

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

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THE Mayor of Newville, Pennsylvania, has taken advantage of the "Blue Laws" of 1794 to enforce upon that town his ideas of Sunday sacredness, by prohibiting the sale of Sunday papers.

THE *Christian Statesman* is in favor of boycotting all papers publishing Sunday editions. Why does it not boycott railroads running Sunday trains? It not only fails to do this, but it actually advertises Sunday trains. Possibly there is money, or at least, transportation, in it. Would the *Statesman* advertise Sunday papers on the same terms?

IN answer to the question, "How can the Sunday paper be suppressed?" Rev. J. S. McKee said in the Pittsburg Sunday Convention:—

By the Christian people of this community combining together in the resolve not to advertise in or purchase a copy of a paper publishing a Sunday edition.

That is, by boycott. Has this diabolical thing become "a means of grace"?

REV. DR. PARKHURST, pastor of the Madison Square Presbyterian Church, in this city, has gained an unenviable notoriety, recently, by certain sensational methods which he has adopted "for the suppression of vice."

DR. PARKHURST is President of the Society for the Suppression of Crime, and doubtless acted in good faith in all that he did, using the best judgment that he had as to methods. He was, however,

certainly unfortunate in his choice of methods, and has probably succeeded in doing more harm than good.

It is very doubtful if a minister of the gospel has any duty in the direction of personally undertaking the enforcement of the civil law. His sole work should be that of ambassador and teacher. For that work he has a commission, and the divine promise of Christ's spiritual presence; but when the minister of the gospel becomes a detective and enters dens of vice, and drinks beer with lewd women, he not only does that for which he has no commission, but he goes where he has no promise of Christ's presence and blessing. To say the least that can be said, and say anything, Dr. Parkhurst committed a fearful blunder in going where he did and as he did. Thousands of young men will take license from this minister's example and become acquainted with depths of vice, of which, otherwise, they might never have known, even by the hearing of the ear.

THERE are in this city thousands of depraved women, and still more thousands of evil men. Many of the women are in a sense driven to the life they lead. If Dr. Parkhurst and his wealthy congregation want to suppress vice they can do it no more effectively than by undertaking patient and systematic missionary work among the fallen of both sexes. Had Dr. Parkhurst gone where he did, not as a detective to obtain evidence to secure conviction in the civil courts, but as a minister of Christ, gone to labor, even as the Master did, for the fallen, gone in proper company, conducting himself properly, he might have accomplished some good, but as it is nothing but evil can come of it.

REV. LUTHER T. TOWNSEND, a prominent Methodist minister, created a decided sensation recently in that communion by charges of wire-pulling, bribery, and general chicanery in the management of the

denomination. April 4, Professor Townsend spoke for two hours before the Methodist ministers of Boston, giving facts, reading letters, etc., in support of his charges.

ACCORDING to the New York *Sun's* Boston correspondent,—

One writer spoke of having seen money passed to buy votes to send a person to the General Conference. Another knew of mercenary barterings to secure soft seats for members of a church or district ring. Almost all the letters had to do with "combines" between the elders, and providing for them the easiest and most honorable offices in the ecclesiastical government. Others had noted the improper struggle for episcopacies. All had some bit of proof to put on record, and all professed themselves willing to come forward and testify to these things in order to purge the Church."

IT would seem that the "Church" needs purging. Nor is this state of affairs confined to the Methodist Church in the North. The *Tennessee Methodist*, in its issue of March 31, has an article on the Presiding Eldership, in which this statement is made:—

A time limit ought to be put to the Presiding Eldership. Everything in the history of the office and the men who fill it sustains this statement. . . . The mind of the church would be greatly eased if they knew that the office would not become the sinecure of fossils. They have an abhorrence of a professional Presiding Elder. They soon come to the conclusion that the man loves power, and uses his influence to perpetuate it. . . . The longer some men stay in the office, if natural born tricksters and politicians, the greater hardship they work upon those who fill places under them, in order to maintain their places in the cabinet. Lust for power hurled angels from heaven. It may send some, not angels, elsewhere.

SIMILAR things were said some months ago in a Western conference, we do not now recall positively which one. All this goes to show that human nature is about the same inside the Church that it is outside of it, and that whether in the Church or out of it it lusts for power just the same. It does not prove that the churches are wholly corrupt, nor does it prove that Christianity does not make men honest and unselfish; but it does prove that a

profession of Christianity does not make men honest, and that the powerful and popular churches, which are so much concerned for the morals of our city, State, and general governments, have more than enough to do to purge themselves of debasing political methods without spending so much time in fruitless endeavors to secure complimentary votes and meaningless resolutions that "we are a Christian people," that "this is a Christian Nation," and that the "American Sabbath must be preserved." The Church has fallen upon evil times, and about the worst feature of the whole business is, that leaders in the Church are looking to about everything but the power of the gospel to purify both the Church and the world.

A Specious Plea.

At the hearings before the House Committee on the World's Fair, in which those who advocated the Sunday closing of the Exposition, by act of Congress, presented their views, no arguments were offered. The reasons given why Congress should be asked to do this were based solely on religious sentiment and precedent. The field of religious precedent in law, was swept, from the commission to Columbus from the king and queen of Spain, through the colonial charters and their Church and State wordings, and the fragmentary survival of the union of religion and the State found in State Constitutions, statutes, and judicial decisions, down to the last opinion of Mr. Justice Brewer, that this is a "Christian Nation." This most extensive array of erroneous precedent backed up by petitioners, said to be several millions in number, and the claim that there were at least eighteen millions of professed Christians in this country whose "wishes were entitled to respect," seemed to be wholly relied upon as sufficient to carry the day with the Committee and Congress. Either of these claims ought to be sufficient to excite the suspicion of every thoughtful, clear-minded legislator. The error of religious precedent in our law has already become colossal. That the time has again come when this error begins to claim the fact of its existence as proof sufficient that it exists by divine right and is therefore of superior authority in civil affairs, certainly should rouse the attention of the American people, much more those to whom is entrusted the care of the legislative and judicial interests of the Nation, to the impending possibilities of this religious movement to still farther increase the force and authority of precedent by which it already claims to rule.

The very precedents quoted are themselves the strongest evidences possible that this line of legislation and decree should be followed no farther. The fact that subservience to the wishes of a religious aristocracy is asked so boldly, and with such insistence, is sufficient cause for alarm. That all who profess even the forms of Christianity, and that however hypocritically, are counted in to swell the ranks of the aristocracy of religion is in itself enough to excite suspicion. That among those they enumerate are many thoughtful men and women, whose hearts and minds are the abode of religion pure and undefiled, who disagree wholly with this course which their Bible tells them is the spiritual adultery of the Church with the world, and still they are counted as

favoring that with which they are at total variance, this, if there were no more, must raise a grave doubt as to the safety of listening to the demands of a minority so constituted, and which bases its requirements upon the arrogant assumption that it is the moral and spiritual "400" of this country.

In perfect consonance with these claims, but still more specious was the plea made at one of these hearings before the committee, that "this Government has no right to use the money of the people to support an Exposition which opens its doors on Sunday contrary to the wishes of so many of the people who pay the taxes from which that money is taken." There is a difficulty with this proposition. Is it a proposition in pure civics? If it is it will apply universally. Because there are so many citizens so strenuously opposed to the tariff laws as they now exist, money drawn from them in taxes, if they object, must not be appropriated for the enforcement of the tariff and the collection of duties under it. Because so many American citizens are politically such earnest Republicans, if they should object, no money drawn from them by taxation could be appropriated for the expenditures of a Democratic House of Representatives. On the same principle precisely, because there are so many Sunday-keepers in this country the money drawn from the people by taxation cannot be appropriated for the use of an Exposition which may keep open on Sunday. If these are all purely civil questions they are all on the same footing, and the same principle will apply to all. But the absurdity is self-evident. The plea is specious, it contains a factor which is extra-civil, and that is that this is a "Christian Nation." The objection is made because of religious conviction. But that destroys the civil plea entirely. It is not a question in pure civics, and so Congress cannot decide it. Those to whom the paying of taxes is contrary to conscience have but one recourse, that is to follow the Bible injunction and distribute their wealth among the poor; then having lent their substance to the Lord it will be beyond the reach of the tax-collector.

W. H. M.

For the Institution and Not the People.

THAT the demand for the Sunday closing of the World's Fair, like the demand for Sunday closing and Sunday legislation in general, springs from a determination to perpetuate a religious institution and enforce it upon the people "gently or otherwise," the following from leaflet No. 42 of the Sabbath Observance Department of the Women's Christian Temperance Union clearly shows:—

That the Sabbath might be protected and honored, it was unanimously decided that we must stand as a unit for closed gates.

It is for the protection and honoring of "the Sabbath," then, the demand for closed gates is made, and not for the protection and security of the people.

Likewise the first topic suggested by the World's Sabbath Observance Union for prayers and praise during the week (April 5-12) last appointed, as a "week of prayer for the Sabbath," was,—

A large outpouring of the Holy Spirit on divine ordinances, especially on the Lord's day.

In the past the Lord has usually poured out his Spirit upon the people rather than upon ordinances; but in this case it seems

that it is the "divine ordinances," especially Sunday, that seem to be in need of a blessing. There is one day in the week which the sacred word says God blessed, but that was Saturday, the seventh day, and not Sunday. The advocates of Sunday laws expect to corral the first day, and hold it for the Lord to pour out his Spirit upon that and bless that also. From the earliest days of the worshipers of the sun down to the mingling of heathen ordinances with Christian rites and ceremonies, and even until now it seems to have gone without a blessing. Without a divine command for its observance or a divine blessing for its sanctification, why should it be thought strange that those who still persist in observing it should demand law for its protection, and still be praying for a "large outpouring of the Holy Spirit upon it?" But for all this it is the *people* and not the *institution* that need the Holy Spirit. If they had sufficient of this, divine ordinances (those set apart by God) would not suffer, for "when he, the Spirit of truth is come," said Christ, "he will guide you into all truth."

W. A. COLCORD.

Shall Congress Adopt This Proviso?

At the hearing, lately held before the House Committee on the World's Fair, this proviso was offered for insertion in the bill to further appropriate five millions of dollars to assist in defraying the expense of preparation for the World's Fair at Chicago:—

Provided, however, That no part of the sum appropriated by this section shall be paid until the corporation organized under the laws of the State of Illinois, known as "The World's Exposition of Eighteen Hundred and Ninety-two," and said World's Columbian Commission, shall stipulate in writing that the said Exposition shall not be opened to the public on Sundays.

It has been claimed by those who offer the proviso that it was drawn by Justice Strong, retired Justice of the Supreme Court of the United States; and Elliott F. Shepard said, in his printed brief, that Justice Strong had declared that "the proposed clause would not be obnoxious to the national Constitution;" and, as thus it was certain that it had passed under his supervision at least, the impression was conveyed that it had met with his approval. If this is so it is certainly probable that the superficial, legal requirements of the case will certainly be met in the clause and the statement of the legal status of the matter found in it will be accurate. It is well then to look at the proviso and find what that is. It is found in the unreserved acknowledgment of the full authority of the "Corporation organized under the laws of the State of Illinois" over the Exposition as a business and financial matter. This is further shown by the fact that the proviso requires that the corporation and its advisory commission shall *stipulate in writing* their compliance with a certain condition precedent. This in itself shows that in the mind of the writer of the clause Congress had no authority over the corporation to require compliance, otherwise it would not be necessary that the corporation should enter into any written contract binding itself to the performance of this particular act. It is acknowledged then by this proviso that the World's Fair is a business enterprise, the control of which is vested in a stock company under the laws of the State of Illinois. Nowhere in this clause

nor in the bill itself does the United States assume to be a stockholder or business partner in this corporation. If it were possible for the Government to hold such a position as that it would become subject to the laws under which the corporation is organized and would have the voice in the management represented by its shares of stock and no more. But this money represents no stock; it represents no voice in the management; it is solely a governmental appropriation for aid, with certain provisions made for its possible repayment. And then the addition of a proviso is proposed which makes that repayment less probable, and reduces also the probability of the shareholders' making good their own investments. Is it then a business proposition? It certainly is not. The proviso acknowledges that Congress has no authority. Why then should it inject an unbusinesslike proposition into an appropriation, for the sake of throwing its influence, and the power of the money of the people toward the accomplishment of that which will render it unlikely that it will ever receive back the money of the people again? It is not a business proposition. Some other element enters into it. In the sphere of that other element the Congress of the United States as a civil legislative body has no jurisdiction. It having been acknowledged in the wording of the proviso that the local management has full control of the affairs of the Exposition, this is an attempt to assume a business control by indirect means, outside of legislative authority, and use that control to compel a sacrifice on the part of shareholders and taxpayers to secure—what?—The observance of a religious tenet.

THIS proviso proposes that Congress, in passing it, shall indirectly legislate to close the World's Fair on Sunday. Is that a sound legal proposition? It is not. The regulation of Sunday closing, or Sunday selling, as the law stands, is a matter of the law of the place where the business is transacted. The United States does not own the World's Fair site, and it cannot, consequently exercise any municipal control over the World's Fair in general. The question of the special restrictions and regulations to be placed upon the exhibitors of this Exposition belongs solely with the local management, under the municipal and State laws of the city of Chicago and the State of Illinois. With the law of the place in this matter the Congress of the United States cannot tamper, to add to it, in any manner, or to undertake the enforcement of it in any degree. There is a State law upon this subject. To that is the sole recourse. There is the place to find whether the people of Illinois will uphold the State in enforcing that statute during the continuance of the World's Fair.

But here is a State law which is obsolete. This proviso offers a congressional bonus of five millions of dollars, conditioned on the resurrection and enforcement of that statute. Is it a proper thing for any congressional committee to enter into an inquiry as to whether a certain statute of any State is enforced, or to be enforced in the contingency of the holding of a World's Fair within its limits, and then recommend Congress to promise that State money if it will enforce that statute? Is it commensurate with the dignity of the World's Fair Committee of the House of Representatives to present such a propo-

sition as that? Ought Congress to accept with equanimity a proposition that it bribe Illinois to enforce its own statutes? In what spirit ought Illinois to take such a suggestion? Such questions as those are pertinent. But if it is not a bribe is it a purchase? It would be a peculiar thing, certainly, for an economical Congress to expend five millions of dollars to buy the control of twenty-six Sundays in the city of Chicago, only in order to hold them entirely unproductive. That would surely be something entirely unique in the way of congressional appropriations.

As a business proposition solely this proposed proviso has no standing; as a purely legal and legislative proposition it is unsound. It is a religious proposition; and as such the Congress of the United States cannot enact it. W. H. M.

Who Gave It Its Seat?

WHETHER a religion or a religious institution be true or false does not effect the propriety of legislation upon it on the part of civil government; for all such legislation, whether the religion it concerns be true or false, is without the jurisdiction and lawful domain of civil government. But the demand for such legislation very naturally raises the question whether the religion or the religious institution thus sought to be enforced is genuine or not; in fact the demand for it is quite generally made, as the history of such legislation shows, in consequence of an agitation upon this question already in existence, and usually to uphold the wrong and put down the right.

Thus, in connection with the efforts to secure legislation for the enforcement of Sunday observance the question is raised as to which day is the Sabbath. Upon this there is a difference of opinion and practice even among believers in the Bible, some observing Saturday, the seventh day, and others Sunday, the first day. Which is the true Bible Sabbath is a matter of controversy.

Were the Bible allowed to speak upon this question, and its plain, unequivocal utterance to stand for just what it says, the controversy would soon cease, for that says, "The seventh day is the Sabbath." But all are not ready to yield even to so plain a statement. Various and conflicting methods of reasoning and interpretation are resorted to in order to make the divine answer to the question,—Which day is the Sabbath?—of no force, or to fit at will. It will be observed, however, that those who claim that the Sabbath commandment enjoins simply the observance of one day in seven, but no particular day, are as tenacious that the day observed shall be a particular day as are those who hold to a more fixed and definite application of the commandment.

The determination of some who hold to this one-day-in-seven and no-day-in-particular theory, to cling to the Sunday Sabbath at all hazards whether they know it to be right or wrong, is well foreshadowed in the following from an editorial in the *Christian Statesman*, of Feb. 27, 1892:—

The Saturday-keepers should be required to establish their Genesis claims before they are allowed to battle with us in the gospels. Before they debate "the change of day," let them show *what day* of our modern week corresponds to the original Sabbath of God and man, not to keep which, they say, is as bad as theft or murder. The Lord's day Sabbath has the contested seat. The burden of proof is on them. Let this never be forgotten.

The reader will notice how the editor of

the *Statesman* seeks to evade a defense of the Sabbath he observes, and to intrench himself behind an established custom, rather than to fortify himself with the word of God which he professes to believe. Though he observes a day as truly as do the "Saturday-keepers," of which he speaks, he would have his readers believe that the burden of proof rests altogether upon the observers of the seventh day. How he relieves himself from the responsibility of proving anything is by asserting that "the Lord's day Sabbath [by which he means Sunday] has the contested seat." Evidently possession is nine points in law with him on this question.

By Sunday's having the contested seat the editor of the *Statesman* means that this day has come to be regarded as the Sabbath by the majority of professed Christians, though how and when he does not here pretend to say; it is sufficient for his purpose that it is so regarded. But how much proof of its genuineness and rightful title to the seat is there in this? He who rests his Sabbath case here adopts a principle which he must repudiate in everything else, or be compelled to accept of the worst religions that have ever cursed the world. In point of numbers of adherents the heathen form of worship has the contested seat. Of professed Christians Catholics far outnumber Protestants. As to the number of communicants and customs generally practiced and dogmas established their form of worship has the contested seat. For six thousand years the conflict between truth and error has been going on, and in every instance error has sought to gain "the contested seat," and we are sorry to say that so far as numbers are concerned it has almost invariably succeeded in obtaining it. Truth has been on the side of the few. Of all the inhabitants of the antediluvian world at the time of the flood, Noah and his family only were found righteous. Not ten righteous persons could be found in Sodom and Gomorrah. The broad road has been the road to destruction. And the fact that the Sunday Sabbath is seeking to defend itself by asserting that it has established itself with the masses is strong presumptive proof that it is not the Sabbath of the Bible. And the further fact that those who observe it are unwilling to undertake to prove its claim as such from the Bible, is still further evidence that it has surreptitiously obtained its seat.

True, Sunday has the contested seat of the Sabbath so far as numbers are concerned. But how did it get it? Who gave it this seat? Did God put it there, or is it an interloper and squatter? These are fair questions, and unless those who contend for it as the Sabbath can "prove up," and show a clear title of the day to the claim, its right and title to the seat may well be challenged. The burden of proof here rests upon the one who makes the claim. To establish Sunday as the Bible Sabbath the editor of the *Statesman*, as a professed Protestant, must prove *from the Bible* that it is the Sabbath. That he is unwilling to rest his case upon the Bible, the following from advanced sheets of his enlarged "Sabbath for Man," printed in the *Statesman* of April 9, 1892, will show:—

It is not true that the name "Sabbath" was never applied to the Lord's day by early Christians. The New Testament words translated on "the first day of the week," mean literally, "the first of the Sabbaths," as of a new series. Acts 13:42 literally means "the between Sabbath," as of a Sabbath between the Saturday Sabbaths.

Not to rest upon these disputed passages, the literature of the early church recognizes the Decalogue—the fourth commandment and all—as in full force, while condemning Saturday observance, and applies to the Lord's day its rules of worship and rest, and in some cases gives to the Lord's day, the very name "Sabbath."

If the editor of the *Statesman* and author of the "Sabbath for Man" had thought he had proved his point by the texts referred to he would have been willing to have rested his case there; but, conscious of his inability to maintain the claim upon scriptural grounds, he thought best "not to rest upon these disputed passages," but go rather, not to some other passages of Scripture, but to "the literature of the early church." In this he abandoned the Scriptures as being insufficient to prove the Sabbatical name and character which he ascribes to the first day of the week. A man does not usually abandon disputed passages if he thinks he has the strong side of the argument in the dispute. Dwight's *Theology*, Vol. IV, page 401, flatly contradicts all the editor of the *Statesman* attempts to prove from the Scriptures and the apostolic Church. Dwight says:—

The Christian Sabbath [Sunday] is not in the Scripture, and was not by the primitive Church called the Sabbath.

How then, we ask again, did Sunday get the contested seat? The editor of the *Statesman*, in the proof sheets printed in the issue of his paper last referred to, has answered this himself. He says:—

Augustine (fifth century) writes: "The holy doctors of the church enjoined that all the glory of the Jewish Sabbath should be transferred to the Lord's day."

And Alcuin at the close of the eighth century (796 A. D.), no doubt sums up the thought of the church when he says: "The observance of the former Sabbath has been transferred very fitly to the Lord's day by the custom and consent of the Christian people."

This is plain enough. The "holy doctors of the church," "by the custom and consent of the Christian people," made the transfer, and put Sunday in the seat of the Sabbath of the Lord. In this way, and not by any command of God, Christ, or the apostles, was the change made, and Sunday given its seat.

W. A. COLCORD.

That Hearing Again.

At the recent hearing before the House Committee on the World's Columbian Exposition, on the question of Sunday closing, one gentleman, Dr. Pitzer, informed the Committee that the question was not in any sense religious. Every other speaker in favor of Sunday closing, made it a religious question. The religious beliefs and prejudices of the Committee were appealed to, and they were exhorted to do their religious duty in the matter in view of both present honors and future rewards.

Who were these gentlemen who spoke in favor of Sunday closing? With one exception they were ministers. Who did they represent in that hearing? They boldly said that they represented the Methodist Episcopal Conference, and certain presbyteries of Pennsylvania, and the American Sabbath Union, which they said represented the combined Christian sentiment of the country. If the question were purely civil, having no religious bearings, why were these gentlemen so intensely interested in it?

Supposing the proposition had been to close the World's Fair on Wednesdays,

and open it on Sundays. The civil basis of the question, if it has one, would be unchanged. No one will deny that the seventy thousand employes of the Fair, could rest as well physically on Wednesday, as on Sunday; and the opening of the Fair on Sunday, would accommodate many that the opening of it on Wednesday would not. What would be the difference? Every one of these reverend gentlemen instead of being at Washington in support of the measure, would be there to emphatically oppose it. What magic works this change? Simply this: "They do not believe that Wednesday is a sacred day that should be kept holy. They do believe this of Sunday, and they are working in this to get a national recognition of their religious belief on this point. And yet, these gentlemen say *that it is not a religious question*, and as Shakespeare says, "Brutus is an honorable man," "these are all honorable men."

The question of the closing or the opening of the World's Fair, on Sunday, when considered by itself, is comparatively a small question. There have been other expositions before this, some of them closed, and some of them open on Sunday, and yet the world revolves, and the planetary systems are not shattered or seriously disarranged. It is only when this question is considered in connection with all the religious politicians intend to accomplish by it, that it is seen to be of colossal importance.

The very Constitutions of the various organizations that these gentlemen represented in that hearing, are pledges of the fact that they intend this national recognition of Sunday sacredness as precedent to national Sunday laws, and that they intend these as a precedent for putting "all religious laws and usages on an undeniable legal basis in the fundamental law of the land." One of the speakers, Rev. H. H. George, plainly told a few days before in a public speech in Washington, just what they do intend to accomplish. In speaking of the closing of the World's Fair on Sunday, and of other Sunday laws to follow, he said: "We will soon have these laws, and then the people who are now opposing them, and opposing our Sunday, will be invited to leave this country, bag and baggage, and go to a country of a continental Sunday, or of no Sunday at all, and stay there till they die, and be buried there, and *then go where they belong!*" And yet these gentlemen say this is not a question in any way threatening religious liberty, and "these are all honorable gentlemen."

By the edict of Milan, A. D., 313, for the first time in the history of the world, full and free liberty was given to all religious beliefs. During the next two hundred years, a religious despotism was built up which cursed the world, and held the human mind bound by fetters of fear, for more than a thousand years. How did it all come about? The whole monstrous system was built upon little precedents, not one of which, considered alone, was of more importance than this question of the closing of the World's Fair on Sunday, by Congress.

In fact, the very first step in the direction of this despotism, was the securing and enforcing of Sunday laws. After giving an account of three different Sunday laws, each following the other, and each a little more strict than the preceding one, Neander says, "*In this way the Church received help from the State for the*

furtherance of her ends." This is Neander's account of the beginnings in the fourth century of the union of Church and State.

More remarkable still, one of these laws was for the purpose of closing the circus on Sunday. The reasons given were: "Because the people collect more to the circus than to the church," and because the exhibition "proved a great hindrance to the devotion of Christians." They also said, "Nor ought any Christian to be compelled to attend these games on Sunday." Of course no one was compelled to attend the games; this referred entirely to those who of their own free will hired out to work for the managers of the exhibition. It is identical with the argument that seventy thousand employes *will be compelled* to work on Sunday if the Fair is open.

Soon after this, they got laws enforcing the observance of baptism and of the Lord's Supper, then of all the observances of the church. Nor can these men to-day give any reason why if they enforce one of these religious observances by law, they should not proceed to the enforcement of all others.

The object for which the religious politicians worked in the recent hearing, was to so amend the Appropriation bill, as to have it provide that the "treasurer shall not pay one dollar of the appropriation, till the local commission in Chicago shall stipulate in writing that the Fair shall be closed on Sundays during the six months of the Exhibition." Congress could take no step, it could pass no bill, that would more fully commit this Nation, as a Nation, to the recognition of the religious dogma of Sunday sacredness.

A man may say that he believes that Sunday is a holy day, and that he shall keep it sacredly; but to say that he will have no business relations with any one who does not keep Sunday strictly, is going much farther. It is to this extent, however, that this proposed amendment would carry Congress in the recognition of Sunday sacredness.

The question whether Sunday is or is not a sacred day, is purely a religious question. It is not a question for courts and legislatures, but for each man to decide between his own soul and his Maker. Moreover, there is no religious question more under dispute to-day than this. Some profess to believe that Christ and the apostles changed the Sabbath to Sunday. All students of history know that the observance of Sunday in the Christian Church did not begin for some centuries after the time of Christ and the apostles. Many Christians do not believe that there is any Sabbath in this dispensation. Many other Christians believe that the seventh day, or Saturday, is the true Sabbath. The Jews believe this also. Still others, who, under the Constitution of the United States are accounted good citizens, with equal rights, believe that Friday is the only religious day in the week. What right has Congress to take up this religious controversy and throw its influence in favor of any party? This is class legislation. When Congress shall throw its influence in favor of any religious party, it will then, as did the State in the fourth century, have lost its power to keep the peace. Then will begin a struggle among the various religious denominations for precedence and State preferment, and it should be remembered that in the fourth century that struggle ended only in the

dissolution of the empire and the establishment of a perfect despotism.

The National Religious Liberty Association does not advocate either the opening or the closing of the Fair on Sunday. It simply argues that it is a religious question, and that as such it is not within the purview of civil government. The Constitution says, "Congress shall make no laws respecting the establishment of religion or prohibiting the free exercise thereof." In 1796 a treaty was made with Tripoli which said, "The Government of the United States is not in any sense founded on the Christian religion, and is therefore, not hostile to the Mussulmans, as such." By the Constitution, this, with all other treaties, is made a part of the fundamental law of the land. It simply means that here, by constitutional right, as well as by inherent right, all religions are equal before the law, and none are either favored or suppressed.

That this equality of all religions before the law extended to the various days of the week that are regarded as sacred by the different religions, was decided by the Senate of the United States in 1829. The Government was petitioned to stop the mail service on Sunday by law. The reply of the Senate Committee was:—

It is not the legitimate province of the Legislature to determine what religion is true or what is false, or to determine for any whether they shall esteem one day above another, or esteem all days alike holy. The legislator is chosen to represent the *political* and not the *religious* views of the people; to guard the rights of man, not to restrict the rights of conscience.

There is a natural law that will do all that is needed in such cases as this, if it is only left to act. The trouble with all nations is that they have legislated too much, and interfered with the working of this natural law. The law of supply and demand will either open or close those gates on Sunday, according as the public demand; and then there will be no legal action, and no unsafe precedents. The people who go to Chicago in 1893 will be representative citizens. There will be many from other lands it is true, but they will be only of the best classes, and they come by national invitation, and should have equal rights with American citizens while here.

Colonel Shepard said that there were fifty million Christians in this country. He also argued that Christians would not attend the Fair on Sunday, and that they would not patronize the Fair on any day, if it was open on Sunday. Now if this is so, suppose the Fair is opened the first Sunday, all those people will stay away, and the Fair will be so slimly patronized that it would never open its gates on Sunday again. Every one knows that as a testimonial to the regard of the people for Sunday, this would be worth a thousand-fold more than the mere closing of the gates by law. It is not to be expected that any one will have so much respect for the "American conscience," if it requires a national law as a sort of moral stimulant. G. E. FIFIELD.

It is a matter of comparatively small importance whether the World's Fair be open or closed on Sunday; that might well be left to the Commissioners to decide; but it is of paramount and vital importance that there should be no legislation at all upon such a subject—that the Constitution be not violated, oaths of office not broken, a dangerous precedent not established.—*Mrs. Susan Bullitt Dixon.*

The Sunday Propaganda in Allegheny.

THE public schools of Pennsylvania are being utilized in the Sunday-Sabbath propaganda, under the auspices of the Law and Order League. "The pioneer in this movement," says the *Pittsburg Leader*, "is the principal of the Fifth Ward school, Allegheny. The *Leader* tells the whole story thus:—

Recently the principal in question, John L. Smith, took occasion during a late examination to lecture against the wickedness of selling Sunday newspapers, and wanted to exact a promise from the scholars engaged in the business that they would discontinue it. There are some fifty boys in the school who are selling Sunday papers, and to say that the action of the principal has raised a howl of indignation on the part of the parents, is expressing it mildly. The story as it reached the *Leader* was that the principal had suspended several scholars for refusing to comply with his request. An investigation of the matter developed the fact that while the principal had not taken such an arbitrary step in the enforcement of his unreasonable order, he has, according to his own admission, been going through the several classrooms of the school and exacting promises from the scholars to give up the business. One boy refused to make the promise and was practically suspended, until his mother interfered, and had her son restored to his studies. The matter has stirred up considerable indignation on the part of the parents and taxpayers in general, who propose to take steps in the matter. Several of the parents of the boys attending the school were seen in reference to the matter, but the story told by all was substantially that learned from Mrs. Maggie McCarroll, of Grant Alley. Her husband is a conductor on the Fort Wayne road. They have three children, two boys and a girl, attending the school. The boys, Solomon, aged thirteen years, and Andrew, aged ten years, each have a newspaper route and sell the Sunday papers. Mrs. McCarroll, in relating the circumstance, said:

"Last week my boys came home from school and told their father that the principal of the school had wanted them to stop selling papers. We told the boys to tell the principal for us that for what they did out of school we were responsible, and that as long as their father allowed them to sell papers, it was none of the principal's business what they did out of school hours. The principal has kept up this work, going, as I am informed by my boys, from the fifth grade to the highest, trying to exact this promise. He has devoted a certain time each day for several days lecturing the scholars about the wickedness of selling on Sunday. He has gone even so far as to say that parents who would allow their children to sell on Sunday were not decent. This matter has been kept up by Mr. Smith to such an extent that the scholars who do sell papers are made to feel very uncomfortable, and certainly something should be done to have a stop put to it. While he has not suspended our boys, I understand he did suspend Mrs. Conklin's son for refusing to make the promise."

The reporter then called on Mrs. Conklin. She has one son, Samuel, sixteen years of age, the boy in question who is attending the school. She was averse to saying anything on the matter, but finally substantiated Mrs. McCarroll's statement. In explaining the occurrence of the suspension of her son, she said: "While the boy was not suspended, it was practically the same thing. After Mr. Smith had delivered his lecture against the selling of papers on Sunday, he asked the boys who were selling them to hold up their hands. He then asked them to promise that they would stop it. My boy refused to make the promise, and he was informed by Mr. Smith to call and see him after school. The boy didn't do it, but came home and reported the occurrence to me; I told him when he went to school in the morning to tell Mr. Smith he had our permission to sell, and that we did not consider it the business of the principal to interfere in the matter. My son went to school in the morning, but was refused admission to his class by the teacher until he brought a note from the principal, she claiming that that was her orders from the principal. He then went to the hall outside Mr. Smith's door and waited there until the noon hour, when he came home without reporting to Mr. Smith. When I asked why he didn't do as I told him, he told me he was afraid to tell Mr. Smith that. I then went myself with the boy to the school and saw Mr. Smith. He commenced by lecturing me regarding allowing my son to break the Sabbath, when I cut the matter short and told him such interference was outside the jurisdiction of a public school teacher, and demanded that my son be allowed to go to his class without any such promise. Mr. Smith finally gave him a note to his teacher, and he has since attended the school. But

I understand Mr. Smith still continues his tirade against the boys' selling Sunday papers."

The reporter then wended his way to the school. Mr. Smith was encountered at the doorway. When made acquainted with the reportorial visit he inquired what paper the scribe represented. He finally introduced himself. He stated that he had not suspended any scholars, nor did he intend to. "The circumstance occurred this wise," he said. "One day in grade six, I put a sum on the black-board for the scholars to do. It was this purely accidental circumstance without any forethought of mine: A newsboy has fifty customers, and receives a profit of three-fifths of a cent on each paper: what does he profit on this entire sale? A little girl put up her hand, and remarked: 'Does he sell Sunday papers?' The remark caused me to think it would be a good idea to speak against the sale of Sunday papers, and I did. I asked the scholars if it was wrong to sell papers on Sunday, and was answered by them all that it was. Both by the law of God and the laws of the State. I then lectured them against the willfulness of breaking a law of this kind and its consequences, and asked those engaged in selling papers to give it up."

"Well, did you not continue this admonition through the various classes, and continue it for several succeeding days?" was asked.

"Yes, I did, and strange to say in the entire school all those engaged in the business admitted they were doing wrong, and promised to quit it with but one exception."

"Do you not think you are overstepping your authority in introducing such questions in the school?"

"No, I do not. I feel that the public school, being an institution of the State, it is the duty of the teachers not only to instruct them in the rudiments of an education, but to make the scholars law-abiding and honorable citizens. Where there is a State law regarding Sabbath observance, I consider it my duty to so instruct the scholars under my charge in the full observance of these laws."

Sunday laws, we are told, are purely civil. But it seems a little strange that civil law is made the occasion and justification for the giving of religious instruction in the public schools. This occurrence in Allegheny is very significant of the possibilities wrapped up in Sunday laws. The State can of course teach its own laws, and the reason for them; it follows that it may soon come to this, that Jews, Seventh-day Baptists, and Seventh-day Adventists may be compelled either to take their children out of the public schools, or else submit to having them taught that Sunday is the Sabbath.

Christianity in the First and Nineteenth Centuries.

IN the first century of the Christian era Christianity was able from a very small beginning to push its conquests against the prejudices of Judaism and Paganism into all the known world, gathering into its membership thousands of converts from the religious bodies of that day, and from the world, not by the aid of civil law—not by the sword and fagot—but opposed by them, and in spite of them. Christ had said to his followers: "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . And ye shall be betrayed both by parents and brethren, and kins-folks and friends; and some of you shall they cause to be put to death."

In fulfillment of this prediction the apostles and early Christians were often imprisoned, suffered the loss of their property, and many of them of life itself.

The conflict of the ages has been between Christ and the devil; and although the Son of God declares, concerning his followers: "The devil shall cast some of you into prison," in no instance is it recorded that Christ ever did, or ever proposed to cast into prison by the agency of

civil laws, or any other human agency, the followers of the devil, much less that his own professed followers should fine and imprison each other on account of differences in faith and practice.

No true religious usage needs any stronger support than the authority of God. When human civil law is framed to enforce religious tenets by civil penalties it is at once a confession of the weakness of the doctrine in the interests of which it is enacted, and an indication of its Satanic origin.

What dire change has come over the Christianity of the nineteenth century, rendering the methods of Christ and his apostles in carrying the gospel of so little effect, and making it expedient to appeal for aid to civil law that everywhere so used, has enthralled the followers of Christ? What, unless the Christian Church has fallen and corrupted her ways before God so that she is about to take the place of the Pharisees and Saducees who put Christ and the apostles to death, and the mother of harlots whose robes are stained with the blood of the martyrs of Jesus.

These modern would-be reformers are very zealous, thinking that they are doing noble service for the cause of God and humanity. So did Saul, the agent of the Pharisee sect, when, by the authority of the church clothed with civil law, he haled "men and women to prison," because they believed in Jesus. Christ was "despised and rejected of men;" his followers were accounted "as the filth of the world, and the offscouring of all things;" the sect of Christians was "everywhere spoken against;" and the apostles and brethren were accused as being men that had "turned the world upside down;" and yet they were the true people of God, although persecuted even unto death.

Modern popular religionists are falling into a like error, and it would be very unsafe to so frame civil law as to make it possible for them to punish dissenters in whose persons it may prove at last they have persecuted Jesus. If they have got the Bible and the Holy Spirit on their side as an everlasting help and defense they do not need the aid of civil law; but if they have not such a defense, for humanity's sake let not freemen entrust them with civil power.

A. SMITH.

THE Executive Committee of the Republican County Committee, of New York City, has stated in a resolution that Elliott F. Shepard has no authority to speak for the Republicans of the county on religious questions. So practically has the Colonel applied his theory that "politics is religion" that it has called out some interesting correspondence on the subject. This is what Senator Sherman writes to the editor of the *Sunday Democrat*:—

Senate Chamber, Washington, April 12, 1892.
DR. MICHAEL WALSH—Dear Sir: Yours of the 11th. is received. I have read the extracts you refer to from Colonel Shepard's paper, and have no hesitation in saying that he does not represent the feeling of Republicans, but only his own. I think that no Republican desires to interfere in any way in a man's religious convictions, nor should this question enter in any respect into the domain of party politics.

Colonel Shepard's theory that politics is religion does not seem to meet with full favor from the political party to which he belongs. He will have to change his aphorism a little and make it read, "Politics is the religion profitable to the Republican Party." The change will not alter the meaning of the phrase much, if it ever had any, but will make it more capable of a definite application, under otherwise doubtful conditions.

NATIONAL Religious Liberty Association



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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.
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THE law of the State of New York has been so amended as to permit fishing on Sunday in Jamaica Bay.

It is stated that a merchant of Frankfort, Germany, has been fined one hundred marks for beginning an advertisement with a quotation from the Bible.

A RESOLUTION was passed in the Lower House of the Legislature of Massachusetts favoring the closing of the World's Fair on Sunday, but the Senate has refused to concur.

SAM SMALL demands that the World's Fair be closed on Sunday, and incidentally predicts that it will wind up in bankruptcy. The *Colorado Graphic* thinks that "he ought to have explained that the two results are not necessarily allied."

THE Maryland Methodist Protestant Conference, recently in session, adopted strenuous resolutions against the opening of the World's Fair on Sunday, and deplored the failure of Congress to enact strict Sunday laws for the District of Columbia.

THE Iowa Legislature struck out the Sunday-closing clause from its World's Fair appropriation bill. The *Christian Statesman* attributes this action to Seventh-day Adventist influence. We prefer to attribute it to a revival of common sense.

THE New York Legislature has passed a bill appropriating seventy thousand dollars a year to the Metropolitan Museum of Art, in order that it may be open to the public two evenings each week and on Sunday. This is for the benefit of those who have no time to visit the Museum on working days.

It seems that the Young People's Society of Christian Endeavor has appointed an international committee, the duty of which is to promote the Sunday closing of the World's Fair. The committee has very wisely decided that to attempt to boycott would be injudicious; the efforts of the society will, therefore, be directed to petitioning and the issuing of manifestoes.

THE statement of the number of petitions received by the World's Fair Commissioners asking that the gates be closed on Sundays is as follows: Alabama, 8; California, 22; Delaware, 3; District of Columbia, 9; Georgia, 7; Indiana, 184; Kansas, 59; Louis-

iana, 2; Maryland, 13; Michigan, 86; Mississippi, 8; Montana, 3; New Hampshire, 11; Arkansas, 10; Colorado, 14; Florida, 24; Illinois, 296; Iowa, 257; Kentucky, 23; Maine, 13; Massachusetts, 160; Minnesota, 47; Missouri, 56; Nebraska, 21; New Jersey, 169; New Mexico, 1; North Carolina, 8; North Dakota, 6; Oregon, 30; Pennsylvania, 440; Rhode Island, 7; South Dakota, 17; Texas, 8; Virginia, 14; West Virginia, 7; Wyoming, 2; New York, 244; Oklahoma, 1; Ohio, 221; South Carolina, 5; Tennessee, 21; Vermont, 13; Washington, 17; Wisconsin, 122; Miscellaneous, 17. The number of individual signatures has not been stated. The probability is that most of them are "representative" petitions of churches and other religious bodies, which, although they will make a very large count in the aggregate, show but comparatively few separate signatures. The number of separate petitions, as given, is 2,745.

THE Czar of Russia has issued an ukase prohibiting foreigners from selling in his dominions, outside the limits of Volhynia, or even of acquiring real estate within those limits, without first embracing the religion of the orthodox Greek Church. Such action as this has led the State Department at Washington to inquire of the Russian Government as to the status of American citizens who may be sojourning, or for the time being, resident, in Russia, and are not members of the Greek Church.

CONTINUED evidence appears in the public prints, from day to day, that religion in this country is fast becoming political. The latest is contained in a special dispatch from New Orleans, which says: "The political situation in this city and State grows each day more complicated. . . . In several of the south-western portions of the State prayers will be offered on Sunday next for deliverance from Republican rule." So it seems that they have a Democratic religion in Southern Louisiana, while Elliott F. Shepard and the *Mail and Express* profess a Republican religion. The practical difficulties in the way of a political religion will soon be exemplified among its exponents themselves.

A COMMITTEE, appointed for that purpose, has waited upon the business men of Keyport, New Jersey, and secured their signatures to an agreement to close their shops and stores on Sunday. The *Enterprise* says:—

Many of those who have signed the agreement are, as a matter of course, persons who have never kept their places of business open on Sundays, but the committee determined to get the signatures of every one in order to make the movement thorough.

This statement demolishes completely the assertion that if one keeps open all must. It has not been so in the past as evidenced by the fact that some have kept open, others have not.

REV. A. W. PITZER, of Washington, has filed with the House Committee on the World's Fair a voluminous paper, in behalf of the American Sabbath Union, asking that the World's Fair be closed on Sunday. The statements upon which he bases his request are that,—

At the first World's Fair, in London, in 1851, the gates were closed on Sundays.

At the second, in the same city, in 1862, the gates were closed.

At the third, in Paris, 1867, the American, British, and Colonial exhibitors closed on Sundays.

At the fourth, in Vienna, there was the same Sunday closing.

At the fifth, in Philadelphia, there was complete Sunday closing.

At the sixth, 1878, and the seventh, 1889, both in Paris, American, British, and Colonial exhibitors closed on Sunday.

The Doctor evidently fails to see that this which is depended upon as so strong an array of precedents, is in fact, no precedent at all, in the line of what they are asking, namely, such action by Congress as will close the entire Exposition at Chicago on Sundays. The facts stated are cor-

rect, as far as they go, but they do not apply to the point for the attainment of which they are used; that is the assumption by Congress of the authority to close the World's Fair on Sunday either by direct legislation or conditional proviso.

[THE ice-men of the city of Washington have issued a circular asking that the churches support them in a demand for the stoppage of delivery of ice on Sunday. In response to this Dr. A. W. Pitzer, of the Central Presbyterian Church, has held a special Sunday evening service, at which the ice-men were present in force and took seats together in the body of the church. Dr. Pitzer preached a very earnest sermon on "Sunday rest for every man"; and although it did not appear why the ice-men could not rest if they wanted to without the aid of Dr. Pitzer, the Church, or any one else, still some of them seemed eminently gratified with what was said. The different motives and forces are legion which are combining to secure obedience to Sunday laws as well as for their enactment and enforcement.

SIoux CITY, Iowa, has a Sunday Enforcement League, which is doing remarkable service in the Sabbath Union cause. Not even under the personal supervision of Mr. Crafts himself, in Pittsburg, is as zealous and effective work done for the protection and preservation of Sunday by law—that is, if the enforcement of Sunday laws will do that. This new Sunday League has closed all places of business, and even some restaurants; has stopped all street-car traffic, and does not allow suburban trains to run. Wholesale arrests are made of all who attempt to run street cars or carry on any secular business on Sunday. The League asserts that it will compel the stoppage of all labor and business on Sunday in Sioux City. There is said to be much excitement and trouble is feared. The penalty for Sunday labor in Iowa is five dollars fine and imprisonment until it is paid. This League, which is doing a work that must be the envy of Mr. Crafts, is not however directly of his organizing; it is composed of saloon men driven out of business by the prohibitory law. They declare they "will enforce all laws alike and give people a taste of real enforcement." If in doing this Satan is divided against himself, this is a very unwise move on his part. But is he?

THE Lutherans of Illinois are agitating for the repeal of the compulsory school law of that State. At a recent meeting held in Chicago, Rev. August Schuessler said:—

We are assembled here to again inaugurate a political movement. The so-called "school question" was not settled at the last session of the Legislature. The obnoxious compulsory education law, you can well say, has been a dead letter. Only two cases of prosecution of Lutherans, under the law, have occurred since the last campaign, and the men who acted in those cases were forced to stop their work, not through the exertions of the school committee of the Lutheran Church, but by party action. The party lash was used and this party lash made the law a dead letter. But the obnoxious law still remains intact, and it can again be used to harass a large class of true and loyal citizens of the State whenever party policy ceases to interfere.

We Lutherans would most assuredly deceive a great many good people if we were to rest now and be satisfied with our political action because the law has been a dead letter since our last campaign. Therefore, we must again enter the political arena. There are different motives for setting political movements on foot. We have only one motive. I repeat it with emphasis, only one motive have we Lutherans for organizing our large forces; and the motive is not a mercenary one. We again inaugurate a political movement in order to rid the statute book of Illinois of that law which is working to the detriment of our free Christian homes, free Christian schools, and free Christian churches. We Lutherans will not be quieted down or desist from political agitation until the law is repealed. We deplore this unfortunate political struggle. Prior to 1889 no political meetings were held in our school-houses. The Lutherans as individuals took active part in politics, but the church never. We, in our congregational or business meetings, never meddled with political questions. When, however, our religious liberties and private rights are endangered by a law, then we must make exceptions to our usages and take a lively part in politics.

Thus it is that religious questions, and questions of religious rights—questions affecting the individual conscience—are more and more finding their way into politics in this country.

Two Republics.

ONE of the most remarkable books of the past few months is entitled "Two Republics," by Alonzo T. Jones. It is a large volume of over eight hundred pages, and one can not help wishing it had been divided into three volumes, the first treating with the ancient Roman Republic, the second with the Christian Church under the Empire, and the third, the present conflict between Church and State. The volume is well written, and, though largely a compilation of the greatest historians and writers of ancient times, is so presented as to give a thoroughly connected, interesting, and vitally instructive narration of the struggle of the ages for absolute religious freedom. In the first part we have a graphic picture of Rome under alleged republican power, in which one looks in vain for justice, finding only a long tyranny of the rich over the poor, broken at intervals by such intrepid leaders as the Gracchi, who in turn were invariably crushed by plutocracy. Next we note the rise of Christianity, at first a religion simple and pure, tolerant, tender, gentle, and wholly uplifting in influence. Next we see Christianity surrounded by paganism in Rome, the sun worship in the East, Grecian philosophy in Greece and Alexandria; and from each source we note it takes something of the dominant thought, forms, rights, and symbols. At last the worship of Jupiter and Apollo give place to the worship of Jesus; but before yielding the old faiths we note that to a great degree they transfer their spirit into the new belief, and Pontifex Maximus of pagan Rome gives place to Pontifex Maximus of Christian Rome, while the latter excels the former in rights, forms, rituals, and the splendor of official dignity. The simple and beautiful teachings of the carpenter's Son become lost in the regal pomp, the licentiousness and prodigality of the new State religion. Faithfully and with great sincerity our author traces the great apostasy which rose under the cloak of Christianity, but which took caste and color from its great defender, the bloody murderer Constantine. The history of the struggle for freedom in subsequent ages, the temporary or partial triumphs, and the present encroachment on the part of dogmatic and ritualistic theology upon the right of the people in our land, are very interesting and instructive. This work should be carefully perused by every patriotic citizen. It will appeal most strongly to that large class of deep thinkers whose clear vision beholds the terrible danger of the present silent but persistent struggle on the part of bigots to re-establish conditions which will bar freedom of thought along certain lines, and make persecution not only possible, but imperative on the part of those clothed with authority; weld together Church and State, and in so doing curse society as it has not been cursed since the Reformation opened the door to freedom, science, and progress. This volume should have a wide circle of readers.—*The Arena*, April, 1892.

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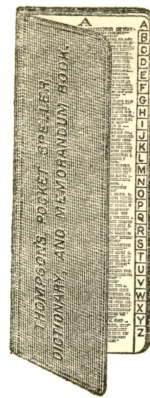
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NEW YORK, APRIL 28, 1892.

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THE AMERICAN SENTINEL ought to have a large circulation in Pennsylvania for a year to come. The Sunday law of that State is now being discussed by everybody, and THE SENTINEL ought to find its way into thousands of homes in the Keystone State immediately.

"CAPT. R. H. PRATT," says the *Catholic Review*, "has not yet been dismissed from the Army, although the President must be aware of the unjustifiable and malicious attack that officer made on the Catholic Church." Very remarkable, indeed! Does the *Review* really think that Captain Pratt could be, or that he ought to be, dismissed for his reflections on the Catholic Church?

THE *Mail and Express* occasionally says a good thing, and here is one of them:—

The police represent the law; the ministers the gospel. The police should prevent the commission of crime; the ministers should convert the criminals. To turn them about and make them go the other way—that is conversion. That is the secret and the power of the gospel.

If Mr. Shepard and his fellows would only remember this, and act upon it, and let the police and the ministers each carry on their work in their own sphere, the State would be no worse than it is now; crime would be no more prevalent; but the Church would be very much more efficient, and more souls would be converted to Christ. One trouble in these days is that the ministers are in a sense becoming policemen; and they want the police to, at least, become aids to the ministers. The really desirable thing would be to have honest men for policemen, and for ministers men who know the power of God to change the heart.

Our Country remarks that "the demand for opening the World's Fair on Sunday is confined chiefly to a portion of the population of Chicago, and even there probably a minority. There is hardly a State in the Union where the great majority of the people do not favor the closing of its gates on the day of rest." All this may be true, but how anybody happens to know positively that it is so is something not easily understood. The assurance, not to

say impudence, of those who demand Sunday closing is phenomenal. What right has even a majority, no matter how large, to say to the corporation organized under the laws of the State of Illinois, known as "The World's Exposition of Eighteen Hundred and Ninety-two," to say they must close the Fair on Sunday? They have just the same right to dictate to the Fair corporation that they have to require individuals to observe Sunday, and that is just none at all.

THE Board of Aldermen, of New York, adopted a resolution closing the city departments on Good Friday. Remarking upon this fact a Catholic paper says: "That action should become general, so that the day of redemption should everywhere be marked by a cessation of business." The next thing then would be a law prohibiting labor or business on that day. And why not? There would be the same justification for it that there is for such Sunday restrictions.

THE *Christian Statesman* complains that the Academy of Music, in Brooklyn, was recently rented to Colonel Ingersoll for a Sunday evening lecture, and that "among those present to aid him and the proprietors of the Academy in breaking the Sabbath, was Mayor Boody, said to be a Presbyterian, and District Attorney Ridgeway." THE SENTINEL has not the slightest sympathy with Ingersoll's views, but would like to ask if freedom of speech is also to be sacrificed to the Sunday Moloch?

THE recent Pittsburg Sunday Convention adopted this among other resolutions:—

Resolved, That we denounce the publishing and sale of Sunday newspapers as an infraction of the laws of this commonwealth, and that we enter our emphatic protest against the buying and reading of Sunday newspapers as a sin against God, and desecration of the sanctities of the Sabbath, and an injury to the home and society; and that we pledge ourselves to do all in our power to suppress this evil by not only refusing to buy and read Sunday editions, but still further refusing to become patrons on any day of the papers that publish Sunday editions.

Why did they not go one step farther and boycott also every one who would not boycott the Sunday paper? That is the next step, and not a long one either.

IN the preface to his revised edition of "Sabbath for Man," Rev. W. F. Crafts says:—

As Columbus and other explorers of his period were accustomed to set up a cross in each new land discovered, in anticipation of conquering it for some Christian kingdom, so our Lord's day has been set up in every land of our world as a monument of its anticipated conquest for its divine Lord. There is no other token of Christian unity, of world unity, like this oft-recurring, everywhere present Lord's day, dedicated to the universal Lordship of Christ. Every week, for forty-eight hours, this fiery, cloudy pillar, the Sabbath's day and

night, moves around our revolving world in token of possession. As one has suggested, it is as if a monarch sent a messenger every week to all his subjects to touch each one of them upon the shoulder and remind him that his lord would have him remember to be loyal.

Controversy has led some of us who believe that the Lord's day is also the Christian Sabbath, to slight the former title, because some who use it make each selfish sinner "the son of man," who is "lord of the Sabbath," and separate the day from the decalogue. But the Lord's day in its proper use, is the more regnant term, the sign in which we are to conquer.

All this by the great leader in the movement for the "civil Sabbath," the "American Sabbath," the "Weekly Independence Day," and so on *ad nauseum*.

"ONE of the best correctives of wild theories, both in social science and in religious things," says the *Western Recorder*, "is a thorough knowledge of history. It will teach men that their theories are not new, show the weakness of those theories and their dangerous tendency." In the main this is true, but there are exceptions to it. There is nothing which history paints so black as it does so-called National Reform, and yet its votaries are unable to read the lesson aright. The apostle said that blindness "in part" had happened unto Israel; had he been writing of National Reformers, truth would have compelled him to testify that the blindness was total, and from a human standpoint, hopeless. The Lord will one day convince them of their error. It may be however too late to do them any good.

IN a "memorial" which the Woman's Christian Temperance Union have been sending up to the Commissioners of the Columbian Exposition, praying that the gates of the Exposition be closed on Sunday, they say, "If opened we believe it will be a severe blow to religion." This shows that it is religion, Sunday religion, over which they are concerned, and which they want the Commissioners to help drive people into by closing the gates of the World's Fair on Sunday. And this only again lets the bottom out of the "civil Sabbath" plea and the great "to do" about Sunday legislation in the interests of the workingman.

A BILL has been introduced in the Legislature of Kentucky to prohibit the playing of football or baseball on Sunday.

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