



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

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THE clergy have no more to do with the ethics of law than any other citizens. They are employed to promulgate the particular dogmas of their religious organizations, and have no right to enforce their ideas of morality upon the people by legislative enactment. Religion is a spiritual growth.—*Colorado Graphic.*

RELIGION being a matter of private concern, something between the soul and its God, civil government organized solely for the public good, can not extend its agency to the administration or regulation of religion, without usurping the divine prerogative, and trampling on man's rights at the same time. No human authority can divorce a soul from his obligations to the law of Jehovah, nor properly coerce one into piety, since his reason and conscience are peculiarly his own, and must remain so, as long as he lives. Man's obligations, therefore, which bind him to God, make him free in this respect, from human authority. Yet religious freedom is not freedom from all human authority, but freedom to follow the dictates of conscience without hindrance.

THE *United Presbyterian* tells of the organization in Butler, Pennsylvania, of a "Lord's Day League," the object of which, is "to restrict Sabbath desecration." In other parts of Pennsylvania the same end is sought by means of "purely civil" organizations known as "Law and Order Leagues." The good people of Butler will probably learn ere long that when they wish to invoke the civil law to en-

force religious ordinances, the temper and prejudices of the American people demand that they shall mask their real designs under the cloak of civil order. Barnum's success as a showman is said to have been due to the fact that Americans love to be humbugged, and whatever success attends the "civil Sabbath" movement, must be attributed to the same peculiarity of the American mind.

Principle or Precedent?

THE Government of the United States, upon which the State governments individually depend, and to which they look for their authority, was established upon certain fundamental principles. These were declared in the Declaration of Independence, of which the Constitution is the formal authoritative expression, developed into legislative form, to be the self-evident truths of the equality of all men in the eyes of their Maker, for he is no respecter of persons; and that all, without exception, are endowed by their Creator with certain unalienable rights; that to secure these rights this Government was instituted, deriving its just powers from the consent of the governed,—as fully described in the terse Saxon of that representative American, which no voter can fail to understand, "A government of the people, by the people, and for the people." It is these principles and such as these which make the "fundamental legal basis" upon which this Government is established, and upon the security of which depend the liberties and the consequent welfare and prosperity of the American people. The binding force of these principles has been acknowledged in the Constitution-making of every one of the forty-four States of the Union. That they are fundamental in our national polity, and constitute the safe-guard of every citizen within American boundaries,—even following him as a sort of political halo which makes him a marked man in foreign lands, is the patriotic creed of every American,—his sacred profession

of political faith and belief. And well it might be, for here is the gospel of equal justice to all men, without distinction, first preached on earth by Jesus Christ, and now first formulated into human law. For the first and only time in the history of the world, unadulterated civil justice and equity, without qualification, finds its open expression as the basis of the governmental fabric. These principles are divine. With the same even hand with which Christ himself discriminated between things civil and things religious, human enactment and divine command, this distinction is made in the Declaration of Independence, the Constitution and its amendments, and through them all, is as true to the line as though given by inspiration. These are the principles of a just government, as blessed as the gospel, for they are gospel, and as eternal as God and his justice.

But co-existent with these principles in the fundamental law stands a body of statute law, having its origin in human error and dependent for its maintenance upon judicial and legal respect for its age, as a precedent which has stood in the common law, since when the memory of man runneth not to the contrary, and in English Church and State statute law, since the enactment of the laws of King Athelstan and the Statute 27 Henry VI., of which Blackstone, in his chapter on "Offenses Against God and Religion," says:—

Profanation of the Lord's day, vulgarly (but improperly) called *Sabbath-breaking* is a ninth offense against God and religion, punished by the municipal law of England. For besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping of one day in the seven holy, as a time of relaxation and refreshment as well as for public worship, is of admirable service to a State, considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes; which would otherwise degenerate into a sordid ferocity and savage selfishness; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God, so necessary

to make them good citizens; but which yet would be worn out and defaced by an unremitted continuance of labor, without any stated times of recalling them to the worship of their Maker. And therefore the laws of King Athelstan forbade all merchandizing on the Lord's day, under very severe penalties.

And by the statute 27 Hen. VI., c. 5, no fair or market shall be held on the principal festivals, Good Friday, or any Sunday (except the four Sundays in harvest), on pain of forfeiting the goods exposed to sale. And since by the statute 1 Car. 1, c. 1, no person shall assemble out of their own parishes, for any sport whatever upon this day; nor, in their own parishes, shall use any bull or bear-baiting, interludes, plays, or other *unlawful* exercise, or pastimes; on pain that every offender shall pay 3s. 4d. to the poor. This statute does not prohibit, but rather impliedly allows, any innocent recreation or amusement within their respective parishes, even on the Lord's day, after divine service is over. But by statute 29 Car. II., c. 7, no person is allowed to work on the Lord's day or use any boat or barge, or expose any goods to sale; except meat in public houses, milk at certain hours, and works of necessity or charity, on forfeiture of 5s. Nor shall any drover, carrier, or the like, travel upon that day, under pain of twenty shillings.

Judge Cooley's comment upon this in his edition of Blackstone's commentaries is:—

In the United States, generally, by statute, persons are prohibited by law from following their ordinary calling on Sunday, and contracts entered into on that day are made void. These statutes have sometimes been assailed as unconstitutional, because encroaching upon religious liberty; but the courts have sustained them.

In that last clause lies the clue to the cause of the survival of this fatal error which has set at variance the constitutional fabric and the statute law of this Nation.

In 1741, by and with consent of his majesty's council, and General Assembly of North Carolina, his excellency Gabriel Johnson, Esq., Governor of that province, enacted a Sunday law in consonance with the law of King Athelstan, and the statutes of Kings Henry and Charles,—which recites that,—

Whereas, in well regulated governments effectual care is always taken that the day set apart for public worship be observed and kept holy, all and every person or persons whatsoever shall on the Lord's day, commonly called Sunday, carefully apply themselves to the duties of religion and piety, etc.

This was enacted while the province was subject to a State religion, but was retained after the Revolution, and incorporated into the laws of Tennessee, and in 1803, after Tennessee had been admitted to statehood, the Legislature passed an act of similar import in the direct line of descent from the professed religious act of North Carolina. This act, and those, which, by the force of the erroneous precedent, thus established, have grown up around it, constitute to-day the religious laws of Tennessee, and are responsible for the antagonisms which exist now between the constitutional and statute law of that State which have become manifest in the case of the State of Tennessee *vs.* R. M. King, and other cases more or less similar.

In this hasty outline a clue is given to

the origin of the conflicting principles and precedents,—one arising from the divine principle of unalloyed right, the other from the precedents of human error. The principle stands eternal and alone, the precedents multiply continually. There is no question as to which will eventually conquer; but when, how, and through what bitter tribulation? W. H. M.

Prophecy against National Reform.

In an article in these columns last week, it was shown from the second chapter of Daniel, that Christ is not now this world's king, and that the time of the setting up of the everlasting kingdom of God in this world is yet future. It is the purpose of this article to show that the seventh chapter of Daniel teaches the same great truth, still more distinctly than the second chapter.

In the chapter under consideration is recorded a vision given to the prophet Daniel, "in the first year of Belshazzar king of Babylon." In relating this vision the prophet said: "I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from the other." Verses 2, 3. Then follows a description of the beasts which it is not necessary to give in this connection; suffice it to say that in verse 17 we are told that these four beasts symbolized four kings, or more accurately, as we learn from verse 23, four kingdoms. This is the view universally taken by commentators. Dr. Albert Barnes, who is recognized as an authority by Protestants generally, enumerates these kingdoms as Babylon, Medo-Persia, Grecia, and Rome. Of the latter power he says: "The fourth kingdom, symbolized by the four beasts is accurately represented by the Roman power." And again, "The fourth beast, so mighty, so terrific, so powerful, so unlike all the others—armed with iron teeth, and with claws of brass—trampling down and stamping on all the earth—well represents the Roman dominion."

But the special point of interest in this prophecy, in this connection, is that presented in verses 23–27. In verse 7 the fourth beast is represented as having ten horns; and in verse 8 the prophet tells us that he "considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." This horn attracted the attention of the prophet, as no other part of the vision did, and he made special inquiry concerning it of one of the angels that "stood near." He said: "I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake

in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Then the angel answered Daniel: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

This little horn Protestants very generally refer to the Papacy. In common with other commentators, Dr. Barnes takes this view, and asks: "Could any symbol have been better chosen to describe the papal power than this? Could we find any now that would better describe it?" Of the "great words," the same writer remarks: "Can any doubt that this is true of the Papacy?" and of the "wearing out of the saints of the Most High," he says: "The Inquisition, the persecution of the Waldenses, the ravages of the Duke of Alva, the fires of Smithfield, the tortures of Goa—indeed the whole history of the Papacy, may be appealed to in proof of this application to that power." But we need not multiply words on this point; few Protestants will deny this application of the prophecy.

Now to the particular point in all this against the National Reform theory, that Christ is now this world's king. In Daniel 7:25, already quoted, it is said of this blasphemous power which all commentators agree is the Papacy, that he should speak great words against the Most High, and wear out the saints of the Most High, that he should think to change times and laws and that they should be given into his hands "until a time and times and the dividing of time." This many commentators hold to be twelve hundred and sixty years; and certainly

the Papacy held almost unlimited sway for nearly that length of time. Yet it was not established when the Apostle Paul wrote to the Thessalonians (2 Thess. 2:3-8) that the day of the Lord could not come until the wicked power, of which he had told them, had been revealed and had done his work. The marginal references to the second chapter of Second Thessalonians, testify to the fact that this power is by Protestants held to be the same as that described in the seventh of Daniel.

That wicked power has been revealed, and has done the very work that the word of God said it would do; but "that day" has not yet come, for the papal power has not yet been destroyed by the brightness of Christ's second coming; neither has His kingdom been set up in the earth, for the apostle plainly connects the second advent and the kingdom. In his charge to Timothy (2 Tim. 4:1), he says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom; preach the word." If National Reformers would only heed this admonition we should hear less of the wicked nonsense that Christ is now this world's king; also of the kindred foolishness that he can become such by political action. The dominion of this world is promised to Christ (see second Psalm), but it is to be given to him, not by man, but by the Father; and when it is so given he will come and destroy the wicked powers of earth, restore it to its Eden glory, and reign over it forever, even for ever and ever. "We, according to his promise," "look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. This is the word of God and we confidently rest upon it, being assured that what he has promised he is able to fulfill, without the impious aid of those who like Uzzah, would put forth their hands to steady the ark of God's eternal purpose. C. P. B.

Washington's Views on Religious Liberty.

ALTHOUGH Washington had never as decided views as had Jefferson, Madison, and Monroe on individual liberty, yet being so prominent in our revolutionary history, and subsequently being selected by the American people as their first president, and having well defined religious views, we naturally look to him for the more conservative view of religious liberty,—the views which have been more generally followed in practice by the American Nation. He was more a practical man than a philosopher; and, especially in his youth he followed more in the line of custom and conservatism than in the more advanced ideas of civil and religious liberty of the times. But as time went on and he had more to do with government, as he was brought more in contact with other statesmen, his views be-

came more and more marked in favor of absolute liberty, whether political or religious.

Illustrative of his views early in life, Sparks says that—

In his first military campaigns he was careful to have religious services performed regularly in camp. Even in the midst of active scenes at the Great Meadows this was the daily practice. During the French war, when the Government of Virginia neglected to provide chaplains for the army, he remonstrated against such an impropriety, and urged his request till they were appointed.

Washington was an active church member, and "while in retirement at Mt. Vernon," says Sparks "he took a lively interest in church affairs, regularly attending public worship, and being at different times a vestryman in two parishes." And one entry in his diary is, "Went to church, and fasted all day." Although he had seven miles to go to attend church, Sparks says that "a Sabbath rarely occurs in which it is not recorded [in his diary] that he went to church. If there was an omission it was caused by the weather, or badness of the roads."

So from Washington being a conservative man and always taking a lively interest in church affairs, his ideas on religious liberty will ever be interesting as marking the conservative view on that question; while the views of Jefferson and Madison will be equally interesting as marking the more advanced ideas of the times. The views of both classes are impressed upon the State documents of the times, and represent the ideas which were intended to be inserted in the great fundamental charters of the American political system.

In a reply, August 19, 1789, to an address from the Protestant Episcopal Church, Washington says:—

On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of *genuine religion*. It affords edifying prospects, indeed, to see *Christians of every denomination* dwell together in more charity [in the United States, under our secular Government], and conduct themselves in respect to each other with a more Christian-like spirit than ever they have done in any former age, or in any other nation. *Writings of Washington, Vol. 12, page 404.*

Again, in a letter to Sir Edward Newenham (Oct. 20, 1792), while President, he writes:—

Of all the animosities which have existed among mankind, those which are caused by a difference of sentiments in religion appear to be the most inveterate and distressing, and ought most to be deprecated. I was in hopes that the enlightened and liberal policy, which has marked the present age, would at least have reconciled *Christians* of every denomination so far that we should never again see their religious disputes carried to such a pitch as to endanger the peace of society.

In his often quoted reply to the address of the Baptists of Virginia, in May 1789, Washington thus set forth his views on this important question:—

If I could have entertained the slightest apprehension, that the Constitution framed in the convention, when I had the honor to preside, might

possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and, if I could now conceive that the general Government might be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless remember, that I have often expressed my sentiments that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.

Like Madison, too, he held that this liberty is a *right*, not merely a blessing conferred by the Government. It is the citizen's place to *assert his religious rights*, not to ask for this liberty as a *favor* from the Government. And when Government has guaranteed all these rights—absolute freedom in religious worship—it has done *no more than was its duty to do* and a citizen is under no *special* obligation to the Government on that account. The citizen pays his taxes, to have his rights secured, and the Government is then in duty bound to protect his religious rights just as truly as it is bound to protect his life or property. Washington says:—

Government being, among other purposes, instituted to protect the consciences of men from oppression, it certainly is the duty of rulers, not only to abstain from it themselves, but according to their stations, to prevent it in others.

The liberty enjoyed by the people of these States, of worshiping Almighty God, agreeable to their consciences, is not only among the choicest of their *blessings*, but also of their *rights* [italics Washington's]. While men perform their social duties faithfully, *they do all that society or the State can with propriety demand or expect*; and remain responsible only to their Maker for the religion, or mode of faith, which they may prefer or profess.—*Reply to Address of the annual Conference of Quakers, October 1789. Writings of Washington, Vol. 12, page 168.*

He wrote a number of other equally emphatic epistles declaring these same views. But probably no document, in reference to religious liberty during his administration, caused so much discussion or settled more authoritatively the American doctrine of the relation of government and religion than did the treaty with Tripoli, made Nov. 4, 1796. Article 11, of that treaty asserted emphatically that "*The Government of the United States of America is not, in any sense, founded on the Christian religion*;" this statement expressing the views of the Constitution that was then taken by all parties—both its friends and its enemies; the former considering this a laudable characteristic, while the latter considered it a fatal defect: but at that time there was no question but that the Constitution completely secularized our political system, and the Tripolitan treaty was merely a statement of the generally accepted idea at home, an idea which the administration wished also to have understood abroad. The Government was not founded on, nor did it favor or establish any religion whatever; but was founded on natural rights—the rights

bestowed by the Creator—and all had an equal claim on governmental protection,—religious belief in no way affecting such a claim either pro or con.

“These views of toleration,” says Sparks, “and of the connection between religion and government, are often repeated both in his private and public writings.” *Writings of Washington, Vol. 12, appendix, page 404.*

From these views, from a conservative standpoint, we can see how clearly and how thoroughly were the ideas of religious liberty implanted in the minds of American statesmen a century ago. And it is only by standing uncompromisingly upon these American principles that we can successfully oppose the threatened dangers of Sunday laws and religious teaching in public schools. W. A. BLAKELY.

Christian Politics.

THE *Christian Nation*, the organ of the Reformed Presbyterians, the prime movers in the National Reform movement, has a department devoted to “Christian Politics,” conducted by Prof. W. J. Coleman, Professor of Political Science, in their denominational college. At the head of this department, in their issue of December 9, is the following:—

God, who is the source of all authority, has appointed our Lord Jesus Christ the ruler of nations. The Bible, God’s revealed will, contains law for nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian nation.

Where is the Bible warrant for this statement? Christ says very plainly, John 18:36, “My kingdom is not of this world.” Then any scripture that would convey the idea that he is king of the nations, must be made to apply to a time in the future beyond “this world.” For nothing could be plainer than his statement, “My kingdom is not of this world.”

Further, where is there a scripture which teaches us to take the Bible as a standard for “all moral issues in political life”? The Bible is a standard to the Christian in every form of life, and it can be to none other. And for the Christian to undertake to intrude it as a standard of “political life” is simply to compel contempt for the very book the teachings of which he is trying to advance. Have we not had enough of this old idea that we must compel men to believe and think according to some man-made standard? For when the Bible is set up as a standard and the civil power attempts to compel the observance of its teachings, it is not the Bible, but their ideas of it, that are thus being imposed upon the people. And it is a sorry thing for the country that so much of this sixteenth century rubbish is being brought out and ardently advocated.

But how about that “Christian nation”? “National acknowledgment, and obedience to this law constitute a truly Chris-

tian nation,” so says the quotation. Has this Nation ever made any such acknowledgment? Most assuredly not. Then according to the above definition, this is not a “Christian Nation.” Yet all these National Reformers are constantly urging measures upon us, because, they say, we are a Christian Nation. When it serves their purpose best, they insist that we are a Christian Nation, but at other times they manufacture definitions that show us not to be such at all. While in reality it takes more than simple definitions or assertions to make either Christians or Christian nations. A. O. TAIT.

“Not a Religious Hierarchy.”

THE *New York Voice*, the leading organ of the Prohibitionists, has been making some very severe criticisms of the churches and ministers that have not endorsed the Prohibition Party movement. The denunciations have been carried so far as to recommend that Prohibitionists withdraw from “such churches and have nothing to do with them.” If the *Voice* correctly represented the sentiment of the Prohibition Party, it could be readily seen that what it proposes to build up is a pure hierarchy. For if a man can do nothing in his church that is out of harmony with the decrees of the political bosses, what is it but a political party domineering over the consciences of men in matters of religious faith? But it is a source of encouragement to know that some Prohibitionists dissent from such theories, as the following editorial, with the heading given above, in the *Lever*, a Prohibitionist paper of Chicago, will show:—

The *Lever* believes that great harm may come to the cause of prohibition by the intolerant attitude of some of its most devout friends who will not brook the contrary opinion of other men or give excuse. The *New York Voice* has of late spoken out against the Church as in league with the saloon, and from all quarters have come the praises of well meaning men. Urged on by such radicalism, this authority sets itself up as a high pope, infallible in judgment, unerring in reason, and excommunicates the whole body of 4,000,000 church voters who do not vote as it dictates.

The Prohibition Party has nothing whatever to do with the Church. Let the Church purge itself. The Prohibition Party is not the Church. It is time men see these things. There is wickedness in the Prohibition Party, there have been wrong actions, and yet no one makes a stronger protest than Prohibitionists when some church or minister attacks our party. The Church has some right to take cognizance of wrong in our party, for the Church is an organization which treats of morals, but the Prohibition Party has no right to take cognizance of evil in the Church. The party was not organized for reforming the individual but to correct the abuses of the State. If moral betterment comes with it, that is but a result. Too long already has the Prohibition Party gone on the line that its mission was reformation of the individual. With that the party has nothing to do.

The party is organized to control government, to fill the offices for the purpose of carrying out certain acts necessary to make what it believes to be the best government. The party in power is the government. In this country Church and State have been declared forever divided. If the party

in power is to prescribe the duty of the Church, then is the State acting for the Church, and the Church is under authority. The Prohibition Party has no right to say what shall constitute the religious belief of any Church. The moment it does that it sets itself up as a religious hierarchy. If the Methodist Church says to license is sin, let the Church attend to its own sinners. The Prohibition Party is not here to punish sinners or lay down a rule of morals. The worst sinner in the United States, if he works and votes for the Prohibition Party, is just as good a Prohibitionist as the saintliest bishop in any church who votes the same ticket. . . . The welfare of the citizen in the future world is not the concern of the Prohibition Party organization. . . .

A political party does not offer spiritual advice; it does not pretend to even favor the Christian religion. A Jew is just as welcome as the Christian; a pagan or an atheist should be also. Even the drunkard, if he votes the Prohibition Party ticket, is a Prohibitionist, and is welcome.

The Church is organized for one purpose, a political party for another. It is not the object of the Church to govern in civil affairs; it is not the object of the party to govern in religious affairs.

This is sober sense. If the principles here expressed had been understood and acted upon from the beginning, the liquor question would be in a fair way to be settled to-day, and the manufacture and sale of all destructive agents soon be under complete control. The Prohibitionists are responsible for their own failure because of their error in attacking a civil question from a religious and moral standpoint.

The National Reform Scheme.

NATIONAL Reformers, so-called, in their energetic and persistent efforts to clothe religious laws and usages with civil power, repudiate the idea of any intention to unite Church and State, but only to enforce such points of religious usages as are of a purely civil character. When off guard, however, the true animus of their scheme comes to the surface. The pilot wheel of this modern Protestant Jugger-naut is the so-called American Sabbath Union, as an organization best calculated to lead the way to obtain general favor among the people. But when once their purpose has been accomplished, they will stand behind the civil power and clamor for the punishment of dissenters as they who before Pontius Pilate called for the crucifixion of the Son of God.

It was the civil power that put Christ to death; but that power would never have shed his blood had it not been for the overwhelming pressure brought to bear upon the Governor by the priests of the popular religion. It has ever been so. The Papacy denies having shed the blood of the victims of its hate, and charges all the responsibility upon the secular power. Upon this principle it defends itself against all charges of complicity in the horrors of the Spanish Inquisition, and the bloody massacre of St. Bartholomew. On this point, Father Weninger, D. D., a Jesuit missionary, bears the following testimony:

Every man who knows anything of Spanish history knows perfectly well that the Spanish Inquisition, so far as it is objectionable, is of purely polit-

ical origin, and has nothing at all to do with the claim of the Catholic Church. Like the Sicilian Vespers, and the massacre of St. Bartholomew, it was a purely political persecution against heretics and unbelievers. While it lasted, the Popes exerted their utmost efforts to control its action and prevent abuse.—*Catholicity, Protestantism, and Infidelity*, page 245.

On which side of this diabolical transaction the Pope exerted his efforts to "control action" and "prevent abuse," appears from the following testimony:—

When the letters of the Pope's legate were read in the assembly of the cardinals, by which he assured the Pope that all was transacted by the express will and command of the king, it was immediately decreed that the Pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the Pope, Gregory XIII., and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannons of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman Church.—*Encyclopedia of Religious Knowledge*, page 926.

The same methods have been used against heretics by idolatrous systems of religion. When Buddhism had so far gained influence in Hindostan as to endanger the popularity of the Brahman system, that sect, "arming themselves with the civil power, so effectually purified Hindostan from the offensive heresy, that scarcely a vestige of the Buddhist superstition is now to be traced in that country."

In so far as any Christian church clamors for civil law to enforce any of its dogmas, or usages, however specious their pretense, they are fallen from the grace of God; and when a civil government accedes to such demands it puts a sword into the hand of the Church wherewith to punish dissenters, and it always results in persecution of God's own people, although others also may be made to suffer with them.

"The injustice of persecution for conscience' sake must appear plain to every one that possesses the least degree of thought or feeling. 'To banish, imprison, plunder, starve, hang, and burn men for religion is not the gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used anything that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in.'" A. SMITH.

EACH man must accept or reject the Bible for himself, and the consequences of his decision he must abide. It is a matter between his own soul and his God, and the State has no right to exert its influence to turn him either this way or that.

Sunday Laws Oppress the Poor.

W. J. ROBINSON, D.D., has, in the *United Presbyterian*, of December 24, 1891, an article, from which the following facts are extracted just as he gave them:—

During the past summer a certain excursion boat, called the *Mayflower*, plying the rivers about Pittsburg, commenced a series of Sabbath day trips from Pittsburg to McKee's Rocks. Large crowds of pleasure loving Sabbath desecrators availed themselves of the opportunity to spend the Sabbath in that suburban retreat. The Law and Order Association of Pittsburg and Allegheny promptly made information against the officers and crew of the *Mayflower*, for violation of the statute of the commonwealth, forbidding worldly employment on the Sabbath. They were duly convicted and fined, according to the statute, by the magistrate. Appeal was taken to the Court of Common Pleas of Allegheny County, on the ground that the defendant boat was used as a *ferry*, and, therefore, came within the exceptions of the act of 1794. Now, to the joy of every lover of good order and decency in our county, the judgment of the lower court was affirmed by the superior. The decision is especially gratifying in the fact of the manifest *heartiness* with which his honor, Judge Ewing, makes it, and the assurance which is thus given that the judicial authority vested in him is freely wielded against this demoralizing Sabbath excursion business. . . . He says: "These Sabbath trips of the *Mayflower* were palpably mere pleasure excursions on the part of the passengers, and were mere special excursions given by the boat owners for hire, without the shadow of protection under the proviso to the act. The defendants were clearly performing their ordinary worldly employment, and were not in any sense ferrymen."

Upon the mere question of law the Judge was probably correct. It is very likely that the intention of the lawmakers was not to except such excursions. But that only proves that Sunday laws, instead of being in the interests of the "toiling masses," the "poor laboring man," as is so persistently plead for them, if rigidly enforced, make it impossible for tens of thousands in our large cities ever to visit the country and receive the benefits which come from such recreation; and which are so eagerly sought by those who, by their occupations, are necessarily confined within hot offices and dirty shops during the hours of labor, and whose means do not enable them to have bright airy rooms in which to rest and sleep.

The cheap, Sunday excursion is about the only recreation within the reach of multitudes, and while it is not perfect it is decidedly preferable to spending the day in the saloon or even in many so-called "homes" in the tenement districts of our cities. If the State will insist upon the people being idle upon one day in the week, whether they want to or not, instead of making it impossible for them to exchange the city for the country for a few hours, it should encourage something of this kind. The better way, however, would be to leave the individual as free upon Sundays as upon other days to do as he wills, and then, what are now troublesome questions would easily adjust themselves. The readiness of our courts to enforce such laws as the Pennsylvania Sunday statute of 1794 is an

evil omen for the rightful liberty of the individual citizen, and a cause for alarm rather than congratulation. C. P. B.

Significant Figures.

THE following correct and significant table of appropriations by Congress, for six years, for schools under the control of religious bodies, was secured by the *Independent* and published September 11, 1890. We republish it now for the information of those who have not seen the figures, or have forgotten them:—

	1886.	1887.	1888.	1889.	1890.	1891.
Roman Catholics.....	\$118,343	\$194,635	\$221,169	\$347,672	\$356,937	\$347,689
Presbyterians.....	32,995	37,910	36,500	41,825	47,650	44,856
Congregational.....	16,121	26,696	26,080	29,810	28,459	27,271
Martinsburg, Pa.....	5,400	10,410	7,500	Dropped.		
Alaska Training School.....		4,175	4,175			
Episcopal.....	1,890	1,890	3,690	18,700	24,726	29,910
Friends.....	1,960	27,845	14,460	23,383	23,383	24,743
Mennonite.....		3,340	2,500	3,125	4,375	4,375
Middletown, Cal.....		1,533	Dropped.			
Lutheran, Wittenberg, Wis.....			1,350	4,050	7,560	9,180
Unitarian.....		1,350	5,400	5,400	5,400	5,400
Methodist.....				2,725	9,400	6,700
Miss. Howard.....				275	600	1,000
Appropriation for Lincoln Institute.....	33,400	33,400	33,400	33,400	33,400	33,400
Appropriation for Hampton.....	20,040	20,040	20,040	20,040	20,040	20,040
Total.....	\$228,259	\$363,214	\$376,264	\$529,905	\$561,950	\$554,558

THE *New York Sun* is authority for the following story, which a Catholic paper remarks, "has a touch of humor in it:" "Officers of the Custom House were suddenly called upon not long since to decide the proper tariff on the Pope's blessing. A New Yorker while abroad bought two rosaries at eight dollars, for his maid servants, and then expended four dollars in having them sent to Rome for the Pope's blessing. On reaching New York the honest importer explained the whole matter to the customs officers, and said he was willing to pay duty on the full value of the articles. Accordingly he was assessed forty per cent. on rosaries as such, and thirty-five per cent. on the Pope's blessing as an article 'not otherwise provided for.'"

THE *Catholic Review* complains that "the Government in Mexico is ruled by masonic lodges." A bad state of affairs, indeed, for the government should be controlled by the people; but since in Mexico it seems to be a choice between secret lodges and a corrupt and scheming priesthood, the Government is probably better off in the hands of the former.

NATIONAL
Religious Liberty Association



DECLARATION OF PRINCIPLES.

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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.

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THE Duluth *Tribune* thinks that "the austere souls who are aiming to merit heaven by mending their neighbor's conduct will have to fall back upon inward grace."

THE order prohibiting the landing of immigrants on Sunday, enforced since the Immigrant Bureau removed to Ellis Island, has been revoked, "pending an investigation by the Department," and immigrants are again allowed to land as soon as they arrive, whatever day of the week it may be.

THE Society of Christian Socialists of Boston, Massachusetts, takes a column in the issue of the *Christian Statesman* of January 23, in the department of "Industrial Reform," and publishes its declaration of principles adopted in 1889. Thus gradually, different organizations and influences are combining to one common end; for the realization and legal enforcement of the political theory of Christianity.

AT Fall River, Massachusetts, the Sunday laws were strictly enforced on Sunday, January 24. In order to see that the law was not infringed, patrolmen passed through the suspected districts every hour during the day. This is quite a remarkable example of religio-legal atavism. If there are any centenarians in Fall River, they must have recalled with mingled feelings the village beadle of their childhood's days who patrolled the town to see that all attended meeting on the "first day."

THE newsboys of Pittsburg protest against any interference with their Sunday selling of papers, and have passed a series of characteristically worded resolutions, in which they petition "other labor people who are older and bigger than we are to help us in our fight to keep our rights and liberties." The Paper Carriers Union also condemned the action of the Law and Order League and appealed to labor unions and workmen generally to assist them in protesting against "an objectionable and obsolete law." The glass-workers have also adopted similar resolutions.

THE Pittsburg *Commercial Gazette* says that the instigators of the action against the publishing and selling of newspapers in that city on Sunday are a joint committee of the American Sabbath Association and the Law and Order League, and that these societies have a strong support there. A reporter represents Rev. J. T. McCrory, one of the editors

of the *Christian Statesman*, as saying, when asked if the various denominations were in sympathy with the movement, that he believed "it would have the sympathy of all of them. . . . The society has been successful in removing all the most glaring desecrations of the Sabbath, with the exception of the Sunday newspapers; and to be true to its interests and objects it must suppress that. . . . The relation of the religious side of the question to the subject need not be considered as a factor; it is sufficient that the civil Sabbath is broken in this manner, and it is this evil that is sought to be remedied. . . . It may as well be definitely understood that this matter will be pushed home until the evil is suppressed. The law is clear on the subject."

A GENTLEMAN writes from Texas to a subscriber to THE SENTINEL;—

"I rejoice to find that there is such an able organ devoted to maintain or rather to complete the secularizing of the State.

"Danger is threatening both from the Catholic and from the evangelical side. So long as dogmatic zealots are conscious of forming a weak minority, they are loud in their praise of religious toleration and liberty. Whenever they feel, that, under its sheltering influence, they have gathered sufficient strength they treacherously return to their old tricks of using the State, in order to compel others to conform to their exclusive canons. . . .

"It is important to keep the public vigilantly informed of the sly manœuvres of those un-American schemers, who are endeavoring to re-enthral human conscience; and on this account I hope THE AMERICAN SENTINEL will be zealously and extensively circulated."

UNDER the title, "Sunday in London," the *Jewish Times* gives a picture of London Sundays which does not comport with the accepted idea of the enforced Sunday quiet of that city. The *Times* says:

"For a large portion of the poorer classes in London, Sunday is the great trading day—a weekly fair, on which they make the bulk of their purchases. From an early hour till noon, and more or less through the day, whole streets and quarters of the metropolis are turned into noisy open markets. All the shops are open, costermongers through the walks, groceries, bread, meat, clothing, fish, vegetables, crockery ware, cheap jewelry, all sorts of things bought by the lower classes are cried and sold.—The crowd, one half women, is impassable. It is ragged and dirty as well. The noise is deafening. In vain the church bells are ringing; they are not heard nor heeded.

"At one o'clock the public houses are opened, and the thirsty crowd rushes into them for gin and beer. The squares and streets of the fashionable quarters are as quiet as any one could desire. The shops in the better class of streets are all closed, except confectioners and tobacconists—cigars and sugar plums being necessarily sold on Sundays; but just turn out of Holborn in Leather Lane, or visit the new Cut, in Lambeth, and a half dozen other localities, on Sunday morning, and you will hear what no one can describe.

"As to the people who market on Sunday, it is the only day on which they have leisure and money to make their purchases."

THE *Chicago Israelite* says, "What religious freedom the Jews enjoy in this country they are as much entitled to as Catholics, Protestants, or any one else, and there is no need to make special acknowledgment of what is theirs by right. Religious liberty was not discovered and patented in the United States, there have been and are other nations just as free in that respect as we are, and probably a little more so. In fact, it would be well to wait a while before striking off a coin in commemoration of religious liberty in this country. There are statutes in some States still unrepealed which disfranchise a Catholic or Jew, and even in

the grand old State of Tennessee a good Christian can not take his hay in out of the wet on a Sunday without violating the law. The Jew is just as appreciative as anybody else of the rights he enjoys, but being his rights he is under no necessity of making a special spectacle of his gratitude."

THE *Christian Statesman*, in an editorial, voices this threat against the World's Fair management: "Let it also be remembered that the charter of the World's Fair binds it to observe the laws of Illinois, and it will be seen that if petitions fail, prosecutions will be in order."

The same editorial quotes Senator Pettigrew as saying the subject of the Sunday-closing petition was a local issue, and on that account thinks that "evidently the Senator uses his head only for a hat-rack." It is a problem what use for a hat at all they can have who think the United States can properly interfere with the municipal government of Chicago to say that the World's Fair, or anything else within that municipality, shall close on Sunday or any other day.

A PRESBYTERIAN pastor, a reader of THE SENTINEL writes, from a town of Central New York, his approbation of the principles which THE SENTINEL represents, and says further:—

The State, as such, according to our Constitution, must be neutral as to religion; that religious education must be assumed by the Church; and that much of what is said by church writers on the question of religion and the public school, is pure prejudice, and will not stand candid examination. I will add that I believe the real trouble with Protestant Churches is their abominable inertia, laziness let us at once say; and that we have come to find it easy to shout 'keep the Bible in the public schools,' rather than bestir ourselves and give the children of our parishes *real religious instruction*."

THE Sunday crusade has been begun in earnest in Fall River, Massachusetts. The drug stores on Sunday, January 24, displayed signs upon their counters, "No cigars sold to-day," "No soda sold to-day," in order to avoid even the appearance of infringement of the Sunday law. The *New Bedford Standard*, of January 25, in a special despatch from Fall River, says:—

"William Griffin and Patrick Connors were each fined twenty-five dollars and expenses in the Second District Court this morning for keeping open shop on the Lord's day. In the shop of Connors the police found him, Samuel Ashworth, and John Griffin, engaged in a social game of "seven up," and each was fined ten dollars and expenses, on a charge of gaming on the Lord's day. These are the first cases that have come to the attention of the court since the new crusade of the police began, but as a great many complaints were lodged by the officers yesterday, there is considerable probability that arrests and raids may be frequent during the week."

AT an entertainment given by the Humboldt Verein, of Columbus, Ohio, in that city, lately, during an address upon the subject, "The Sabbath and the New Testament," Dr. J. B. Schuller said:—

"Finally in 364, the council of Laodicea declared the Sunday as the weekly rest day, for those Christians who wished to keep one, and prohibited for the first time the keeping of the Old Testament Sabbath ordained by Jehovah himself. Notwithstanding this decree of the church, the quarrel about the Saturday and Sunday Sabbath never ended in the Christian Church; at present it appears to break out anew. Two great Christian sects, the Seventh-day Adventists, and the Seventh-day Baptists, which keep the Sabbath according to the Decalogue, are persecuted by all Puritan Christian sects, who influence and control our legislative bodies. To our shame it must be said that the Republic has degraded herself to imprison and fine peaceable and industrious citizens because they worship God according to the dictates of their consciences—though our Constitution proclaims freedom of conscience to all. The American Sabbath question is not merely a question of how people spend their weekly rest day, but a great principle, liberty of conscience is involved; the existence of our Republic and her liberties depend on it. If her citizens submit to one of the dictates of the enslaving power of a despotic Puritanism, gradually they will submit to all."

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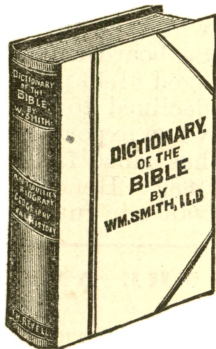
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THE *Busy Bee*, of Cumberland Gap, Tennessee, complains that that town is "going to the devil as fast as any town can go." And yet the Gap is in a State where they are exceedingly zealous in enforcing the Sunday law—against seventh-day observers. What can the matter be?

CATHOLICS are demanding the resignation of Mr. Ben. Butterworth, Secretary of the Executive Committee of the World's Fair, because, forsooth, of alleged "insolence to the Pope," and "offensive allusions to the crucifixes in Italy." But this is no worse than the National Reformers, who would, if they could, disfranchise all who refuse to subscribe to their creed. The spirit is the same, whether in Romanists or so-called Protestants.

THE English Courts have very properly affirmed the right of the Salvation Army to hold out-door meetings in England. The facts are thus stated: The army held meetings on Sundays in the open air, the authorities pronounced them violations of the Improvement act, and by special decree forbade all such meetings under penalty. The decree was disregarded. Arrests followed.

THE amendment to the Constitution of the United States proposed by the National League for the Protection of American Institutions, is good so far as it goes; but it comes very far short of what it ought to be. The proposed amendment is as follows:—

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

If the word "religious" were substituted for the word "sectarian" in the last clause, the amendment would be as nearly perfect as things human generally are; but as it now stands, and as its framers and friends intend it, it leaves an open door for the colorless thing which they please to call "unsectarian Christianity." However, the amendment as pro-

posed is better than nothing, and might be so construed by the courts as to put an end to the relics of Church and State union that have come down to us from colonial days.

THE *United Presbyterian*, of Pittsburg, is authority for the statement that the "Lord's Day League," of Butler, Pennsylvania, is endeavoring to suppress the sale of Sunday papers in that place on the "sacred day of rest." "Those who have the matter in hand," says the *Presbyterian*, "are not to be turned aside by taunts and bluster; too long have Christian people been quiescently permitting 'Sunday' newspapers and saloon-keepers to define what is lawful on the Sabbath." There is no "civil Sabbath" or "American Sunday" nonsense about this. The mask is thrown aside and it is boldly declared that they seek to enforce a religious institution. If this were done everywhere the question would be very much simplified.

IN the *Watchman*, of Sept. 17, 1891, Rev. A. S. Twombly, D. D., in recording the result of "personal observations" in Central Park, this city, on "two unemployed Sunday afternoons," states this conclusion:—

Judging, then, by results at home and abroad, the continental Sunday must be contested and denounced. If in any sense a holiday, it will soon cease to be in all senses a holy day. Secularized in any one direction, however useful in a general way, it will become secularized in all directions and departments. The working classes will be the ones to suffer most, both materially and spiritually, from such a misuse of its supreme privileges and divine appointments.

Upon this the *Sabbath Outlook* comments thus pertinently and pungently:—

Does Dr. Twombly not remember that the "continental Sunday" is the original and primary type of Sunday? Its pagan holidayism was so prominent even in the time of Tertullian, that he called it "a day of indulgence for the flesh." The Puritan movement tried to change it, but the "wild olive" will not bear sweet grapes. Because this is true, we have long acted upon Mr. Twombly's conclusion that it "must be contested and denounced." The swift-coming decline which Dr. Twombly sees is but the return of Sunday to its natural and historical level. It will find that level, quick and sure. If Christians cling to it against God's commands, they will go down with it.

What answer can the Sunday advocates make to this? Sunday, as the *North British Review* puts it, was the "wild solar holiday of all pagan times," and a holiday it will remain in spite of all efforts to clothe it with a sacred character.

THE *Pacific Health Journal and Temperance Advocate*, and the *Sabbath School Worker* both come to us this month greatly improved in appearance and as usual filled with excellent matter. The former journal should be in every home in the land, and the latter ought to be used by every worker in the Sabbath school.

The *Health Journal* is \$1.00 per year; the *Worker*, 50 cents. Both are published at Oakland, California.

THE *Youth's Instructor*, Battle Creek, Michigan, enters upon the new year greatly enlarged and improved, and is now one of the very best youth's and children's papers with which we are acquainted. The very reasonable price, seventy-five cents per single subscription, puts it within the reach of every family; and its fine illustrations and interesting reading matter can not fail to make it very popular. A feature which will commend it to thousands of little folks is the "Children's Department." If you have not seen the *Instructor* write to the publishers, Review and Herald, Battle Creek, Michigan, asking them for a copy.

AN epitome of the present situation of American agriculture forms a prominent and the most practical and valuable feature of the *American Agriculturist* (New York) for January, in which issue this old reliable magazine celebrates its fiftieth anniversary. In this epitome our relation to the world's food supply is given, and an estimate of American production and requirements. It is the first complete presentation of the laborious studies of C. Wood Davis, and apparently justifies his predictions of the brilliant future that awaits the American farmer. Mr. Davis's opinions and data carry great weight in the commercial and agricultural world because of his exhaustive inquiry of production in its relation to population, not only in the United States, but in all the principal importing and exporting countries of the world. He shows that from 1870 to 1880 the bread-eating populations increased 11.4 per cent. and the wheat area 15.6 per cent., while the rye area was unchanged, but during the ten years just closed, the increase in the wheat and rye area was but 1.4 per cent., against an increase in the bread-eating populations of 14 per cent. In other words, consumption increased ten times as fast as production. These studies show that in 1871 the total wheat exports of the United States, Europe, India, and Australia were only 120 million bushels, while the price in India, on the Atlantic Seaboard, at Chicago and in Liverpool averaged \$1.46 per bushel. The price steadily declined to \$1.13 as the average in 1883, when exports had more than doubled, and has since fallen to 88c, as the price for 1889. Hence, the probability of an advance in future.

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