



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

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## The American Sentinel.

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A UNION of religion and the State is only another name for Church and State. It is a distinction without a difference.

AT last the *Christian Statesman* has spoken concerning the imprisonment of Adventists in Tennessee, but only to misrepresent the persecuted and to justify the persecution.

WITH characteristic malignity and in utter disregard of the published facts, the *Statesman* says of the imprisoned Adventists that "for the sake of arousing sympathy, they refused to pay their fines and went to jail."

IN order to present the matter in the worst possible light the miscalled *Christian Statesman* mentioned only the one dollar fine, evidently designing to give the impression that by the payment of one dollar each, the convicted men could have kept out of prison. The fact is that while the nominal fine was one dollar each, the fine imposed by the statute in each docketed case is five dollars for each of three State funds, making a total of fifteen dollars in addition to the nominal fine. This with some ten dollars' costs in each case made over twenty-five dollars that each of these Adventists would have been compelled to pay as a price of his liberty.

BUT it was not the amount of the fine and costs that caused these men to go to jail; it was the principle involved. Neither was it, as the *Statesman* wickedly asserts, to awaken sympathy. They

could not conscientiously pay fines imposed upon them for exercising a God-given right. This fact had been previously published in THE SENTINEL so that the *Statesman* is without excuse in making the statement that it does.

IN misrepresenting these Adventists as it does, the *Statesman* shows that it is utterly incapable of appreciating or of even recognizing moral heroism. The *Statesman* can, parrot-like, laud the heroes of past ages who surrendered their physical liberty and even laid down their lives rather than surrender their soul-liberty, but it can not recognize the same principle in a small and unpopular minority—"one seventh of one per cent.," as the *Statesman* sneeringly puts it.

THE situation in Tennessee, as stated by Judge Hammond in the case of R. M. King, is this:—

Sectarian religious belief is guaranteed by the Constitution, not in the sense argued, that King, as a Seventh-day Adventist, or some other, as a Jew, or yet another, as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation, . . . but only in the sense that he himself should not be disturbed in the practices of his creed; which is quite a different thing from saying that . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

Now let the editors of the *Christian Statesman* apply this principle in their own cases. One of them at least is, we believe, a Presbyterian. As such he believes that sprinkling is the proper mode of baptism, and doubtless both the editors so hold. They also believe in baptizing infants. Now suppose they lived in a State where Baptists had control of legislation. And suppose that the Baptists should make a law requiring everybody on arriving at a certain age to submit to immersion. Would the editors of the *Statesman* meekly bow to such a law? Would they pay fines imposed for disregarding the law, even if it did not forbid them to practice sprinkling? Certainly not, unless they are

governed entirely by policy, and regard the State as God.

IT was for this very principle that thousands of the early Christian martyrs laid down their lives. They were left free to worship the true God, but were required to show respect to the prevailing religion to the extent of throwing a pinch of incense into the fire in honor of Jupiter. But they went to the stake rather than do it, just as the Tennessee Adventists go to jail, and would doubtless face death itself, rather than prove disloyal to their convictions of duty toward God. "Christianity is not a religion of circumstances but of principles."

THE Statement sent out first by the Associated Press and extensively copied by papers everywhere that the States of Michigan and Ohio had sent in petitions for the Sunday closing of the World's Fair representing nearly two millions more people than their late census shows to be in both States, is denied upon the authority of the Secretary of the World's Columbian Commission. We credited the statement because the system of representative petitions makes such a result possible, and does confessedly count the same person as a petitioner as many times as he has membership in organizations indorsing the petition.

THE following paragraph is from the *Christian Statesman*, of June 4:—

The *Christian Nation* accuses the editors of the *Christian Statesman* of being voters (italics in original) and of favoring "ballot reform." We plead guilty and hope for mercy. Recently we defended the Covenanter's right not to vote, and we do not believe Covenanters are generally represented by the *Nation* editor when he refuses to respect our right to vote. The *Nation* editor believes in the Kingship of Christ, but only with a *Covenanter premier*, and so would have Covenanters withdraw from union work in the National Reform Association. Such persons are the worst enemies of National Reform and of the Covenanter Church.

Though not intended, this paragraph from the *Statesman* contains an important

admission, namely, that if Christ is king there must be a premier. It is not pretended that Christ is to reign in person, as a result of the adoption of the National Reform scheme, but only that the government will be administered in his name and in accordance with his law. Of course there must in that event be a premier, or a vicegerent of the Son of God. Why may he not as well be a Covenanter as a Presbyterian, or a Methodist, or even some colorless sort of an individual ready to be any or all of these for power? Or why not be satisfied with the Pope who has for centuries styled himself, *Vicarius filii Dei*, "Vicegerent of the Son of God"? Is there room in the world for two popes?

### The Voice of Organized Labor.

THE members of the American Federation of Labor are petitioning Congress in the following language:—

*To the Congress of the United States:*

The undersigned members of industrial organizations, citizens of the United States, and intending visitors to the World's Columbian Exposition at Chicago in 1893, respectfully request your honorable body to consider the matter of our petition.

We do not think it right or wise, even if it be allowed under our Constitution, that the United States Congress impose conditions either as to keeping open or closing on Sundays the World's Columbian Exposition to be held in 1893.

The question touches too closely on religious observances and the rights of the individual man, and we respectfully protest against it.

A visit to the Exposition, and a view of the arts and handicrafts of the people of the world, can only tend to ennoble the visitor, enlarge his intelligence, and broaden his sympathetic nature, whether such visit be made on Sunday or any day of the week. Should the Exposition be closed on Sunday, to many of us its advantages would be entirely lost; and we respectfully submit that the deprivation would fall most heavily upon those who most need the great benefits that the Exposition is so well calculated to furnish.

We respectfully and urgently request that our petition may be granted.

And your petitioners will ever pray.

In reference to this, and indorsing it, the *Switchmen's Journal* publishes this letter:—

AMERICAN FEDERATION OF LABOR.  
Headquarters,  
14 Clinton Place, New York.

*To the Trade and Labor Unions of the United States of America:*

FELLOW-WORKERS: A movement has been started by some well intentioned people seeking to influence Congress to order that the World's Fair at Chicago in 1893 shall be closed on Sundays.

As American citizens, as wage-workers, we maintain that Congress would exceed its powers should it undertake to legislate upon questions of this character; that the Government of the United States is non-sectarian.

As a matter of fact the days the wage-workers will have the best opportunity to visit the World's Fair will be on Sundays. A visit to the World's Fair, an examination of the product of the genius of man, cannot tend to demoralize or deprave. A visit to the Exposition and a view of the arts and handicrafts of the peoples of all nations can only tend to ennoble the visitor, enlarge the sphere of his intelligence and broaden his sympathetic nature. There is no idea nor thought for the desecration of the Sabbath, but we insist that Congress shall refrain from legislating upon a subject entirely foreign to its sphere.

The toiling masses have not so much leisure time that they can afford to have this wonderful Exposition closed to them upon one of the days in the week which will best give them an opportunity to visit it. Those of our fellow-workers coming from distant cities, or even those in the City of Chicago and the surrounding parts of the country, will of necessity count Sundays as part of the time they desire to devote to visiting the Fair.

For these and many other reasons the executive counsel of the American Federation of Labor have directed the issuance of this circular and accompanying petition. We ask that you endeavor to procure the signatures of the members of your union and such other workmen as are in accord with the spirit of the circular and petition, and

who are opposed to Congress closing the Fair on Sundays. The petition after being signed should be forwarded to the congressman of your district at Washington, D. C.

Earnestly hoping that all will act with earnestness and sincerity to maintain the character of our Government, and at the same time to secure the boon of an opportunity to visit the World's Fair in 1893, we are,

Fraternally yours,  
EXECUTIVE COUNCIL,  
American Federation of Labor.  
SAM'L. GOMPERS, *President*.

It is worthy to be noticed that the tone of this petition, and the letter in its behalf to the different unions, is most considerate in that which is asked, and charitable in its reference to those whom it opposes. Those who are bringing every influence, and all the compulsion they can compass, to bear upon Congress for action to arbitrarily close the World's Fair on Sunday should observe this, and note the fact that here Congress is not asked to declare that the Exposition shall be open, but only that it shall not go outside of the proper sphere of congressional action.

The boast of the American Sabbath Union that the labor organizations are in favor of enforced Sunday closing of the Fair is, by this, proved idle; and the plea of Elliott F. Shepard, before the Committee on the World's Fair, at Washington, is shown to be specious and deceptive when he implies that the American Federation of Labor favors Sunday closing of the Fair, by act of Congress, because at its Convention in Birmingham, Ala., in 1891, it resolved "that one day's rest in seven is a moral, physical, and economical necessity; and wages are lower in those locations and countries where the seven day labor system prevails."

If such a thing can be true that the American Sabbath Union and its members can not see how those two positions can be compatible, they should undertake a little elementary mental and moral training, and develop their perceptive and discriminative faculties to a point where they will not be dominated entirely by preconceived opinion and prejudice.

W. H. M.

### The Sunday Closing.

SENATOR VEST recently presented a petition, or rather a protest, against keeping the World's Fair open on Sunday, the signers threatening to boycott each and every senator and member of the House who might vote against it. The petition was mainly signed by clergymen, and was referred to the Committee on World's Fair, Senator Vest remarking that he would vote on the question without regard to the petition or its signers. The remark was unnecessary from the senator, but was no doubt the expression of honest indignation at the means proposed to accomplish an end against which a large majority of the people protest.

In the World's Fair bill offered by Judge Lindsay in the Kentucky Senate, the Sunday closing provision was inserted by him, according to the *Capital*, "simply because the preachers of the State sent word that, unless it was done, they would use their utmost endeavors to defeat the bill."

It is written, and in a book with which the laity, both as to letter and spirit, that men may not do evil that good may result; and even if it were not so written, natural justice would impel a line of conduct based upon the principle. The good, in fact, which results from wrong action,

is not good in its real meaning, but simply a standard of good arbitrarily defined by a few, having power neither over the bodies of men nor over the right of free thought common to all; that species of good which is embraced in the idea that my good is good and your good unparalleled wickedness, and therein contravening every law of morals laid down by Hebrew, pagan and Christian moralists.

The right of petition is denied to no man, fortunately, in these United States, nor in any one of them, whether couched in the form of prayer or of protest; but nowhere is the right of threatening expressed or implied, and the protests to the Federal Senate and the Kentucky Senate are far worse in principle, and altogether more un-American and more dangerous to free thought and free action, within the law, than the opening of the World's Fair on Sunday could possibly be.

Happily neither Federal nor State Government is freer to one more than to another; but if legislation is to be coerced by threats, and especially by the cowardly threat of boycotting a legislator because he proposes to vote as he believes he ought to vote on questions affecting the public at large, and that method is to prevail, as it did in the Legislature, the written guarantees of civil liberty will become absolutely worthless. Legislation coerced by threat is no better than legislation purchased by bribery. The means differ, but the end and object are the same.—*Kentucky Journal*.

### Jesus, the Church, and the World's Fair.\*

JESUS AND THE CONVENTIONAL RELIGION  
OF HIS AGE.

ONE of the most certain and invariable signs of the passage of the soul or vital life from a religion, is the persistent elevation of the external which its votaries exhibit. The exterior, the form, rite, dogma,—in a word the shell,—is adored and extolled, as though it indeed were the real essence or being. Thus, when Jesus came with a heart song for the world, he was assailed as being a Sabbath-breaker, as a disturber of conventional religious truth, and as one who spake against the temple, which of course typed the shell of Judaism; while on the other hand, from the kindled indignation of Jesus, usually the very incarnation of gentleness and love, there flamed his most withering denunciation against those who sought to elevate the letter of the law; those who would use coercive force; those who sought to externalize religion, or join it to State or secular power. To the charge that he was a Sabbath-breaker he replied, "The Sabbath was made for man, not man for the Sabbath;" a great truth which religious bigotry in all ages has sought to obscure. Upon those who endeavored to hide the poverty of religion in their souls with long prayers, broad phylacteries, and religious ostentation, Jesus pronounced his terrible woes and denunciations. In a word, the one central truth which the great Nazarene, by word, precept, and life, strove to impress upon the hearts of all who should in after ages follow him, was that *religion, as he understood and taught it, was a lamp for the illumination and salvation of*

\*Editorial from July *Arena*.

each soul, and not a torch to literally or figuratively kindle fagots around those whose inner consciousness did not respond to the law of love he taught and lived. "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," carries by implication a command of solemn and weighty import. It clearly discourages any attempt at a union of Church and State; and in this, and other teachings which no less solemnly impress these thoughts, the splendid foresight of the great Master is strikingly emphasized. For wherever and whenever the Church has defied the injunction to keep pure and unspotted from the world, and has succeeded in uniting with the secular, religion has been debased, the supreme right of liberty of conscience has been outraged, persecutions have flourished, and not infrequently the State has been, through this alliance, transformed from a just protector of her children to an insane monster, who glutted her religio-political appetite on the richest and purest blood of the ages. That Jesus foresaw this result is probable, and hence he so strenuously discouraged everything which exalted the letter over the spirit of pure and undefiled religion, which must ever be the soul of love, toleration, compassion, mercy, and divine justice; and by divine justice we must not imagine the insane and brutal barbarity which has, during a savage past, masqueraded under the mantle of divine equity.

In the days of Jesus, the orthodox or conventional religion of Judea was a body without a soul. The fire and love of earlier days had gone out; materialism had penetrated its vitals; and with that blind, instinctive consciousness, which would make a wounded lion roar to terrify the approaching hunter, conventional theology elevated the law, and assailed all who in any degree set aside the form or outward observances of the Church. And here is a fact worth remembering: a religion which has become autocratic, always seeks the aid of coercive force, asking the succor of the secular arm. Furthermore, she always seeks to parade her piety, as in the case of Judaism in the days of Jesus, when she whitened the exterior of the sepulchre and cleansed the outside of the cup and platter. It was so in the Grecian world in the days of Socrates. It was so in Asia Minor when Christianity was first being proclaimed. "Great is Diana" became the slogan which preceded a persecution in Ephesus. It was so in Rome when the head of the empire, as has been observed, was at once emperor, priest, and atheist. And it was so after the early Church began to stifle the voicing of the soul in deference to the power, wealth, and viciousness of a soulless, secular spirit. So much for the attitude of Jesus in reference to the externalization of religion, or the union of Church and State. I next wish to notice *how*, *when*, and *where* SUNDAY LAWS originated, as there seems to be so much confusion of thought on this subject. Some devout people seem to imagine that Christians are still under the old Mosaic law,—which never applied to *Sunday*,—and which made it a capital offence to even gather sticks on the *Sabbath*. Others seem to think that Jesus or the Primitive Church sanctioned by precept or example the union of Church and State, or the right of the people to dictate to the State, or the right of the Church to dictate to the State how people who do not accept the teachings of the Church shall

conduct themselves. Hence a brief glance at the origin and rise of Sunday laws may be helpful before we notice the problem with its special bearing upon the present agitation.

#### FIRST SUNDAY LAWS.

Says Neander in his "History of the Christian Religion": "One of the first, if not the very first, of the laws secured by the bishops in behalf of the Church, was enacted about A. D. 314, ordering that on Friday and on Sunday 'there should be a suspension of business at the courts and in other civil offices, so that these days might be devoted with less interruption to the purposes of devotion.'"

It is well just here to note the degradation of the Church before she had come to the point where she sought any favor from or alliance with the secular powers. I quote from Eusebius, who, in describing the condition of the churches immediately prior to the Diocletian persecutions, declares that "*Prelates were inveighing against prelates, people were rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity.*" The edict secured from Constantine in 314 or thereabouts, ordering the suspension of business in the courts and civil offices on Friday and Sunday, was what would now be termed the entering wedge for iniquitous religious legislation; legislation which, without question, checked the progress of European civilization centuries by exiling free inquiry, outlawing science, manacled thought, placing a premium on credulity and hypocrisy, and destroying the noblest, purest, and most truly regal natures of the succeeding ages. When theologians or other classes succeed in securing an entering wedge, they are much like the proverbial lion who tastes blood, they become insatiable; hence, we soon find the bishops again importuning the sun-worshipping, Apollo-loving, pseudo-Christian Emperor Constantine for more laws. The royal pagan, while desiring the aid of the now powerful clergy, was not prepared to cast aside the god to whom he had made burnt offerings in 308\* and for whom he had ever entertained more affection than for any other deity in the Pantheon; hence, in his famous edict of 321 (which marked in a startling manner the union of Church and State in precisely the manner inferentially forbidden by the founder of Christianity), we find the emperor employing the following significant language: "On the *venerable* day of the SUN let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits, because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost."

This was the most signal victory won by the new Christian hierarchy in its efforts to destroy the religion comprehended, emphasized, and taught by Jesus, and for the substitution of a new paganism, moulded after the fashion of the prevailing religions of earlier times; and from that day we find the pure, simple *life religion*, established by Jesus, which was so well nigh formless and riteless, lost in the

\*In 308 Constantine gave public thanks in a celebrated temple of Apollo at Autun, and presented a magnificent offering to the god.—Neander.

pageantry of a mongrel politico-religious system, in which the paganism of Rome and Greece was blended with the ritualistic fancies of ancient Judaism. It will further be observed that this first comprehensive Sunday law did not in any way recognize Christianity; it was Apollo's day, the *venerable day of the sun*, of which the emperor spoke. On this point Milman observes: "The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week." No references were made to the Judaistic law or the risen Lord. It was a law passed largely to please the worldly minded and ambitious clergy of the new Christian theocracy, but to all intents and purposes it was a recognition of the ancient sun worship; hence, Duray, in his history of Rome, well observes: "A law of the year 321 ordered tribunals, shops, and workshops to be closed on the day of the sun, and he [Constantine] sent to the legions, to be recited upon that day, a form of prayer which could have been employed by a worshiper of Mithra, or Serapis, or of Apollo, quite as well as by a Christian believer. This was the official sanction of the old custom of addressing a prayer to the rising sun. In determining what days should be regarded as holy, and in the composition of a prayer for national use, Constantine exercised one of the rights belonging to him as Pontifex Maximus, and it caused no surprise that he should do this."

I have cited these facts because they throw some light on the first Sunday laws, asked for by an ambitious, worldly, and arrogant priesthood, and granted by the great Pagan-Christian emperor, who courted the Church and praised Apollo. From the fulsome flattery exchanged by the emperor and the bishops during this time, it is evident, however, that each understood the wishes of the other, and each had a well defined object in view, which Draper thus aptly expresses in his "Intellectual Development of Europe": "It was the aim of Constantine to make theology a branch of politics. It was the aim of every bishop in the empire to make politics a branch of theology."

Sunday legislation is directly opposed to the genius of primitive Christianity. It is an insult to Jesus, as it runs counter to the spirit of his positive teaching. It is a pagan after-thought; it is an attempt to raise the letter at the expense of the spirit of true religion. It displays the supremacy of the carnal or worldly minded over the spiritual, and in it he who runs may read the shrivelling of the soul of true religion.

#### HISTORY REPEATING ITSELF.

Many tactics now being resorted to by organized conservatism are singularly like those employed by the corrupt and ambitious bishops in the days of Constantine, and still more relentlessly pushed by the Church in later times, when, after having sold her birthright of love and purity for civil power, she sought to make all men obey her arbitrary commands. Take, for example, the recent extraordinary action of an organized body of pietists who sought to make the success of the World's Fair conditional upon the Government's

acquiescence in their peculiar views of what ought to be, regardless of the wishes of the people. This, while it violates the letter and spirit of the teachings of Christianity, is in perfect keeping with the acts of worldly bishops in the days of Constantine and his successors. The same spirit which fathered all the ferocious persecutions of the Middle Ages is exhibited in the recent efforts of the Church idolaters, as, for example, the attempt to boycott congressmen into obeying their wish. Below I give a recent editorial from the *Boston Daily Globe*, as it embraces in a few lines a graphic statement of the disgraceful wire pulling of an organized minority.

A flood of small petitions and memorials is rolling in upon Congress demanding that all appropriations of the Government in aid of the Chicago World's Fair shall be made with the proviso that the Fair shall not be opened on Sundays.

So bold and dictatorial are some of these memorials that Senator Vest was constrained to rise in his seat, last week, and protest that they practically amounted to political blackmail. In many cases they are accompanied by the threat that any member of Congress who shall vote any aid or appropriation for the Columbian Exposition, except with the Sabbatarian proviso, will be systematically boycotted at the polls by the denominational constituencies cited in the memorials.

Whatever may be the merits of this question, especially as it relates to the sale of intoxicating beverages, it is after all a question of expediency and the public morals. Congressmen should be allowed to vote according to their judgment and consciences. Attempts at coercion of any kind savor too much of bigotry and vindictiveness.

These memorials are usually addressed to congressmen who stand on doubtful ground in the matter of a re-election. The evident intent is coercion, backed by threats of all sorts of political pains and penalties. This device would seem very natural for political and secular organizations; but as an attempt to over-ride conscience and moral judgments on the part of people ostentatiously claiming to be religious, it is not a little open to criticism.

If the opening of the World's Fair meant the closing of the churches, so that those who desired to attend religious services would be prevented from so doing, the plea of those who assume that they have a monopoly of truth, and who wish to make all who think otherwise bend to their conception, might carry some force. But the opening of the World's Fair does not in any degree interfere with the liberty of those who wish to attend public service; they have all the opportunities they could have otherwise. Hence the question resolves itself into whether or not an intolerant and bigoted monopoly who want to make every one do as they do, shall control matters on this important matter. It is the old spirit of coercion revamped and pressed with the same tenacity which characterized the actions of the Church in the days of the Inquisition.

#### THE CHURCH AND THE SALOON MARSHALLED UNDER ONE BANNER.

I now wish to notice one or two points relevant to this much mooted problem. The conflict of the present hour is unique in that, for the first time in history, we find the clergy and the rumsellers banded together in a common cause. While conference, synod, and council of clergymen are busily engaged in passing resolutions, and while a systematic effort to boycott congressmen is being carried on within the sacred precincts of the church, the brewers, with equal activity, are working for the same end. A short time since, Rev. Dr. A. H. Henry, of the DeKalb Methodist Episcopal Church, vexed and startled a meeting in Chicago, called under the auspices of the American Sabbath Union, by giving publicity to a piece of news not intended for circulation in church circles, as

will be seen from the following letter which I republish from THE AMERICAN SENTINEL: "Dr. Henry created a sensation and foreshadowed his position by declaring that he had seen a circular letter issued by the Beer Brewer's Association, instructing its agents to work for Sunday closing at the Fair, that the opportunity for the sale of beer might be increased."

Strange, indeed, is this spectacle! The temple and the gutter marshalling their forces to prevent thousands of people enjoying the instruction and pure pleasure offered by the great industrial Fair. The Church and the saloon, one loud with threats, the other silent, but no less active; one actuated by a desire to show her external power, the other by greed for gain; one representing organized conservatism, bent on showing the world how all-powerful the ancient edicts of the pagan-Christian Constantine are in the Republic of to-day; the other representing the power of unscrupulous avarice and unlimited wealth. Surely the toiling thousands, whose hope of seeing the World's Exposition hangs upon the Sunday opening, have small chance in this day when the glorious old-time American independence is exchanged for cringing sycophancy which bows before ancient thought, and when gold exerts such a marvelous power in politics. And this leads me to note the insincerity manifested in the past few years by the American Sabbath Union in its favorite role of special friend of the workingman. When endeavoring to prevent the publication of Sunday newspapers, this dangerous and un-American body has appealed to the laborers and labor organizations for support, on the grounds that the laborer should have one day of rest for enjoyment and improvement. But now, when an opportunity is to be offered which rarely comes twice in the lifetime of a toiler, which would fill the tired, aching heart with joy, and enrich the mind with useful knowledge, an opportunity to see the world in miniature, carrying with it great educational value, this same organization is found laboring as zealously as the Chicago saloons to prevent tens of thousands of people from enjoying this splendid treat; for the fact must not be overlooked that Sunday is the only day of the week when tens of thousands of working men and women will have an opportunity to enjoy the Fair. The plea advanced that the *employees* should have one day of rest would have force if it were not coupled with the insistence that that day be *Sunday*; but the demand that a *special* day be observed, and that day the only day in seven on which hundreds of thousands of other working people could possibly attend, reveals most palpably the true inwardness of those persons who would deceive the working masses into the belief that they are their special friends. The shallowness of the pretense is apparent to the dullest observer. If they were sincere in seeking the closing of the Fair one day in the week for the simple purpose of giving the attaches of the Exposition a day of rest, they would be ready to unite with those who are so ably advocating following the example of France and closing the Fair on *Monday*, as this would give the employees the one day of rest, while it would also allow tens of thousands to enjoy the wonderful sights and be benefited by this unequalled opportunity to see the world in miniature who otherwise would be deprived of this important education and beneficent recreation. More-

over, the receipts would be immensely increased by this arrangement, as Mondays at expositions are always blue days, sparsely attended; while Sunday, for the reason given above, would be one of the heaviest, if not the heaviest, day of the week. Finally, closing on Monday would enable the scrubbers to cleanse the grounds and clean the machinery. It will also be observed that no one need attend who does not wish to do so. The pleas advanced by the members of the Sabbath Union do not carry the ring of an honest solicitude for the laboring people, when they would, by their provision, rule out thousands of laboring men, women, and girls from the privilege of enjoying the Exposition, to where they would secure rest for one *attache*.

Honesty and sincerity are as pleasing when found among gentlemen of the cloth as among those who have less opportunity to study ethics, and the position of the leaders of the American Sabbath Union does not savor of either honesty or sincerity. *The closing of the World's Fair would be a crime against the poor.*

#### SUNDAY CLOSING WOULD BE A CRIME AGAINST MORALITY.

It would also be a crime against morality. This is a serious charge, but I feel confident that a brief examination of the facts will convince any thoughtful and unbiased mind of its absolute truth.

Why do the churches want the World's Fair closed on Sunday? First, to as nearly as possible force people to occupy their scantily filled pews. Second, because it is a step in the well-laid plan on the part of the ultra-religionists to unite Church and State and re-establish a Christian theocracy.

Why do the brewers want the World's Fair closed on Sunday? To turn into their coffers millions of dollars which will be spent by people who, having nothing to do and no place to go, will frequent or hunt out places where liquor is sold, provided the Fair is closed. And it is also a well known fact that the brothels and the gambling hells are always leagued with any effort made by the saloon; for they are a trinity of moral death which flourish together; and the closing of the Fair on Sunday in rum-dominated Chicago would mean a harvest for the saloon, the brothel, and the gambling hell. Now let us look at the problem squarely, honestly, and with all prejudice, for the moment, cast aside. First, the World's Fair will, in the very nature of things, be instructive and therefore valuable. The millions who attend will learn more than they could otherwise gain from years of reading or months of travel, and what they learn will never be forgotten. It will be a place where, without injuring or in any way preventing those disposed to worship God in churches, millions of people can obtain helpful enjoyment and enduring instruction. In other words, the effect of the Fair, it is fair to presume, will be of immense value from an educational point of view. It will be a most enjoyable way of learning great, glorious, and vital truths. This is universally conceded to be the influence expected to be exerted by it on visitors who attend on week days; and if beneficent on week days, what shall we say of Sunday? Will not the influence be as fine and uplifting for those who do not wish to attend church, or those who, *after* attending church in the morning, wish to improve themselves in

the afternoon? Close the World's Fair, and what will be the inevitable result? *The Sabbath Union, the saloon, the brothel, and the gambling hell will have triumphed.* There will be hundreds of thousands of strangers in the great city with nothing to do. If it is fair to judge results by those seen in our great cities to-day, it will be easy to say which of the two great powers will reap the richest harvest. The ministry to-day in all great metropolitan centres have so lost their power on the people that they can no longer fill the pews. I received less than three weeks ago, a letter from a leading orthodox minister of Boston, which contains the following frank, but mournful confession:—

*The churches have all they can do to keep alive. They have no religion to spare. There is scarcely a church where religious truth is the central attraction.* We ministers must conjure by the social principle and by amusing, lecturing to the audience in an engaging manner, or we have empty pews. Look at the topics we advertise. I do not believe twenty thousand persons, different individuals, attend morning or evening services on any Sunday in Boston.

Now the saloon makes no such complaint; the only cause of complaint made by the liquor power is that there are not more licenses granted to saloon keepers; and in our great cities, save at brief intervals when a spasm of virtue thrills the people, the Sunday ordinances which prohibit the opening of saloons on Sunday are dead letters. And this is specially true of cities like Chicago, where the saloon power rules the city with almost autocratic sway. Let us look at the facts as given in some startling statements and vivid pictures by the author of "Chicago's Dark Places," a Christian writer who spent months in carefully collecting facts and data for his work:—

It is an astonishing fact that in Chicago alone there are about five thousand six hundred saloons. Place these side by side, and on each side of the roadway, giving each saloon a width of twenty-five feet, and you would have one vast street of saloons reaching over ten miles in extent. . . . Let us look at a few figures in regard to the saloon interest in this city. Our estimates are carefully made, and we are prepared to verify and defend them if challenged. For the year ending March 1, 1891, the expenditure for beer in this city alone was not less than forty million dollars! The population is about one million two hundred thousand. This gives an average expenditure, for beer alone, of thirty-three dollars and twenty-five cents for every man, woman and child in Chicago, and these results are gained after the most conservative figuring. This would give over fifty-three gallons of beer to be consumed by each man, woman, and child in the city. . . . Now, if Chicago's expenditure for beer only amounts to forty million dollars, we may safely say that for all kinds of intoxicating beverages, including wines and distilled liquors, Chicago spent last year upwards of eighty millions of dollars. Is there any limit to the great good that could come to the city with this amount expended in proper channels? . . . Take the directory and see what a vast difference there is in the number of other businesses in Chicago, compared with this great saloon business, whose chief products are drunken men and women, whoremongers, prostitutes, murderers, thieves, tramps, bums, vagabonds, ward politicians, and general all-around scoundrels. And yet this is the business we allow to exist in our midst because, forsooth, we can't find just the men we want to represent us in politics. Why don't the sensible, intelligent men of this city sink every other interest in the effort to crush out of existence this vile and demoralizing business, and then, whilst we don't believe the millennium would dawn on Chicago, we are sure that so much wretchedness and poverty would disappear as to make it a heaven to many whose existence in it now is a continual hell.

How strong the saloon power is in politics in Chicago may be gained by perusing the following from the same author:—

That the saloon interest in Chicago is opposed to

law, order, and the due protection of its citizens, is proven most conclusively by the action of the saloon men, when, under Mr. Onahan's collectorship an attempt was made to pass an ordinance in which the following points were sought to be secured:

1. No license to be granted a saloon to locate within two hundred feet of any school, church, or hospital.
2. No one person or firm to be granted more than one saloon license.
3. No licenses should be granted unless a majority of the property owners of the block gave their consent.
4. No minor should be served with liquor, even for home consumption, unless by written request of parent or guardian.

Strong speeches were made on the side of this ordinance [which included other good points], but the saloon element defeated it. *The Tribune* and other papers spoke highly in its favor, but that didn't alter the votes of the seven brewers or saloon-keepers in the council, who themselves violated parliamentary law by voting on a resolution that directly affected their business.

A still further glimpse of the power of the saloon in Chicago will be seen by noting one statement further, from the author above mentioned:—

On State Street for instance, from Van Buren to the Twelfth Street viaduct, there are sixty-six saloons. On Van Buren, from State to Fifth Avenue, twenty-two. On Fourth Avenue, in two blocks, there are twenty-five. On Dearborn Street, twenty-five within two blocks. On Madison Street from State Street to Halstead, there are seventy-three. On Clark, from Polk to Van Buren, two blocks, fifty-two. On Cottage Grove Avenue, from 39th to 22d, sixty-two. On Wabash Avenue, from 22nd to Jackson Street, thirty-five. On Halstead, from Lake to Blue Island Avenue, seventy-six. Now these are merely given as samples. The districts have not been specially chosen. There may be other places equally bad, or worse. If any reader will sit and calmly contemplate what this fearful array of saloons—pestiferous distributors of moral, mental, and physical ruin—really means, he will find such cause for genuine alarm as to lead him, at least, to try and do something to crush the whole saloon system. We have shown that there are five thousand six hundred saloons in this city. Look at the power in politics such figures represent. Each saloon will average three votes—one for the proprietor and two for assistants—three in all. This gives a total voting power of sixteen thousand eight hundred. Sixteen thousand eight hundred votes cast as the vote of one man, for one purpose, and that purpose the protection of the saloon.

It was necessary to cite the above facts to show two things, first, *that the power of the saloon in the Prairie City is so great that it controls politics, and secondly, that Sunday closing means millions of dollars to the saloon and an untold and indescribable sea of debauchery, degradation, and crime which otherwise would not disgrace Sundays.* The saloon knows that for every dollar spent to secure the closing of the World's Fair, hundreds, if not thousands will flow into the coffers of the liquor traffic; while the other two members of the trinity of night, the brothel and the gambling hell, will be correspondingly benefited. The Church expects to gain a few more auditors for one or two hours in the twenty-four and also the prestige of having a governmental recognition, even in an indirect way, of Constantine's edict. *But what shall we say of the cost to morality which will inevitably follow the triumph of this unhallowed alliance?* Many have been the crimes against humanity and morality committed in Christianity's name for which apologists vainly seek for excuse. Shall we add one more to the list simply at the behests of an organized minority?

I CONSIDER the Government of the United States as interdicted from intermeddling with religious institutions, their doctrines, discipline or exercises.—*Thomas Jefferson.*

### American Principles.

THE principles of American Government agree with the Book of books. The Author of the Christian religion has given, in language too plain to be misunderstood, the principles that underlie this subject. Hear him: "All things whatsoever ye would that men should do to you, do ye even so to them." This settles the whole question of religious legislation. If all would observe this rule, every person would be willing to allow to another the same freedom he claims for himself. There would be no such thing as infringing upon the rights of another. There would be no such thing as religious legislation, coercion in matters of religion. The rights of conscience would be respected.

The object of the gospel is to make men free, in the highest sense of the word; but those who would legislate in matters of religion, would, by so doing, defeat the very object of the gospel. No person can ever appeal to the civil power to enforce his ideas of religion upon another, except by totally ignoring the Golden Rule.

This is the only Government in all the world that is formed in harmony with the words of Christ: that of perfect separation of Church and State. The Pharisees come seeking to entangle him in his talk. He asks for a penny. As they bring it he says: "Whose image and superscription hath it?" They say unto him "Cæsar's." Now hear his answer: "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." Luke 20:25. Cæsar represents civil governments.

Civil is defined as the relation of man to his fellow man or the State. Religion is the relation of man to his Maker, either in obedience or disobedience to the divine law. Now mark: Religion is of divine origin. It has the image and superscription of Heaven. Therefore we can not render religion or religious homage to Cæsar. Cæsar, civil governments, can of right have nothing whatever to do with it. Religion is purely a matter of the individual conscience, and only at the bar of God can a man be made to answer for his faith.

Cæsar, the State, can not decide questions of religion—it does not know religion. As it knows nothing about religion, it can neither decide which is true or false. Hence it must be left to the conscience of every man to decide for himself alone, and all the State can do, is to protect every man in his freedom of choice as to his mode of worship. Thus it is true that the principles of civil and religious liberty, the foundation stones of this Government, are in perfect accord with the words of Christ, yet let it be forever remembered that "the Government of the United States of America, is not in any sense founded on the Christian religion." This quotation is from the treaty with Tripoli, under Geo. Washington, made in 1797. As the treaty was framed by an ex-Congregational minister there was no design of disrespect to the Christian religion. It was but the statement of an eternal truth, that of perfect equality of all and every person before the law, without respect to creed or profession. On the contrary, it was their respect for the Christian religion, that led to this declaration, and forming the Constitution as it is, thus taking religion out of the hands of the State.—*Publius, in The Protestant American.*

### They Smite with the Fist of Wickedness.

SOME time ago the *Los Angeles Churchman* published an article criticising the aims and methods of the American Sabbath Union, and advising its readers to read THE AMERICAN SENTINEL to learn the real object of the Union. A champion of that organization replied as follows:—

Dr. T. W. Haskins, editor of the *Churchman*, Los Angeles, in his last issue, makes an uncalled-for attack on the American Sabbath Union. He merely asserts that it is in the wrong, but does not give any reason for his opinion.

He requests his readers to procure for themselves copies of THE AMERICAN SENTINEL in order to find out what are the objects and aims of the American Sabbath Union.

We shall expect the good Doctor on next Sunday, at the close of his sermon, before he takes off his robes, to say to the people of his parish that they must send at once for Ingersoll's "Lectures," and Paine's "Age of Reason," in order to understand the teaching of the Bible, and have a clear conception of the aims and objects of Christianity. It would be exactly the same logic. If the editor of the *Churchman* were honest in his desire to have his readers informed as to the objects of the American Sabbath Union, he would suggest to them to send to one of our offices, get a copy of our constitution, and procure some of our literature.

But he wants them to *misunderstand*, and therefore requests them to send for copies of a publication that is filled with misinterpretations and downright falsehoods.

When the editor of the *Churchman* comes out in a manly way and makes an *argument* against the American Sabbath Union and its work, we shall be ready to reply, but can see nothing to answer in his groundless and empty assertions.

Since the above was written we have learned that the *Churchman* was not a success and will be discontinued.

But the energetic Doctor is determined to have a paper and has started a new one in which he proposes to play second fiddle to THE AMERICAN SENTINEL, and in this he will doubtless succeed.

To this Dr. Haskins makes the following dignified reply, which does him credit as a gentleman and a Christian:—

When an applicant for assistance abuses you for not responding to his appeal you may be sure of his unworthiness. When the advocate of a cause does the same for differing with him you have good ground for suspecting the truth and righteousness of his cause.

The spots of the leopard, the fangs of the serpent, the iron hand of the persecutor, are all manifest in the above article.

We have not attacked the American Sabbath Union without good reason. We stated our opinion that we did not believe in its issues, aims, or methods; that its principles were based on error, were unchristian and un-American, and we gave numerous extracts, in the same issue, of the opinions of others, containing the arguments and reasons therefor.

We have seen a good deal of the literature of the American Sabbath Union. Everybody has. It is forced upon you in season and out of season, from the pulpit, the press, the canvasser, the special agents. It would be absurd, if we differed with it, to recommend its literature. If there were another side to the question, the public would like to know where to find it. We told the public where to find it. Is there anything unfair in that? We have seen and read THE AMERICAN SENTINEL for three years, and have yet to find a more dispassionate, logical, truthful, fair-minded, generous advocate for a cause which it believes to be true and vital to the welfare of both country and Church, than that organ. We shall continue to recommend it and to encourage its circulation for the reasons already stated, whether it is called playing second or third fiddle. This we do voluntarily, impelled simply by a conviction of the truth of the cause, without any solicitation on the part of the editors or proprietors of THE AMERICAN SENTINEL, with whom we have no personal acquaintance, and have had no correspondence; neither do we agree with the Seventh-day Adventists in their view of the obligation of the Sabbath (the seventh day) in this age of grace.

If misguided opponents see fit to class us with Ingersoll and Paine for presuming to differ with them on Sunday legislation, they must take the consequences of their judgment. We prefer, in this position, to share the ignominy of the Saviour and the apostles, than to partake of the triumph (so called) of the Church a few centuries later when

it forced its decrees upon those who differed by political intrigue and the strong arm of civil authority exerted by banishment, torture, and death.

The writer of the above article must have been aware, if he saw our paper, that it has not been discontinued and another one started. To better express the special cause which it advocates, and to free it from the imputation of being an organ of the Episcopal Church, it was thought best to designate the paper by a name which could hardly be misunderstood. Whether it will be a success or not we do not know. If not, we shall not be the first martyr for a cause. But we are certain that it will not seek to secure success by flattering and tickling the vanity of prominent people in Church or State by inserting their faces and puffing their doctrines, and then pinning a placard on their coats, "A friend of our cause."

The methods of the Sunday Unionists are not one whit better than the *modus operandi* of the Ku Klux of the South, or the White Caps of Indiana. Their stock in trade is not argument but inuendo. The White Caps smite with rods, the Sunday Unionists, "with the fist of wickedness." There is small difference either in their principles or methods.

### The Principle Wrong.

THE *Demorest Times*, a Georgia Prohibition paper thinks that "there is a large class of people in this country, who have a mistaken idea of the Sabbath plank in the Prohibition platform; and to whom it is due that the idea and purpose of that plank should be fully explained." "It is," continues the *Times*, "that class who honestly believe in keeping the seventh, instead of the first day of the week, as the Christian Sabbath; and whose views are entitled to all consideration and respect. These people are largely Prohibitionists, and many of them incline to the Prohibition Party; but they misunderstand the Sabbath plank, and fear that it means, in some way, the interference with their rights in regard to keeping Saturday, instead of Sunday, as their Sabbath. We believe a proper explanation of the purport of our Sabbath plank, will aid much in satisfying those people, and in clearing the way for them to vote the Prohibition ticket."

The explanation which the *Times* gives is on this wise:—

The truth is, the Sabbath plank does not refer in any way to them, or any one else, who conscientiously observe Saturday as their Sabbath. The greatest pains has been taken to indicate its purpose to be to protect our civil American Sabbath from the foreign beer garden and saloon debauchery that is fast making it a disgrace and terror in many of our large cities.

We say then, to our friends, it is against those enemies, the saloon and the beer garden with their attending concomitants, that our Sabbath plank is aimed. We respect the people's right to worship God on Saturday, and will guard that right as sacredly as we will the right of others to worship on Sunday. But the American civil Sabbath belongs to the Nation, and its civil sanctity must be preserved if we would keep inviolate, and transmit, unimpaired, to posterity, the sacred trust that has been committed to us by our fathers.

The explanation does not mend matters any with those who stand for right. The trouble is that all so-called civil Sabbath laws are wrong in principle, and to assent to them is to grant the right of the State to legislate upon religious questions. The whole subject is well illustrated by the fable of the trees and the ax:

A man came into a forest, and made a petition to the trees to provide him a handle for his axe. The trees consented to his request, and gave him a young ash tree. No sooner had the man fitted from it a new handle to his ax, than he began to use it, and quickly felled with his strokes the noblest giants of the forest. An old oak, lamenting when too late the destruction of his companions, said to a neighboring cedar, "The first step

has lost us all. If we had not given up the rights of the ash, we might yet have retained our own privileges, and have stood for ages."

The man who is willing that his neighbor should be compelled to keep Sunday if only he himself is left free to follow his own inclinations upon that day thereby admits the right of the State to legislate upon such questions, and therefore surrenders his soul-liberty; for whatever freedom of conscience he exercises is by sufferance of the State, whose authority in such matters he has acknowledged for others, and of course for himself when it shall see fit to dictate to him.

Every man has, so far as civil government is concerned, an inalienable right to observe Sunday; and he has just as much right not to observe it; and the fact that he observes another day does not alter the case at all. The whole principle of religious legislation is wrong and should be opposed by every lover of liberty either civil or religious.

C. P. B.

### Our Bearings.

IN 1660, Bunyan entered Bedford jail to serve a twelve years sentence for "teaching men to worship contrary to law," and for "upholding meetings contrary to the laws of the king." June 4, 1768, in Virginia, John Waller, Louis Craig and James Childs, were sent to jail, the prosecuting attorney having sustained the plea, "May it please your Courtships, these men are great disturbers of the peace; they can not meet a man upon the road but they must ram a passage of scripture down his throat." In May, 1892, in the State of Tennessee, United States of America, four men are committed to jail because they devoutly believed that the seventh day was the Christian Sabbath, and, having worshiped on that day, they quietly "followed their usual avocations" on the first day of the week. They were farmers, who rested and worshiped God on the seventh day, and tilled their land on the other six days. The prosecuting attorney said, "These are not criminals, but sober, honest men; but we have a law against Sunday labor, and they have violated it, and must be punished." One of the jury who brought in the verdict, "Guilty," said, "Those men are honest. I would cheerfully trust every one of them to guard \$10,000. Not a cent would be lost." These men are now lying in a Tennessee jail along with criminals of all colors. Where are we anyhow? In the same State and county, saloons, railway trains and mills run unmolesed every Sunday. Men and boys hunt, fish, and play ball, without hurting the feelings of the grand jury, and other protectors of the peace.

We doff our hats in the Tennessee court room, and meekly ask: *Are these men so much guilty of Sunday work as of Saturday worship?* We profoundly believe in a Christian Sabbath. We commemorate the resurrection of our Lord Jesus Christ upon the first day of the week. But we would not imprison his disciples for either plucking or plowing grain upon that day. Peter with his sword may capture an ear; but a loving gospel will capture and hold ever more the hearts of men. . . . A day of rest should be provided, but a man's own personal and free exercise of conscientious privilege or duty should not be a subject of legal coercion.—*Editorial in Church Bulletin, Chicago.*

## NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE drug stores of Meriden, Conn., have been forbidden, by the police department, to sell cigars or soda water on Sunday.

THE iron moulders of Seneca Falls, N. Y., have petitioned Congress to take no action as to Sunday closing of the World's Fair.

ON July 8, Mr. Palmer, of Illinois, presented in the Senate over six hundred memorials remonstrating against the closing of the World's Fair on Sunday.

THE authorities of Middleville, Barry County, Mich., have undertaken to enforce the Sunday laws against barbers and others; several arrests have been made.

THE International Convention of the Machinist's Association of North America, in a late meeting at Chicago, at which two hundred and twenty delegates were present, from the United States, Canada, and Mexico, representing labor organizations from these different sections, passed resolutions asking that the World's Fair be kept open on Sundays.

SOME time ago a mass-meeting in favor of Sunday observance was held in Rock Island, Ill., and the mayor petitioned for the enforcement of Sunday laws. In response to this the players in the next Sunday base ball game were arrested and held for trial. The petitioners plume themselves accordingly on the rapid advancement of the Christian religion under the influence of their efforts. All this being so, what then is the Christian religion?

AT the Diocesan Convention at Pittsburg, Bishop Whitehead, of the Protestant Episcopal diocese of that section, declared himself in favor of keeping the World's Fair open on Sunday. He insisted that it is little less than fanaticism to close the gates of more than one hundred acres of that beautiful territory which is to be devoted to the use of the Exposition, with the result that thousands of laboring men are shut out who can seek admission on no other day.

THE *North*, Minneapolis, Minn., quotes the President of the World's Fair Commission as saying: "My religious predilections are in favor of closing the Fair on Sunday, but my common sense argues in favor of keeping it open. The result of keeping the Fair open Sundays as well as week days will be greatly beneficial to the morals of the crowd. Why, the saloons and houses of questionable repute could well afford to pay \$200,000 for every Sunday that the Fair is closed."

A TENNESSEE branch of the American Sabbath Union has been organized at Knoxville, Tenn., from whence they are sending out literature through the State. The first paragraph of one leaflet reads:—

In view of the bitter and persistent efforts being made to break down the American Sunday, or Lord's day, it has seemed best to the various Sabbath associations that they unite in a national society, and proceed to organize the whole country, State by State, and county by county, for the purpose set forth in the third article of the Constitution of this Union, viz: "To preserve the Christian Sabbath as a day of rest and worship; and for that purpose to gather and diffuse information, to publish documents, to use the press, to cause public addresses to be made, and to use such other means as shall be expedient and proper."

The intent of this is to fan the flame already burning at Paris, Henry County, and incite a similar course against other inoffensive and defenseless men. The numbers of THE SENTINEL containing

accounts of the persecutions to which Tennessee has already lent itself, would make interesting and profitable reading in connection with these leaflets of the Tennessee Sabbath Union.

REV. MR. IVES, of Stratford, Conn., has earnestly championed, from his pulpit, the enforcement of strict Sunday laws, but not all of his parishioners are of the same mind. The discussion has become so heated that some of the reverend gentleman's opponents have hung him in effigy. Where opposition finds its expression in such methods it is conclusive evidence that it does not arise from a knowledge of the true principle upon which dissent from religious laws and their enforcement should be based.

ON June 30, Mr. Durborow, Chairman of the House Committee on the World's Fair, presented in the House of Representatives petitions from Edward Everett Hale, and seventy-nine others, Unitarian ministers of America; and from the American Unitarian Association of Boston, Mass., and the Western Unitarian Conference of Chicago, as organizations; also from Jenkin Lloyd Jones, Emil G. Hirsch, LL. D., and twenty-six other liberal ministers of the West, all asking that Congress should refrain from any legislation respecting Sunday at the World's Fair.

AT the semi-monthly meeting of the Ministerial Association of Syracuse, N. Y., held June 13, Rev. Charles Ferguson said "that he believed in one organic Church for the future, the great American Church, of which the President of the United States should be the acknowledged head, which Church should take hold of every phase of American life." There is nothing in the report of the meeting to indicate that this statement was criticised in the least. When men can make such statements without being challenged, is it not an indication of the drift of our times toward church domination in State affairs?

THE *Christian Statesman* offers as a plank for a political platform the following:—

"We rejoice in the recent unanimous decision of the United States Supreme Court, whose authority is only second to that of the Constitution, that 'THIS IS A CHRISTIAN NATION,' and we heartily acknowledge our obligation as a political party, and as parts of a civil Government, while respecting rights of conscience and separating Church and State, to obey the laws of Christ, setting religion above revenue, justice above spoils, in all our political campaigning, and in the enactment and enforcement of law."

THIS is what the *Christian Statesman* publishes as "Sabbath Reform":—

"Nearly three hundred barbers recently met in Chicago to inaugurate an 'early closing and Sunday closing movement.' The employers may grant these requests if the men form a union and agree to support a raise in price of shaving to fifteen cents by refusing to work for any one who charges less.—The Philadelphia Press is becoming bolder in its violations of law and is sending out a special Sunday train with its Sunday papers. Sabbath breaking is thus spread to many a town, before quiet and law abiding.—The United Presbyterian pastor of Findlay, Ohio, recently suppressed Sunday base ball in that city on the first day it was tried.—All the liquor shops at Long Branch, N. J., were closed on a recent Sunday through the efforts of Rev. J. Ward Gamble and J. R. Westwood, of the Methodist Episcopal Church.—Our Washington correspondent thinks, as do many others at Washington and many at Chicago, that the five million appropriation to the World's Fair will not be passed. It is therefore important to induce the Senate to put the condition of Sabbath closing into the half million appropriation now pending and likely to be voted as soon

as the Chicago convention is over.—Captain J. H. Wishart and the Newark Law and Order League are at least keeping up a wholesome agitation for the enforcement of the law against Sunday saloons."

THE World's Fair Committee of the Senate has decided to report the five million appropriation for the World's Fair as an amendment to the sundry civil appropriation bill, and attach a proviso conditioning the appropriation upon Sunday closing of the Fair. Senator Pettigrew, Chairman of the Senate Committee on the World's Fair, is reported by a correspondent of the *Mail and Express* as saying that he would not vote a dollar for the World's Fair unless it was closed on Sunday. It is probably mainly through his insistence that this proviso is to be incorporated into the bill.

LAW and Order agent McClure is again at work in Pittsburg arresting petty dealers for selling on Sunday; his last achievement is the arrest and fining of nine Italians for dealing in ice cream on Sunday. If Agent McClure and the Pittsburg preachers are so anxious to enforce law and order they now have a good opportunity, without going far from home, or wasting their energies on newsboys and Italian ice cream vendors; they should offer their services to the Carnegie Steel Company and their ex-employees as experts in the enforcement of law and order. What is the value of such men and such an organization if not for just such exigencies as this?

IN the Senate, July 9, Matthew Quay, representing the Sunday politics of the Nation, moved to insert in the sundry civil bill a proviso requiring the closing of the Exposition on Sunday. As a sufficient reason for its adoption he sent to the clerk, to be read to the Senate, the Bible, open at the fourth commandment. Mr. Morgan, of Alabama, commented with biting sarcasm on the manner of the presentation of the proviso and the incongruity of its assumed religious character with that of its advocate; saying, also, that the Government had "acquired no jurisdiction by virtue of the aid it had given to prescribe laws to the people of Chicago on the observance of the Sabbath, or any other similar question."

THE branch of the Christian Endeavor which has in charge the question of closing the World's Fair on Sunday met in the Marble Collegiate Church on the afternoon of July 9, and after some discussion and mild opposition by a few, adopted this resolution:—

"Resolved, That the people assembled here to-day respectfully petition the authorities having the matter in charge to prevent the opening of the Columbian Fair on Sundays, believing that if such action is not taken a vast multitude of the American people, particularly such as hold the Biblical code of morals, would find it in conscience impossible to attend or lend countenance to the Fair, and that this action be transmitted instantly to the congressional session."

THE Wisconsin *State Journal* has the following:—

"Through a proclamation from the mayor of Stoughton, T. C. Lund, the Sabbath was duly observed at that place Sunday. Business of all kinds was suspended on penalty of arrest, as well as amusements of all kinds; even news agents were not allowed to sell the Sunday papers. People who forgot to get their bread and meat on Saturday night went hungry. The other faction, to retaliate, have circulated a numerous signed petition, which will be presented to the mayor for his action, prohibiting the ringing of church bells and loud and boisterous talking in the pulpit; also the loud peal of the organ, as they claim it disturbs the peace and dignity of the city."



NEW YORK, JULY 14, 1893.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE article in this issue entitled, "Jesus, the Church, and the World's Fair," reprinted from the editorial department of the *Arena* for the current month, is so timely that none should neglect to read it all and read it carefully. To the one who reads it there will be no necessity to offer any excuse for devoting so much space to a single article.

THE conventional religion of human invention, and the religion of Jesus Christ, pure and undefiled, the truth of God, without alloy, as he taught it, have ever been, and ever will be, at variance; this the *Arena* cogently and concisely shows to be no less true now when the slogan is, "Great is the venerable day of the sun," than when the rallying cry was, "Great is Diana of the Ephesians." As the one preceded a persecution so will the other.

THE attempt to enforce religious externals by civil coercion is no less iniquitous to-day than in that day when the Master, with the majesty and grandeur of a righteous indignation, denounced those who sought, by the requirement of outward observances and adornment, to make the sepulchre of a dead devotion acceptable to God. Those who are really the servants of God know that it is a living devotion only which is their reasonable service, and this only will they render. The attempt to compel religious fealty to the civil law will bear the same fruit now that it always has. The *Arena* will not be a party to the crime and the impiety about to be committed in Christianity's name. Are there not others to protest?

THE Albion, Nebr., *News* reports that a few days since "Dr. Scoggin appeared before the village Board in behalf of the Baptist Church and asked the Board to donate water for lawn purposes to the Baptist Church for the ensuing year. After some deliberation the Board concluded that they had no authority to, and could not with justice to the tax payers of the village, donate water to any person or persons. Whereupon the Doctor informed the Board that inasmuch as God furnishes water free, the Board had no right to put a charge upon the same.

The Board called the attention of the Doctor to the fact that God did not pay for the pumping of the water in this case." These Nebraska Baptists are not much like their Canadian brethren who refused the benefit of the law exempting church property from taxation, and paid their taxes like other people.

THE statement is made concerning a candidate for a State office in Indiana that "he expects votes enough from the Christian, or Campbellite Church, to pull him through." The statement is significant of the trend of the times.

BE sure to read on another page of this paper the article, "The Voice of Organized Labor." It shows that the attempt to make it appear that organized labor demands the closing of the World's Fair in 1893 is in keeping with the stuffed petitions and other "pious frauds" employed in the interest of Sunday sacredness by legislative, judicial and executive action. The whole so-called American Sabbath Union movement is big with dishonesty and intimidation.

THE AMERICAN SENTINEL does not insist that the World's Fair at Chicago next summer should be open on Sunday, but it does insist that it is not a proper subject of congressional action. It does insist that it is highly improper for the churches to attempt to compel the closing of the Fair either by civil law or by uncivil boycott. And it does insist that the Directors of the World's Fair Corporation have just the same right to decide this question that the Directors of a railroad have to decide whether they will run Sunday trains or not.

IN Henry County, Tenn., work quietly done on Sunday by Seventh-day Adventists, is, according to the Attorney-General and the Grand Jury, "to the great annoyance and disturbance of the people, to the evil example of society, prejudicial to public morals and a public nuisance to the citizens of the county and against the peace and dignity of the State." But picnicking on Sunday is presumably all right, if done by people who do not observe Saturday, as do the Adventists. This conclusion would seem to be justified by the fact that the following notice appeared, on the 24th ult., in the *Post-Intelligencer*, the official paper of Henry County:—

On Sunday next there will be a basket picnic at Hollow Rock. The P. T. & A. Ry. will give an excursion rate of fifty cents for the round trip from Paris. The train leaves Paris at 9:45 A. M., and returning leaves Hollow Rock at 5 P. M.

The train carrying these Sunday picnickers passed within less than a hundred feet of the cell containing the four Seventh-day Adventists imprisoned for quiet farm work done on Sunday. It is not unreasonable

to suppose that upon the train were some of the grand and trial jurors who indicted and convicted them. But then the picnickers were not Adventists; that makes a wide difference, it seems.

THE Constitution of Tennessee declares that "no preference shall ever be given by law to any religious establishment or mode of worship." But notwithstanding this provision of the fundamental law of the State, the courts of the State have sustained a law by which "the people of Tennessee" as Attorney Lewis puts it, "designate and point out a certain day as the Sabbath, and say that that day shall be kept holy, and that no man shall work on that day."

WHEN the Sunday ice bill was introduced in the Senate, THE SENTINEL said that before the bill was reached in its due course, the icemen and their employers would demonstrate that the legislation asked for was entirely unnecessary by ceasing to deliver ice on Sunday by mutual agreement. This has been realized. No ice is now delivered in Washington on Sunday. The bill has not yet passed the Senate, and all the reasons urged for its adoption have been shown to be groundless by the very persons who presented the bill and advocated it.

LET it not be forgotten that the House of Representatives, by a vote of 143 to 35, decided that the Government exhibits at the World's Fair at Chicago should not be opened on Sunday, but by a vote of 74 to 94 refused to provide that liquor should not be sold in the Government buildings. Is not this a confirmation of that which THE SENTINEL has so often said, namely, that the Sunday movement is not in the interest of temperance?

WHEN ordered by the Court to imprison the four convicted Adventists, Sheriff Blakemore, of Henry County, protested that the men were conscientious. The Judge unfeelingly replied, "Let them educate their consciences by the laws of Tennessee." What a standard!

THE Committee on platform at the Republican Convention in Minneapolis declined to insert a so-called National Reform plank on the ground that it had "just passed a sharp resolution in opposition to a union of Church and State."

## THE AMERICAN SENTINEL,

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