

"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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BEFORE the Lord Jesus Christ went away from the world, he said to his disciples, "I will not leave you comfortless: I will come to you."

As he was about to ascend to heaven from the Mount of Olives, he said again to his disciples, "Go ye into all the world, and preach the gospel to every creature; . . . and, lo, I am with you always, even to the end of the world."

THE presence of Christ with his people is thus an assured fact. Nor is it only with them in an outward and separate sense, but with them in the inward and essential sense of oneness with them. He is *with* them by being *in* them. And so it is written: "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16.

BUT his name is Immanuel, which is, "God with us." "God was in Christ, reconciling the world unto himself." Therefore, the presence of Christ with his people is the presence of God also. It is the presence of both the Father and the Son, for they "are one." And so he has said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

AN abode is a dwelling-place. We will come unto him and make him our dwelling-place. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, *with him also* that is of a contrite and humble spirit." Isa. 57:15. "My presence shall go with thee." Ex. 33:14. And as God is real, and Christ is real, so their presence is real. Their presence with the believer in Jesus is a real presence. This is the true real presence.

How, then, is this real presence manifested? Here is the answer to that question: "Strengthened with might *by his Spirit* in the inner man, *that Christ may dwell in your hearts*, . . . that ye might be filled with all the fulness of God." Eph. 3:16, 17, 19. "For in him dwelleth all the fulness of the Godhead bodily." Col. 2:9. Thus it is by the Holy Spirit that Christ dwells with his people. It is by the presence of the Holy Spirit in the heart of the believer that the real presence of Christ is manifested to those and in those who are his. For "if any man have not the Spirit of Christ he is none of his." Rom. 8:9.

THIS is more fully stated in the Saviour's last talk with his disciples (John 14:16-23) before his death. He says: "I will not leave you comfortless: I will come to you." As he will not leave his children comfortless, he gives them the Comforter. He gives them the Comforter because he will come to them. Consequently, it is by "the Comforter, which is the Holy Ghost," that Christ dwells with his people, and that his real presence is manifested to them and in them. So he says: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; *whom the world cannot receive*, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you and shall be in you. . . . At that day *ye shall know* that I am in my Father, and ye in me, and *I in you*." In the day that the child of God receives the Holy Spirit, he knows that Christ dwells in him: he knows the real presence of Christ with him and in him.

THIS Spirit of truth, the Comforter, which is the Holy Ghost, which brings the presence of Christ, the world cannot receive "because it *seeth* him not, neither knoweth him." And the world *sees* him not because it does not *believe*. Instead of *believing*, that it may *see*, the world wants to *see* that it may *believe*. And so, because the world sees not the Spirit of God, and sees not Jesus Christ, it will not believe; and therefore cannot receive him and cannot know him. But to those who do believe and therefore do receive

him, Jesus says, "Ye know him, for he dwelleth with and shall be in you." The promise of the Spirit is received "through faith," and then we know him. So that it is literally true that by *faith* we know God and the things of God.

FAITH is not speculation. It is not a guessing at things. It is not a taking for granted that of which there is not, and cannot be, any certainty. Faith is the means of attaining to knowledge which cannot be reached in any other way. And it is absolute knowledge too. Instead of faith being the taking at a venture things of which there is no certainty, it is that which introduces us to the very certainties of the universe itself. If the world could see God or the things of God with worldly eyes, and could know God or the things of God by worldly knowledge, this would reduce God and all the things of God to the level of this world and the things of this world. And this would be only to confirm, by the sanction of God, this world forever in its own ways as they are. But God wants to lift the world up to himself and his ways, instead of having the world bring him down to its own level to confirm its own wickedness. And in order that the world may be brought to God and his ways, it must see with other than worldly eyes and know with other than worldly knowledge. It must see with the eyes of God and know with the knowledge of God. And that it may do this, God has made to all the world the gift of faith. By faith we see that which without it cannot be seen, and by faith we know that which without it cannot be known. By faith we see him who is invisible (Heb. 11:27), and the things that are eternal (2 Cor. 4:18). By faith we know him who is the Author and Fountain of knowledge, and that which passeth knowledge. Eph. 3:19. So, while the world cannot receive the Spirit of God because it seeth him not neither knoweth him, they who are of faith can receive him. And having received him they see him, though he be invisible, and know him. To these he says, "Ye know him; for he dwelleth with you and shall be in you." And, "Ye see me." And, "I will manifest myself to him."

SUCH is the true doctrine of the real

presence of Christ with those who are his, and of his manifestation to them and in them. In one word, this is the gospel. Without it there is no gospel of Christ. The Lord's own definition of the gospel is that it is Christ in believers the hope of glory. And here it is: "Be not moved away from the hope of the gospel, which ye have heard . . . Whereof I am made a minister . . . to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but is now 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; whom we preach." Col. 1:23-28. Christ in men the hope of glory; God manifest in the flesh; this and this alone is the gospel of Christ. The preaching of this is the only preaching of the gospel of Christ. And therefore Paul tells us that "It pleased God to reveal his Son in me that I might preach him among the Gentiles." Gal. 1:15, 16. Not revealed to him only, but revealed *in* him; and revealed to him by being revealed *in* him. He was to preach Christ in men the hope of glory; but he could not possibly do this unless he knew Christ in himself the hope of glory. It was not enough to preach about this—he must preach this in very fact. It was not the thing to do to preach *about* him, but to preach *him*.

So also with the twelve: they knew of him, and he had been revealed to them in an outward way; but this was not enough. He commanded them to tarry in Jerusalem till they were endued with power from on high, and said, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." He also said to them: "It is expedient for you that I go away. For if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." He had been with them now three years or more, and yet there were some of them who were not converted, and none of them really knew him for what he was. And even while he was speaking these things they did not understand him.

It was expedient for them and for us that he should go away that the Comforter might come. For one moment of the presence and the power of the Holy Spirit in the heart and upon the mind would give more of the knowledge of Christ than would ten thousand years of outward observation. They were to preach him in men the hope of glory, and to do this they must know him in themselves—not outside of themselves and with the natural observation only. And when he had gone back to heaven and on Pentecost had shed forth the abundance of his Spirit, converting the heart and enlightening the mind, though he was so far away from them in his bodily form, yet his real presence was actually nearer, and they knew infinitely more of him and his teachings from the first day that they ever saw him than they did in all the time that they were with him as he was on the earth. Then they could preach him. Then they could preach him as he is. Then and not till then were they prepared to preach the living gospel which is the living "Christ in you the hope of glory."

THUS "God who commanded the light

to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And this treasure we have in earthen vessels, that the excellency of the power may be of God and not of us. . . . Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:6, 10, 11. "For I through the law am dead to the law that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me*: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." Gal. 2:20.

SUCH is the Scripture doctrine, the true doctrine, of the real presence of Christ with his people and in his people. It is the presence of Christ himself in the believer by the creative power and overshadowing of the Spirit of God. This is the mystery of God. Col. 1:26, 27.

We ask the reader to study it carefully, and preserve this paper till our next issue, when we shall examine the papal doctrine of the "real presence."

#### "The Commonweal of Christ."

THE religious phase of the Coxey movement is as strange and weird as the movement itself is ominous. By it the influence of fanaticism is added to the urgent demands of physical necessity; and the Coxey "soldiers" marching toward Washington in pursuit of the phantom Governmental Bounty, are transformed into veritable crusaders, inspired by that strongest of all motives, religious zeal.

So-called orthodoxy has for years taught that sometime a millennium of peace and plenty will come wherein every man will sit under his own vine and fig tree; and in the dire necessities of the evil times upon which we have fallen, men have conceived the idea of ushering in that age of peace by their own efforts—by war if necessary. And so we find the *Labor Advocate* saying: "Coxey's army went in peace, but if there is not relief granted soon, the next army will go with their war paint on."

Thus far only two divisions of this army have actually reached Washington; but the spirit is not dead; neither have the causes that gave rise to the movement ceased to exist. And, as before remarked, to the desperation of dire want has been added the spirit of religious fanaticism.

Speaking in the United States Senate, May 10, of the Coxey movement, a Southern senator said:—

Its divisions and corps are moving upon this Capitol from every quarter of the compass save one. From every section of this Union save that one section they are coming, and we are confronted with the marvelous spectacle of portions of the people in every section except in one turning a listening ear to the appeals of Mr. Coxey and his lieutenants. The section in which the Commonweal Army, as it is called, has received few or no recruits is the South.

Senator Gordon's words were probably true when uttered, but they are only technically true now. There may be no divisions actually marching from the South, but the same spirit of unrest that has brought forth organized armies in the North and West is bearing a like fruit in the South; and there the religious phase is more marked than in other sections of

the country. Southern blood is warm, and Southern religious zeal is ardent; and what the first Commonwealers merely hinted at or claimed with becoming modesty, namely, a divine commission and a spiritual goal, their Southern brethren assert with a positiveness born of honest though mistaken conviction. The *Commonweal*, published at North Birmingham, Ala., in its issue of May 31, publishes the following:—

## The Alabama Army

OF THE

### Commonweal of Christ.

(RESERVES)

#### PROCLAMATION OF PRINCIPLES.

PEACE ON EARTH, GOOD WILL TOWARD MEN, BUT  
DEATH TO INTEREST ON BONDS.

CESSATION OR REPUDIATION.

STARVING IN THE MIDST OF PLENTY! ENSLAVED IN THE MIDST OF DEMOCRACY! EXERCISING EVERY CONSTITUTIONAL RIGHT! We are brought into a condition of DIRE DESTITUTION, DESOLATION AND DESPERATION by the PUBLIC PROSTITUTES OF PLUTOCRACY.

"We hold: that there are certain SELF-EVIDENT, (constitutional) OSSIFIED rights; among which are, life, liberty and happiness." The "Right of Pursuit" has NOT OSSIFIED. It has been "o'er well" EXERCISED. WE HAVE BEEN IN IT. The guarantee of its "inalienable" nature has been more than fulfilled; we have been utterly unable to shake it off; yea, we have been ALLOWED TO DISSIPATE in the DESOLATION OF "PURSUIT," until we are DESTITUTE, DESOLATE AND DESPERATE, but NOT RESPONDENT, thank God; and our BURDEN BEARING BODIES are TIRED, and the conditions are hard and press heavily, but THEY are not OSSIFIED.

We hold: with all plutocracy's prostitutes, that all "constitutional rights" are for a SOOTHING DECEPTION, to make a PEACEFUL SLAVE, and with all HONORABLE STATESMEN, ancient and modern, that they are "CORDS which BIND the WEAK," but "COWBREE through which the STRONG BREAK WITH IMPUNITY."

We hold: that the "inalienable" nature of all "CONSTITUTIONAL RIGHTS" are ADMITTED and the EFFECTIVE EXERCISE OF NONE PERMITTED.

We hold: that the Constitution BINDS us to the DEAD PAST, BLINDS us to the EVER LIVING PRESENT and GLORIOUS FUTURE, and SHIELDS our enemies from our RIGHTEOUS WRATH.

We hold; that, as long as God and man produces, an "overproducer," as long as the producer is entitled to what he produces, Legislators are responsible for his successful (harmless) spoliation and robbery; and as long as the Divine and human producers, produce a sufficiency, Legislators are responsible for general prosperity; and will be so held, by a brave and honest people.

We hold: that "existence is perpetual subsistence," hence, that all human existence, all government, subsists by and through the producer—the man that labors.

We hold: that all Natural, monopolies naturally, belong to the people.

LAND.

We hold: that, the land is the God-given heritage of all the people, "Shall not be sold forever," and that His fiat is sufficient. Hence we declare, that USE and OCCUPANCY is the only Christian title, and that man's necessities cover the ground.

LABOR.

We hold: that, the producer owns all that he produces and that "he that defraudeth him thereof is a man of blood." "If he will not labor, neither shall he eat." We declare that the producer, now, creates ten dollars and fifty cents per day, and gets one dollar per day.

MONEY.

We hold: that, the same cause which produces the value of a corner lot, the aggregation of the people and their necessities, produces money, the Vehicle for the exchange of those necessities; therefore, the FIAT of a Self-governing people makes money, which is the final, the greatest expression of their Sovereignty, and the Resting Place of Freedom; Hence we declare: that, the people are entitled to a FULL supply of money, which will destroy our greatest enemy,

INTEREST. Interest must be destroyed, or it will destroy us.

The source, the cause and the expression; (of prosperity and peace.)

LAND, LABOR AND MONEY, SHALL BE FREED.

We hold: that, the only way in which the people can possess (not pursue) "happiness," is through the REFERENDUM and INITIATIVE.

We hold: that, the public prostitutes, trusted as public servants, contemning the Constitution, on the first day of May, 1894, by excluding the people from their Capitol, their National Home, the Citadel of the Nation's laws, and denying free speech, declared themselves Masters of the people and Murderers of Liberty; and as Pontius Pilate, the Chief Priests, Scribes and Elders slyly secured the condemnation and crucifixion of the Father of Freedom, so have they the lineal descendants, secured the condemnation and persecution of the Forerunners of Liberty. With liberty lying prone in her own home; with freedom destroyed and free speech suppressed; with the HALLS of liberty prostituted and the highways patrolled; with the spawn of corruption in our offices of justice; with our respectable poor, hungry and ragged, and afraid to ask to work for bread, for fear of imprisonment; with a complaint of wages, a call to arms; with the State in the bloody hands of "BLACK belt HEROES" anxious to kill; with the Government (both State and national) a Despotism, an organic part of the great gold parasite conspiracy against human liberty; the great head of which is a Jew, the little head of which is a Drunken Hangman; with a "rifle diet" continually offered. Is it strange that you, American Sons of Freedom, to save that freedom, are getting ready to take the "diet"?

With a rotten Representative Republic, that is not and cannot be a government "Of the people, By the people and For the people," with the Useful Masses in possession of this fact, and the knowledge, that the whole sly scheme was hatched out of the same nest of Vipers, from which came the Parasite bank scheme, and was formulated and foisted onto the people, by one Alexander Hamilton, an alien, a gold bug, a tory and a traitor, in the employ of English Parasites, the same as Judas John Sherman is and was when he engineered through the Crime of 1873, and the same as the Drunken Hangman is and was when he, with paramount patronage, forced through the crime of 1893.

GOD'S COMMON PEOPLE

know that the political crime of all ages: the crime of 1787, which displaced the Articles of Confederation and Perpetual Union between the States, and destroyed all semblance of Self-government as contained in them in the "referendum;" and perpetrated by the Dear Democratic Party in its innocent youth, when it was young and good, was like the Sayer election law, the finest work of the sharp men of the craft; and like that was fathered by a fool who thought an Infernal Infamy an eternal honor.

With the Jew money system and the English wage slave system, and her "precedent" system fastened upon us; with the "highest expression" of our Shackles forged by her; with that which should bear the impress of our Sovereignty, bearing the image of a Vulture and the initials of an Englishman who made the design to look more like a buzzard than an American eagle; when we look at these public crimes, and at the CORMORANT conditions that surround us, we are almost paralyzed by the "Eternal fitness of things."

With the "ABOMINATION OF DESOLATION IN THE HOLY PLACES," "THE TIME IS RIPE AND IS NOW HERE," WHEN YOU MUST AWAKE! AROUSE YOURSELVES!! TAKE ACTION OR TAKE SLAVERY!!!

Your "Inalienable" rights are OSSIFIED; you can look at, you can listen to plutocracy's sirens sing of them; and you can exercise—the PURSUIT of them.

Christ, the incarnation of God, the Creator of liberty and Father of Freedom, both celestial and civil, was crucified, beaten with Roman rods and pierced with Roman spears; Coxe and Carl, Heirs of the Spirit of Liberty and sons of the People's Forerunners of Civil freedom! have been thrown into prison, beaten with American clubs and pierced with plutocracy's lies.

Cromwell, a farmer, raised an army of "Psalm Singers," as the plutes called them then, to establish the Commonwealth of England. He called on the House of Commons and CUT OFF the head of Charles. Cromwell established the Commonwealth, brought "wealth" within the reach of the people of "common" birth (within the reach of all who possessed the cunning and cruelty of the wolf). Crowned "interest" (which before was a felon), which created plutocracy. Coxe, a farmer, and Carl, raised an army of "Hoboes," as the plutes call them now, to establish the COMMONWEAL of Christ; they have called on the House of Congress and——will establish the COMMONWEAL—the Commongood, the Common-

welfare; DESTROY INTEREST; DEPOSE PLUTOCRACY; PREPARE THE FOOT STOOL; SET UP THE KINGDOM, AND

CROWN CHRISTIANITY.

If you are a good socialist you believe in the teachings, and will be a soldier in the Commonweal and a son of Liberty. If you believe in Christ you must believe in His teachings; if you love Him you want to live in the midst of them, in manifestation not simply in mind. "Faith without works is dead." The time has come when His Kingdom is to be established.

THE UNIVERSAL BROTHERHOOD OF MAN.

People of Alabama, Freemen; put on your Armor, Organize yourselves! If you love your liberty; if you love your children; if you love the memory of your Sires who have always borne the brunt of battle and the ensign of freedom, STRIKE NOW before it is too late.

PLUTOCRACY IS ORGANIZED.

Our brothers are organizing all over the country. (By organizing you can march to the polls in companies and be sure of getting your votes counted as cast.) Alabama's name is first in the Galaxy of American Stars, and she must not be last in the Kingdom of Liberty, the COMMONWEAL OF CHRIST.

You know, we all know that interest bearing bonds have ENSLAVED US, EATEN US UP. All know that non-interest bearing bonds—"Greenbacks"—fought the civil war, vanquished the bravest and best soldiers on earth and Saved The Union. All the five million idle men and their famishing wives and children are willing to take, hungering to get, these NON-LICE bearing bonds—Greenbacks—in exchange for their labor; and this is what we are demanding through Gen. Coxe, and this is the secret of the plutes fighting to Desperation and Destruction.

We demand the creation of greenbacks. They insist upon the creation of "Graybacks." This is the issue! Are you a Greenbacker fighting for the expression of Your Sovereignty, the exercise of Self-government; or are you a "Grayback" feeding upon the body politic, Denying and Denouncing the expression of Your Sovereignty, the exercise of Self-government? The question is Greenbacks and Liberty, or Graybacks and Slavery?

THERE CAN BE NO SELF-GOVERNMENT WITHOUT FLAT MONEY.

Fiat money is to Self-government what the expression activity is to the soul and body. Picture to yourself a soul and body without power of expression, the power to act, and you will see the condition of a people denied the exercise of the power to CREATE and CONTROL their own currency. The "Ossified Man" is the type of our condition. Picture to yourself a body without a soul, a corpse with power to rattle its bones, and grin, and finally to stink, and you see the condition of a Republic without the Referendum and Initiative.

If gold, or gold and silver gives your money power, then gold or gold and silver is Sovereign, nor you; and they who control them are your Masters. The Commonwealth of Christ is the only organization demanding your Sovereignty. The People's Party has sold out to the Silver Bugs, hence we have two Gold Bug parties and one Silver Bug party.

The plutocrats and their sleuth hounds of Sodom will see you and your children starve; as they looked out of the windows of the American "Den of thieves and robbers" and saw Carl Browne and your brave brothers clubbed on the head and afterwards SENT TO JAIL IN HANDCUFFS, so they would see all the Christian Commonwealers starve to death and rot in the streets before they will pass our bills, for they would bring death to the "graybacks" and life to this living corpse of Self-government; prosperity and happiness to the people.

Gen. Coxe and Carl, and all the Commonwealers have sworn that they will besiege Washington until our bills are made laws.

You may have little faith in the power of Gen. Coxe, but you should remember that Abraham had no power of himself when he went to Sodom. He went in the Name of God, and Gen. Coxe went to the modern Sodom in the Name of God also. God told Abraham that if he could find as many as five good people in Sodom he would spare the city. He found four. The city was destroyed.

To the present time Coxe's mission has been similar to Abraham's. He went in the Name of God and found two (the woman who took Carl out of jail and the man that took Jones out). Do you believe that the modern Sodom will be saved? Does God change?

Thousands from the West are on the way to help our Brothers in Christ. Thousands more are organizing at home to be ready to help. This is what we have done, and ask you to do. Do you want your name recorded in the Commonwealth of Christ? Are you going to be a helper in the resurrection and enthronement of liberty and surround your name with a halo of glory from that light on which all the eyes of God's common people are resting, and in which all their hopes are centered?

"Where the Spirit of God is there is liberty." Are

you, are Southerners too weak to rock the Cradle of Liberty, too cowardly to help kill the Serpent that is strangling the babe?

Must the Ark of the Covenant be given to another people? Or will you stand by, Sepulchered in Selfishness, and see your brothers of the West bear the burden and wear the Crown; or will you, like the vulture-hearted plutes, let the Vanguard starve in the streets of the city that cannot lay claim to even the virtue of hell—Good Resolutions."

THE STRUGGLE IS ON: THE QUESTION IS WHICH SIDE ARE YOU ON?

It can not be foiled or sidetracked. Are you with the Chief Priests, Scribes, Pharisees and Elders, or are you with God's common people?

IN THE NAME OF ALMIGHTY GOD AND LIBERTY, WE CALL UPON YOU TO

ORGANIZE.

Recommend a good man whose soul is in the cause and forward his name to me and I will commission him as County Recruiting officer, with full instructions to organize you so that you can stand for your common good, or secure the counting of your ballots.

JOHN BUNYAN WARE, Commander-in-Chief.

Staff Officers.

- J. R. WILLIAMS, Chief of Staff.
- W. L. METHVIN, Adjutant-General.
- A. E. WILLIAMS, Assistant Adjutant-General.
- W. T. WILLIAMS, Quartermaster General.
- REV. CYCLONE DALE, Chief of Commissary.
- J. H. BEAN, Assistant Chief of Commissary.
- LEANDREW J. SMITH, Colonel of Staff.
- D. A. WILLIAMS, Colonel of Staff.
- J. W. DOWNSING, Medical Director.
- J. W. MAKENSON, Assistant Medical Director.
- L. C. THORNLY, Courier.

Birmingham, Alabama, May 23, 1894.

That labor of all kinds has grievances nobody acquainted with the facts can deny. The creators of wealth are certainly entitled to a fair share of the product of their labor; that they do not get it is shown by statistics; but the remedy is not to be found in the direction of the march of the Commonwealth. As long as human nature is as it is, "the poor shall never cease out of the land." Socialism is impracticable; anarchy would bring only more abject slavery. Man is as powerless to relieve the present distress as he is to change his own nature. Help can come alone from God; but it will not come by means of the so-called Commonwealth.

In speaking of the present condition of affairs, the Spirit of God has said by the Apostle James:—

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Jas. 5:1-7.

It will be observed that a part of this statement is general, and a part specific. First, two classes are brought to view, namely, those who have heaped together treasure "in the last days" (Revised Version), and the laborers whose hire has been kept back by fraud. Then another class is introduced, namely, the just, the people of God. To them the counsel is:—

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren,

the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Jas. 5: 7-10.

God's people will not at this time be found engaged in any Coxe movement, nor in any appeal to force. They will heed the admonition: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." But "God executeth judgment for the oppressed;" therefore, "strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 5-10.

But this will never be brought about by the so-called Commonweal. The inhumanity of labor toward labor shows that unrenewed and unregenerate human nature is not different in the poor man from what it is in the rich man; and if the wealth of the world were to-morrow given to the toiling millions, and the implements of industry were put into the hands of those who are now rich, oppression would not cease. Human nature would assert itself as it does now, and the hand of oppression would speedily be as heavy as it is to-day. The only purpose that can be served by the religious phase of the Coxe movement will be to excite religious fanaticism, cause the Coxe "soldier" to imagine himself an instrument of vengeance in God's hand, and so remove the influences of Christianity which have hitherto restrained men, and fill the land with violence in the name of Christ.

#### Legal Religion in Representative and People.

AN exchange contains the following paragraph:—

The strong arm of the civil authority was invoked in the cause of the Lord at Maysville, Ky., April 9th. A proclamation was issued by the mayor, requesting that all places of business be closed each day during the holding of revival meetings, from 10 o'clock until noon, and from 7 until 9 in the evening. The Lord's agents must be getting desperate over in Kentucky. When a community is commanded by proclamation of its mayor to drop all business and go to church, it is about time to inquire by what authority the mayor acts, and if there is a law in that State compelling church attendance.

The authorities of Maysville seem to think it necessary to carry the idea of civil interference in religion quite to its limit, in order to uphold the good name of Kentucky in the present crisis of representa-

tive immorality under which it is suffering. It should be borne in mind that it was by just such measures as this by which the representative, whose disgrace they deplore, strove to uphold the tottering fabric of his public character. There is always sure to be something wrong at the heart when civil authority is invoked to sustain or "protect," or further, religion. Let the civil authorities of Maysville, and of Kentucky, stop and think before they follow the example of their silver-tongued deceiver whether or no their act does not cause, and strive to cover, the same impurity between Church and State.

#### The Condition of the Religious Bills in Congress.

At present the different religious bills before Congress are resting quietly in the several committees to which they have been assigned. The Sunday bill for the District of Columbia has received, in this Congress, more extended notice than when previously introduced, having been referred from the Committee on the District to the district commissioners and by them to the attorney for the District, who reported unfavorably upon it; the bill was returned to the committee with his report, and it is understood will not receive further consideration this session.

The national "Bill for Sunday Rest," introduced by Senator Kyle and referred to the Senate Committee on Education and Labor, is not expected to receive further attention from that committee.

The religious amendment to the Constitution, for the insertion of a religious phrase in the preamble to the Constitution, is not looked upon with favor in the judiciary committees and is not likely to be brought into public notice at present.

As an offset to the different measures for the strict enforcement of Sunday observance in the District of Columbia and elsewhere throughout the jurisdiction of Congress, Mr. Durborow, of Illinois, has introduced in the House a joint resolution requiring the opening to the public of the Smithsonian Institution, the National Museum, the Botanical Gardens, and the Washington Monument on Sunday, as well as for two hours longer during every day, and also for certain evenings during the week. The basis for this is the dissatisfaction long existing and expressed by the many thousands of government employes, who are debarred by the present regulations from any advantage from these institutions.

The measure as introduced on May 28, is as follows:—

Joint resolution to instruct the officers in charge to keep the Smithsonian Institution, the National Museum, the Botanical Gardens, and the Washington Monument open on every week day from nine antemeridian to six postmeridian, and on Sundays from nine antemeridian to four postmeridian, and on not less than three evenings every week from seven to ten o'clock.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the officers in charge of the Smithsonian Institution, the National Museum, the Botanical Gardens, and the Washington Monument be, and hereby are, instructed to keep those properties open to the public on every week day from nine antemeridian to six postmeridian, and on Sunday from nine antemeridian to four postmeridian, and on not less than three evenings every week from seven to ten o'clock.

The resolution was referred to the Committee on Public Buildings and Grounds. It may be that the result of this will be to stir up again the heat of religious discus-

sion which would seem to have cooled in the presence of the critical, political, economic, and social conditions which confront the country and necessarily force themselves upon the attention of its representatives to the exclusion, at present, of those matters which are derivative and secondary in their character.

The expression of religious delusion which is at the moment most prominent in Washington, as well as elsewhere in various parts of the country, is that strange mixture of politics and reincarnation represented by the Coxe Army movement. Yet, however strange, uncouth and uncanny, this seems it is directly allied with the religious error of the religious bills before Congress and their promoters and supporters. All this is an expression of the same delusion varying in form according to the grade of society and the condition of intellectual development from which it arises.

W. H. McKEE.

Washington, D. C.

#### The Breckinridge-Morse District Sunday Bill.

[The following is the conclusion of a brief presented before the House Committee on the District of Columbia, by W. H. McKee, attorney for the Religious Liberty Association, on the occasion of the hearing on the Breckinridge Sunday bill for the District of Columbia, Jan. 6, 1891. It is just as applicable to the Morse Sunday bill for the District, now before the Commissioners for the District and the House Committee.]

SUNDAY laws, and the whole line of religious legislation which goes in the same category, are alien to the letter of American fundamental law and to the spirit of American institutions. They are a survival of the English Church establishment, and should not have existed after the Declaration of Independence and the adoption of the Constitution any more than the laws governing the control of livings, and the maintenance of the Church of England. They have rightly no more place in our statute book than have laws for the regulation of the royal succession.

But the legal and judicial indolence of bar and bench has permitted this alien brood an entrance into our statute books through *precedent* and not principle. And the precedent can be relied upon, in every case, to prove its principle wrong.

A clause of Article Fourteen of the amendments to the Constitution says that "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States;" but, when "legislating for the District of Columbia, Congress is bound by the prohibitions of the Constitution;" and, as otherwise expressed, it is the purpose of this Government to defend the personal rights and privileges of all its citizens, that, as the preamble states, the blessings of liberty may be secured to ourselves and to our posterity. Yet, suppose for a moment that you are able to divest yourselves of the religious heredity acquired since your ancestors first heard Sunday preached, and you proceed upon a civil basis entirely. How far may you, as legislators, proceed in this special legislation without trenching upon individual and absolute rights? To determine that, let us go back again to the source from which legislative authority is derived,—the people.

A citizen holds the right and title to his life in fee-simple. Of what is a man's life composed?—Threescore years and ten, or more, if by reason of strength he may

attain to it. In other words, it is *time*—that is the stuff of which the web of his life is woven. That time is his, possessed by him in indefeasible right. May he take, civilly, one-seventh of his neighbor's time, ten years of his life? May his neighbor take one-seventh of his life, ten years of his time, and devote it to any purpose whatever? If not, then have they the right to delegate to you the power to take away one-seventh of the life-time of all the people? For, if it be true that they have that right, and may therefore give it to you, then the representative of the Knights of Labor who spoke at the late Sunday Convention at Washington, was on the right track when he said, "We go farther than you, and demand two days in the week, Saturday for play and Sunday for rest;" and it may properly be made a penal offense to labor on Saturday and Sunday; and if for two days then for three, four, five, six, seven; and the State may properly dictate what shall be the works of necessity and mercy permissible for any and all days of the week. Then a man's *life-time* is not *his*, but has been absorbed into the being of a vampire of his own creation. If this can be so, what then becomes of the "inalienable rights" of "life, liberty, and the pursuit of happiness," which the Declaration of Independence asserts?

It is therefore by the inexorable logic of their position that those who are promoting the passage of Sunday laws are compelled to deny the soundness of the foundation principles of our Government, "All men are created equal," and, "Government derives its just powers from the consent of the governed," declaring them to be untrue and dangerous doctrines. At a joint convention of the Sabbath Union and National Reform Association, held at Sedalia, Missouri, last summer, Rev. W. D. Gray said, in open convention, "I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature of our fundamental law." The assent of the convention to these views was shown by the election of Mr. Gray to the secretaryship of the permanent State organization. Col. Elliott F. Shepard, president of the American Sabbath Union, in a speech made at Chautauqua last summer, said: "Governments do *not* derive their just powers from the consent of the governed. God is the only lawgiver. His laws are made clear and plain in his Word, so that all nations may know what are the laws which God ordained to be kept."

These open statements show that the Sabbath Union and National Reform Association are, by the utterances of their representative men, traitors at heart. They unblushingly declare their disrespect for the principles of the Declaration of Independence, as a preliminary to the request to Congress for the passage of laws in violation of the Constitution. They are at enmity with the Declaration and Constitution because they desire to ignore rights which the one specifies and the other secures to the people.

In this nation every individual is subject to the Government, and this Government derives its authority from no foreign power. The just powers of this Government, then, if not from the governed, must be derived directly from God. We can understand how that the people express their highest civil conceptions in voicing human law; but if there be no human

law, and all law is the expression of the perfection of God, what medium shall give voice to it? Upon this point hear Rev. W. F. Crafts, secretary of the Sabbath Union, in the convention lately held in the city of Washington. The following is *verbatim* :—

MR. HAMLIN. Is it proposed that an end should be put to the running of the street cars on Sunday?

MR. CRAFTS. Well, whatever the law may be, I suppose the consciences of the people, and the officers, will carry out the law; otherwise, I suppose the citizens will form a *law and order league*, to aid in the enforcement of the law; for, even independent of police, local influence, a law and order league is useful in connection with the officers. As to newspapers and street cars, these would come either under "secular work" or "works of necessity and mercy," and that is a matter of interpretation by the courts. But the question of horse cars and newspapers will undoubtedly be discussed by the courts, and something will either be put into the law or decided by the courts shortly after the law is passed.

See also "Notes of Hearing," before the Senate Committee (of the Fiftieth Congress) on Education and Labor, on the joint resolution (S. R. 86) proposing an amendment to the Constitution of the United States, respecting establishments of religion and free public schools, p. 90:—

SENATOR PAYNE. Let me inquire whether Unitarianism is within the principles of the Christian religion? . . . Is not Unitarianism a direct denial of the divinity of Christ and the Christian Church? and is that to be prohibited, or is it to be allowed?

THE CHAIRMAN. The court would have to settle that wherever the question was raised.

There is, then, no controversy but what these questions raised by this line of legislation must come before the courts for adjudication. If this is to be "the American Sabbath," and these the necessary measures for its "preservation," who will be the "American god"—Jehovah? the courts? or the theological instructors behind the bench?

This is not a new subject in the committee-rooms of Congress. The Twentieth Congress was largely petitioned for the stoppage of Sunday mails, and it was then said that "these petitions did in fact call upon Congress to settle what was the law of God." The measure was reported upon adversely, the Senate concurring. See "Register of Debates in Congress," Vol. 5, p. 43, and "Abridgments of Debates of Congress," Vol. 10, p. 232. The report of Mr. Johnson, of Kentucky, from the Senate Committee on Post-offices and Post roads, to whom these petitions had been referred, is germane to the present issue. It is submitted that the committee of the District of Columbia would, in this instance, be justified in presenting a similar report on H. R. 3854, on similar ground.

As to the point that the District of Columbia already has Sunday laws in force and enforceable, see "Laws of the District of Columbia, 1868," p. 137, sections 10 and 11 (re-adopted in 1874). Section 92, p. 9, of the "Revised Statutes of the District of Columbia," says: "The laws of the State of Maryland, not inconsistent with this title, as the same existed on the twenty-seventh day of February, 1801, except as since modified or repealed, continue in force within the District." The authority so to legislate is shown in "Laws of Maryland, 1791" (1 Dorsey, p. 269, chapter 45, section 2), in connection with the clause in section 8, Article 1, of the Constitution of the United States, where, in citing the powers of Congress, it says: "To exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may by cession of particular States, and the ac-

ceptance of Congress, become the seat of government of the United States," etc.

The district being thus under the jurisdiction of Congress, and the Maryland law adopted, the "Revised Statutes of the District of Columbia" (section 1049, p. 122) determines what court has jurisdiction of cases coming under this law. It is there found to be the Police Court, and section 1054, same page, provides that "the court may enforce any of its judgments or sentences, by fine or imprisonment, or both." Therefore, although the penalty affixed to the Maryland law may have become obsolete or difficult of determination, authority is lodged in the court having jurisdiction to affix its penalty by "fine or imprisonment, or both;" and in evidence of the fact that the law survives, although the penalty may become obsolete, see "United States vs. Royall, 3 Cranch, Circuit Court Reports," pp. 620-625.

If Congress ever had the power to adopt such a law the Maryland Sunday law of 1723 is still in force, and enforceable, in the District of Columbia, and to adopt another would be simply cumulative legislation.

But, on the other hand, if it be true that, when "legislating for the District of Columbia, Congress is bound by the prohibitions of the Constitution," and Congress never rightfully adopted this law into the statutes of the District, then Congress would be guilty of cumulative unconstitutionality in passing the law contemplated in House Resolution 3854.

#### Our Present Condition.

THE man who has been blessed with the ordinary gift of discernment may be startled by halting a short time and taking a view of the situation of things around him. And surely there is sufficient cause for wondering when we realize that in this land of boasted wealth and plenty, the home of the honest workingman, such a state of things exists as is represented, as follows, in the Reading (Pa.) Review, of recent date:—

Hard times, hard times, panic, industrial depression, stringency in the money market, mortgage foreclosures, eviction, idleness, bankruptcy, strikes, lock-outs, boycotts, riots, want, starvation, crime, anarchy, dynamite bombs, burglary, incendiary, murder, and death from exposure and want of food.

These are words I hear upon the streets, in the mills, stores, private offices, lecture stage, pulpit, press, and in the homes of high and low; from men and women, some with resignation, some with indifference, others with fierce and terrible oaths.

And is it possible that in a land of plenty there is starvation? We know it is. Were there ever more stirring times than at present, especially in times of seeming peace? To this question we can answer, Never!

Honest men are wandering from town to town seeking for something to do; begging for the privilege of earning an honest living. To be sure, there are others who go from place to place who do not care to earn what they get, while the honest are willing to turn their hand to anything to support themselves, and fill the mouths of their hungry wives and children, whom they have left behind. Thousands are in this condition to-day. And this picture is not a dream, but a stern reality.

It is beyond the power of man in a natural condition to solve this problem, to give a reason or an excuse for this great depression. Can we wonder that crime

and bloodshed follow such a state of things? The papers record daily many instances of bad conduct caused by men, and even women, who seem to be mad, and many times the cause of the deed is not made known.

On every hand is desolation. The dark clouds of trouble are rising higher and higher. Armies of unemployed men are gathering in different places demanding relief; starvation seems to be staring them in the face. Life must be sustained, and the question is asked, "What does all this mean?"

We can go to only one source for an answer. It does not take a theological student to see in the Word of God a plain prediction of all these things. Hundreds of years ago, the Creator of the universe looked forward and saw the condition of things as they are at present. For we have the word of God, the one who sees the end from the beginning, that near the end of this world's history, just such a state of things would exist. He especially combines with these a falling away of the nominal church of Christ, a letting down of the high standard of the true principles of Christianity.

We read in 2 Peter 1:20, 21: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

So Daniel, in his prophecy of the last days, says: "And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. Therefore Daniel was used by the Spirit of God to communicate the word of God to the world, that men may not be in darkness. Likewise Paul, in 2 Tim. 3:1-5, gives us a description of the condition of the religious world at the time of the end, just before the drama of this world shall close. He says: "This know also in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, . . . traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof." And this shows the condition of those who try to follow the church and the world at the same time, hoping to escape the trials and perplexities of the world by a mere profession; but we know that profession without possession is pure folly.

We are now entering upon these perilous times. We see on every hand the selfishness of man, especially of those who have wealth. When we look into the vaults of our land and observe the millions of gold and silver stored there by only a few, and know that these few are grasping for more, and see that men will not invest their means, nor venture out, it only gives us another view of what we find recorded in the gospels. In Luke 21:25-27, Christ is speaking of the sign of the end of the world, and of his second coming; he says: "And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after the things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of man coming." Did we ever see a plainer fulfill-

ment of God's word, "men's hearts failing them for fear"? "Uncertainty," is the cry, "we cannot invest," etc. And now consider the events that Christ said would follow.

Another significant fact pictured out in the Word of God is recorded in James 5:1-7: "Go to now ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you, . . . ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth. . . . Be patient therefore, brethren, unto the coming of the Lord."

Could words be plainer, could the prophet have pictured a more nearly perfect likeness? The treasures of gold which are heaped together at present, and the millions which are accumulating, will only be a witness against those who are mentioned in this chapter. The nations of the earth are steadily following the lines marked out in the prophetic word, and many millions are ignorant of the fact that they are fulfilling God's word by their course of action to-day.

But where is refuge for the oppressed? In Christ only there is hope, for the prophet says that "at that time thy people shall be delivered, every one that shall be found written in the book." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

To every soul is given the invitation to flee to Christ, and every one who will take the Word of God and study it, and live by it, and accept Christ as his Saviour will be cared for in the time of perplexity, and when all things close, will be found with his name written in the book of life.

A. J. HARRIS.

*Battle Creek, Mich.*

### The Educational Battle.

ROME SCORES A POINT.

UNDER this heading the *Catholic Times*, of May 4, begins an editorial thus:—

Catholics throughout every part of the country will rejoice that their leaders have at last taken a decisive step in the educational struggle. The bishops at their Low Week meeting drew up a series of resolutions on the subject, which have just been published, and under the presidency of the cardinal-archbishop a committee has been appointed to draft a bill which will in due course be presented to Parliament.

The main points in the resolutions above referred to are these: That Catholic parents cannot accept for their children a system of education in which secular instruction is wholly divorced from education in their religion.

That the only system of religious education which Catholic parents can accept for their children is that given under the authority and direction of the Catholic Church.

That to take the management of schools intended for Catholic children out of the hands of Catholics, and to place it in the hands of public ratepayers, is "a violation of parental rights, to be resisted as an unwarrantable attack upon religious liberty."

"That Catholic public elementary schools, satisfying the demands of the Education Department, have a right to as full a share of public money, whether

from the rates or from the taxes, as any other public elementary schools in the country; and that it is unjust to deprive them of it because of the religious instruction required by the parents, which is given to the children attending such schools."

"That, in the present religious condition of England, the State ought to observe a consistent and strict impartiality in respect to religious education, whether given in voluntary or in board schools; and to distribute for 'maintenance,' to all public elementary schools fulfilling the requirements of the Education Department, an equal proportionate share of the public money collected for public elementary education."

"That compulsory State education is an intolerable tyranny, unless due regard be paid by the State to the education of the children in their own religion."

"That Catholics, deeply impressed with all that is involved in the issue of popular education, are now compelled to assert their just claim to a full share of the public money raised for the purposes of elementary education."

This is, in brief, and largely in their own words, the Catholic position. As before stated, the cardinal and his bishops are at work upon a bill to be presented to Parliament at a fit time, which, if passed, will give to the Catholics all that they desire.

The Catholics have chosen their time well. The circular which has been issued, and which has caused so much controversy in the school board, is to the effect that teachers are to give instruction in "the Christian religion." Now the Catholic Church claims to be Christian, and the majority of Protestants allow the claim. Therefore, by the decision of the majority of the school board, the Catholics are justified in their claim for a proportionate share in the public money.

From the point of view that it is the duty of the State to provide religious instruction for the people, the Catholic claim is unanswerable; for it is very evident to all that the State has no right to insist on giving children religious instruction to which their parents object, and if religious instruction is to be given, it must be given by those who profess the religion to be taught. Consistency and common fairness, therefore, demand that all who believe that public schools ought to teach religion, shall acquiesce in the demand made by the Catholics.

Unfortunately all but a very small and insignificant minority are committed to the idea of State instruction in religion. Those who have protested against the School Board circular have had no case, because they continually asserted their belief that religion should be taught in the public schools. Thus their protest against the proposal to make such instruction definite was deprived of all force.

The dignitaries of the Church of England have just placed another weapon in the hands of the Roman Catholics. Until recently King's College, London, has been receiving £1,700 a year from the government. This has now been discontinued on the ground that the college is a religious institution. A meeting was recently held under the presidency of the Archbishop of Canterbury, in which it was voted "that the action of the government in laying down rules for the appointment of the Parliamentary grant to university colleges, by which any college founded on

the religious basis of King's College is excluded, is illiberal and oppressive." Lord Salisbury characterized the action as "spontaneous, gratuitous, and arbitrary persecution." King's College is now in exactly the same condition as the Catholic schools; and every statement made concerning it will apply equally to them.

We do not by any means expect that as a general thing either Churchmen or Nonconformists will agree that the Catholics ought to be given a share of the public money, to be used in instructing their children in the Catholic religion. They thought only of themselves when contending for religious instruction to be supported with public money; but now they may see that they were all the time working for the Roman Catholics, who are determined to reap the full benefit. They cannot oppose the Catholic claim without giving up their own claim, and even if they should do that it would not deprive the Catholics of the advantage that they have gained.

Thus Rome steadily moves ahead, assisted by professed Protestants. This is a case that is worth watching. It may be that it will result in bringing many professed Protestants to stand on real Protestant ground, namely, that the State and Christianity have no manner of connection, and that the true Church asks for and accepts no aid from any power except God.—*Present Truth, London.*

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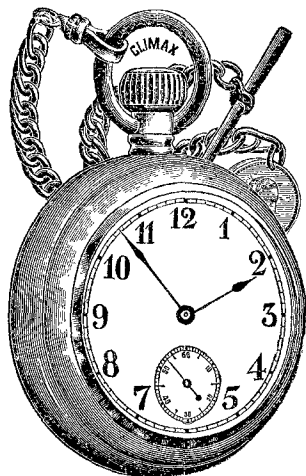
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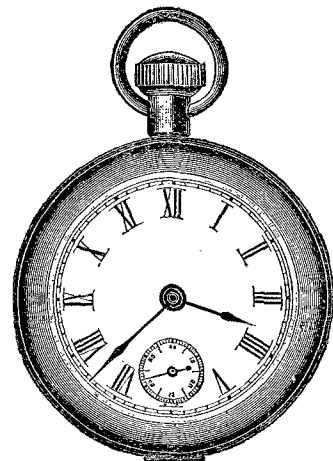
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NEW YORK, JUNE 14, 1894.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

JUNE 7, R. R. Whaley, a Seventh-day Adventist, of Church Hill, Md., was arrested for working in his garden on the previous Sunday. As usual religious bigotry inspires the persecution. The case was appealed and will come up at Centreville, in October.

RECENTLY, the Presbyterian Church of England Synod adopted a resolution in favor of the disestablishment of the English Church. But how does the Presbyterian Church stand on the question of disestablishment in Scotland, where Presbyterianism is the established religion?

A CALIFORNIA paper notes the fact that some of the religious papers are protesting against the Sunday exhibitions of the United States war-ship *Monterey* at various coast towns in Southern California. Each visitor pays twenty-five cents, and it is charged that the Government is thereby encouraging Sunday exhibitions.

IT is probable that Hungary will soon have a civil marriage law. The Liberal Party has been contending for this for a long time, but a slender majority in the House of Magnates has prevented the passage of the act. The emperor has now consented, however, to create enough Liberal magnates to give the Liberals a majority and thus secure the passage of the Civil Marriage act. This will be a victory over Romish tyranny.

THE *Allied American*, of June 2, an A. P. A. organ, published in Cleveland, Ohio, has this editorial note:—

**“When any form of religion imperils the safety of the State it should be suppressed.”**

This is a fit companion piece to the utterance quoted by us in the SENTINEL of May 24, concerning parochial schools. And again our caution of some months ago is justified, namely: “The A. P. A. should see to it that in its efforts to preserve civil and religious liberty, it does not destroy both.”

It is exactly on this ground, *i. e.*, public policy, that all religious persecution has been defended. The Jews sought to destroy Christ because they said: “If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and nation.” Pagan Rome persecuted the early Christians because their religion was inimical to the State. Under papal Rome the same plea

was urged, namely, political necessity. Political stability was declared to be impossible without Christianity, and the papacy was alone Christian; hence heresy must be exterminated. If the *Allied American*, the *New Era*, and the *American Standard* correctly represent the A. P. A., then that association is less dangerous to liberty than is the papacy only because less powerful. Do these papers speak advisedly? Do they represent the A. P. A.?

THE Constitutional Convention now in session at Albany has been asked to incorporate into the new constitution this provision:—

No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the State, or any county, city, town, village, or other civil division, use its property or credit, or any money raised by taxation or otherwise, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control.

The proposed section is being opposed by Roman Catholics, who urge that while it would cut off all State aid to their institutions it would still permit appropriations to the various so-called unsectarian institutions; unsectarian as between Protestants, but nevertheless essentially Protestant in their management and teaching. This point is well taken; such is doubtless the purpose of the League for the Protection of American Institutions, which has proposed, and is pushing, the measure. If the proposed section prohibited the use of any public funds, etc., for any church, religious denomination, or religious society, institution, or undertaking whatsoever, and stopped there, no such objection could be made to it; but the words: “Wholly or in part under sectarian or ecclesiastical control,” leave an open door for that colorless thing called “unsectarian religious instruction,” but which is offensive to Rome because it is a denial of her claim that she alone is the Christian Church. Rome’s claims are false, but the State has no right to use public money to expose or undermine them.

FOUR hundred thousand dollars is the amount which it is proposed to give to Roman Catholic schools this year from the national treasury. During the past eight years the Roman Catholics have received \$2,366,416 from the Government for the support of their schools. During the same period “Protestants” received \$1,401,535; it is true these so-called Protestants, seeing that in a game of this kind they were no match for Rome, have refused to accept further appropriations, but the mischief has been done. The precedent has been established and in all probability Rome will get the money as usual; while “Protestants” will have the experience.

THE SENTINEL has received an unobtrusive little book, bound in linen of a quiet Quaker gray, and with the title written diagonally across the cover in bold plain script—“A Square Talk to Young Men: by H. L. Hastings—Third Million.” This little volume contains one hundred and twenty-five pages, and includes not only the able and practical address to young men on the inspiration of the Bible,—which is the subject of the “square talk,”—but also a very thorough discussion of the question, “Are There Corruptions in the New Testament? A Condensed Statement of the Facts Regarding the Preservation and Transmission of the New Testament Writings.” It was a happy thought to bind these two companion pieces of earnest exhortation and convincing evidence together in permanent form. The circulation of this book in this form should reach many more millions.

Price 75c. Address, H. L. Hastings, Boston, Mass.

THE pope, it is stated, has instructed the French bishops to accept the new law in regard to church buildings, without opposition. At the same time he expresses the opinion that the French bishops ought to approach the government in an identical request that the decree in regard to church buildings be applied with mildness. The new law takes the management of the parochial funds out of the exclusive control of the incumbent. The readiness of the French bishops to accept this new law is accounted for not only by the fact that the pope has “instructed” them to accept it, but by the further fact that stipends from the government depend upon obedience to the law. The government pays the priests a certain sum, and of course claims the right to command them in certain matters.

ONE of the most worthy charities to be found anywhere is the Haskell Home, at Battle Creek, Mich., a home designed primarily for children, but at present accommodating temporarily, also, a few old ladies. The maintenance fund of the home is now very low and contributions are solicited. Will not the readers of the SENTINEL respond to this call? “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Send all remittances to J. H. Kellogg, M. D., Battle Creek, Mich.

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