

Equal and exact justice to all men, of whatever state or persuasion, religious or political.—*Thomas Jefferson.*

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THE AMERICAN SENTINEL.

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EDITORS, E. J. WAGGONER AND A. T. JONES.

WE present herewith a *fac-simile* of page 26 of the latest document issued by the American Sabbath Union. The document as a whole comprises 126 pages, and is entitled "Addresses on the Civil Sabbath, from a Patriotic and Humanitarian Standpoint," by Wilbur F. Crafts. It is not at all difficult to discern the handicraft of the author in the matter of which this is a *fac-simile*.

Please observe that the impression which is plainly conveyed is, not that it should be or that it ought to be, but that it is "To be hung on the breast of every person who buys postage stamps, provisions, cigars, clothing, or *what not*," on Sunday.

At this rate how long will it be before they will be proposing to paint hobgoblins and devils upon the hats and garments, and to brand with the letter **S** the foreheads, of those who do not keep Sunday?

Neither the spirit nor the principle of this proposal is removed a single degree from that which did paint such devices upon the garments, and brand the foreheads, of people in times past.

And we should like for the author of this production to point out where in this proposal there is a particle of either patriotism or humanity.

And the libelous thing is for sale by the hundred!! And why for sale unless it is expected that they will be used? And how can it be expected that they will be used, unless it is first presumed that the American people are of so loathsome a disposition as willingly to engage in such an infamous undertaking?

Such a presumption is an open insult to the civilization, and a cruel outrage upon the Christian sentiment, of the American people.

And the effect of it ought to be to arouse such a degree of righteous indignation as to consign the Sunday-law movement to the everlasting infamy which this badge shows that it deserves.

Fac-Simile of Page 26 of the Latest Sunday-law Document Issued by the American Sabbath Union.

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[To be hung on the breast of every one who buys postage stamps, provisions, cigars, clothing, or what not, on the Sabbath.]

"That thy manservant and thy maidservant may rest, as well as thou."

"No burden on the Sabbath Day."

**I AM
 BLIND
 Selfish
 Shiftless
 REST AND LET REST ON
 THE REST DAY.**

[OVER.]

That Representative Decision.

WHAT ARE THE RIGHTS OF CONSCIENCE?

THE decision of Judge Bennett, as noticed last week, was that the reading of the Douay version of the Bible, according to Roman Catholic views, in the public schools, would be "sectarian instruction" within the meaning of the Constitution, and would be to inflict a wrong upon those who are not Roman Catholics. We say again, that if the reading of the Douay version, according to the Roman Catholic forms, in the public schools, would be sectarian instruction, then it is as certainly true that the reading of the King James version, according to Protestant forms, is also sectarian instruction.

It is a distinctively Protestant doctrine that the Bible, without note or comment, is the word of God. It is a distinctively Roman Catholic doctrine that the Bible as explained by the Church is the word of God. The latter is no more distinctively Catholic doctrine than the former is distinctively Protestant. The Roman Catholic doctrine on this point is not one *iota* more sectarian than is the Protestant doctrine. As is well known the Protestant position is defined in the motto, "The Bible, and the Bible only, is the religion of Protestants." This is virtually confessed by Judge Bennett when he says:—

It is a matter of history that from the time the King James version of the Bible was printed and published it has always been read by all Protestant denominations without hindrance, and that it has been used as a reading-book in the schools of England as well as in the common schools of this country.

Certainly it has been read by all Protestant denominations, and that because they are Protestant. Certainly it has been read in the schools of England, because England is distinctively a Protestant country; Protestantism is there established by law; none but a Protestant sovereign can ever sit upon the throne; the schools of England are Protestant schools; and the King James version is read in those schools because they are Protestant and because it is intended to keep them Protestant by inculcating Protestant doctrine. And when Judge Bennett presents this reason for sanctioning the reading of the King James version in the public schools of Wisconsin or any other State, he thereby argues that those are Protestant schools, and that it is proper to endeavor to keep them so by Protestant influence and the inculcation of Protestant doctrine; and this, too, at the expense of the Roman Catholics, by compelling them to pay taxes for the same. And that is sectarian as certainly as the like would be sectarian if done by Roman Catholics.

The School Board in their answer further,—

Upon information and belief, deny that the Roman Catholic Church is the only infallible teacher or interpreter of the Bible; but, on the contrary,

aver upon information and belief, that every person has the right to read and interpret it for himself.

This raises an issue that is doubly false. (1) The plaintiffs did not attempt to assert, as this answer assumed, that they wished to oblige the School Board or anybody else to receive or to acknowledge the Roman Catholic Church as the only infallible teacher and interpreter of the Bible. They only asserted that this was their conscientious belief, and asserted *their right not to be compelled to receive instruction in the Bible from any other source*; and that when they were so compelled their rights of conscience were invaded. (2) It avers that every person has the right to read and interpret the Bible *for himself*, when the whole issue at bar was whether a person has the right to read it *for another*, and to another, *against his will*; and whether a set of persons can *compel* others to *hear it read*.

Although upon both these points a false issue was raised in the answer, it yet remains that on both points the Catholics were right. Has not any man an inalienable right—civil, constitutional right—to believe that the Roman Catholic is the only infallible teacher or interpreter of the Bible? Has not any man an inalienable right to believe that when the Bible is read or interpreted by another, there is danger that those who hear will receive erroneous impressions, and that such impressions will be dangerous to their spiritual welfare? Has not any person an inalienable right to believe these things? Is it not true that these things have a proper place in the realm of conscience? Is it not true, then, that these things may be conscientiously believed? Is it not a fact that the Roman Catholics do conscientiously believe thus?

On the other hand, it is not necessary to ask whether every person has not the right to read and interpret the Bible for himself, because the school board "aver" this. Very well, then. Does not the right of every man to read and interpret it for himself carry with it also the equal right not to read or interpret it at all? And does not the right not to read or interpret it likewise carry with it the right not to be compelled to hear it read? When, therefore, the Roman Catholics were compelled to hear the Bible read in the public school buildings of the city of Edgerton, Wisconsin, was not that a direct interference with the rights of conscience?

It is impossible for us to conceive how any fair-minded person can answer any of these questions in any other way than in the affirmative. Therefore, when the Constitution of Wisconsin declares "nor shall any control of, or interference with, the rights of conscience be permitted," and the Roman Catholics appealed for protection in this their constitutional as well as inalienable right, ought not their appeal to have been heard? Yet instead of their appeal being heard, they were twitted

from the judicial bench with seeking to "control the conscientious beliefs and actions of others," and with "creating discord."

The Court held that such was not in any way any interference with the rights of conscience, and justified itself in the following form: The Constitution of Wisconsin says, "The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed," and the Court said:—

But what are those rights [the rights of conscience]? Simply a right to worship the Supreme Being according to the dictates of the heart. Can it be justly said in this case that the children of the plaintiffs or the plaintiffs themselves, are in any way prohibited from worshipping God according to the dictates of their own conscience? Does the simple reading of the King James version of the Bible interfere with or take away this great right of the plaintiffs or their children?

That is to say that, although the Roman Catholics are compelled to hear read the Protestant Bible according to Protestant form in the public school-house, they are not prohibited from reading it, or hearing it read, according to Roman Catholic forms, wherever else they may choose: that although they are compelled, in the public school, to conform to the dictates of the Protestant conscience, and to pay for it at the same time, they are not prohibited from worshipping God according to the dictates of their own conscience wherever else they please. In other words, although every Roman Catholic has the "great right," the constitutional right, "to worship Almighty God according to the dictates of his own conscience," he must at the same time conform to the dictates of the Protestant conscience when required to do so. Such are the rights of conscience in Wisconsin. A. T. J.

(Concluded next week.)

Nothing but a Hoax.

THE eight-hour movement is just now attracting considerable attention; but here is a bit of attention that it does not yet seem to have attracted: One of the great objects proposed to be accomplished by it is to furnish employment to those who now have no work. That is to say, there is such a vast number of men unemployed that the workday must be shortened, thus making it necessary to employ more men to do the work that there is to do, and so secure work for the army of the now unemployed. But here are the American Sabbath Union, and the Woman's Christian Temperance Union carrying on a campaign to secure laws "to prevent people from being forced to labor." If now there is such an immense number of people who have no work; and if it is necessary to make such an effort as is the eight-hour movement to give them work; then how can it be that so many are being forced to labor as to make it necessary to

enact laws to prevent it? and how can it be that there is such an Egyptian bondage of enslaved toil as the Sunday-law advocates so lamentingly describe? In the proposed efforts in behalf of the workingman, these two movements do not fit together at all. And the reason is that one of them—the Sunday-law effort—is a fraud. It is true they claim that those are “forced to labor” only on Sunday. But, in view of the vast army of the unemployed, is it not true that there are a multitude of men who would be only too glad to have the opportunity to work on Sunday for proper wages? The fact is, that poor plea in behalf of forced labor on Sunday has not a solitary item of merit to support it. It is nothing but a sheer hoax.

That Fraud of a Fraud.

WE stated last week that the theory that a seventh part of time, is necessary for physical rest is a fraud and is based upon a fraud. The authority for this seventh-part-of-time theory is “the Rev. Nicholas Bound, D.D., of Norton, in the county of Suffolk,” England. He was a Puritan and promulgated this doctrine of the Sabbath, in a book which he published about the year 1595 A. D.

The way it came about was this: It was in the height of the controversy between the Church of England and the Puritans about “habits and ceremonies, and church discipline.” The Church of England maintained,

That though the holy Scriptures are a perfect standard of doctrine, they are not a rule of discipline and government: nor is the practice of the apostles an invariable rule or law to the Church in succeeding ages, because they acted according to the circumstances of the Church in its infant and persecuted state: neither are the Scriptures a rule of human actions, so far as that whatsoever we do in matters of religion without their express direction or warrant is sin, but many things are left indifferent. The Church is a society like others, invested with powers to make what laws she apprehends reasonable, decent, or necessary for her well-being and government, provided they do not interfere with or contradict the laws and commandments of holy Scripture: Where the Scripture is silent, human authority may interpose; we must then have recourse to the reason of things and the rights of society. It follows from thence that the Church is at liberty to appoint ceremonies, and establish order within the limits above mentioned; and her authority ought to determine what is fit and convenient.

All this the Puritans denied, and asserted that the Scriptures are a rule of discipline and government as well as a perfect standard of doctrine. The position of the Church of England, summarily stated, was, that, whatever the Scriptures do not forbid, in matters of church discipline and church government, may be done without sin. While the Puritan position was, that, Whatever is not commanded in the Scriptures, in these things, cannot be done without sin. The Puritans therefore dropped all church festivals and feast days, surplices, habits, and ceremonies, and

charged the Episcopalians with “popish leaven and superstition, and subjection to the ordinances of men” because they retained these. As proof that ought to convince the Puritans that the Church had liberty in such things as these, the Episcopalians produced the fact that the observance of Sunday is only an ordinance of the Church and rests only upon the authority of the Church; and that the Puritans therefore, contradicted themselves in observing Sunday while denouncing the authority of the Church the only authority upon which that observance rests.

This put the Puritans in a box; and they had to cast about for some way to get themselves out. They would not admit the authority of the Church; because if they did that would involve the obligation to observe all the other festivals. Directions of Scripture to observe Sunday they found none, and yet they would not give it up. There was great perplexity. What could be done? Then it was that the inventive genius of Dr. Bound found play. He came to the rescue with the theory that, It is not the definite seventh day, but “a seventh part of time” that is required by the fourth commandment to be kept for the Sabbath: that it is “not the seventh day from creation; but the day of Christ’s resurrection, and the seventh day from that:” that “the seventh day is *genus*” in the fourth commandment, so that “the seventh day from creation, and the day of Christ’s resurrection and the seventh from that” are “both of them at several times comprehended in the commandment, even as *genus* comprehendeth both his species.” Thus the fourth commandment was made to enforce the seventh day from creation until the resurrection of Christ and then the first day from that time onward.

This brought joy to the Puritans, for it relieved them from the dilemma into which the answer of the Episcopalians had cast them. “This book had a wonderful spread among the people.” “All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private acts of devotion.” Says Heylin:—

This doctrine, carrying such a fair show of piety, at least in the opinion of the common people, and such as did not examine the true grounds of it, induced many to embrace and defend it; and in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England.

But for what purpose was this “seventh part of time” appointed? for what was it to be used when it had been discovered?

“This year [1594] Dr. Bound published his treatise on the Sabbath, wherein he maintains the morality of a seventh part of time for the worship of God.—Neal, *History of the Puritans, Part I Chapter VIII paragraph, 120.*

There was not in it the remotest idea that this time was for physical rest. It was solely for worship and religious exercises. The suggestion of such a thought as that this time was intended or might be devoted to physical rest would have been spurned as only the suggestion of the arch enemy of all righteousness, by the founder of the theory and by every other Puritan that ever lived in Puritan times. The theory therefore that a seventh part of time is necessary for *physical rest* is a positive fraud upon the original.

And that the original invention that a seventh part of time is what is commanded and required, by the fourth commandment, is a positive fraud, is clearly proved not only by the circumstances of its invention but also by every test of Scripture and every rule of law.

But this theory of a seventh part of time for *physical rest* is not only a fraud upon the original Puritan theory of a seventh part of time for the worship of God, it is also a fraud upon the commandment of God which enjoins the day of rest. That commandment says: “Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.”

Here are the reasons: first, he rested on the seventh day; second, he blessed it and made it holy. That you may become tired is not given as a reason for doing no work on the seventh day. God does not say that on the seventh day you shall do no work because if you should you would overdo or break down your physical system. Nothing of the kind. Man’s physical wants are not referred to in the commandment. It says, Work six days because *the Lord* worked six days; rest on the seventh because *the Lord* rested on the seventh day; keep that day holy, because the Lord blessed it and made it holy. It is the Lord who is to be held in view. It is the Lord who is to be exalted. Therefore the fourth commandment and its obligations have solely to do with man’s relationship to God. It is not man’s *physical* but his *spiritual*, needs that are held in view in the Sabbath commandment.

This is further proved by referring again to the reason given in the commandment for the resting. It is to rest the seventh day because *the Lord rested* that day. Now did the Lord rest because he was weary from what he had done on the six days? Did he rest because if he should work longer there was danger of overdoing or breaking down his physical system? Not at all. “Hast thou not

known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28. This is what the Scripture says of it; and what one of the chief Sunday-law workers says of it is this:—

If he is never weary how can we say of him that he rests? . . . God is a spirit, and the only rest which he can know is the supreme repose which only the Spirit can know—in the fulfillment of his purpose and the completeness as well as the completion of his work. Just as in the solemn pauses between the creative days, he pronounced his creatures "good," so did he rejoice over the finishing of his work, resting in perfect satisfaction of an accomplished plan; not to restore his wasted energy."—*Rev. Geo. Elliott, Abiding Sabbath, Chap. I.*

The rest with which the Lord rested was spiritual rest, spiritual refreshing, and delight in the accomplished work of the creation. As the Lord's Sabbath rest was spiritual; and as his so resting is the reason for man's Sabbath rest, so man's Sabbath is likewise to be one of spiritual rest, spiritual refreshing, and delight in the works and ways of God. This is proved by that psalm for the Sabbath day, "Thou Lord hast made me glad through thy work; I will triumph in the works of thy hands." Ps. 92:4. And by another Scripture, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a *delight*, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

A day of weekly rest is *in itself* an institution of God. Its basis is the rest of God, which was wholly spiritual. Its purpose is to cultivate the spiritual in man. Its authority is the commandment of God which is spiritual and religious, and which must be religiously and spiritually observed to be observed at all. As says the seer of Patmos "I was *in the Spirit* on the Lord's day." The whole subject, therefore, in all its bearings is entirely beyond the jurisdiction and even the reach of the power of civil government or of man. It rests wholly in the power and jurisdiction of God, and remains solely between the individual and God.

Thus, we repeat, it is not man's physical, but his spiritual needs that are to be held in view in the Sabbath commandment. The Sabbath is intended to be a day in which to worship God—a day of holy remembrance of him and of meditation upon his works. The day is to be kept *holy*, not civilly nor physically. If it is not kept holy it is not kept at all in the purview of the commandment and the Author of the day of weekly rest.

ANALYSIS.

1. The Puritan theory of one-seventh part of time for the Sabbath is and in its

inception was, a fraud upon the commandment of God.

2. The theory of one-seventh part of time for *physical rest* is a fraud upon the original Puritan theory.

3. The seventh part of time for physical rest is therefore a *fraud upon a fraud*.

SYNTHESIS.

1. In addition to its being a fraud upon the Puritan theory the seventh part of time for physical rest is also a fraud upon the commandment of God.

2. The Puritan theory of a seventh part of time for the Sabbath is itself a fraud upon the commandment of God.

3. The two together therefore—the Puritan Sabbath and the weekly physical rest day—interlocked as they are, form a **HEAPED UP FRAUD.**

A. T. J.

The Sanitary Blessings of a Sunday Rest.

THE writer had the privilege December 1, 1889, of hearing Rev. W. F. Crafts speak twice upon the reasons why this nation should make and enforce a National Sunday Law. Among the chief considerations urged by the speaker was the great benefit it would be healthwise to the American people. He argued that their greed for gain or the fear of losing their places of labor prevented them from taking proper rest. This want of rest was breaking down the health of the laboring men of America and therefore the Government is in duty bound to interfere from a sanitary consideration. He referred to the suggestions that had been made by some that "*rest*" could be obtained on other days of the week besides Sunday. To this proposition he would not agree. The rest must be on Sunday so as to give the working man the benefit of a quiet day in which he could attend church with his family. He would have people understand that Sunday work is uncivil because it disturbs those who desire a quiet rest on that day. The law is absolutely necessary in order that the people may reap the healthful benefit of a Sunday rest. Breaking the Sabbath he said is a crime against man because it deprives him of his rest. That is the man who works on Sunday is uncivil because other people want to rest and this constitutes it a crime. If the speaker occupied a tenable position, then labor on Sunday not only injures the health of the man who works on that day but his labor also makes his neighbors unhealthy. For these reasons the Government ought to prevent Sunday labor.

He stated in his speech in the afternoon of the day that I heard him, that he had been doing police duty during a part of the forenoon, and that he had discovered some very bad things, indeed, going on in the city (Indianapolis). He thought most of the saloons were closed yet he found

that in a few of them, clerks were deprived of their rest by having to do duty at the bar. He did not seem to condemn the saloon business only so far as it caused work to be done on Sunday. He expressed much sympathy for saloon clerks, lamenting because they were so badly overworked that they were becoming unhealthy because of so much Sunday work! The other item of Sunday work that he discovered was so much worse than the labor of the saloon clerks that he was moved exceedingly. It was even horrid to think of. The thing that was so wonderfully bad was the labor of some mechanics laying a marble floor in the post-office building. He said that the excuse the postal department had to offer for having the work done on Sunday was that on that day the building was comparatively clear of the people who on other days came for their mail and this consideration made it necessary to do the work on Sunday. He stated that it was not at all necessary, however, to do the work on that day as the work could be done during the night. It seemed rather strange that a speaker who was arguing that the Government should make a law for the protection of the health of the laboring man, to advise in the same speech that the Government ought to hire men to work in the night in order to protect the sacredness of Sunday. At this juncture every careful listener could see the wolf clearly expose himself as he turned under his sheep-skin.

Logic demands that we accept all the conclusions that can be logically drawn from the premises which we occupy. The speaker took his stand squarely on the premises that it is the duty of the Government to enact laws compelling people to take care of their health, enforcing rest upon them from a sanitary consideration. Not only must the Government tell men how much they must rest but when they must rest. This rest must be on the time that the majority want to rest. But they choose this particular time to rest because of their "religious convictions."

Conclusion First: The *time* of the rest will be enforced altogether from a religious standpoint. Therefore it is a religious law.

Conclusion Second: If it is the duty of the Government to let the preachers dictate concerning the particular time to rest because of a sanitary consideration, then the Government is also under obligation to have the preachers decide which is the most healthful mode of baptism because of a sanitary (?) consideration. Further, when they have decided, then the Government must compel everybody to be baptized in that particular manner. This is necessary in order that there may be uniformity in the matter and that the people may not be allowed to injure their health by being baptized contrary to sanitary laws. This of course would only be

enforcing the "civil aspect" of baptism. Of course the "religious aspect" would be left entirely to the liberties of the persons being baptized. This would not in the least interfere with the freedom of any body's conscience. They would be left free to be baptized as they choose. This would not be State religion at all. It would simply be "the State and religion."

Conclusion Third: As the Government must decide how much a man may work and when he shall not work on account of his health; therefore the Government ought to say how much a man may sleep and when he shall not sleep. This is demanded by a sanitary necessity. Also there should be a national law regulating the quantity and the quality of the laboring man's food, with an appendix setting forth the time of day in which he must take his meals lest he should eat too much or too little, or dine at an improper time and thereby injure his health. This is necessary from the nature of the case.

The Government must also of necessity make out a national medical prescription for its citizens and make them take their medicine whether they are willing or not. The public good demands all this and much more upon the same hypothesis that Mr. Crafts argues his sanitary Sabbath-law. But as there appears to be no end to the ridiculous things that are logically included in his premises, we will close, believing that the reader who has noted the inconsistencies and self-contradictions of National Reformers will not be surprised at anything from them.

WM. COVERT.

That Orthodoxy in Iowa.

THE following letter we cheerfully publish. It is self-explanatory:—

Marshalltown, Iowa, February 17, 1890.

Editor "AMERICAN SENTINEL."

Dear Sir: Your article in the SENTINEL of January 3, "Was it Orthodox?"—has just come to my notice and I thank you for publishing the facts. But you have been misinformed in one particular. The following is a mistake: "Although a majority [of the veterans at the Soldiers' Home] sanctioned the arrangement of the orthodox ministers [to exclude me from preaching at the Home], a large minority were decidedly outspoken against it," etc. The fact is that the protest against the arrangement was almost unanimous, not only among the veterans located there but also among the people at large.

The number of veterans located in the Home is three hundred and twenty-five, and when the arrangement with the "Ministerial Expulsion Association," as it is called here, became known at the Home before the arrangement was completed, a petition was circulated among them asking that the Universalist minister should not be debarred from his appointment, which was signed by over two hundred of the veterans and more would have signed it but the commandant gave them the assurance that the proposition of the so-called "orthodox" ministers would not be accepted and I would not be excluded. Receiving this promise they ceased circulating the petition.

In justice to the noble veterans of the late war, removing from them the slanderous implication that a majority of them would be in favor of any arrangement so much opposed to the spirit of our country's Constitution, I have written this letter.

Hoping you will receive this in the same kind spirit in which it is written,

I am truly,

T. W. WOODROW.

Pastor Universalist Church.

The source of our information was a leading, if not *the* leading, Sioux City paper (the name of which has slipped our memory) and we simply reported the case as it was stated there. Our attention was attracted more particularly to the "orthodox" injustice, than to any other feature of the case. That seemed to us to be bad enough in all conscience, even though a much smaller minority than was reported had protested. Now that our attention is directed more fully to the other side, we are happy to do justice to the manly spirit of the veterans, and of "the people at large." And as this noble defense of Mr. Woodrow's rights redounds the more to the credit of the veterans, the action of that ministers' association is caused to approach the more nearly to organized meanness.

A. T. J.

Government and the Sermon on the Mount.

(Concluded.)

CHRISTIANITY AND SOCIALISM.

SPEAKING as a Christian then and not as a politician, I would venture to say to the Socialist: Deal with all these questions of redistribution of wealth with which you are busying yourself as you may deem right and expedient. Adopt for your guidance in dealing with them any one of the current political or social maxims that may commend itself to you. Start, if you please, with the maxim that all property is robbery; or that all men have an equal right to an equal share in all things; or that property should pay ransom for its safety; or that the State should own not only all land but all goods and chattels whatsoever; or that it should regulate the hours and price of all labor, and, therefore, by just and necessary consequence, ultimately the price of all other commodities; that it should, in short, convert itself into a sort of magical "universal provider," giving to everyone everything that he wants and yet to no one more than to any one else. Adopt even, if any one has the courage now to adopt it, the preposterous and immoral maxim of "the greatest happiness of the greatest number"—a maxim which would justify a tribe of red Indians in torturing, or a tribe of cannibals in killing and eating their prisoners. Take as your political creed any one of these or any other that you may prefer; all that we ask of you is not to dignify any one of these beliefs with the name of Christian. Stamp your political coinage, whether of pure or of base metal, with the image and superscription of the political Cæsar, mob or monarch, to whom you give your allegiance; buy with it in the vote market power and place for yourself or your party; but do not forge upon it the "image and superscription" of our King.

Two things only, as it seems to me, has Christianity to say to you. One is, in all

your dealings with wealth and property be just; just to the rich as well as to the poor, to the employer as well as to the laborer, to the minority as well as to the majority, to the classes as well as to the masses. And in the next place—pleading as Christianity is ever bound to plead, the cause of the poor—we pray of you, for their sakes, to take heed lest you make any economic mistakes in constructing your new *couches sociales*, for if you do it will not be the rich but the poor who will be the chief sufferers.

One word more, and it is a word that I am very desirous of saying. When I assert, as I do, that the laws of Christ's Church cannot safely or justly be all of them transferred to the statute book of the State, I am as far as possible from asserting that Christianity has nothing to do with politics. On the contrary, I maintain that it has everything to do with them: not, however, directly but indirectly: not by way of compelling men by law to observe its precepts, but by way of inspiring men with its spirit. Justice, which is the primary and main obligation of the State, is, as I have said, no invention of Christianity; nevertheless Christianity has greatly enlarged and ennobled our ideas of justice while giving us also new and most powerful motives for being just.

CHRISTIANITY IN POLITICS.

It has done so mainly by its revelation of the great idea of the brotherhood of all men in Christ. This idea at once enlarges the area over which justice is obligatory. There was a time, when no State held itself bound to be just to any save its own subjects. The stranger had absolutely no claim in its eyes to justice; he might be plundered, captured, enslaved, slain, and no one so much as dreamed that any injustice was being done to him. Christianity has proclaimed that this stranger is a brother, and has therefore against all men the claims and the rights of brotherhood. Such teaching at once revolutionizes the relations of State to State, proclaiming as it does that whatever of justice any State owes to its own subjects, the same is owed by it to those of other States.

Take one instance more—the influence of Christianity upon legislation as regards the poor. Christianity has not said that there shall be no poor, nor has it in any way enlarged the poor man's rights as a citizen. But in telling us that he is our brother, it bids us be willing, and even eager, to recognize whatever rights he may possess. Christianity acts, not by filling the statute books with Christian precepts, but by filling the hearts of legislators with Christian feelings and motives. If we want, however, to check, or even to destroy, this beneficent work of Christianity, we shall do so effectually by attempting to force all its teachings upon all men in the shape of positive enact-

ments. The clumsy hands of the State are incapable of administering those Divine laws which deal with the conscience and the soul. If it meddles with these it will either perilously relax them least they prove too severe, or, in attempting to enforce them, it will excite against them a dangerous revolt.

All along the stream of living water which, issuing from beneath the cross of Christ, follows us through the world's wilderness, grow the fresher leaf and riper fruit of Christian life; but, if touched by the freezing breath of force it hardens into a cold, lifeless, and yet fragile mass, which chills and withers even unto death all that it once cherished and sustained.

THE DUTY OF THE CHURCH IN THE STATE.

When, however, we have thus defined the spheres of Church and State—when we have seen that these lie in different planes and are acted on by different forces and to different ends—we have not thereby diminished, we have, on the contrary, enhanced the obligations of the Church. Precisely because Christian virtues do not lie within the province of the State to enforce, all the more is it the duty of the Church to enforce them by every means within her power. What she may not ask the State to do for her, all the more earnestly should she for that very reason strive to do for herself. If she had always done this fully, fearlessly, faithfully, self-denyingly, as she should have done; if all professing Christians had lived up, or even tried to live up to the teachings of Christ, we should have heard less than we now hear of these wild theories of State socialism, which, in their very wildness, often show us how hot and bitter the hearts of men may grow at the sight of suffering which Christianity might largely have relieved, and of sins and shame and sorrows which it might largely have diminished. This assuredly is true, and this, as it seems to me, is the one great lesson which the Church in our day has to learn—which she is, I believe, learning more and more—from this demand for the new socialism, whether it comes from those who love or from those who hate her and her Master.

And now I have said my say, very probably once more to my own hurt and to the great satisfaction of sundry critics, who I have no doubt will find in what I have said plenty to criticise. The subject of social and political ethics is a thorny one, in which many greater and better men than myself have entangled and thereby severely lacerated themselves ere now, and I am quite ready to accept this as my fate likewise. All that I really care for is to vindicate myself as one who, however unworthily, holds the office of a ruler and a teacher in the Christian Church, from the charges of "immorality" and "horrible" atheism which have so freely been brought against me in this matter. If, after this explanation, it should give any pleasure to my accusers, reverend and non-reverend, to repeat these accusations, they are perfectly welcome to do so. I venture to anticipate that if they are only commonly honest and do not once more willfully misquote and distort my words, the verdict of those at least who may have read this article will be one of acquittal.—*W. C. Peterborough.*

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.



DECLARATION of PRINCIPLES.

We believe in the religion taught by Jesus Christ. We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting the civil government, and submitting to its authority.

We deny the right of any civil government to legislate on religious questions.

We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.

We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

Object of the Association.

THIS Association exists for the purpose of advocating the principles of genuine religious liberty as declared in the words of Jesus Christ; and of maintaining the total separation of religion and the State according to the provisions of our National Constitution as it now stands.

It is an association of Christians who maintain that Christianity, to remain pure and powerful, must never be connected as such in any way with the State; and that the State, properly to fulfill its functions, must never have anything whatever to do with religion as such, or with religious observances.

United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both.—*Supreme Court of Ohio.*

Secular power has proved a Satanic gift to the Church, and ecclesiastical power has proved an engine of tyranny in the hands of the State.—*Philip Schaff.*

Accordingly we set forth the above declaration of principles.

Membership is confined to Christians, not because we think none others are entitled to religious liberty—for, as our principles declare, all men are absolutely free and equal in this,—but solely because we desire as Christians to work for these principles, and we cannot therefore be joined with those who have no respect for Christ, whom we supremely love and honor.

Membership is confined to temperance people, because temperance is a Christian principle, and as Christians, therefore, we cannot be joined with those who practice intemperance, or engage in the liquor traffic.

Membership is confined to those who believe in civil government and in submitting to its authority, because this is according to the words of Jesus Christ. Civil government is an ordinance of God, and is supreme in civil things; for God has made it so in commanding Christians as well as all others to be subject to it. Its authority, however, is over the civil relations of men; and does not at all extend to religious things. (Matt. 21:15-21; Rom. 13:1-10.) As Christians, therefore,

we cannot be joined with those who despise government and reject civil authority.

This Association maintains that it is the natural and inalienable right of every man to worship, or not to worship, according to the dictates of his own conscience, and that he is responsible to God alone for the exercise of that right. With George Washington we hold that "every man who conducts himself as a good citizen is accountable alone to God for his religious faith." Any interference with this right, on the part of any person or power, is as unwarranted as it is unjust.

The aim of this Association is strictly in harmony with the intent of the Government of the United States under its Constitution. It was plainly declared by the framers of this Government that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;" and that "the Government of the United States of America is not in any sense founded on the Christian religion." It is therefore not only as Christians but as loyal American citizens that this Association proposes to disseminate its principles.

There are already in existence three powerful organizations, two of which exist for the sole purpose of securing national religious legislation, and the third of which stands distinctly pledged to it. These three are the National Reform Association, the American Sabbath Union, and the National Woman's Christian Temperance Union.

The sole purpose—the reason of existence—of the National Reform Association is to secure such an amendment to the United States Constitution as will make this what they choose to call a Christian nation, and by which Christian principles may be enforced by law.

The sole purpose of the American Sabbath Union is to secure the enactment of laws both State and national, to strictly enforce upon all the observance of the first day of the week as a day of rest and religious worship.

The Woman's Christian Temperance Union stands in complete alliance with both of the above organizations, with all its methods and its influence to help secure the religious legislation which they both demand.

Measures looking to the accomplishment of both these objects were introduced in the Fiftieth Congress, and have been introduced, and are now pending, in the Fifty-first Congress; and the intent is to carry both to a successful issue, if possible, before this Congress shall close.

To oppose such measures by every fair, honorable, and lawful means, and to educate the public mind on the true relations of Church and State, are the leading objects of the National Religious Liberty Association; and it cordially invites all lovers of Christianity and the American Constitution to unite with it in the work to which the Association is devoted.

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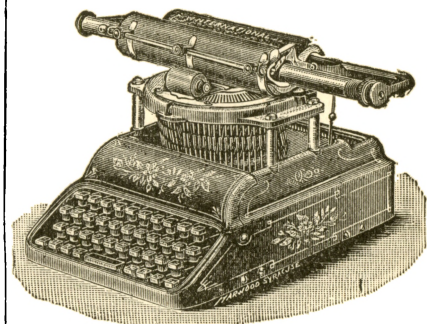
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NEW YORK, MARCH 6, 1890.

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SUNDAY, February 16, Rev. Heber Newton considerably surprised his congregation by delivering a sermon in glorification of the Roman Catholic Church.

THE *Colorado Graphic* is a live paper which is dealing out sturdy blows and sensible matter against Sunday laws and religious legislation generally.

THERE is a bill pending in the Legislature of this State which actually proposes to prohibit parents from teaching their own children in their own homes without State supervision.

THE University of Pennsylvania is about to erect a \$75,000 theater. The University of the immediate future will embody in its plant a ball-room, an athletic field, an opera-house, a billiard-room, a few lecture-rooms, a race-track for horses, and possibly a roulette table. Then the boys will be educated.—*New York World*.

To those of our new subscribers whose papers seem to be slow in coming, we would beg to say, Please be patient with us. You will all surely get your papers. Our business has increased so far beyond our expectations in so short a time, since coming to New York, that for two or three weeks we have been fairly overwhelmed. We are now getting things straightened out, however, and shall soon be able to fill all orders promptly.

In the Washington City Sunday-law Convention, Congressman Wickham, of Ohio, strongly denounced the counter-petition to the Sunday laws and the religious amendment to the Constitution. He declared the counter-petition to be false and misleading, because there was nothing at all proposed in Congress of the kind that the petition mentions. He said no amendment had ever been proposed touching upon the question of religion, and exclaimed, "Let them send in as many such petitions as they please; they can do no harm; they are aimed at nothing." All this, and more to the same effect, in the face of the fact that there are now pending in Congress two bills and one amendment resolution relating directly to religion and religious observances. We give Mr. Wick-

ham credit for having spoken to the best of his knowledge; but his knowledge upon a most important subject is certainly deplorably limited for one in his position. It is painful to see a member of Congress display such lack of information upon a subject upon which all the people are informed,—and that a subject with which he is specially and officially connected.

ARGUE as you will, Sunday legislation is religious legislation, whether it be to restrict the sale of liquors, dry goods, cigars, soda-water, food or peanuts on Sunday, "commonly known as the Lord's day." It is true that those who desire to worship God on that day should not be interfered with, but our statute books are well provided with laws which secure to the religious observer all the privileges and protection he needs.—*Colorado Graphic*.

IT is probable that that bill at Albany, which proposes to obtrude the State between the parent and his child, and to have the State usurp the functions of the parent, is aimed at the parochial school and Roman Catholic teaching. But whatever it is aimed at, it embodies the principle of the most horrid despotism that ever disgraced a government. It is essentially Pagan. And the principle of this bill is identical with that of the Blair Resolution to amend the Constitution of the United States.

A DISPATCH to the *World*, February 24, from Ashland, Wisconsin, says:—

This morning Edward Ells, W. W. Groves, and James Kane, Salvation Army officers, were committed to jail for one week for marching on Sunday to the music of a cornet and flute. On the same day a Young Men's Christian Association meeting in a suburb was looted by toughs and no arrests have been made.

This illustrates what we have several times pointed out, that where there are strict Sunday laws existing reverence for Sunday takes precedence of everything else, and actions which are in themselves innocent, are severely punished while crimes of open violence are passed by.

SEVERAL times lately mention has been made of the National Religious Liberty Association. We are happy to announce that the AMERICAN SENTINEL has been chosen as one of the channels through which the Association will communicate with the public. We therefore open in this number of the SENTINEL a department for the Association. Our sixth page, or so much of it as the Association may require each week, will be devoted to the principles and the work of the Association as such. Of course the work of the Association is in the same line as that of the SENTINEL, but in this department the Association will speak for itself. The principles and object of the Association are fully set forth in its department in

this issue, which we heartily commend to our readers. The Association has a membership of thousands scattered all over the country, and is doing noble work for the cause of *civil* as well as religious liberty. The Secretary, Prof. W. H. McKee, is stationed at Washington City, and will thus be enabled to furnish prompt and important information in regard to the efforts made there to secure religious legislation.

WE referred a short time ago to the attempt to force into the Legislature of Washington a chaplain, despite the language of the Constitution declaring that no public money shall ever be paid for any religious "exercise." The House went so far as actually to select a chaplain, and set him to praying at the public expense. A protest was made and the question was referred to the Attorney-General. He rendered an opinion stating that he had made a thorough examination of the subject and had come to the conclusion that "a school board would be as much justified in employing a chaplain to open the schools with prayer as the House in electing a salaried chaplain. Therefore no money can be lawfully appropriated for any religious worship, exercise or instruction."

SUNDAY, February 16, in Washington City, Mr. Crafts delivered his speech in favor of Sunday laws and against the counter-petition, which he says is so treacherously written as to have deceived even the elect into signing it. There was present to hear him a certain good Presbyterian. This Presbyterian gentleman heard Mr. Crafts through his whole speech—his "counterblast" to the "Advent petition," the "Advent Sentinel," and all: he then went home and picked up one of the counter-petitions that had been left at his house, signed it himself, and then got his wife and another lady to sign it also. Many thanks, friend Wilbur. We hope you will continue to cause that counter-petition thus to "deceive the elect."

THE *Kaleidoscope*, a bright 8-page college paper, comes to us from South Lancaster, Massachusetts. It is conducted by the students of South Lancaster Academy, and is an excellent paper. We wish both the *Kaleidoscope* and the institution which it represents abundant success. For terms of subscription, etc., see advertisement on another page.

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