



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

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SOME twenty more informations for violation of the Sunday law of Pennsylvania have been lodged against newsdealers, by the Law and Order League of Pittsburg.

THE last Sunday in April five thousand people paid twenty-five cents each for admittance to the World's Fair grounds in Chicago. "An admission fee," says the *Christian Statesman*, "is now regularly charged every day in the week, including Sundays." Hence, that paper concludes, the World's Fair is "already open on the Sabbath."

On the admission of the public to the World's Fair grounds on Sunday for pay, the *Statesman* has this:—

Thus the local Directory cavalierly anticipates the settlement of the question that is pending before its superior officers, the national Commission and the national Congress. While this act is a discourtesy to these superiors, and to the eight States that have officially declared against Sunday opening, it is a slap in the face of the churches, which have almost unanimously asked that God's law and American customs, not greed and foreign habits, should govern the Exposition. What cares the Directory for God's law and the convictions of the churches as against hundreds of dollars per week added to the funds of the Fair!

CONTINUING the discussion of the Sunday opening of the Fair grounds, the *Statesman* says:—

There can be no doubt that the Directory was emboldened in this act by the fact that the Commission has timidly and evasively laid on the table until October the question of Sunday opening and liquor selling, which in all fairness should have been settled this spring or earlier, before those, whose relations to the Fair turn on the decision of

these questions, have erected their buildings for religion or for rum.

WAXING exceedingly wroth at the imaginary indignity done by the local authorities of the World's Fair, the *Statesman* continues:—

The churches, whose opposition to the Fair, in case of its becoming an avowed engine of evil, the Commission seeks to postpone until it will be too late to be effective, should remember the new eleventh commandment, "Thou shalt not suffer thyself to be hoodwinked." Manifestly both Directory and Commission have seen the churches so often trodden on, without a murmur from them, by politics and commerce, that they think the proverb, "The trodden worm will turn," has no application to religious and reform organizations. It is to be hoped that the churches will remember that, while Christ was meek and lowly, he also stood, on occasion, with "a two-edged sword in his mouth," the severest antagonist of evil the world ever saw or heard. However meekly we bear wrongs to ourselves, we should show "the manliness of Christ" in resisting this attack on our Christian American institutions.

Just how the churches have so often been "trodden on" in this country is not easy to see. They have always been perfectly free to carry on their propaganda in their own way; have had special protection from the State in the way of laws against disturbing religious meetings, and have, for the most part, been free from taxation. How then have they been "trodden on"?

In only one sense have the churches been "trodden on" in this country, and that is they have, as churches, been allowed no voice in civil affairs. And in this they have been "trodden on"! Have the Freemasons and Odd Fellows, and other fraternities likewise been "trodden on" because they have been compelled to act politically as individuals and not as societies? Certainly not; and no more have the churches; and the assertion that they have is an assertion that the churches should rule. And that is just what National Reform means; and it is just what the *Christian Statesman* means.

In view of the great wrong (?) which

the churches have suffered by not being allowed to dictate to the State and to give laws to the Nation, the *Statesman* asks, "What can we do?" and in the energy of despair says:—

Let us turn more earnestly than ever to Congress, whose action alone can be final. Sad to say, at this critical moment, when action in Congress is daily expected, the little sect of Seventh-day Adventists, that has not as many thousands in its constituency as the friends of the Lord's day have millions, is just now sending more petitions to Congress than we, having shrewdly reserved its few rounds of ammunition till it could see the whites of our eyes on the very verge of battle. The Lord of the Lord's day calls to us, like the sound of many waters, "WRITE." Not petitions only (duplicated for Senate and House and Commission) but letters especially to congressmen and senators should be sent at once.

The *Statesman's* reference to a prominent feature of the battle of Bunker Hill is unfortunate for the National Reform side, for the illustration is more nearly true to life than Mr. Crafts thought, else he never would have used it. In this case as at Bunker Hill the defenders of liberty are, as compared with those who would overthrow it, only a very small number; their petitions are likewise few, but they battle for the right, and though like their ancestors at Bunker Hill they may meet temporary defeat, their noble stand will have all the moral effect of a victory. The *Statesman* should remember "that the race is not to the swift, nor the battle to the strong." God fights, not for the majority, but for the right, and it will finally triumph. Truth will be vindicated, if not before, at the final Judgment.

But the *Statesman* is not done; it says:—

In the May meetings, which include the great General Conference of the Methodist Church, and the Assemblies of all the Presbyterian churches, and many Sabbath school conventions and other religious gatherings, not only protests against the action of the Directory and the delay of the Commission, and appeals to Congress should be adopted, but also and especially more drastic measures. Let such bodies refuse to aid in the erection of any building or in the preparation of any religious congress until the question of Sunday opening is settled, and let every Christian be advised to accept no position as a member of any advisory board in any World's Fair "Parliament" or "Congress,"

except on condition that religion is to be respected by Sabbath closing.

Boycott is a hated word, because abused, but no Christian will seriously declare that there are not institutions that ought to be boycotted. If the World's Fair with Sunday opening should not fail, it would boom Sabbath-breaking all over the world for a century. In case of opening, friends of the Sabbath would be bound not only to shun it as they would a Sunday saloon, but to fight it as they would an invading army whose avowed purpose was to crush American Christian institutions.

If this does not show the Satanic spirit that actuates those who, while calling themselves "Christian" would adopt unchristian methods to compel others to comply with their demands, then nothing could show it. The boycott is unchristian and never can be anything else. The proposition is not only to remain away from the Fair on Sunday, but to boycott it on every day and in every feature if it is open on Sunday. That is if in the estimation of these Sunday zealots the managers of the Fair do wrong on Sunday they will see to it that they are punished on Monday. They forget that the Scripture says, "Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Or perhaps they realize that the Lord has no controversy with those who carry on legitimate business on Sunday, and so fear to leave the matter in his hands. They have robbed God of his own sacred memorial of the finished creation, have, as it were, forced upon him another day—the sun's day—and fearing that God does not accept the substitute, they propose to bolster it up by boycott, legislative enactments, police regulations, etc.

C. P. B.

THE Parkhurst episode is still attracting a good deal of attention in this city. The wretched woman who kept the house where Dr. Parkhurst and his party witnessed the beastly show, has been found guilty of keeping a disorderly house, and, as the world goes, she is deserving of no sympathy.

BUT the fact of the guilt of this wicked and depraved woman, does not justify a Christian minister in prostituting his powers to so base a purpose as enticing women to indecent acts in order that he may become a competent witness against them. The gospel commission is to preach, not to prosecute. A minister of Christ has no authority to play the detective.

CHRIST dealt mildly not only with the erring, but with the abandoned. To the woman taken in adultery he said, "Neither do I condemn thee; go, and sin no more." And why did our Lord not condemn this woman? Let Jesus himself answer: "For God sent not his son into the world to condemn the world; but that the world through him might be saved." John 3:17.

CHRIST did not excuse sin; he granted no indulgence for sin. But because he could not at one and the same time be both Saviour and judge, he said, "I judge no man." Even when appealed to to settle a civil difficulty, by adjusting property claims, he answered, "Who made me a divider and a judge over you?" Such work was foreign to Christ's mission, and as "the servant is not greater than his lord," should not the minister of Christ do even as Christ did?

AGAIN, should a Christian ever go

where he can not proclaim himself a Christian? Should a minister ever go where he must deny his calling? To ask these questions is to answer them. Yet, this is just what Dr. Parkhurst's mistaken conception of the nature of his sacred work led him to do. As related by Miss Frances E. Willard in the *Union Signal*, of May 5, she asked the Doctor this question: "How could you ever be so disguised as to escape recognition in the purlieus of New York, as a man of the highest culture and character?" Dr. Parkhurst answered that he had been accused of being a judge or minister, and replied, "I am now acting as sheriff." The answer needs no comment. All can see that work which requires a denial of his sacred office can not properly be done by a minister of the Lord Jesus Christ.

BUT sad as is the picture of a Christian minister consorting with lewd women, in order that he may testify against them, the incident has brought to the surface the fact that there are Christian ministers in New York who labor something as the Master himself did, for the moral uplifting and eternal salvation of even depraved women. Rev. Benjamin F. De Costa, Pastor of the Church of St. John the Evangelist, is one of this class. When the woman decoyed by the man who abdicated his ministerial office that he might act as "sheriff," was awaiting sentence, Dr. De Costa addressed a letter to the Court, saying: "I ask mercy for this poor creature, who is better than some of her accusers." A reporter sought an interview with the Doctor, and learned that he is Secretary of the White Cross Society, set on foot eight years ago in this country to keep men pure.

Of the woman convicted by Dr. Parkhurst's testimony, Dr. De Costa said:—

Women like Hattie Adams are the sad results of society as it exists at present. They are victims of present social conditions. You and I, as entities of society, as it breathes and moves and has its being to-day, are responsible, in greater or less degree, for the fall of the woman we are talking about.

Who shall throw the first stone? Shall it be you or I? In any event, shall humanitarians stone her? Shall God's priests and chosen ministers stand by and revile her?

I do not think so. If I did I should not be one of the organizers and the present head of the White Cross Society of the United States.

Years and years ago there was a woman taken in adultery. Nobody need be reminded of the verdict passed on her. What was Christ's charge to her?

Of the two men personally, we know nothing. Doubtless they are equally honest, but what Christian can doubt that Dr. De Costa's society is more nearly in harmony with the gospel of Christ than is the society whose agents depend on the civil law for the promotion of morality?

C. P. B.

Religion on Ice in the District of Columbia.

THERE has been introduced in both the Senate and House "A bill to prohibit the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday."

The bill would enact—

That from, and after the passage of this act, it shall be unlawful to sell or deliver ice in any quantity or quantities, by means of wagons or other vehicles, on the public streets or thoroughfares or at depots or offices within the District of Columbia on the Sabbath day, commonly known as Sunday.

SECTION 2. That any person or corporation violating the provisions of this act shall be liable to a

penalty of not less than twenty-five dollars nor more than fifty dollars for each offense, upon conviction in the police court of the District of Columbia.

SECTION 3. That acts or parts of acts inconsistent with this act be, and the same are hereby, repealed.

Upon this bill being submitted to the District Commissioners for their approval, they recommended the striking out of the words "at depots or offices," and the insertion, after the word "Sunday," the words, "nor at depots or offices of ice companies except between the hours of five and nine o'clock A. M., and five and six o'clock P. M., on that day."

In reference to this bill a communication to the Washington *Evening Star*, of April 29, says:—

From a purely humanitarian standpoint it is to be hoped that the bill recently introduced to prohibit the sale or delivery of ice on Sunday will become a law, and, while the matter is under consideration and the rights of the working people are being considered, I think it a timely suggestion that the sale or delivery of groceries on Sunday can readily be dispensed with. . . . It would be a shame to work mules on the canal as these boys and young men are worked. They would take it as a great boon if only these Sunday hours of labor were taken from them. While the sympathy of our large hearted legislators is going out toward oppressed humanity, I hope it will be broad enough to take in this class of laborers, by enacting a law that will relieve them from Sunday work.

It is not at all strange that the writer of this communication ardently desires the success of the Sunday ice bill, for the principle involved in both is the same, and if one were passed the other would follow naturally, and the door being opened for that class of legislation, no limit could be set short of the enactment of the whole line of religious legislation asked. The same principle applies to this that applies to all. This differs from all the rest only in its restricted application. The religious clause in the Blair Educational amendment, the Blair Sunday Rest bill, the local Sunday bill for the District of Columbia, the bill forbidding appropriation of money to expositions which open on Sunday, the proviso conditioning Government appropriation to the World's Fair upon Sunday closing, and this last, to prohibit the sale and delivery of ice on Sunday in the District, are all but slight variations of the same thing, a persistent attempt to lead Congress to commit itself to a line of religious legislation, which, having once entered upon, it must follow and obey the behest of the majority of religionists, with the same zeal with which congressmen conform to the political views of their constituents.

Those who have been instrumental in the presentation of this Sunday ice bill are saying that now a bill has been drafted which no one can oppose. Why not? It is only a smaller edition of the same thing. It does not vary at all from the "bill to prevent persons from being forced to labor on Sunday in the District of Columbia," except that the one is an attempt to secure a sweeping Sunday law which shall include all forms of labor and secular occupation, while this specifies one, and thus paves the way for other special enactments, which will at length reach the full requirements of the general act. But the extent of the application of the act is not the question. The character of the legislation asked is vicious. If the requirements of the bill were so restricted as to apply to but one man in the District of Columbia, instead of to one occupation, the thing asked would be just as evil, and in its present form is just as pernicious as its predecessor, the local Sunday bill,

which applies to all occupations. This same course of narrowing down the legislation asked, to single occupations, has been followed elsewhere, though in other places it has usually been the barbers who have been used as here it is attempted to use the icemen. If this bill were passed, the next would apply to groceries and grocery clerks, as foreshadowed in the communication to the *Evening Star*.

It is claimed that there can be no valid ground for opposition to this measure, because it is purely civil. Is it? It forbids the sale of ice "within the District of Columbia on the *Sabbath day*, commonly known as *Sunday*." Suppose, in the interests of accuracy, it were proposed to amend this to read, "on *Sunday*, erroneously called the *Sabbath*," would the framers of the bill accept it? By no means. Why not? Because it would decide that *Sunday* is not the *Sabbath*. What, then, does it do in its present form? It asks Congress to decide that *Sunday* is the *Sabbath*. It is a religious bill.

W. H. M.

"Vital to the Sunday Question."

In its issue of April 14, THE SENTINEL published, under the title, "The Supreme Court and a National Religion," a comment upon a portion of Justice Brewer's decision in the case of the Rector of Holy Trinity. The article closed with the words, "So the Supreme Court of the United States champions an establishment of religion. What next?" It has been said of this expression that it was too sweeping and would not be borne out by the conclusions of others as to the meaning, scope, and effect of the decision. As to whether this is so or not let the *Pearl of Days* answer when it says, May 7, of Judge Brewer's decision, that it

establishes clearly the fact that our Government is Christian. This decision is vital to the Sunday question in all its aspects, and places that question among the most important issues now before the American people. Similar decisions have been given by highest judicial authority, from time to time, but the new form in which it was recently presented gives the conclusion of the court increased emphasis. . . . And this important decision rests upon the fundamental principle that religion is imbedded in the organic structure of the American Government—a religion that recognizes, and is bound to maintain, Sunday as a day for rest and worship.

While the *Christian Statesman*, of May 7, says of what it calls a sophisticated petition "against the commitment of the United States Government to a union of religion and the State by the passage of any bill or resolution to close the World's Columbian Exposition on Sunday or in any other way committing the Government to a course of religious legislation." We would refer any one in or out of Congress who is deceived by this chaff to the two unanimous opinions of the United States Supreme Court on this subject, one delivered by Mr. Justice Field on March 16, 1885 (113 U. S. 10), the other by Mr. Justice Brewer on February 29, 1892, the last of which shows that the Sabbath laws are a part of our American Christian institutions, etc.

It was very largely on the ground of its accord with this decision of Justice Brewer's that Elliott F. Shepard pleaded before the House Committee on the World's Fair that Congress should condition its appropriation upon the Sunday closing of the World's Fair, saying, "It will be in accordance with the Constitution and laws of this country to provide by act of Congress that the Columbian Exhibition or Columbian Exposition shall not be opened to the public on Sunday," and, as evidence that it might properly so do, quoting the line of commissions, colonial grants, and

charters, from monarchs who assumed to be the head of the Church as well as of the State, which Mr. Justice Brewer cites as a portion of his series of "organic utterances that this is a Christian Nation."

It is very evident that the *Pearl of Days*, the *Christian Statesman*, and Mr. Elliott F. Shepard, do not think the statement too sweeping, that the Supreme Court has championed an establishment of religion. Not only that but the particular religion established is specified, and already the especial tenet of that religion which must be enforced is named. Will the answer to, "What next?" be the enforcement by the central Government of that religious tenet?

W. H. M.

Unmasking.

MR. CRAFTS and the American Sabbath Union have persistently repelled, with an air of injured innocency, the charge that their desired Sunday legislation was in any sense religious legislation. The writer heard Mr. Crafts, in a speech at Lakeside, Ohio, last summer, ridicule Seventh-day Adventists and others, for entertaining any such fears regarding his movement. To make the deception more successful, he denounced all compulsion in religion as wrong. After the lecture, Professor Coleman, a prominent National Reformer, was asked why in his opinion, the speaker advocated the secular theory only as a basis for his desired Sunday legislation. He replied that he supposed it was done to "escape the criticism which would result from placing his desired legislation on a religious basis."

Now that Mr. Crafts thinks the United States Supreme Court has declared our Nation to be a Christian Nation, he completely unmasks in the *Christian Statesman* of April 30, by commenting on the decision as follows:—

It is therefore legitimate to close the Exposition gates, not only because of Sunday toil and traffic and turmoil the opening would cause, but also because "this is a Christian Nation."

No intelligent observer will be surprised at this sudden change; the civil Sabbath mask has always been exceedingly transparent, and at times, extremely chafing to the wearer.

A. F. BALENGER.

Champion Repeaters.

THE *Congressional Record* of May 5, under petitions and memorials presented in the Senate the day previous, contains a record of memorials praying that Congress take some action to close the World's Fair on Sunday, and that no further appropriations be made for the World's Fair except upon guarantee of Sunday closing, from one church of Missouri; four churches of Virginia and West Virginia; thirteen churches of Michigan; thirteen churches of Nebraska; twenty-seven churches of Indiana; thirty churches of Illinois; two hundred and fifty-one churches of Ohio, an Evangelical Alliance, representing all the churches in Cincinnati, a District Epworth League; and a County Sabbath School Association; and petitions from the Woman's Christian Temperance Union, containing 223 individual signatures,—all these last also of Ohio.

This style of memorializing Congress, by wholesale, is what the *Christian Statesman* boasts of as "the new method of petitioning," and says:—

The old method of petitioning, by miscellaneous signatures, obtained hastily at the door and on the street, is not only slower, but more likely to result in mistakes than the new method, by deliberate vote, after explanation and discussion, in citizens' meetings, labor lodges, and church assemblies. These indorsements of organizations also show, by the name of the organization, just what sort of people are favoring the movement.

It certainly is a much easier way, to count up suppositious petitioners,—for the presiding officer in a public meeting to have the resolution adopting the memorial read, and say, "You hear the resolution. Is there any objection? I hear no objection. The resolution is adopted," and then sign himself as representing a hundred, a thousand, or ten thousand, or more, according to the size of the organization, and his official position in it.

This looks like a very easy way of rolling up immense petitions, does it not? And so it is, for it involves the most stupendous system of repeating ever invented. Take, for instance, to exemplify this, the results obtained from the deliberate (?) vote of the gatherings named in description of the "new method." A citizens' meeting will be representative, and composed of men from all the different churches, all the different labor lodges and organizations, young men from all the different Sunday schools, Christian Endeavor Societies, Epworth Leagues; women from the Woman's Christian Temperance Union, Christian Endeavor, Epworth Leagues, King's Daughters, Sunday schools, etc. Here in this citizens' meeting they have all petitioned once. That is one vote. But the matter is presented before a labor lodge, and if a vote is taken, those who were present at the citizens' meeting are counted again. The repeating has begun. Different meetings and councils of this organization are called, and each one of these votes is counted as *represented* by the authority of the officers or delegates present at their different councils, grand councils, etc., up to the highest representative body of the organization. But the repeating continues. Many of those who are members of labor lodges are also members of churches. Their church sends in a petition; they vote again. The ministers' meeting of their town sends in a petition; they are represented again. The repeating goes on. Their Sunday school petitions; they vote again. The county Sabbath school association memorializes Congress; again they are counted. Their churches convene their different presbyteries, synods, conferences, ecumenical councils, etc., in them all they are represented again and again, over and over. The multiplicity of the repeating becomes bewildering. But the Evangelical Alliance may vote them again, and scattering congregations of repeaters may be gathered at almost any extra religious service, revival, or union meeting. Through the organizations of the Christian Endeavor Society and the Epworth League the same process is followed.

But to the women are vouchsafed unusual privileges. Their suffrages having been recognized at every polling, where the votes of the men have been counted heretofore, except perhaps the labor lodges, where really but little of this voting has been done, again they are counted and recounted, throughout the different organized grades of the Woman's Christian Temperance Union, the King's Daughters, etc.

This is the apotheosis of repeating.

Under the tutelage of political religion, religious repeating has achieved a multiplicity of voting to a fraction of which not even the wildest imagination of the ward heeler could ever have attained. It is no wonder that it has attracted some attention. The *Washington Post* has been giving a little study to these petitions, and states the result in an editorial paragraph, in its issue of May 5:—

In their efforts to close the World's Fair on Sundays, the good people who are so careful of other people's morals seem to have temporarily forgotten their own. They have been working the various States with petitions, and getting signatures with a zeal that is literally appalling. The Michigan petition has just reached the Chicago managers, and upon examination is found to represent 800,000 more people than the last census discovered in the State. The inference is that the propaganda, so far as Michigan is concerned, at least, includes not only the grown folks, but the babies, the yellow dogs, the wolves, and the catfish. There is no other way to account for the size of that petition.

A similar growth is indicated in Ohio, and perhaps in other States. But the feature of real interest is the astonishing disclosure of ardor on the part of persons who constitute themselves guardians of their neighbors' consciences. It suggests a great many ideas which we can not fully catalogue in the limited space at the disposal of a daily newspaper. It occurs to us to inquire, however, whether it be worse in morals to look at an industrial exhibit on Sunday than to concoct and utter falsehoods during the week?

According to this record the percentage of the standing of Michigan as a "Christian State" on the books of the Sabbath Union and National Reform Association must be 100—, that is about 800,000 plus.

This second exposure of fraudulent petitioning forever invalidates any claim to respect which the petitions of these organizations might otherwise have had, from Congress or from the country.

W. H. M.

In the Same "Wretched Company."

THE advocates of Sunday laws have been guilty of classing the Christian body of believers known as Seventh-day Adventists with saloonists, gamblers, and generally disreputable people, because they, as well as some of these latter classes, have opposed Sunday legislation, though for very different reasons. Their object in doing so has been to cast an unjust reflection upon a people who religiously and conscientiously oppose that which they believe ever has resulted and always will result in evil—religious legislation.

One of these Sunday law advocates, Rev. W. F. Ware, Field Secretary for the American Sabbath Union for Michigan, who has of late been casting considerable of this sort of reflection upon this people, was recently quite roundly reprimanded for his course by an editor of a secular paper (the *Allegan, Michigan, Journal*), upon which he offered the following apology in his paper, the *Michigan Sabbath Watchman*, for April:—

In moral character the Seventh-day Adventists deserve and have our respect, and morally they do not deserve to be placed with the foregoing classes. It would be a piece of rank injustice to do so—a downright outrage.

But for all this—for all that morally they do not deserve to be placed with these classes—this representative of the American Sabbath Union persists in doing them this moral injustice. Continuing in his paper he says:—

But we did say, and still affirm, that the Seventh-day Adventists are among the organic foes of the Christian Sabbath, and are among the bitterest foes of this day, and that they are fighting side by side, and hand in hand with saloonists, atheists, agnostics, infidels of various forms and colors,

gamblers, prostitutes, etc., to break down all regard for the Christian Sabbath, and to overthrow all laws for its protection as a legal rest day. . . . If the Seventh-day Adventists or their friends are ashamed of the company they are in, let them remember that we did not put them there. We only pointed them out. They and not we are responsible for the wretched company they keep, and the bad work they are doing.

But it now turns out that these Sunday closing advocates are favored with some of this same kind of "wretched company." As a matter of retaliation for the closing of saloons on Sunday in Sioux City, Iowa, the saloon keepers of that place recently assumed the burden of enforcing the Christian (?) Sunday law of Iowa, and succeeded in so rigorous and general an enforcement of it that the best Sunday-law friends in the place complained. Milk wagons, street cars, local trains and everything were tied up so tight that not a wheel could squeak. A most Puritanic Sunday, Sioux City had, and all to the credit of the saloon keepers and the Iowa Sunday law!

Then again, the brewers and liquor dealers of Chicago have expressed their desire that the World's Fair be closed on Sunday—just what the Sunday-law advocates are putting forth their utmost efforts to secure. Director-General Davis recently stated before the congressional committee that the brewers and distillers would willingly pay a large bonus to have the Fair gates closed on Sunday. Uneasy at having such company as this, the editor of the *Christian Statesmen*, commenting upon Mr. Davis's statement, says:—

This idea may possibly lead some persons to think that temperance and Sabbath observance are on opposite sides of the Sunday closing question.

This is simply another and a little more polite way of stating that intemperance and Sunday observance by law are on the same side of the Sunday closing of the World's Fair question, which is a fact. It is now in place to observe that the advocates of Sunday closing are "fighting side by side, and hand in hand, with saloonists, atheists, agnostics, infidels of various forms and colors, prostitutes, etc." (for the saloon element includes largely all these other classes); that if they are ashamed of the company they are in, let them remember that the opposers of Church and State union "did not put them there;" that they and not these are responsible for "the wretched company they keep," and the "bad work" they and their saloon associates are doing; and that we have "only pointed them out."

In view of all this the advocates of Sunday closing will now perhaps admit that an individual can not always be honestly characterized by the bad traits of those who for various reasons may perchance fall in with him. A man is known by the company he chooses to keep, and not by the company he may be accidentally thrown into. To take advantage of the accident, and judge or cast reflections in consequence of this, is a course worthy only of those whose cause admits of no defense. Honesty demands and will resort to no such policy. Fair minded men will inquire why each class assumes the attitude it does.

Saloon men favor the Sunday (and every other day) opening of saloons and Sunday closing of everything else that will turn patronage saloonward, for the money there is in it.

Sunday law advocates favor the Sunday opening of churches, and the Sunday closing of everything else they consider

in competition with church attendance, for the money, influence and worldly power they are seeking to get through the church.

Seventh-day Adventists oppose, not the closing of saloons on every day, not church attendance on any day, nor the protection of Christians, the same as all others, in the exercise of their inalienable rights; but the union of religion and the State; the enforcement of religious institutions and customs by law, with all the evil results which must inevitably follow such a union and such legislation, and the insult which such a dependence on civil law casts upon the power of the gospel unto salvation.

Reader, which class do you think is on the right side of the question?

W. A. COLCORD.

The Establishment of Religion by Colonial Grant and Charter.

IN an article in a preceding issue a number of early statutes were quoted from the legislative proceedings of the Colony of New Plymouth, which showed conclusively that the Pilgrims who landed from the *Mayflower*, not only intended, as shown by their compact made previous to landing, to establish a religion, but actually did very early in the history of the Colony, establish a religion according to the forms and tenets professed by themselves. The legal enactments, by which these forms and tenets were enforced, were augmented from time to time as the Colony increased in number and lack of unanimity began to appear, and certain frivolities and negligence of religious forms to show themselves. In the records of the proceedings "att the general court holden at New Plymouth, June 6, 1651," this is found:—

It is ordered that whatsoever person, or persons, shall neglect the frequenting the public worship of that is according to God in the places where they live or doe assemble themselves upon any pretense whatsoever, in any way contrary to God and the allowance of the Government tending to the subversion of religion and churches, or palpable profanacon of God's holy ordinances being duly convicted; videlicet every one that is a master or a dame of a family, or any other person at their own disposing, to pay ten shillings for every such default.

It is ordered that if any, in any lazy, slothful, or prophane way doth neglect to come to the publick worshipping of God shall forfeit for every such default ten shillings, or bee publicly whipt.

Thus, in "language more or less emphatic" do these colonists declare the establishment of religion to be their purpose, and still continue so to do. A decree of date June 5, 1652 reads:—

It is enacted by this court that henceforth the Indians within this jurisdiction bee not permitted to do any servill work on the Lord's day, as by fishing, fowling, planting, and carrying of burdens, etc., and if any doe, after notice given them hereof, they shall bee warned to the next generall court by the constable of the place where they are transgresse.

Thus do the heathen begin to have the established religion of Plymouth Colony preached to them, and again, in still more unmistakable terms on June 5, 1655, when—

it was enacted that such as deny the Scriptures to bee a rule of life, shall receive corporal punishment according to the discretion of the majestrate, so as it shall not extend to life or limb.

And again in 1656 when it was decreed—And likewise, that noe Indian shall discharge any gun on the Lord's day att anything to the breach of the Sabbath and disturbance of the English; as they will answer it att their peril.

But previously, in 1655, steps had been

taken to establish a church as well as a religion, for it was then decreed that—

WHEREAS, There hath been many complaints of want of due maintenance of the ministers as some have reported; It is therefore enacted that no pastor or teacher of any congregation shall remove before his complaint hath been tendered to the majestates, and they have heard both sides; that upon such complaints, if there appears to be a real defect in the hearers of the ministers soe complaining, the majestates shall use all gentle means to persuade them to doe their duty heerin. But if any of them shall not heerby be reclaimed, but shall persist through plaine obstinacy against an ordinance of God, that then it shall bee in the power of the majestrate to use such means as may put them upon their duty.

These are some of the foundation stones. There are more. Mr. Justice Brewer says they are the polished corners of the perfect structure of a Christian Nation, and Mr. Justice Brewer and his associates are the Supreme Court of that Nation.

W. H. M.

Appropriation for Sectarian Purposes.

ACCORDING to Judge Brewer's decision Christianity is recognized by our national Government. The City Council of Omaha, Neb., must have been reading the learned Judge's decisions, for as reported by the Omaha daily *Bee* of April 20, 1892, the City Council passed a resolution appropriating the sum of \$275 to defray the expense of a reception to be given the ministers composing the Conference of the Methodist Episcopal Church, to assemble in that city some time in May. The Mayor opposed the resolution as being illegal, and proposed to raise the amount by private donations, and gave his check for \$25, as a starter, but the Council imbibing the *spirit* and *theory* of National Reform unanimously passed the resolution over the Mayor's veto, and returned the Mayor his check for \$25. Thus as our Supreme Judges recognize Christianity as the religion of the General Government, the City Council of Omaha goes it one better (and a logical step too) and recognizes the Christianity of Methodism as the religion of the great State of Nebraska, and is *consistent* too, by supporting it out of the public funds by equal taxation. Let every liberty loving citizen of Nebraska protest.

J. J. HUGHES,

Brownville, Neb.

A Timely Satire.

THE *Christian Cynosure*, of Chicago, last week contained this paragraph:—

The Chicago City Council, with its customary effrontery, instructed the Mayor to close all the offices of the City Hall on the 17th of March (St. Patrick's day) and to declare it a holiday; and the Mayor obeyed. At the Baptist Ministers' meeting on the 4th instant, Dr. P. S. Henson presented a resolution, that "this conference of Baptist ministers imperatively demands that, if the precedent thus established by our City Council is to be followed in the future, St. Andrew shall have a memorial day in deference to the feelings of our Scottish fellow-citizens, and that William Penn shall be similarly honored in deference to the Quakers, and Roger Williams in deference to the Baptists, and John Wesley in deference to the Methodists, and John Calvin in deference to the Presbyterians, and Martin Luther in deference to the Lutherans; and if there be any other race or religion that can claim enough voters to be an influential factor at the polls, then the representatives of such a race or religion shall each have the privilege of naming any patron saint or reverend ecclesiast in whose honor the city offices shall be closed once a year—if there be days enough in the calendar to serve the purpose." The satire of this resolution is as timely as it is pointed and deserved.

Now that this resolution of the Chicago

Baptists has opened the eyes of the *Cynosure* to the folly of legislation, by city or State, on the ground of religious preferences, perhaps it will have less to say than formerly about legislation in favor of Sunday. And perhaps it will not. How different would it sound if Congress, or any other body with legislative power, should order all places of business, within the limits of their authority, closed on Sunday in deference to the wishes of a certain class of religionists who demand it? Then let some Henson frame a resolution that the same body pass a law that all places of business be closed on the seventh day in deference to the religious preferences of Seventh-day Baptists, Seventh-day Adventists and Jews, and on Friday in deference to the conscientious practices of the Mohammedans, etc. Would not the satire be as timely, pointed, and deserved? When will well-meaning men learn that all religious legislation is class legislation and is a menace to all religious and civil liberty, and so is a direct sword thrust at the foundation principles of our Government?—*Sabbath Recorder*.

Paternalism in Government.

THE *Post*, an independent paper of Washington, D. C., has the following article under the heading, "The Cancer of Paternalism":—

Robert Lees, as temporary chairman of the Democratic State convention of Wisconsin, on Wednesday made what the dispatches call a "remarkable speech" in his opening remarks to the assembled Democracy, and remarkable it was for its vigorous denunciation of the growing spirit of paternalism in the Government, and for the wholesome truths he told concerning a matter that is far too seldom made a topic of public discussion.

Whether Mr. Lees is right in charging our progress toward paternalism wholly to the Republican Party is immaterial; it was but natural that he should do so in addressing a Democratic convention. But wherever the responsibility lies, and both parties are more or less at fault, the evil is the same, and calls for remedy, if the self-respecting people of this country desire to preserve their independence and individuality.

Mr. Lees, who is evidently no believer in the "divine efficacy of law, whether it be in the enactments of Congress or State legislatures," is verging close upon grave and dangerous facts when he says:—

"We no longer trust the people with any power. We treat them as though they were children and incapable of exercising ordinary discretion in conducting their own personal affairs. If a man is involved in a difficulty with his neighbor, he can only obtain redress by engaging the services of an attorney duly admitted to practice in the courts of the State, and holding the certificate of a commission created by law. He can only be poisoned by a druggist duly licensed, or become intoxicated in a duly licensed saloon. His food has to be examined by State authorities. For fear that he may not know what is wrong with his horse when it is sick, the State steps in and informs him of the nature of the disorder. He is not even allowed to let the ox-eyed daisy grow in his field without incurring the risk of a visit from that latest impersonation of the majesty of the law, a weed commissioner. Ere long, at the present rate of progress, one dare not die without procuring the services of a duly licensed physician, or be buried by any one but a duly licensed undertaker."

Paternalism he holds to be the natural outgrowth of a greed for power, which threatens to engulf the liberties of the people unless it be checked. Mr. Lees is not to be understood as decrying any of the safe-guards to social order or calling in the name of anarchy for the overthrow of law. His illustrations are simply designed to show the increasing tendency of the times toward dependence of the people upon the Government, rather than the subordination of the Government to the will of the people. It is thus the citizen, who should be the creator and shaper of his own destinies, is fast being made the mere creature of centralized authority.

There is a demand in certain quarters for the conversion of the railroad and telegraph systems of the country into great governmental machines

with a gigantic army of operatives to do their bidding.

There are others who would put the utterances of the newspapers under the censorship of the Government, and paralyze the right arm of civil liberty by suppressing the freedom of the press.

There was a large section of the party in power two years ago, and possibly is now, in favor of establishing unrestricted suffrage in the several States by shackling the States themselves with Federal statutes that it would breed a revolution to enforce.

There are still others who would establish a national bureau of supervision, to regulate, through a legion of paid inspectors, spies, and informers, the character of the food we eat, of the beverages we drink, of the medicines we take, as though the States of the Union were so many institutions for feeble-minded children, incompetent to manage their own affairs.

There is a disposition in all directions to shift upon the Government responsibilities and duties that belong primarily to the citizen, and which he can not evade without the sacrifice of everything that gives strength, vitality, and value to his citizenship; a disposition on the part of the legislators to impose the obligations which they are elected and sworn to perform, upon all sorts of commissions, trusts, and subordinate agencies, that are drains upon the treasury and sappers of the public virtue; to establish, in a word, a system of bureaucracy akin to that of Russia, wherein the will of the people becomes a helpless and inappreciable factor, over-sloughed by an autocracy that is fatal to genuine independence and a mockery of popular government.

Such being the situation, and its outlines are in no wise overdrawn, the robust and patriotic philippic of the Wisconsin orator is no less timely than true. It carries with it a weighty admonition. It is a note of warning against the dangers that menace the Republic. It should not fall upon one ear, to lightly pass out of the other. It is a call to arms for the public safety.

The evil of which this article treats is a most serious one. Nor is it confined to one political party. It may be that in certain lines the Republican Party is more inclined to ultra paternalism than is the Democratic Party, but in the main there is little difference, and these two parties are the conservative forces of the Nation. The so-called reform parties are the very embodiment of paternalism.

But neither Mr. Lees nor the *Post* points out the most serious menace to popular freedom to be found in the paternal tendencies of the times. It is in the various measures of religious legislation that the greatest danger lies.

Women and the World's Fair.

JUST now much is being said both for and against the closing of the World's Fair on Sunday, and among the recent utterances in favor of open doors are those of several prominent women, and their arguments display their large knowledge of the world and human nature, as well as their philanthropic motives. They are all deep thinking, intelligent women, women who have the good of humanity at heart, women who take a broad, far-reaching, view of matters, women who do not believe in dipping out vice by the spoonful while so many men are pouring it in by the bucketful, but rather in stopping the cause thereof.

One of these women is Mrs. May Wright Sewell, of the World's Fair Commissioners of Indiana, who at their last week's meeting discussed the matter of Sunday closing of the great Fair. During the discussion, Mrs. Sewell said she thought that the Exposition should be open, since the back doors of saloons and other iniquitous places would be open. She believed that safe and beneficial entertainment should be provided for the thousands who will be drawn to Chicago then, and included among these were the poor who were always there, and who could not afford to

lose time through the week to see the Fair, which should be accessible to all.

Another member of the Board of Commissioners, Mary W. Krout, coincided with Mrs. Sewell, and advocated the opening of the art and similar departments, so that the working classes might enjoy them without losing a day's wages, which they could ill afford. She said that the majority of petitions against opening the Fair came from the small towns and country districts who know nothing about the heartless methods of conducting business which prevails in large cities.

Here are the opinions from two other women, who are not members of any Board of Commissioners, but whose opinions, nevertheless, are good and have due weight and influence. Mrs. Elizabeth Cady Stanton, of New York: "It is said that those who watch the exhibits and serve the public through the week should have one day of rest. As the labors will be transient, only lasting a few months, and as their surroundings will be varied, beautiful and entertaining, the tax on their time and patience would be light compared with the dreary monotony of ordinary laborers' lives, who spend year after year in dingy workshops and dreary offices, or with multitudes of young men sitting with bent shoulders writing by artificial lights,—a class more to be pitied than those who dig in mines, scarcely ever seeing the light of day. Those who can dispose of their time as they see fit can hardly appreciate what a Sunday at the World's Fair would be for a large class of their fellow-men. Gifted orators might speak to the multitudes on popular reform or religious questions, for their are no meetings more impressive than those held in the open air."

Another is Mrs. Clara Bewick Colby, of the *Woman's Tribune*, who says editorially:—

To the *Tribune* the arguments for opening the Fair appear to have the weight of reason, justice, and brotherly kindness on their side. So far as its seeming irreligious or unchristian to open the doors on Sunday, it appears to the *Tribune* to be carrying out in the highest degree the spirit of him who said, "The Sabbath was made for man, and not man for the Sabbath." The opportunities for holding the great religious and reform meetings on the grounds will be enlarged on, as it will afford the occasion of the century for bringing spiritual instruction to the masses who never go to church, and for whom no church privileges are provided, or are at present possible. With the best sermons, lectures, and sacred concerts, what might not the blessed day do for the elevation and education of the masses? Jackson Park, one of the two great breathing places of Chicago, the only possible chance for the poor to get fresh air and outdoor life, and of which they have always availed themselves in summer, has been appropriated for the World's Fair grounds, and if these are closed to them on Sunday it will be positive robbery to the helpless, and great mortality, especially of children, will result. Every consideration of humanity and good order, seems to demand that there shall be even extra inducements to draw people out of the crowded, heated city, and that the grounds should either be open entirely free or at a much reduced price.

Nebraska can well feel proud of her broad and generous Mrs. Colby, who has surpassed all others in outspoken liberality and justice towards the great mass of laboring people in and about Chicago, inasmuch as she would not only open the grounds on Sunday, but would have admission either free or at a reduced price for their benefit. She well deserves the title, "Charity's Queen," which was bestowed upon her by White Cloud, the chief of the Chippewa Indians.—*Kearney (Neb.) Gazette*.

The American Sabbath.

A CORRESPONDENT of the *Sabbath Recorder*, writing from Oroville, Cal., says that there are some very strange ideas advanced concerning Sunday and the World's Fair, and gives for an example this from John V. Farwell, of Chicago:—

As the Fair is *national*, to which our Government has invited all nations as participants, I think it eminently appropriate that we exhibit an American Sabbath along with our multiform products of labor.

The *Recorder's* correspondent then comments as follows:—

Now if, as Mr. Farwell says, this is an *American institution*, it must have been made by Americans. I understand that anything made by Americans as the result of their labor, should by all means have the right of exhibition in this great Fair. He rightly claims that it is purely American; surely the French do not claim it; they never had any hand in its manufacture, and no other nation sets up any claim to having made it. Neither does God set up any claim to it. Then, surely, the thing must be of American manufacture. Then, let the Americans put it on exhibition, place it among the plants as an American mushroom. Why not? I think it would look well there. The idea of an American Sabbath being put on exhibition with "our products of labor"! Surely, if it is one of our products of labor, and is to be exhibited with our other products of labor, then there is no harm in placing it there as a mushroom. There is *not*, nor can there be, anything sacred or holy about an American made Sabbath. No, let it go on exhibition, and let the Commissioners, by all means, open the gates on Sunday, for an institution thus made would show to better advantage on Sunday than any other day.

It looks to me that this Sunday-closing business is going to seed; it puts one in mind of the boycotting times we had here in California a few years ago, when the Chinese question was to be crammed down our throats at all hazards. I do not know as it would be any great damage if those Christians, or those who are professing to be Christians, should stay away from the Fair as they threaten to do. The thing would probably be a success without them.

Droll Law Makers.

THE New York Legislature is a droll body of lawmakers. It has passed a bill appropriating \$300,000 for a World's Fair exhibit, but commanding that the exhibit be closed on Sunday. Immediately after this display of Puritanism the same Legislature appropriated \$50,000 annually toward the maintenance of the Natural History Museum in New York City upon the express stipulation that it should be kept open on Sunday. Explanations are in order.—*Ottumwa World*.

Apropos of the foregoing is the fact that the same Legislature which was zealous for Sunday sacredness in Chicago, legalized fishing in Jamaica Bay, L. I. It is still very naughty to fish anywhere in New York State except in Jamaica Bay. Such facts illustrate the utter absurdity of legislating upon such subjects.

Congress Not Likely to Act.

A RECENT despatch from Washington concerning the contest over the question of the opening of the World's Fair, says:

So earnest has become this warfare that an effort has been made to swell the petitions by fraudulent names. A petition came from Michigan claiming to represent the religious bodies of that State in opposition to Sunday opening, which, on investigation, was found to have more alleged signatures than there were residents in the State. Lately, apparently under Colonel Shepard's directions, petitions against Sunday closing have embodied threats to defeat any member of Congress who favored opening the Fair on Sunday. In presenting such a petition yesterday, Mr. Platt, of Connecticut, said that if anything would induce him

to vote for Sunday opening it would be these threats to defeat him in case he did so. Mr. Morrill, of Vermont, who is 81 years old, stated in the Senate the other day that these petitions did not frighten him, and that he was in favor of Sunday opening as a matter of justice to workingmen.

The opinion is also expressed that owing to the bitterness already engendered Congress will take no action whatever on Sunday closing. Senate officials estimate that the petitions and memorials so far presented on this subject represent about two million signatures. But as has been shown in the case of the petitions from Michigan and Ohio, many of these so-called signatures are beyond a doubt fraudulent. In the case of the two States named the census returns exposed the pious fraud. But whether exposed or not every petition is fraudulent which assumes to represent whole organizations when only a fraction of the membership have signed the petition or voted in its favor.

Are There Worse Evils?

ACCORDING to the *St. Paul Dispatch*, of April 25, the ministers of that city have inaugurated a crusade against "the corruption prevalent in official circles." The meeting was a private one, and "a considerable portion of the morning's meeting was devoted to injunctions to secrecy and admonitions to 'keep this out of the papers,'" but "no adequate precautions had been taken, to keep the papers, or their representatives, out of the meeting." A *Dispatch* reporter was present. He was, he says, "thoughtfully provided with a chair, and it was not until the meeting began to thoroughly warm up that he discovered that he was not really supposed to be there. He felt a trifle uncomfortable when he first made this discovery, but he stayed on because he was so deeply interested in the meeting, and because he was really gratified to know that it couldn't be told by his looks that he was the only layman present." The reporter was honorable, however, and did not reveal the secrets, so we are left to surmise what they were. The fact that such meetings are held, is, however, significant in itself. Another significant thing is that the ministers determined not to make the saloon issue prominent, believing that there were worse evils. They are probably gunning for open fairs and Sunday papers. The saloon always sinks into insignificance beside "Sunday desecration."

Inconsistency.

INCONSISTENCY can scarcely go farther than it does when those who advocate the Sunday-closing of the Chicago Exposition, say, in one breath, that Christians in general are increasingly lax and inconsistent in their personal habits concerning Sunday-observance, and in the next, that the opening of the Exhibition on Sunday "will outrage the religious sentiment of millions of people." If Christians will read Sunday newspapers, ride on Sunday trains, and steamboats, patronize Sunday camp-meetings, and share the profits with the railroads which make special provision for Sunday worshipers (?); if Christian men will do all this, how is it that the opening of the Exhibition, five hundred or two thousand miles from their homes, is such a sad shock to their piety? —*Sabbath Outlook*.

THE Central Presbytery of Dakota is reported as having memorialized the Presbyterian General Assembly, which meets at Portland, Oregon, that "in case the gates should be opened on Sunday the Assembly should earnestly request all its ministers and people to absent themselves from the Fair."

The Pittsburg Preachers' anarchistic brew, the organized boycott, is developing its poisonous ferment far and wide.

THE Washington Post, of May 10, says that "the usual flood of petitions in reference to the World's Fair was poured into the regular channel of the Senate yesterday morning." The Post remarks that the petitions were about equally divided in their requests that Congress should, and should not, take action to close the World's Fair on Sunday, and suggestively notes that a "mass-meeting of Protestant clergymen, of Tennessee," arrays itself in favor of enforced religion at the Exposition, and a company of "Sabbath-keepers," of Vermont, in opposition.

THE Washington Evening Star says, "The question of Sunday closing of the World's Fair is one which should be decided in accordance with the popular preference." Does the Star mean to say that whether Congress shall legislate to close it or not should be decided by the popular clamor? Shall Congress give its sanction to any measure, however unconstitutional or vicious it may be, provided only a "popular preference" be expressed in its favor? The Star would do well to consider whether or no principles should not govern in congressional legislation rather than preferences.

THE International Federation for the Observance of Sunday, whose office is at Geneva, through their secretary, who was also secretary of the Sunday Rest Congress held during the Paris Exposition, have sent a memorial to the directors of the World's Exposition at Chicago. In this memorial they urge very earnestly that the Exposition be closed on Sunday for the benefit of the large number of employes, who will not only be allowed a time of physical rest, but will be enabled thus to discharge properly their religious duties. They also urge that the decision will have a serious influence upon Europe, where the lovers of Sunday rest are striving by the means of congresses and associations to promote everywhere the wise use of the day.

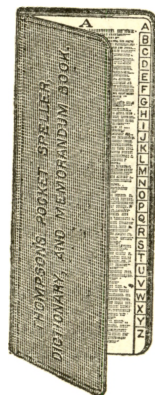
In the Senate, on May 5, when presenting "a memorial of citizens of East Hardwick, Vt., remonstrating against the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way to commit the Government to a course of religious legislation," Senator Morrill said: "It is clear that this question is a mixed one. If the World's Fair should be closed on Sunday, it would virtually exclude all the workmen in Chicago from any reasonable opportunity to visit it." While the Senator's remark as to the workmen of Chicago may be true, that is not the ground upon which the legislation asked should be refused, but because it is asking Congress to interfere where it has no jurisdiction, and in matters outside the sphere of civil legislation.

THIS Congress has been besieged with petitions from the advocates of religious legislation begging for the passage of the different measures for the enforcement of Sunday observance before it, but more especially that Congress should take some action which would result in closing the World's Fair on Sunday. Congressmen who recognize the impropriety of any such legislation by Congress have asked, "Are there no petitions in opposition to this?" Of late such petitions have begun to be heard, mostly worded as follows, "We, the undersigned, citizens of the United States, hereby respectfully but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the

State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation." Those who desire printed blanks can obtain them by writing to A. O. Tait, Corresponding Secretary National Religious Liberty Association, Battle Creek, Mich.

In the proceedings of the Senate, May 6, is the following:—

"Mr. McMillan presented a petition, signed by the ice companies of the District of Columbia, praying for the passage of Senate bill 2994 to prevent the sale or delivery of ice within the District of Columbia on Sunday, and also praying for the early consideration of the bill by the Committee on the District of Columbia, and the privilege of being heard before that committee in behalf of the bill; which was referred to the Committee on the District of Columbia. He also presented the petition of Rev. W. A. Bartlett, D. D., and other ministers of all denominations in the District of Columbia, praying for the passage of Senate bill 2994 to prevent the sale or delivery of ice on Sunday; which was referred to the Committee on the District of Columbia."



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THE Manhattan, Kan., *Mercury* thinks that "the cause of Christ is able to take care of itself," and that "every true American believes in the separation of Church and State."

AN exchange remarks that it is significant that every dive-keeper in Chicago who is alive to his "business interests" wants the World's Fair closed on Sundays. Likewise the proprietors of all the near-by alleged "summer resorts."

AN attempt was made on the 1st inst. to enforce the Sunday law in Saginaw, Mich., "but," a dispatch to the *Mail and Express* remarks, "it was noticed that there was more excitement and a greater number of 'drunks' than usual."

REV. FRANCIS W. WARE, Field Secretary of the American Sabbath Union for the State of Michigan, says that the American Sabbath Union is "not altogether a religious organization," though admitting it to be a creation of the different branches of the "evangelical" churches. These churches, then, have given birth to something not altogether religious. God's plan in the beginning was that every tree should bear fruit after its kind, and such is still the invariable law of nature. What can it mean that these churches are evolving something not altogether religious? What is the matter with the churches?

IN explaining why the American Sabbath Union was called into existence, the same gentleman, in a lecture delivered at Battle Creek, Mich., April 24, stated that the Sunday Sabbath for some cause or other has come to that pass that "the churches can not handle it alone." That is to say that these "evangelical" churches, some of which boast of several million members, are not now capable of performing their religious duties and maintaining their religious institutions alone, but just now when they have become numerically stronger than ever before, they must receive assistance from the State; must have some outside force to help them keep the Sabbath they profess to so greatly love and revere. What, again we ask, is the matter with the churches?

IF there were not many in these churches

who are lovers of pleasure more than lovers of God, who have not the moral stamina to resist the attractions of the world, who, in short, are unconverted, and whose affections are upon the things of the earth rather than on things above, would there be this demand on the part of the churches for worldly assistance? Is not this the trouble with the churches?

SOME weeks ago we said: "Christianity fostered and supported by a civil government ceases to be Christianity." Upon this one of our country exchanges, with National Reform proclivities, makes this inquiry: "Would you have the civil government and Christianity enemies with one another?" This is evidently intended as a squelcher. It serves, however, only to reveal the colossal ignorance of our querist upon this whole subject.

GOVERNMENT, like marriage, is a divine, but not a Christian institution. Like marriage, all are entitled to share its blessings. It belongs as much to the infidel and the atheist as to the Christian. Government has nothing to do with religion any more than it has to do with Odd-fellowship or Freemasonry. It simply secures to all their natural rights, or rather, the free exercise of those rights. The government knows, or at least should know, neither Jew nor Christian, but only citizens. The ideal human government would neither oppose nor foster any religion, but simply let such matters alone as entirely outside its sphere.

WHILE in attendance at a meeting of the International Executive Board of the Knights of Labor, at Pittsburg, Pa., Mr. Powderly said to a reporter:—

I think the World's Fair should be as open on Sunday as on any other day, as Sunday is the only day of leisure to a large majority of the working class.

It is a significant fact that notwithstanding the persistent efforts of the Sunday forces to make it appear that organized labor demands Sunday closing, of all the petitions with which Congress has been flooded for Sunday closing of the Fair, but one has been presented representing a body of laboring men.

THE *Christian Advocate*, of this city, has in its issue of March 24, this statement by a correspondent:—

A man in this neighborhood, wishing to sell whisky secured twelve persons to sign his petition. Six belong to the Methodist Episcopal church.

It is but fair to say that the statement is merely made as the basis of a question, and that in replying to the inquiry the *Advocate* says:—

These persons violated the Discipline of the Methodist Episcopal Church. They are subjects for the application of the Discipline.

It might, however, be well for the Methodists, and some other churches as

well, to get their own dooryards thoroughly cleaned before they again charge those who conscientiously oppose all Sunday laws with being allies of the saloons. An applicant for a liquor license might search the United States from the Atlantic to the Pacific and from the lakes to the gulf, but he would not find one Seventh-day Adventist willing to sign his petition, yet, because of their opposition to Sunday laws Adventists are classed with about all that is evil.

THE Sunday Observance Committee of Keyport, N. J., held a meeting recently, at which reports from various committees were listened to. The committee to wait upon Mr. Cornell, of the Keyport Steamboat Company to ask him not to run his boat to New York on Sunday, during the summer, reported that Mr. Cornell claimed that the Sabbath committee should see the farmers in reference to the receiving and shipping of produce on Sunday. The committee resolved to enforce the law upon those who had their places of business open the previous Sunday.

IN a recent meeting in this city in behalf of Sunday observance, Col. Elliott F. Shepard, President of the American Sabbath Union, is reported by the *Mail and Express* as speaking "of the revelation and blessing contained in the fourth commandment, that man ought to rest one continuous seventh part of time, and would be rewarded with infinite blessing if he did." Had this appeared in any other paper there might be a suspicion that some reporter had played the Colonel false, and put into his mouth words which he never uttered, but as his own paper says it we must believe that Mr. Shepard now advocates keeping "one continuous seventh part of time." If by this he means all time, the thing is quite impossible; no man lives long enough to do that. But if by his unmeaning jumble the Colonel intends one-seventh of the life time of the individual, the difficulty is equally great, for no man knows the measure of his days, hence could not keep one continuous seventh part of his time. Any man who wishes can keep a definite seventh part of his time, or a seventh part in regular succession, but to keep a continuous seventh part of time is out of the question. The Colonel should not require of his disciples impossibilities.

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