertion of the Master

they would hesitate to invoke the aid of the sword of the civil law. In this political combat over the enforcement of religious forms the spirit of true religion is sure to be entirely blotted from the hearts of the combatants. This is certain. Political religion will triumph, but only for a time. This also is certain; and then the end comes.

Congress and Christianity.

[The scales have fallen from the eyes of the *Christian Register*; it now sees the danger involved in the action of Congress on Sunday closing at the World's Fair; the *Register's* tongue is loosed, too, and it speaks definitely and clearly. Hear it!]

THE American Unitarian Association let slip a great opportunity to put itself on record on the right side, when it took action in regard to the Sunday opening of the Columbian Exposition. Without any reference to what should be the proper decision of that question, the true ground would have been that Congress has no right whatever to pass special laws in favor of religion in any form. Before the law and Constitution of the United States, Jew and Gentile, Christian and pagan, stand with equal rights. It is a wonder that no one of us thought of it at the time. It is a wonder that, when opinion was divided as to what recommendation we should make to Congress, no one was wise enough to arise, and say that the whole scheme was foreign to the temper of Unitarianism and the spirit of our Government. We have been consistent heretofore in our opposition to the attempt to legislate Christianity into the Constitution of the United States; and now, unthinkingly, we fall into the trap set by the adversary of religious liberty, and go on record with the request to Congress that it shall take action in regard to the observance of the Christian Sunday. Are we mistaken when we say that the mere mention of this fact will convince all our readers that we might have taken higher ground in our May meeting? The question is likely to come up in our autumnal meetings. Let us fall back upon our record and fundamental principle, and say that all special legislation by Congress in regard to Christianity or any of its institutions, except to declare liberty of conscience to all men, is foreign to the spirit of our institutions. We see what has come of such legislation. Could anything be more pitiful than the readiness of habitual Sabbath breakers to put themselves on record, for political purposes, as being in favor of the "Christian Sabbath"?

The precedent is a dangerous one. Once let the question as to Christianity come before Congress; and who does not see that there is definite danger that a majority of senators and representatives will vote that Christianity is the law of the land, that this is a Christian Nation, and that we are bound to support by law Christian principles and to forbid un-Christian practices?

If, through inadvertence, we have slipped away from our well-defended post, let us make haste to renew our vigilance. There can be no doubt that every advocate of "Christianity in the Constitution" has taken courage at his success in vindicating the honor of the "Christian Sabbath" by voting a restriction on the loan granted to the Columbian Exposition. There can be no doubt that the next step will be taken with greater confidence and

more hope of success. It is equally certain that, to make our influence felt, we must not merely support the legislation that we like, and oppose that which is not of our way of thinking, but we must resist all legislation which has the slightest tendency to limit religious liberty in belief, spirit, and practice. Let us remember that it was Anne Hutchinson's fruitful maxim, "No man a delinquent on account of creed," which put the spirit and letter of religious liberty into the Massachusetts Bill of Rights and the Constitution of the Commonwealth.

Deliver Us from Such a Mixture.

In a lecture recently delivered at Atalissa, Iowa, the speaker made use of the following language:—

The first political meeting ever held was held on Mt. Sinai. Jehovah was chairman, and Moses secretary. The first four commandments relate to our duty to God, and the last six our duty to politics. Religion and politics were married on Mt. Sinai never to be divorced. A man whose religion will not mix with his politics, has a most miserable kind of politics.

Notwithstanding the experience of all past ages, this spirit seems to be taking hold of the people nowadays in a very marked manner, to mix religion and politics in one common mass so that there would be scarcely any difference discernable between the two. It is generally admitted by all that the politics of this country is in a bad shape, and being in such a condition, it would not certainly be a very good ingredient for a man to mix with his religion. It would certainly be a good thing for the country if all our politicians were true Christian men, but they can not be made such by means of the plans in the minds of those who are so anxious to mix politics and religion. Their idea of mixing politics and religion is to set up a standard of belief and *invite* the people to accept it if they will, and *compel* them to accept it if they won't. May the Lord deliver us from such a mixture.

A. O. TAIT.

Progress of Sunday Closing in Chicago.

JUST now there is considerable agitation in the city of Chicago over the question of closing all places of business and amusement on Sunday. The clergy of several of the leading denominations have held meetings for the purpose of laying plans for organizing a general movement in the interest of Sunday closing. The clerks of the clothing houses have been induced to form an association, and the clerks in other lines that had already organized, have been solicited to join the movement. Committees have been sent to all the proprietors of stores, many of whom are Jews and employ Jewish clerks, that keep open all, or a part of the day Sunday, requesting them to close. The clergy have advised the boycott for all dealers who refuse to close on Sunday.

It was proposed on one occasion, that all those favoring closing, enter into a pledge not to buy any article of any store that is kept open on that day; and finally on Sept. 25, at a mass-meeting held in one of the Methodist churches, a resolution was passed, which read as follows:—

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

This meeting was presided over by Bishop Fallows of the Episcopal Church, and other clergymen of more or less note were present, and aided the meeting with their speeches and influence.

At the time of this mass-meeting another mass-meeting was called, to be held at the Armory Hall, October 11. At this meeting a similar resolution to the one above mentioned, was passed. Also at this meeting, which was attended by about one thousand five hundred people, the business of those men who close their doors on Sunday, was advertised, and they themselves were applauded.

The object of this meeting, as stated by its projectors, was to create a sentiment in favor of no Sunday work on the part of the clerks in the different lines of trade, a majority of whom being Jews and liberals, and in sympathy with their employers. But the minority propose to influence the purchasing public to ruin the business of the majority, in order to create the sentiment in favor of Sunday closing that they desire. ALLEN MOON.

The Inevitable Outcome.

IN the book of the Revelation we have two great symbols presented, the Lamb (Rev. 5:6) representing Christ, and the dragon (Rev. 12:9) symbolizing the devil. Under the figure of a beast which meets all of its thus far developed specifications in this country (see Rev. 13:11), we have both of these symbols reproduced. The beast had two horns like a lamb, and its spake as a dragon. In other words, the two leading principles in the government, that which would naturally exalt it in the eyes of the world, would be identical with the two leading principles of Christianity, which, apart from its supernatural power, would naturally exalt it above other religions on the face of the earth. These principles are the absolute equality of all men (Acts 17:24,26), and the privilege of all men to accept or reject religion (John 3:16; Rev. 22:17). All men considered equals, and no man or set of men having any right to coerce the religious convictions of a single soul, are two great principles which gave Christianity power among the masses wherever its pure doctrine was preached. No other religion ever so spake.

WILL SPEAK AS A DRAGON.

These two principles, embodied in the Declaration of Independence and the Constitution of the United States, are what have exalted this country above all other nations of earth in the eyes of the masses. No other government of which history has left a record ever presented both of these admirable principles. But the prophecy declares that the government presenting to the world these two Christ-like principles is to speak with the voice of a dragon. A government can speak only through its laws and decrees. The dragon was a persecutor. Rev. 12:13. The dragon voice of this Government will be the utterance of laws which will result in religious persecution, or persecution for conscience' sake. Occasional utterances from State governments have all along been heard, but more frequently in later years. Massachusetts has prosecuted and imprisoned those who have preached on Boston Common, while brass bands and open-air concerts have been allowed to perform at will. Arkansas has prosecuted, fined, and imprisoned good

citizens for working on Sunday to the disturbance of no one, those who keep the seventh-day Sabbath, while some of the very informants, together with railways, saloons, and men of all classes who observed no day, have been allowed to go scot-free. More recently still, Tennessee has been doing similar work to Arkansas. Men have been arrested, fined, and imprisoned for working quietly on their own farms, disturbing no one, not even in sight of the public highway, condemned by the unwilling testimony of neighbors; and in some instances the only criminal testimony which could be obtained was that of members of their own faith. One of these cases was carried to the Supreme Court of Tennessee, and that court affirmed the decision of the lower court and the prisoner was remanded back to serve sentence for the crime of gaining, by quiet, unobtrusive work on the first day of the week, an honest livelihood, after having kept the seventh day according to the fourth commandment of the Decalogue, a document which the prosecutors professed to revere. It was but recently that four men were released from jail and chain-gang in Paris, Tennessee.

Yet we are told that this is *free* America, and that men may worship God here as conscience dictates; that the battle of religious liberty has been fought once for all, and that this age is too enlightened, too liberal, to ever endeavor to place gyves or shackles on religious thought or convictions again so long as such convictions do not militate against the equal rights of others, so long as life, property, chastity, and reputation are not injured. And the prospects are that men will dream over these good legends of old till every branch of our Government is drunken with the wine of Babylon's fornication, and are ready blindly to do her bidding. For the general Government is now implicated.

APPEALED TO THE U. S. COURTS.

Appeal was made to the circuit court of the United States in one of the Tennessee cases, and the decision of the State court was affirmed by a decision which is a disgrace to the principles upon which our Government was founded. Appeal was then made to the United States Supreme Court, but pending the argument in that case the appellant died, and his case was remanded by Providence to the Supreme Judge of all. But we are not left in darkness as to what the decision of the Supreme Court of the United States would have been; for on February 29, 1892, a unanimous decision was rendered by the court in the case of Trinity Church, New York, under the Contract Labor law, in which decision it was affirmed that "this is a Christian Nation," and Sunday laws, and religious legislation, with all the logical wickedness contained in it, are justified in principle, as they will be in fact when the plant has borne its legitimate fruit.

PERSECUTION THE LOGICAL OUTCOME.

Religious persecution is the logical outcome of all this. If this is a "Christian" Nation, logic demands that it should have "Christian" laws, and that those laws should recognize "Christian" institutions. Prominent among the so-called Christian institutions in this country is the "American Sabbath" or "Christian Sabbath,"—the great papal Sunday, a fraud and usurper from its beginning. And, to be consistently logical, one of the

last acts of the last session of Congress was to enact a law, immediately signed by the President, that the gates of the World's Fair should be closed on the Sunday, the chief arguments for which was the holiness of the Sunday and the fear of the churches. We do not care an iota whether the World's Fair is closed or not, let the directors see to that, but Congress has no business to legislate in this matter. And yet Congress has only logically followed in the line of the Supreme Court decision.

WILL BE LED ON STEP BY STEP.

And now as the Supreme Court has decided that the religion of this Nation is the "Christian" religion, and as there are energetic rival claimants to this particular brand, logic will inevitably demand that the Government shall decide as to which among them are sponsors for that religion. And thus the Government will be led on step by step, forced on by the inevitable logic of the path she has chosen and by the religious demagogues and howling hypocrites, who will seek to fatten at the public crib by pandering to the wishes of a church so backslidden that she has lost all hold upon God, and has turned to political Egypt for support. This is what lies before us, unless there is a mightier revolution in religious sentiment than this world has ever seen. Said the United States Senate in 1829:—

All religious despotism begins by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes us an awful warning of the consequence.

We have the "combination" of religious bodies for political purposes, we have seen its influence on our recent Congress, of which our lobbying clergymen boasted that the religious people held Congress in their hand. The civil power has bent under the influence. The despotism, the persecution, the awful ruin, and yet the triumph of the true and tried, are just ahead. May God open the eyes of the blind.—*Signs of the Times.*

At the late meeting of the Tennessee River Conference of Seventh-day Adventists, at Nashville, Elder C. L. Boyd, President of the Conference, thus referred to the persecutions of his people in Henry County:—

Productive of both joy and sorrow may be mentioned the blows which have fallen upon our people at the hands of the good State of Tennessee. Four of our brethren of the Springville church, of the county of Henry, and the State of Tennessee, were arrested on the charge of laboring on the first day of the week.

These men were convicted on the evidence of being members of the Seventh-day Adventist Church, a church which teaches that it is vain to worship God, while breaking his commandments, and teaching for doctrines the commandments of men.

We are sorry that the good people of Tennessee are so blinded as to think it their duty to govern the conscience and control the religion of their fellow-men, and so deceived that they think that the truth of God can be bound by the imprisonment of its advocates. But we rejoice that God has accounted us worthy to be a "kind of first-fruits" of that which is to follow among those who remain loyal to the God of heaven. We rejoice that those thus arrested, dragged from their homes, and shut up in jail, remained faithful to their Master, thus setting a worthy example to those who may hereafter be accounted worthy to suffer affliction for his name.

There is in this no spirit of bitterness; and why should there be since the position of the Adventists is infinitely to be preferred to that of those who are persecuting them. "Blessed are they which are persecuted for righteousness' sake."

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

At the regular term of the criminal court of Lexington, Missouri, not long since, Judge Ryland said, in his instruction to the Grand Jury, that it is a crime to sell on Sunday, and urged the Grand Jury to indict all persons who had kept their stores open on Sunday; also all barbers who had done Sunday work.

A HEBREW clothier has been arrested in Battle Creek, Mich., for selling goods on Sunday. His trial has been postponed in order to give the prosecuting attorney time to study up the law in the case. An agent of the Association will be present and report any items of interest that may come up in connection with the trial.

THE *Washington Post* comments editorially on Bishop Potter's article in the *Forum* for the current month, and says that the article "should contribute to a revision by Congress of its shortsighted policy, which, if not counteracted, will do much, it is believed, to cripple the Exposition and warp the usefulness of Sunday as a rest day."

THE Young Women's Christian Associations of Albany, Buffalo, and Jamestown, N. Y., have passed and sent to the secretary of the American Sabbath Union, for use, resolutions condemning the action of the New York State Board of Women Managers in regard to the Sunday opening of the World's Fair, and expressing their opposition to every movement for Sunday opening.

THE Wisconsin Synod of the Presbyterian Church lately in session at Eau Claire, Wis., adopted this resolution:—

Resolved, That, appreciating the action of Congress in regard to closing the World's Fair on the Sabbath, this synod hereby expresses its profound conviction that it is both the privilege and duty of Congress to hold firm to its decision as expressed last spring, and we do hereby pledge to it the cordial support and sympathy of the patriotic, intelligent and Christian sentiment of our State.

Thus it is that every effort is being made to clinch the nail already driven.

AN Illinois exchange has this item: "The ladies of New Boston will demand the enforcement of the Sunday laws. All who violate the ordinances hereafter will be prosecuted."

Thus it is that the seeds of persecution sown by the Woman's Christian Temperance Union begin to germinate. These women should know that the sorrow and suffering and blood of the persecuted will be upon their heads in proportion as they have taken the responsibility of advocating and enforcing religious laws. The Sabbath Observance Department of the Woman's Christian Temperance Union will have much to answer for.

At a meeting of the lady managers of the World's Fair, held at Philadelphia some time ago, it was given out that the voice and vote of the lady managers were for Sunday closing. Mrs. John A. Logan is now in Chicago and has been called upon to explain her vote, which she does as follows:—

Mrs. Lucas, who presided at the meeting, put the question in this way: "All who are against dishonoring the Sabbath say aye." Naturally none of us were in favor of dishonoring a day, and so we voted against the proposition. I think that if the machinery be not allowed to run on Sunday the exhibition should be open so that the masses could have all the greater opportunity of being benefited by its elevating and refining influence.

This, read between the lines, shows the same peculiar idiosyncrasies which have marked the whole movement, in almost all its phases. The question was put uncandidly and unfairly, or else ignorantly with a mistaken religious bias, to the lady managers; those among them who realized

hat, evidently shrank from seeming to favor in the least the unpopular side by even suggesting the proper statement of the question. To Mrs. Lucas there was no doubt but one interpretation to the question as she stated it. Sunday, to her mind, was the Sabbath, and to permit any one to view the Exposition on Sunday was to dishonor the Sabbath. In fact, of course, Sunday is not the Sabbath, and a person voting upon the proposition as put could construe it to mean the Sabbath, literally, and not Sunday. Again, the Sunday keeper, who reveres Sunday as the Sabbath, should know, and some do, that to compel its observance by civil law dishonors the day from a religious point of view.

Mrs. Logan now acknowledges that each put their own interpretation upon the question, as put, and voted with a mental reservation. It would not have been politic to have brought this to light then directly under the eyes of the American Sabbath Union of Philadelphia, and the Pittsburg preachers so near, but in Chicago where they want the Fair open Sunday it is different.

A CORRESPONDENT from Kilbourn City, Wis., writes of a systematic effort of the Young People's Christian Endeavor Society of that place in reference to securing the carrying out of the Sunday closing proviso attached by Congress to the World's Fair appropriation. It seems that in this case a petition was actually signed by the members, and they were instructed to secure the *bona fide* signatures of business and professional men of the place. In the meantime it is well to remember that all these have no doubt been several times counted already in the different churches and organizations to which they belong in petitioning for the Sunday closing of the World's Fair.

THE article on "Sunday and the Columbian Exposition," by Bishop Potter, in the *Forum* for October, has roused the Philadelphia branch of the American Sabbath Union to pass resolutions that the state of things on Sunday in Philadelphia during the Centennial was quite different from what the Bishop states. After speaking of the efforts to ridicule the idea that keepers of saloons and brothels in Chicago are favorable to the Sunday closing of the World's Fair, the Bishop says:—

But such ridicule is very ill-timed in view of facts that are abundantly well known as to the use that people shut out from the Exposition made of their Sunday afternoons in Philadelphia.

As a good and sufficient answer to Bishop Potter the Philadelphians have "Resolved":—

That we refer with gratitude to the fact that the closing of the Centennial Exposition in 1876 on the Sabbath was attended with the most beneficial results, as the closed gates of the Exposition filled the churches of all denominations with those who otherwise would have spent their time elsewhere.

In addition to this a number of Philadelphia gentlemen have signed their names to a statement that,—

In order that the exact facts may be known as to the results of Sunday closing at the Centennial Exhibition, the undersigned . . . desire earnestly to protest against the misleading statements contained in Bishop Potter's article in the *Forum*. The city of Philadelphia throughout the entire period of the Exposition did not witness any notable increase of desecration of the Sabbath as the result of closing the gates of the Exposition.

The one thing noticeable about these statements of the Philadelphia gentlemen and ministers is that, without disproving Bishop Potter's asserted facts, they give a clearer understanding of what Sundays in Philadelphia had customarily been.

A COMMUNICATION from the province of Quebec states that the St. Lawrence system of canals is now open for traffic on Sunday, and will be until the close of navigation. This it seems is the usual custom at this season when there is a rush of grain to get through; and our correspondent pertinently asks who it is, if Sunday be a sacred day, and its civil enforcement proper, that has the authority to

grant a dispensation to the Government to suspend its Sunday laws, and to the canal owners and laborers to take advantage of it to prosecute Sunday labor. While such wholesale Sunday work as this goes without comment, and Protestant churches omit their Sunday evening meetings that their members may attend a dramatic performance given in benefit of the Roman Catholic church of the place, a poor artist is publicly censured in the village press for making pictures on Sunday. Such inconsistencies as these follow this movement everywhere, and are in themselves sufficient to show its impropriety.

THE "Pearl of Days" quotes a member of the Central Labor Union of Indianapolis, Ind., in reference to the Sunday closing of barbers' shops, that, "the authorities should be required to do their duty in the enforcement of the law. The law should prevail." The main reasons given why it should prevail are that the Sunday closing employers should be protected from the injurious competition of those who open on Sunday. Thus it is that selfish purposes are to be furthered by religious laws. And the remarkable thing about it is that they are openly and unblushingly advocated as valid and sufficient, while the "Pearl of Days," and its compeers sees no incongruity. Is it because the things are not incongruous and they know it?

UNDER the title "Sunday Law in Germany," the Chicago Tribune has the following item:—

"The new Sunday laws in Germany went partly into effect July 1st, and do not appear to be giving satisfaction. Their intention was to reduce the hours of labor Sunday to a minimum, and to secure a larger church attendance of working people. They provided that in no case should Sunday work extend beyond five hours, while from 10 to 12 in the morning and after 2 o'clock in the afternoon there should be no work whatever. In actual operation the effect seems to be to keep those workmen who used to do a half-day's work Sunday in their shops, until 2 o'clock, instead of merely until noon as before, while they spend the time from 10 to 12 not in church, but in beer gardens and cabarets, till the embargoed hours pass and they can finish their work and go home. The church authorities in Berlin are already admitting that the laws have not increased the number of Sunday worshippers, though they have the number of Sunday tipplers."

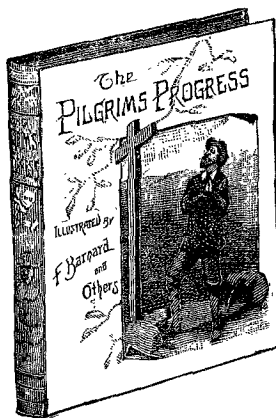
At a meeting of the World's Fair Commission in Chicago, on October 18, the resolution, passed at a former meeting, granting a special hearing on the Sunday closing question, October 19, was rescinded.

The following resolution was offered, and laid on the table:—

"Resolved, By the World's Columbian Commission, that while the Congress of the United States has taken the matter of closing the Exposition, Sunday, out of the hands of the Commission during the present, the right of petition, so sacred to American citizens, will remain, and realizing fully that the toiling millions of America are determined to be allowed one day of the week to see the wonders of the World, that day being the one commonly called Sunday, that the Commission petition Congress to rescind its action on this question."

In order to obtain an official expression from the management of the World's Columbian Exposition, a resolution was adopted asking the management if it had decided to accept the act of Congress making the appropriation with a Sunday closing proviso.

In reference to this, a commissioner said that the management had virtually accepted it when it began stamping the souvenir coins, and that it only remained for the National Commission to make Sunday closing rules for the Exposition, whether it wished to or not, because that was now its legal duty.



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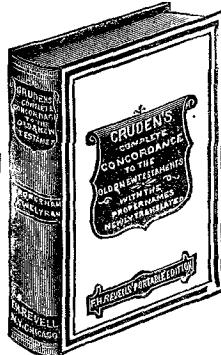
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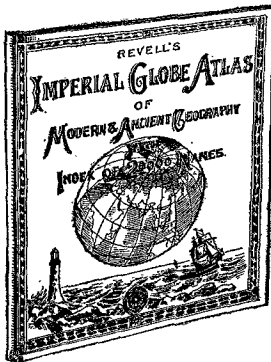
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