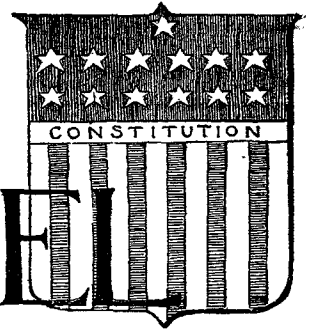


AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS. AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

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It is never the legitimate business of the State to use its power in an attempt to settle a religious controversy.

ALL religious legislation is an effort to compel the carnal mind to act like the spiritual mind; in other words, to do an impossibility.

RIGHTS are independent of citizenship. The foreigner who becomes a naturalized citizen of the United States, neither loses nor gains any natural rights by the process.

THE power of the State, exercised through the policeman's club, may soften the head, but it never softens the heart. The gospel, on the other hand, works by softening the heart.

THERE is much more honor given to the Deity in writing his name with a capital initial, than in trying to compel people to act in conformity with the religious ideas of some person or sect.

A "GOVERNMENT of the people, by the people," whether by the majority or a small part of the people, cannot be a government of God. Any attempt to make it such can be nothing else than an effort to exalt man into the place of God. God governs by spiritual agencies alone. His rule in the kingdoms of men is only that of "an overruling providence."

"You are a good man; but we have a law, and the law must be obeyed." If this is a valid ground now for sending an individual to jail for working on Sunday, why was it not a valid ground for putting to death Him who taught a religion contrary to the law of the Roman State in the days of Pontius Pilate?

ONE very important question now before the American people, whether they are aware of it or not, is that of whether there shall be set up in this Government a State or national "conscience." Such a thing, of course, could not exist in peace with the individual conscience, and the latter would be forced to surrender or involve its possessor in persecution. Every Sunday law sets up a State conscience in the matter of the observance of the Sabbath.

God the Teacher In the Sciences.

THE mistake that men make in thinking that the other sciences are not to be found in the Bible, is second only to the mistake that they make in thinking that the Bible itself is not scientific, and that Salvation is not science.

God is the Author of all true science, and to all who will have God for their teacher He will give knowledge of the other sciences as well as of the science of Salvation. He has done this before, and the fact is recorded that all may know that he will do it always for all who will have him for their teacher.

Solomon was but a youth—about eighteen—when he became king of Israel. Yet with God for his teacher, in a short time he became the greatest scientist that ever lived either in ancient or in modern times.

He knew thoroughly the whole range of Botany "from the cedar that is in Lebanon to the hyssop that springeth out of the wall." He knew just as thoroughly, zoölogy and ornithology and entomology and ichthyology. For he spoke not only of trees from the mighty cedar of Lebanon to the tiny hyssop, but "also of beasts, and birds, and creeping things, and fishes."

Solomon was better acquainted with all these sciences together than any other man has ever been acquainted with any one of them. Yet this was not the complete range of his scientific attainments; for he was just as well acquainted with meteorology and others as with any of the ones named. Nor did he hold this knowledge in any exclusive spirit. He taught it freely to the people; and to all people, too, for they came to him from all nations to hear his instruction in science and philosophy. Thus a thousand years before Christ, hundreds of years before the so-called and boasted wise men of Greece had ever breathed, there was in Israel an understanding of science that has never been attained in any nation since.

Nor did this knowledge pass away with Solomon. Four hundred years afterward, when the first captives were taken from Jerusalem to Babylon, Nebuchadnezzar had a selection made of certain youth from among the Jews to be taught in the learning of the Chaldeans. These youth were selected upon both their mental and physical standing. They were chosen by a strict examination. The requirements, in the examination which they must pass, were that they should have "no blemish" but should be "well favored, and skillful in all wisdom and cunning in knowledge, and understanding science, and such as had ability in them."

It is well known that at that time Babylon itself stood high in scientific attainment; and was qualified to conduct an examination in science. And it is a fact that there were found even among the youth of the Jews those who were able successfully to pass such an examination. The fact that the Jewish youth understood these things, demonstrates that the sciences were understood and taught in Israel; and shows that the scientific instruction established by Solomon had remained among the people of Israel and was still taught in their families and in their schools.

Among these Jewish youth selected to be taught in the Chaldean learning, were Daniel, Hananiah, Mishael, and Azariah. Daniel was about eighteen. At Babylon they were put under the Chaldean instructors to be taught. They remained in the Chaldean school three years. At the end of that time there was an examination held. The result was that of all who were in the school, none were found as learned as these four youth.

Nor was it only the other students in the school that were surpassed in knowledge by these four. They outstripped all the men in the empire. For "in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

No man can teach what he does not know. No man can teach ten times more than he knows. This testimony therefore shows that Daniel and his three brethren knew ten times more than did the men who were over them as instructors. It must be borne in mind that Babylon is held even at this day, to have been then well versed in a number of the recognized sciences. All these things were

certainly taught in that school where were these four young Jews. Yet when examination came these four were found to be ten times better versed in all these things than were all the professed wise men in all the realm. And that is certainly ten times better than were their own Chaldean teachers.

Well then, since no man can teach ten times more than he knows or understands, the question is, How did these youth learn what the examination demonstrated that they knew? Whence came to them this knowledge that was so far beyond that of all the wise ones of Babylon, including their own teachers?—Here is the answer: "As for these four children, *God gave them knowledge and skill in all learning and wisdom.*"

God was their teacher. This is why they learned so much more than all the teachers knew who were placed over them as instructors. God was Solomon's teacher; and this is why he too had understanding in philosophy and science beyond all that the rest of the world knew or that it has ever known since. These examples are sufficient to make it plain that God is a capable instructor in the recognized sciences as well as in religion. Yea, more than this: these examples make it perfectly plain that God is a better teacher in all true philosophy and in all true science, than is any man or all men together. The idea that true science can be taught without God; or that heathen infidels and atheists are better able to discover it than God is to teach it, is a most pernicious error.

These examples are given in Holy Writ to teach all men that God is as ready and willing to be their teacher in all these things as he was to be the teacher of Solomon and the four brethren in Babylon. God will teach people to-day as truly and as fully as he did those in that day. All that is needed is the faith and devotion in people to-day, such as was in those of that time. There is no respect of persons with God. God favored Solomon and Daniel and his brethren, no more than he is ready to favor every soul every day. Let men, youth and children to-day choose God for their teacher in all things, as did Solomon and the four in Babylon, and they will find him to be to-day the all-efficient teacher that he was then in all philosophy and all science—we say *not* "as well as in religion," because the religion, the Salvation of God which is by faith of Jesus Christ, is both philosophy and science.

But people do not believe, even many professed Christians do not believe, that the religion of Christ is philosophy; they do not believe that the Salvation of God is science. They do not believe that even the recognized sciences are known to the Lord or that, if known to him, he cares to teach anything concerning them. They do not believe that the Bible is science, nor do they believe that the Bible knows anything of the recognized sciences. They do not believe that God will teach these things to men. Therefore they go to the heathen, to infidels and atheists, to learn all that and think that such men are wondrous wise, and that they themselves are wise, in

following the "science" of such teachers, that is without God, that leads away from God and from faith in his word, his wisdom and his power.

A good illustration of this is found in the fact that Harper's "Haydn's Dictionary of Dates," the standard work on the dates of important events, says that the sun dial was invented by Anaximander, who lived about 530 B. C., when there stands in the Bible that is in everybody's house the plain circumstantial mention of "the sun dial of Ahaz" which shows that the sun dial was in use in Jerusalem two hundred years before Anaximander ever breathed. Thus it is expected that the people shall give to Anaximander credit for the invention of a thing that the Bible shows was in daily use two hundred years before he lived. If that was indeed a thing so new in Greece that Anaximander could claim it as an original invention, then the belated science of the Greeks may sincerely be deplored. But as for us we must be pardoned for not believing that Anaximander was the original inventor of a thing that we know was in use two hundred years before he was born. There are in the Bible more interesting facts and truths than many people think.

Oh that those who profess to believe the Lord would believe him indeed! Oh that they would believe that he is what he is! Oh that with a whole heart they would choose him, for all that he is to the children of men, that they might find him to be the great, wise, and blessed teacher that he is to all who will choose him for their teacher in all things. "Behold, God exalteth by his power: who teacheth like him?"

Human Law Cannot Deal with Sin.

God's law fixes the penalty for Sabbath desecration, and what right has any man or any government to change that penalty? "Sin is the transgression of the law"; and "the soul that sinneth, it shall die." Thus says the Word of God, and that Word is truth, and must stand. Nothing short of the death penalty for Sabbath desecration, therefore, can be just. No other penalty than this was inflicted for it, when God inflicted the penalty upon the transgressor. If the Government therefore is to deal with Sabbath desecration, it cannot properly prescribe anything else than the death penalty for every instance of transgression.

The Lord, however, makes a further provision for the transgressor. He provides that the sinner who repents and exercises faith in Jesus Christ, shall be pardoned. Can the State also make this provision? Can it say to the transgressor, Repent, and you shall be pardoned? That is a just provision, certainly, for it is made by the Lord himself. But the law of the State can contain no such provision, for it would amount to a total nullification of the law itself.

It is plain, therefore, that human law cannot undertake to enforce the law of God, or to deal with anything

as a transgression against God. It cannot enforce morality or punish immorality. It can, properly, undertake only to restrain men from the commission of such deeds as interfere with people in the exercise of their natural right to "life, liberty, and the pursuit of happiness." Upon this ground the law prohibits stealing and murder, and not because these acts transgress the law of God or are of immoral character. The proper aim of human law is to provide all persons the opportunity, so far as human power can secure it, of enjoying the life which the Creator has given them, and the opportunities this life affords for the pursuit and realization of happiness, without molestation from their fellow-beings.

But this does not afford the law any just ground for undertaking to prohibit the desecration of the Sabbath.

A Plausible Project.

THE ministers of San Francisco, Oakland, and Alameda, Cal., have formed an alliance for the purpose of supplying the citizens with instruction and guidance in practical politics, so that the conscientious voter may know how his vote should be cast to advance the cause of righteousness. This scheme has a very plausible look upon its face. Who should know how to vote righteously better than the clergy? Who are more interested in promoting the cause of righteousness in the earth than those of high station in the churches? So plausible is this that it was long ago thought of and put into effect in nearly every country of the civilized world. That is to say, the management of political affairs was put into the hands of the very good men who stood at the head of affairs in the church. And the result was that the civil governments became no better, but a great deal worse.

"Oh, but it is going to be different this time. It is true that the church people never managed politics with good results before, but they are going to do better now. They are going to avoid all the mistakes that were made before." Will they? Where is the evidence of it?

THE doctrine that an individual is morally bound to obey every requirement of the Government as being an act of God, depends for support upon the idea that God and not man made the governments of the earth. To expose the folly and wickedness of this idea it is only necessary to ask if the United States Government and the Turkish government were made by one and the same being. What God makes, is perfect; but where is there a perfect government on the face of the earth? The imperfections of all human governments stamp them as the work of finite man.

How far short the best human government falls in practice, of the ideal set up in the theory upon which it is built, may be seen from the miscarriage of the principle of majority rule in our own country, as set forth in an-

other column. When the United States is spoken of as "this free Government," the speaker probably has in mind the theory of popular government, with the principles of liberty which it incorporates. In practice, there is very little room for the exercise of individual choice in the filling of public offices and the enactment of State and national laws. The choice in such matters lies with the political "boss" and his henchmen who control the party, and the man of wealth whose gold can support a campaign and purchase legislation. So that, however the pious citizen may aim to cast his vote for the glory of God, he finds himself obliged in reality to follow the lead of some politician to whom very likely the words of Scripture would apply that "God is not in all his thoughts." In theory, the Government is "of the people, by the people, and for the people"; in practice, as seen to-day, it is "of the people" but not by or for them. This is not the fault of the theory; it does not argue any lack of wisdom on the part of those who made this an independent Government. It is only the natural selfishness of the unregenerate heart manifesting itself in popular government, through the opportunities which present-day conditions have put within its reach. Selfishness seems to have quite as full opportunity given it to do its baneful work under a popular government, as it has under a monarchy.

Persecution in Austria.

IN Austria, one of the most religious countries of Europe, it appears that an individual who acquires the idea that it would be wrong for him to violate the divine command, "Thou shalt not kill," at the order of the government, and acts upon his conviction, is looked upon as exhibiting all the symptoms of lunacy. So we may conclude from the following, published in the *Independent* (N. Y.), of August 12:—

"Dr. Bela Skarvan was a Hungarian army physician on the staff of a military hospital. Six weeks before his time of service expired he informed his superiors by writing that, as he was an adherent of Count Tolstoi, he could no longer be a member of any military organization, and declined to serve any longer. At first the medical staff thought they had to do with a lunatic; but finding Dr. Skarvan firm in his convictions, his arrest was ordered and inquiries instituted as to what had best be done. He was examined before the military authorities and remained inflexible, and then, after some more weeks in jail, sentence was pronounced on him. For entertaining revolutionary ideas he was to be deprived of his rank and condemned to three months' hard labor in jail. Further, the University of Innsbruck, from which he had received his doctor's diploma, was requested to take his name off its books; and in order that his utter ruin might be secured, an order was issued prohibiting him from practicing as a physician in any part of the Austro-Hungarian dominions."

Very likely Dr. Skarvan was deemed guilty of a treasonable lack of "Christian patriotism."

The Kingdom of God Not of This World.

BY A. SMITH.

ANY man in the world has a natural right to remove from the land of his nativity to any other country, and, by prescribed formula, to change his citizenship if he chooses to do so. Moreover, he has a right to return to his native country, as a citizen of his adopted country under its protection, as a foreigner in his native land. To advocate this principle in a legitimate way is not in any sense anarchistic or treasonable.

The kingdom of God is as real and tangible as any earthly government, but more completely perfect. This kingdom is also called the "kingdom of heaven," Matt. 13:24; the "commonwealth of Israel," Eph. 2:12; and a "holy nation," 1 Peter 2:9.

Of this nation, any one may become a citizen by adoption through faith in Jesus Christ, the king. All such are called citizens. See Eph. 2:19 and Phil. 3:20, Revised Version. All others are called aliens, strangers, foreigners, etc. See Eph. 2:11, 12, 19.

In becoming a citizen of the kingdom of heaven one thereby ceases to be a citizen of any nation of this world; and all that he is, and all that he has on earth, is transferred to the nation of his adoption. He cannot exercise any earthly franchise or engage in political discussions disconnected from the interests of the kingdom and glory of God without the loss of spirituality, and the disfavor of his heavenly King.

For obvious reasons, the land of one's nativity seems dearer than any other in the world; yet, to the child of God, all earthly countries become the same, though differing in natural aspects and political environments; he being a stranger and foreigner on earth wherever he may go.

It is the duty of the citizen of the kingdom of God to lead a quiet and peaceable life wherever his lot on earth may be cast, to observe the laws and usages of the respective governments, even though oppressive, so long as to do so will not violate the principles of the government of God.

A citizen of the kingdom of heaven need not go from nation to nation on any mission or duty without the protection of his King. Of God's ancient people, it is written, "When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong: yea, he reproveth kings for their sakes." Ps. 105:13, 14.

Earthly governments are usually represented in the Bible by wild beasts. All beasts are proper creatures of God, useful and beautiful in their sphere. But a beast cannot be a Christian in the likeness of God; no more can any nation which God symbolizes by a beast. The Government of the United States is represented by a two-horned beast. See Rev. 13:11.

Jesus said, "My kingdom is not of this world." John 18:36. Again, to his people, "Ye are not of the

world, but I have chosen you out of the world." John 15:18. And again in prayer to the Father, concerning his people, "They are not of the world, even as I am not of the world." Chap. 17:14. Therefore, if his kingdom is not of this world, and his subjects are also not of this world, but hold their citizenship in heaven, they have no proper citizenship in this world, although that right may still be recognized by their fellowmen.

Paul said, concerning the kingdom of God, "The weapons of our warfare are not carnal." 2 Cor. 10:4. All agencies and implements of destruction used in war, and all methods of coercion employed in civil life are carnal methods, *absolutely disallowed in the kingdom of Christ*. Jesus said of his people, "The devil shall cast some of you into prison." Rev. 2:10. But he gives no commission to his ambassadors (ministers of the gospel) or any of his subjects to imprison the devil or any of his followers; much less to act as the devil does toward their fellow-religionists or anybody else.

State Religion.

BY M. E. KELLOGG.

A DISTINGUISHED Catholic theologian, in an article upon the subject of labor and religion, written for American workingmen and published in the *Catholic Mirror* of July 24, says:—

"As the State (any State) has no religion and can have none, and yet it is dependent upon it for its own very life, it should foster and encourage the private enterprises that teach it, and which try to enforce it upon the individual character to reach the body politic."

In regard to the above statement, it may be said, first, that if by "religion" Christianity is meant, and that therefore the continuance of a State is dependent upon its promotion of the Christian religion, the argument will not hold, simply because it is not true. The Roman State, firmly united to Christianity, as the author above quoted conceived it, fell; while the Chinese State, which antedated the Roman State by several centuries, has survived it by centuries. Many other States which have fostered and protected "Christianity" have fallen and perished. It may be greatly doubted if the Christianity that will allow itself to be fostered and protected by a State is of as much value as a preservative as are some other religions.

To day the world wonders at the vitality of the Ottoman Empire, which persists in living in spite of the concert of European doctors which have again and again assembled for its post-mortem. Lately it has shown so much vigor that the Christian press refer to it dolefully as the "rehabilitation of Turkey." No one who has studied the subject doubts that the chief reason of this reserve vitality and life of the Turkish State is religion; but it is the religion of Mohammed. So we repeat, if the writer above quoted means Christianity by the word religion, his logic is extremely faulty.

But there is another point suggested by his statement: Can a State have religion? As regards this, it is certain that it cannot have religion like a person. Circumcision is one of the requirements of Mohammedanism and baptism one of the requirements of Christianity, but the Ottoman State cannot be circumcised, neither can the German State be baptized. In fact, none of the individual acts required of a believer in any religion can be performed by a State. Hence, a State cannot have or practice religion as individuals do.

But we are accustomed to speak of "State religion," and States do have religion in a certain way. They throw the mantle of their favor and protection over and around one religion. When the Ottoman Empire thus favors Mohammedanism, it makes it the religion of the Ottoman Empire or State, and when any State whose people profess the Christian religion, by its laws or in any way, do the same thing for "Christianity," fostering and encouraging it, then that State has religion, the "Christian religion," in the only way that a State can have religion.

There may of course be degrees in the closeness of the connection of a religion and a State. It may be tacitly understood and adhered to, or there may be a distinct pronouncement of the same. Furthermore, a tacit agreement, relying on ancient and well-established precedents, may be more active and stronger than an absolute pronouncement, which the people have outgrown, and which, for this reason, is not lived up to. In other words, the thing itself is of more account than the name of it. Viewed in this light, more States have religion than we have imagined.

A Chief Magistrate Invites Anarchy.

THE tendency of the times to "take the law into one's own hands"—which means to set passion in the seat of justice—was illustrated in a marked manner recently in West Virginia. The matter has elicited general newspaper comment, as well it might. The facts and their significance are well set forth in the following from the *New York World*:—

"W. S. Kimes shot Ben Hall three times for 'alienating the affections' of his (Kimes') wife. On trial Kimes received the purely nominal sentence of twenty-four hours' confinement in jail and a fine of \$100.

"Governor Atkinson has now remitted even this trivial sentence, and in doing so he has preached an extraordinary and dangerous doctrine from the chair of a State's chief executive. 'My only regret,' he says, 'is that Kimes did not kill Hall. He ought to have done so.' 'Every man who has a soul in his body will agree with me that he ought to have killed him.' . . . 'Kimes did what every man should have done under the circumstances, except that he should have practiced with a revolver or double-barreled shotgun, so that when he made the attempt he would have brought Hall down.'

"That is to say, Governor Atkinson has issued a proclamation setting aside the laws of his State against mur-

der and manslaughter, and notifying every man whose wife may go astray that he may kill the man who becomes her companion, without the slightest fear even of a fine.

"The fact is, as every intelligent person knows, that no man ever 'alienates the affections' of a wife. It is safe to assume that in such cases the alienation was effected long before the other man came upon the scene, and in face of the obligation resting upon every husband to retain the love and regard of his wife. When a governor not only uses his pardoning power in one case, but in effect promises to use it in every case, to shield murder done for this cause, thus authorizing jealous and hot-headed men to make themselves judge, jury and executioner, without even hearing testimony, that governor becomes an enemy of the law which he is sworn to maintain, an instigator of crime and its official protector."

Minority Government in the United States.

Albert Hart, in "Christian Register."

THE most familiar principle of American politics is that the majority invariably rules. This principle is supposed to be the foundation of popular government, to distinguish republics from oligarchies and monarchies, and civilized republics from anarchies: it is the stock theme of those who boast of the free system of America. It is the principle nearly universal in clubs, meetings, and stock companies.

The principle of the supremacy of the majority is supposed to apply with peculiar force in the United States, where a long course of political training has accustomed people to submit to a political defeat without a military struggle. Where, in a Spanish-American State, a party beaten at the polls takes refuge in a revolution, we comfortably assure ourselves that we are willing to wait for a slow change of public opinion; and we compare ourselves favorably with people who consent to accept "the will of an autocratic emperor or of a titled House Lords."

In practice there is not and never has been in the United States, or elsewhere in the world, such a thing as majority government. If we have never known the will of an absolute monarch or the weight of a small, conquering host, we nevertheless submit regularly and patiently to the rule of a fraction of the population. Out of our population of seventy millions, nearly half is cut off from voting because of its sex; and all the male children and minors are also excluded. Unnaturalized foreigners are in most States not allowed to vote. The total number of voters in 1896 was only about sixteen millions; and of these only some thirteen millions, perhaps, actually cast votes for presidential electors.

Assuming that all the persons who cast their votes are actuated by intelligent principles, the political machinery in use in the United States, is, nevertheless, so arranged as to prevent the will of the majority of voters from prevailing. Most elections are but a choice between two complicated propositions. Shall the representative

of one party, with its variety of schemes and policies, be chosen? or shall a man who has another set of promises be preferred? Shall a member of a legislature be chosen who will vote for three measures of benefit to his community and for two which will bear against those interests? or another person, who will vote for four measures in favor of his district and for only one against it, but who is notoriously venal? The poor majority finds itself confused, and in most cases ends by voting the straight ticket put up by the party with which it is in general most in accord. Where the country supposes that two tickets represent two distinct lines of policy, what is the guarantee that the party which gets the majority will press that issue to a settlement?

The voter is not able to bring up for a vote men who do distinctly stand for his principle, because the nominations of candidates are in few hands. In the city of Greater New York the "Republican organization" numbers, perhaps, five thousand persons, the "Democratic organization" not many more; and the "organizations" nominate the candidates. In such a case it is nearly impossible for voters, in large districts, to know the character of candidates put forward. Add to this the fact that most municipal and many State tickets are made up by a previous combination, the friends of one candidate agreeing with the friends of a candidate for a different office that their votes shall be joined for both persons, and we have a state of things in which the shrewd and able minority which controls the party machinery must in most cases impress its candidates, and thus its policy, upon the blundering majority.

Another political engine distinctly intended to further minority government is the Gerrymander. Its effect, wherever applied, is so to combine groups of votes as to enable the minority party to elect more persons than are chosen by the majority party. Further, without any such jugglery, our peculiar system of presidential elections is such that it is a well known fact that at least three Presidents of the United States have received a smaller number of popular votes in the aggregate than their defeated opponents.

In carrying on popular elections, third parties and third candidates favor minority government, because, under the almost universal American custom, a plurality of votes elects, so that persons are very often chosen who have less than a majority of the votes cast. A more serious disturbance is bribery. It need hardly be pointed out, in a country in which money is regularly used in many States at every important election, that buying votes is a transfer of a national majority into a ruling minority, and, eventually, if unchecked, into an oligarchy of men rich enough to buy votes on a great scale.

Quite aside from party fealty is the practice of "log-rolling." This exactly corresponds in legislation to the making of slates in elections. A agrees to vote for B's amendment, if B will vote for A's; and A and B, com-

bined, thus force through a measure neither part of which could perhaps have secured a majority upon its own merits. In Congress the practice of log rolling has been elaborated into a system by which bills of the greatest importance become laws. The so-called conference committees are, in effect, a machinery for framing bills which have no majority in either house. In theory they are formed to draft some middle measure by which each house may yield something in the point in dispute. In practice they frame new measures, including details not voted for or insisted upon by either house. The conference committees are merely a delegation of the power of the majority to a small minority.

The natural result of the complications which prevent the will of the majority from being ascertained, or, when ascertained, from being carried out, leads directly to the most objectionable form of minority government; namely, to one-man power. The agent through whom the majority is now usually compelled to yield to the minority is the political boss, whose rule is extending from the great cities into State politics, and is threatening national politics. He alone is able to make a combination of men and measures which, through our peculiar political methods, may receive the legal plurality of votes. He heads and represents the majority in a small clique of political leaders who control a section of party, which is dominant in the party itself; and that party has the support of the majority of voters in a city or a State.

The noteworthy thing about the whole system is that the majority still appears to retain its powers.

Dispensing With State Prayer.

The legislature of Kentucky, some time since, passed a bill appropriating \$300 to pay for prayers by the chaplain during its session. When this fact was known, the "Jessamine Liberal League" protested against the measure through the press and served notice that it would get out an injunction restraining the State treasurer from disbursing public funds for such a purpose. When the bill came to Governor Bradley, however, he refused to sign it, and is alleged to have said in reference to it that "to pay for praying for such a legislature would upset the whole plan of salvation." State Treasurer Long is also reported as adverse to the measure, and is quoted as saying that "it had long been a custom to pay for prayer in the legislature; but the new constitution had forever set such an unjust and unwarranted thing aside as nothing short of a species of petty robbery in the name of religion." So it appears that the Kentucky legislature will, for a time, dispense with official prayers.

It is certainly true that to take money from the people by taxation or any other method of compulsion, to expend for religious purposes, is wholly contrary to the plan of salvation; for that plan knows nothing of compulsion. In this matter, therefore, Kentucky is setting an example worthy of imitation by her sister States.

A Significant Incident.

BY S. S. CRAW.

As a grand climax to the day's proceedings at the Chautauqua Assembly in Champaign and Urbana, Ill., August 6-15, the following episode took place on Sunday the 8th inst.:-

A large cross without decoration of any kind was held by an attendant at one side of the stage, and a large American flag at the opposite side of the stage. While the grand old song "America" was being sung by the assembled thousands, the cross and flag were borne toward each other, the flag being caused to fall in graceful folds about the cross.

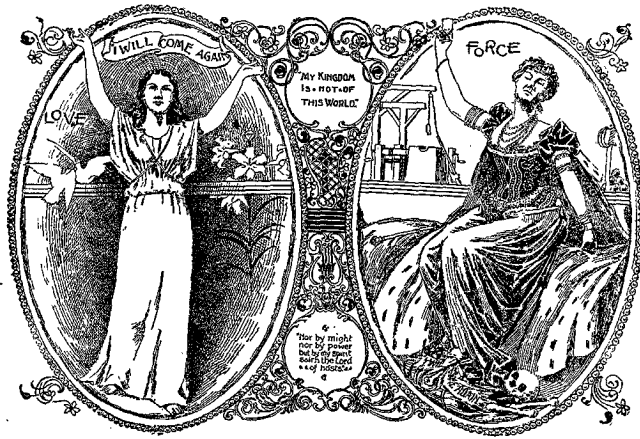
To the casual observer, perhaps, there is nothing significant in this transaction; but to the student of prophecy, to those whose attention has been called to the spirit of the times in which we live, and to those who discern which way the wind is blowing, so to speak, that one event means a great deal, and the idea carried out to its logical conclusion means nothing less than a union of Church and State.

To this end the leaders of all the different religious societies are laboring. Deny it as they will, it is bound to crop out here and there, either at Chautauqua assemblies or at some of their great conventions.

In conversation with the ordinary individual, when the subject of religious liberty is presented to him and the danger is shown him of a union of the ecclesiastical with the civil power in America, about the first dodge that he makes is to cite our national Constitution and quote the First Amendment thereto with great gusto; but how many are there out of a thousand or out of ten thousand who are aware that our Government, executive, judicially and legislatively, has committed itself and established a precedent that is a menace to our liberties. All it requires is a practical application, and we would have the Dark Ages over again and thereby would history again repeat itself. The camel has his head already in the tent, and it is only a question of time and a short time at the longest, when his whole body will be inside the tent; and then what?

And what makes this thing all the more difficult to believe is that Protestants are helping it along. Were the papacy at the helm it would not be wondered at so much perhaps. However, the papacy is only biding her time, and when the final blow is struck that will deprive us of our liberties, America can thank so-called Protestantism for it. Let us study our Bibles more diligently and see for ourselves whether these things be so.

"THAT which is protected by government may justly be compelled to maintain it. I would like to see all church property in the land taxed to the last dollar's worth."—*Rev. Dr. Shipman, Christ Church, N. Y. City.*



The White and the Scarlet, the Conflict of Colors.

"THE marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and *white*."

White is the royal color of the kingdom of heaven. "The Ancient of Days did sit whose garment was *white* as snow." "And he was transfigured before them. And his raiment became shining, exceeding *white* as snow, so as no fuller on earth can white them." "The angel of the Lord descended from heaven . . . his raiment *white* as snow." "He that overcometh shall be clothed in *white* raiment." "I counsel thee to buy of me . . . *white* raiment that thou mayest be clothed." Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in *white*." "Though your sins be as scarlet they shall be *white* as snow." "Wash me and I shall be *whiter* than snow." "I beheld, and lo, a great multitude which no man could number, of all nations and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with *white* robes and palms in their hands." "And *white* robes were given unto every one of them." "And unto her was granted that she should be arrayed in fine linen clean and *white*, for the fine linen is the righteousness of saints."

From this it is plain that the white robe is heaven's symbol of *power* and *purity*. It is the only robe which the Lord, the lawful husband, ever places upon his wife, the Church. In this white robe she faithfully waits the return of the Lord. To accept any robe from the hand of another is to be untrue to her absent Lord.

"I saw a woman sit on a *scarlet* colored beast. . . . And the woman was arrayed in *purple* and *scarlet* color, and decked with gold and precious stones and pearls."

Purple and scarlet are the royal colors of earthly rulers. "If thou canst read the writing and make known the interpretation thereof, thou shalt be clothed with *scarlet* and have a chain of gold about thy neck, and thou shalt be third ruler in the kingdom." "*Purple* raiment that was on the *kings* of Midian." "And the soldiers . . . put on him a *purple* robe, and said, Hail, *king* of the Jews." "And they stripped him and

put on him a *scarlet* robe, . . . and mocking him said, Hail, *king* of the Jews."

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." Where did this woman get her gaudy attire? Not from the lawful husband of the Church, for he clothed his bride in *white* raiment. "They which are gorgeously apparelled . . . live in kings' courts." The sad truth is, the woman has forgotten her lawful Lord and has exchanged her white robe of heavenly purity and power for the purple and scarlet robe of earthly kings. And what did this earthly power cost this fallen woman? She paid an infinite price. It cost her all. She is now only a harlot, soon to be hated even by those who now share her shame.

What a faithful picture of the apostate church of the Dark Ages. She deliberately solicited civil power at the hands of the Roman emperors. She disdainfully doffed the pilgrim white and donned the purple robe. She threw away the "sword of the Spirit" and grasped the sword of civil power. Thus attired she sat no longer in "heavenly places in Christ," but in earthly palaces arm in arm with Cæsar.

No longer in possession of the Holy Spirit, the shield against heretics (Acts 5:9-13), she now sought the civil arm. She passed from the "everlasting arms" of her lawful Lord into the arms of earthly emperors. Let her tell the shameful story herself:—

"For *many* ages after the conversion of Constantine it was easier for the church to repress heresy by invoking the *secular* arm than by organizing tribunals of her own. . . . But in the thirteenth century a new race of temporal rulers rose to power. . . . Philip Augustus was refractory toward the Church in many ways. . . . The Church was as clear as ever upon the necessity of repressing heretics, but the weapon, *secular sovereignty*, which she had hitherto employed for the purpose, seemed to be breaking in her hands. The time was come when she was to forge another weapon of her own; . . . which in the task of detecting and punishing those who mislead their brethren should employ all the minor forms of penal repression while still remitting to the *secular* arm the case of obstinate and incorrigible offenders. Thus arose the Inquisition."

The reader is now invited to look in another direction, and with Christian candor see if he does not discern some traits of the mother of harlots in popular Protestantism of to-day. Bear in mind that the "mother" began to fall when she became worldly, when the church began to be filled with unconverted men and women. Wealth and luxury and fashion took the place of poverty, plainness and purity. Let the author of the Fletcher Prize Essay, Rev. George Guirey, a prominent member of a popular Protestant church, point out the similarity between the mother and the daughters:—

"Is there not some reason for the common impression that the *worldly spirit in the Church* is weakening her power with the public. Are there not evidences at hand that seem to confirm the impression that the *Church in*

the Roman empire in the fourth century is repeating itself in the United States to day? . . . The enervating influence of wealth, luxury and fashion tells upon the church, producing spiritual declension, neglect of holy vows, and indifference to responsibility. The blandishments of the world are too much for human nature to withstand. And we see the sad spectacle of the great moral and religious activities of the Church dropped down into the rut of the ordinary routine of mere business officers, while her beautiful and glorious life is *shorn of its spiritual power.*"—*The Hallowed Day*, pp. 57, 58.

It was after the Church of the fourth century was "shorn of spiritual power" that she sought the civil power. It is the inexorable logic of cause and effect that the Church "shorn of spiritual power" should grasp after the civil power. This is certainly what the Church of to-day is doing, and strange to say, this is just what this Protestant clergyman advocates. On the same page he thinks that the Church "with her vast resources and advantages" consecrated to the service of God, "and with the leverage of civil law in her hands," could accomplish great things for God.

To-day the lobbies of the halls of legislation are fast being crowded as in Constantine's day with clergymen in quest of the purple and scarlet robe—the leverage of civil power. Within a few years this sentiment has been reinforced by what is known as the "Christian Citizenship" movement. A few of many quotations from its advocates will show that the Church is seeking civil supremacy now as in the fourth century. The following from a prominent speaker at the Boston Christian Endeavor convention shows that the fatal fall of the Church of the fourth century is regarded as a triumph:—

"In less than three centuries from the ascension of Christ, *Christianity*, in the person of Constantine the Great, had ascended the throne of the Cæsars and wrapped itself in the *royal purple* and ruled the *Roman empire.*"

With the false idea that the Church triumphs when she wraps herself in civil robes and rules the nations, the reader will not be astonished at the following utterances from the leaders in the new movement called Christian citizenship. They are all, save one, quoted from official reports of speeches made at International Christian Endeavor conventions held in Boston and Washington:—

"Taking an interest in politics does not mean that the minister of the gospel should bring politics into the pulpit, but it does mean that he should take his pulpit into politics. It does not mean that he should bring politics into the church, but it does mean most emphatically that the church should be *translated into political power.*"—*Official Report, Washington Convention*, p. 109.

"Christians must arise in the interests of righteousness and *take control of civil affairs.*"—*Official Report, Boston Convention*, p. 103.

"We have a right to make and enforce human laws that shall call for the observance of the laws of God." *Official Report, Washington Convention*, p. 304.

"When the primary and the prayer-meeting are held on the same night the true prayer-meeting is the pri-

mary."—"Christian Citizenship," by Rev. Carlos Martyn, p. 65.

Pages of such quotations might be presented, but these must suffice.

Oh, where are the Spirit-filled men and women who will call the churches to repentance,—call them away from the political primary back to the prayer-meeting of Pentecost? Where are the men and women clothed with the "power from on high" who will persuade them to turn from the purple and scarlet of political power to the snow white robe of the Prince of Peace? These are perilous times. Reader, have *you* received "power from on high?"

A. F. B.

Duty of Obedience to Civil Rulers.

"Bible Echo," Melbourne, Aus.

Or the Christian's duty to respect, obey, and pray for civil rulers, the Bible speaks in plain terms. It says: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." "Honor all men. Love the brotherhood. Fear God. Honor the king." "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

LIMIT OF OBEDIENCE TO CIVIL RULERS.

But it should ever be remembered that honor and obedience to earthly rulers are always to be rendered in subjection to the will of God. While they are the "higher powers," they are not the highest. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province," says Solomon, the wisest king who ever sat on a throne, "marvel not at the matter: for He that is higher than the highest regardeth; and *there be higher than they.*" Eccl. 5:8. While the law of the king is supreme in civil things, the law of God is over and above all law. In any case of conflict between the two there is but one course left for Christians to pursue,—"we ought to obey God rather than men." Acts 5:29.

It is too evident to need discussion that the law of Him who made us must stand first. Therefore, if civil rulers require idolatrous worship, all men have the right, with the three Hebrew captives, to say, "We will not serve thy gods, nor worship the golden image which thou

hast set up." If they forbid the worship of the true God, all, like Daniel of old, may fearlessly continue to worship him. If they require the observance of some other day as the Sabbath than the one ordained by God, all have a right to disregard such requirement, and to keep the day divinely set apart and blessed. Nay, more; it is the duty of all to do so.

The Authority for Sunday.

It is not often that the advocates of Sunday rest feel called upon to bring forth out of its obscurity the Scriptural authority for Sunday, being for the most part content to rest upon the assumption that the day so generally observed throughout the Christian world must be the Scriptural Sabbath. Occasionally, however, the disembodied spirit, as it were, of Sunday authority is called upon to materialize, for the edification of its adherents and the discomfiture of those who believe in the day set apart by the Creator. The results obtained are not always satisfactory to the former.

One occasion of this kind is reported from Ellis Mound, Ill. Two members of the Missionary Baptist church at that place, Messrs. Denson and Atteberry, by name, were put on trial for heresy, in having "gone off with the Advents." The former is an adult, possessing a good knowledge of the Scriptures and ability as a speaker and writer, while the latter is a youth of sixteen years, who at the time of his trial had been studying the Bible only a few weeks. Accordingly, Mr. Denson's case was disposed of by simply calling upon him to state whether he kept Saturday or Sunday, after which he was expelled from the church by a vote,—only four voting out of a membership of one hundred and twenty. The consideration of young Mr. Atteberry's case, however, was deemed a fitting opportunity to "expose the fallacy of the seventh-day theory," which the pastor of the church, or "moderator," proceeded to do, as follows:—

Moderator.—"Willie, did you ever work on the first day of the week, the Lord's day?"

Willie.—"I have worked on the first day of the week."

Mod.—(After expressing some regret and making some further remarks) "Willie, don't you believe the Saviour rose from the grave on the first day of the week?"

Willie.—"Yes."

Mod.—"Did he not meet with his disciples on the same day?"

Willie.—"Yes."

Mod.—"If they met for worship on the first day of the week, should we not do the same?"

Willie.—"They didn't meet for worship."

Mod.—"Then what did they meet for?"

Willie.—(Quotes from the Bible) "They were assembled, the doors being shut for fear of the Jews." (Laughter at the moderator's expense.)

Mod.—"Did not Paul meet with the church at Troas and break bread on the first day of the week?"

Willie.—(After opening Bible and reading from Acts 2:46) "If breaking bread makes a day sacred, then all days are sacred."

Mod.—"There; that will do. Sit down. As I said before, we don't want to discuss this subject. I only ask these few questions to show the fallacy of the seventh-day theory. Sit down." (Mr. Atteberry's case was laid over for further consideration.)

Those in the audience who were not entirely satisfied with this materialization of evidence for Sunday's claims, could reflect for their consolation that this was but a small part of the evidence that might have been given,—that there was much more that might have been brought out, *just as good as this!*

THE Czar, or rather, the church authorities by whom the Czar is controlled, have taken the matter of Sunday rest in hand, and advices from St. Petersburg report him as "promulgating a decree prohibiting under severe penalty any form of labor on Sunday or on the fourteen principal Russian feast-days." The Greek Catholic church, like the Roman Catholic, understands that Sunday, as a religious day, rests upon precisely the same authority as do the other feast-days of the church. The authority for one and all is church authority, and nothing more.

Should They Not Be Ashamed?

BY C. F. ADAMS.

"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also into writing." The proclamation that he made was for the restoration and rebuilding of Jerusalem. (At the time mentioned, the Jewish nation was subject to the Medo-Persian kingdom.)

Upon Ezra, the priest, rested the burden of this work. When they had chosen from all the tribes of Israel, men fit for the work, and all was ready for their journey to Jerusalem, "then," writes Ezra, "I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken to the king saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against them that forsake him. So we fasted and besought our God for this; and he was intreated of us."

The principles of the gospel have been always the same. The people of God back in that day professed to

that earthly kingdom that God would protect them against their enemies. They now saw that their path was beset with foes and they must either depend *wholly on God*, as they said they would, or go to the king for protection, thus denying their profession.

Ezra says, "We fasted and besought our God for this: and he was intreated of us."

The church *to-day* claims the Lord as her glory and strength and that she must, in her controversy with evil, use the "sword of the Spirit, which is the Word of God."

Notwithstanding this, a large portion of it, associated in organizations, such as the "National Reform Association," "American Sabbath Union," "Women's National Sabbath Union," etc., are saying in word or action what was said in a speech by W. F. Crafts, in a plea for legislation in behalf of the church, made before a committee of Congress in 1888. He said, "What we ask for, is law;" and why do they ask for law? It is to furnish them power to overcome the world; yet all the while they are professing that "*This is the victory that overcometh the world, even our faith.*" All this they do and are *not ashamed*.

"O, Consistency, thou art a jewel!"

If the church would but practice what she preaches, and possess what she professes, the world would see her good works and be led to glorify our Father which is in heaven.

Hastings, Iowa.

A Baptist Clergyman on Sunday Laws.

IN pleasing contrast with what is usually put forth from the "orthodox" pulpit on the subject of Sunday laws, is the following from a recent discourse by Rev. Dr. Read, pastor of the First Baptist church of Los Angeles, Cal. His reasons for opposing the Sunday crusade certainly commend themselves to the candid judgment:—

"First, this movement is contrary to the plain teachings of the Bible. In Luke 20:25, our Lord said: 'Render therefore unto Cæsar the things which be Cæsar's, and to God the things which be God's.' This divine law is our warrant for a complete separation of Church and State. Jesus himself would not allow the sword to be used in his defense.

"Religious duties should be enforced only by religious motives and moral means. The observance of the Lord's day is a religious duty, and hence should not be enforced by civil penalties. All that the State should be asked to do for Christians in anything pertaining to religion is to afford them protection, in the exercise of their natural and inalienable rights.

"And it is self-evident that in this respect all persons have equal rights. The Jew has as good a right to worship on the seventh-day Sabbath as the Christian has to worship on the first day, . . . and any civil statute which imposes any disability upon the Jew or upon any Sabbatarian is obviously wrong.

"It is claimed by the advocates of this movement for

Sunday laws that it is wholly as a rest day, and not as a religious day that they ask the State to require the observance of the Lord's day. But I ask these men if they would consent to have the State pass a law requiring all business to be suspended on Wednesday instead of Sunday? Having conscientiously observed the first day, . . . would they be willing to lay aside their business for another day and so forego all the profits of their business for one sixth part of their secular time? But this is precisely what they propose to compel every conscientious Jew and Seventh-day Adventist and Seventh-day Baptist to do! Thus this proposed law interferes not only with religious obligation, but also with one's duty to support his family, by honest toil. When the citizen shall rest, how he shall rest or where, is a question with which the State has nothing to do, any more than it has with the ways and times of his activity. If the State may prescribe when the citizen shall rest and how long, on the ground that such rest promotes health and morality, then it should go farther and prescribe what church he shall attend and what forms of religious worship he shall observe!

"Again, this proposed Sunday-closing law is in direct conflict with the First Amendment to the Constitution of the United States, which guarantees religious liberty to all citizens.

"And yet again this proposed law is in direct opposition to all our Baptist principles and our splendid history in the past. From the beginning we have been the champions of freedom and we shall be to the end. During the last two years in our own beloved land under the Stars and Stripes of our beautiful flag, there have been more than one hundred cases of relentless persecution in Tennessee and Maryland. Godly men have been fined, put in prison, and even in the chain-gang with the worst of criminals; all, and only, because they did not observe the first day of the week as their day of rest and worship.

"And last, I believe that all such efforts to promote religion and morality are not merely failures, but are worse; they are criminal blunders, inasmuch as they do most certainly exasperate and disgust many citizens who are not Christians, and turn them away from the churches, and from the Bible, and make it very much more difficult to bring them under the influence of our holy religion. Moreover, such a resort to force in efforts to secure the proper observance of the Lord's day is a virtual confession of the inadequacy of moral motives and moral suasion. And let it be known that any observance of the Lord's day which is not the free choice of the soul itself is not pleasing to God and will not receive His blessing!

"As Christians let us be faithful in testimony for the truth and for duty, and live right lives, and then leave every man with his God and his own conscience; let us ask protection and only protection from the State, rendering to Cæsar the things which be Cæsar's, and to God the things which be God's."

THE *Independent* (N. Y.), of August 12, gives the following item of news from Spain, which contains a lesson in religious liberty:—

"For many years Pastor Fritz Fliedner, son of the famous Kaiserswerth reviver of the order of deaconesses, has been the leading missionary of Protestantism in

Spain. Among his successful operations has been the establishment of a Protestant college in Madrid, costing \$50,000, which is now under roof and rapidly approaching completion. This success has aroused the opposition of the clericals, and the bishops of Vitoria, Santander, Leon and Valencia, together with the archbishop of Burgos, have united in a strong appeal to the government, demanding that this insult to the religion of the State be stopped, and that the noble sacrifices of the people for the preservation of the integrity of the State be rewarded by such protection to their religious rights. At latest reports the government has ignored this appeal."

Trial of Mr. Bell, of Tupperville, Ont., for Sunday Desecration.

THE following notes relative to the trial of Mr. Bell, at Tupperville, Ont., for Sunday work, as announced in our last issue, are from a letter by Eld. P. M. Howe, a member of the Adventist community at Chatham, Ont. Elder Howe was present at the trial, and sends the following under date of August 11:—

"Brother Bell asked me to talk for him in the case. They brought only three witnesses against him. The constable laid the complaint. The chief witness, Mr. McKay, swore that he was forty rods or more away from Mr. Bell at the time, and that he thought Mr. Bell was working. When I asked Mr. McKay what he was doing so far back on his farm on Sunday, he replied, 'I was salting my sheep.' He thought that was a work of necessity and did not think Mr. Bell was doing work of necessity, for he had a horse in the field. The justice refused to take any of the testimony in cross-examination. The whole matter was illegally conducted from start to finish.

"We explained Brother Bell's reasons for pleading 'Not Guilty,' and held that the enforcement of the statute as now amended would involve every farmer in trouble if he had an enemy who wished to take advantage of it to get revenge.

"All testified that Brother Bell was a kind, good neighbor, and very accommodating. He had furnished wheat for seed and flour for bread for a long time to the chief witness who came into court to swear him into jail if possible. It is a singular fact that Sunday laws are all based on false premises, and when enforced, nearly every case is so obscure that men must be found who will swear falsely to secure conviction.

"Brother Bell works every Sunday, but has been careful to go back into his fields. I visited his place yesterday, and the potato patch where he was seen July 25th is about eighty rods back from the road. It is fifty-five rods from where his neighbor was salting sheep, with several rows of thick high corn growing between.

"The justice in summing up the case said that this trouble had all arisen over a little matter of difference in religious belief; but in his mind he believed that the testimony taken showed that Mr. Bell had worked on the sabbath, the 25th of July, and other sabbaths. I asked him if he was trying Mr. Bell for sabbath breaking; so he corrected himself and called it the 'Lord's day.'

"He said he felt like being very easy with Mr. Bell, be-

cause of his peculiar belief about keeping Saturday, but the law of the land must be obeyed. Therefore he would only fine Mr. Bell \$5 and costs, or fifteen days in jail, with ten days to pay fine or take an appeal."

Upon notice being given that the case would be appealed, the justice concluded to dismiss the case, without costs, which was accordingly done.

THE National Reform Association is in the field again with a call for a national convention to be held in Philadelphia, December 7-9, for the furtherance of National Reform plans. This means that another special effort will be made this winter to force the Government to profess Christianity, by act of Congress.

THE *Atlanta Journal* (Ga.), of August 2, makes mention of the arrest of Dr. Joseph Jacobs, proprietor of a drug store in Atlanta, for doing work in his store on Sunday. The Sunday law of Georgia has been quite generally disregarded by merchants and business men throughout the State, and the case of Mr. Jacobs will test the practicability of enforcing it to the letter upon all classes of citizens.

Sunday at Atlantic City.

ATLANTIC CITY, N. J., is enforcing a Sunday-closing ordinance which "regulates" the running of amusements on that day. The following cases of arrest have been reported:—

G. DeDoneau (Parisian Illusions); convicted and sentenced to ten days in the city jail.

John T. Flood & Co. (Merry-go-Round); bound over to court.

Haines & Clements (Toboggan Slide), H. Gable, manager; tried and sentenced but served with writ of certiorari, and case will be reviewed in the Supreme Court.

This list is furnished by the mayor of Atlantic City.

THE following letter from a subscriber in Missouri is appreciated: "I am seventy-six years old, and am afflicted in many ways, but when I received your invitation to kindly aid in securing a few subscribers under your special offer, I thought how pleased I would be if I could send you even one subscription, but I am glad to tell you that I have been able to secure five, for which I enclose the money, and I hope to send you others before the offer closes. I have been a constant reader of the SENTINEL ever since its first issue, and I prize it highly. My prayer is that God may bless it and every one employed thereon."

ELD. D. F. CURTIS, of Wasioja, Minn., a veteran minister and staunch friend of the SENTINEL, in sending in his third subscription order, says: "I rejoice to learn of

the additions to your list under the special offer, and could but wish that it might increase to 100,000. May the Lord bless the SENTINEL to the good of the people everywhere."

The Last Call.

IN accordance with the usual custom of the office, no paper will be issued next week, hence this is the last opportunity we will have of speaking a word concerning our special offer before reaching the limit of its duration. To say that we have been gratified at the response fails to express our feelings; and more when we say that there seems to be no abatement of interest, but rather an increase. As we go to press, we are close to the three thousand mark of new subscriptions, and nearly all have been received in a little over two weeks. We wish that the SENTINEL family could have an opportunity to glance over our daily mail, and note the sentiment pervading the letters containing subscriptions.

Something of the interest manifested may be judged when the fact is known that nearly two hundred individuals have sent in clubs, some of them containing as high as thirty-five and forty names. One man in Montana forwards a list of thirty-six subscriptions as the result of two afternoons' effort among the business men of his town. An old lady over eighty years of age, who was an eye-witness of the thrilling scenes surrounding the martyrdom of Elijah P. Lovejoy, and in whose breast beats as strongly as ever the true principles of religious liberty, writes that she could not keep her room when she read our special offer, but felt impelled to go out and work in its behalf, and as the result forwards us a nice list of subscribers. We might multiply incidents of this character to almost any length, but it is not necessary. We simply mention them to emphasize the character of the constituency back of the SENTINEL.

And now less than two weeks remain before our special offer closes. Will not those who have not, as yet, because of force of circumstances, done anything in its behalf, secure for the paper at least one new subscriber? Is this unreasonable? Is it asking more than we can expect?

Jefferson in his day declared the time would come when the people would grow careless of their liberties. Will any one, alive to the events transpiring around us, deny that that time is now here? Certainly not; and it therefore behooves every lover of his country who prizes liberty of conscience to keep his eyes open and help to tell the people what all these things mean. So, under these circumstances, every effort made to circulate the AMERICAN SENTINEL is but a labor of love put forth to

bless humanity. Who would hesitate to lend a helping hand? We believe not one; and therefore we confidently expect that the next ten days will roll up a list exceeding what we have already received. Shall it not be so?

Just Our Aim.

MR. A. P. BRANAMAN, of LeRoy, Illinois, in remitting for a club of SENTINELS, says: "I am glad to tell you that the SENTINEL is gaining ground here. Wage the battle on the strongest foundation, which is the plain truth; give the people to understand the times in which we live, and what manner of men we ought to be."

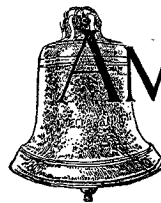
A WARM friend of the SENTINEL writes us from one of the western States saying, that in conversation with a member of the conference committee, it was thought feasible to recommend that the workers throughout the conference be invited to devote two or three hours each day for several days canvassing for subscriptions to the SENTINEL under its special offer. Is not this an idea worthy of consideration?

Remember This.

REMEMBER our special offer closes September 1st, and in order to secure its advantages our friends must not wait until that date before sending in their orders.

TO OUR PATRONS:

1. Write names plainly.
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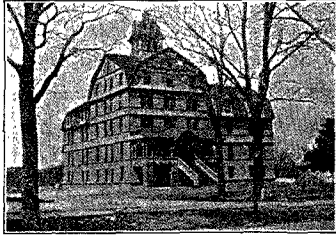
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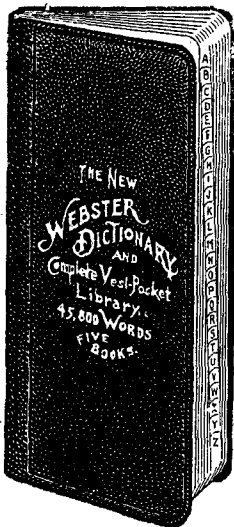
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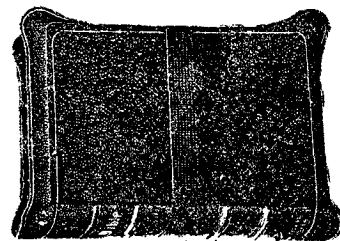
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gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Kē'hūm, Hā-shāb'nah, Mā-g-sē'-jah,
36 Behold, ^a we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 45. ^e Ezra 9. 9.	26 And Ā-hī'jah, Hā'nān, Ā'nān, 27 Māl'luch, Hā'rim, Bā'g-nah. 28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^f and all they that had separated themselves
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