

# THE AMERICAN SENTINEL

*"The voice of the watchmen  
on the walls of Zion..."*

YEAR  
1891  
VOL. 6, Nos. 1-50

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Facsimile reprint of the *American Sentinel* issues originally published in 1891 by *The Pacific Press Publishing Company*.

Published in the USA

November, 2018

ISBN: 978-1-61455-072-3

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# THE IMPORTANCE OF THE *AMERICAN SENTINEL*

“What is the *Sentinel* for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal.”

Ellen G. White, *Manuscript 16*, 1890.

“The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them...

“The *Sentinel* has been, in God’s order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time....

“Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time.”

Ellen G. White, *Review and Herald*, December 18, 1888.



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

VOLUME 6.

NEW YORK, JANUARY 1, 1891.

NUMBER 1.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, . . . ALONZO T. JONES.

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C. P. BOLLMAN,

W. H. McKEE.

THE *Canadian Baptist*, of November 6, 1890, has the following: "The appropriation of public moneys to sectarian uses by State Legislatures is exciting much and increasing discussion in the United States. Thoughtful and far-seeing citizens in the different States are coming to see more and more clearly that such use of the public funds is wrong in principle and pernicious in practice."

KNOWLEDGE of good and evil affords no assurance of a greater love of the one or of a greater hatred of the other than would exist in ignorance. Our first parents no doubt found the devil well enough informed. The archangel Michael and the arch-devil Lucifer may have the same intellectual ability and the same intellectual attainments, but the fidelity of the one and the disobedience of the other make heaven and hell. Unless knowledge ripens into moral force it becomes the tool of selfishness and sin.—*Rev. E. P. Marvin.*

CARDINAL GIBBONS thinks that first of all, Sunday should be devoted to religion. Presupposing that a certain portion of the day is set apart for religious exercises, he thinks that "any recreation that will contribute to the physical, mental, and moral enjoyment of the masses should be encouraged. Baseball playing is inconsistent with a proper observance. The church desires the Sabbath to be cheerful without dissipation, grave and religious without sadness and melancholy; and prescribes the golden mean between rigid sabbata-

rianism on the one hand and lax indulgence on the other." This is all well enough for the Catholic Church; it has a perfect right to require its members to observe Sunday in this way if it so elects, but neither that church nor any other has any right to ask the State to compel people to either do or forbear any act on Sunday simply because the church holds it to be improper upon that day.

### The Situation as It Is To-day.

WITH the issue of this number, THE AMERICAN SENTINEL enters upon the sixth year of its publication. When THE SENTINEL was started there was but one organization—the National Reform Association—working to secure what THE SENTINEL was established to oppose. Now there are four such organizations wholly pledged to it. These four are the National Reform Association, the Woman's Christian Temperance Union, the American Sabbath Union, and the National League for the Protection of American Institutions, besides the Presbyterian General Assembly, and the Methodist Conference of New York. Then, the one organization, though not very large, except in its head, was active and influential. Now, all of these organizations are much larger, very active, and very influential, both in their heads and in their members. Then, the one organization had made no decided success in securing religious legislation, now, all of these organizations have had most decided, and, to the careful student of public affairs, startling success in this bad direction

At this the beginning of this new year in an everlasting campaign, it will be well to take a glance at the field as it at this moment appears as related to religious legislation. How many measures are pending in Congress which propose to commit the Government to the guardianship and the teaching of religion?

1. The Blair Sunday Bill, which proposes to secure the "due observance" of Sunday as a day of "rest and worship."

2. The Breckinridge Sunday Bill, which, like the Blair Sunday Bill, proposes to enforce a "conscientious belief in, and observance of," a day of rest.

These bills both propose by law to require everybody to conscientiously believe in and observe some day as a day of rest. But everybody has both the natural and constitutional right to observe or not to observe a day of rest, just as he pleases, whether he conscientiously believes in it or not. He has just as much right not to do it as he has to do it. The Legislature invades the freedom of religious worship when it assumes the power to compel a man conscientiously to do anything. The principle is the same whether the law compels us to do that which we wish to do, or whether it compels us to do that which we do *not* wish to do. The compulsory power does not exist in either case. In either case the State assumes control of the rights of conscience; and the freedom of every man to worship according to the dictates of his own conscience is gone, and thenceforth all are required to worship according to the dictates of the State, *that is*, according to the caprice of majorities. But the American Constitution has forbidden the Federal Government to invade "the home of reason, the citadel of conscience, the sanctuary of the soul." Therefore these two Sunday bills do distinctly invade both the constitutional and the natural rights of the American people.

3. The Blair Educational Amendment. This measure proposes to amend the national Constitution so that it shall empower Congress to enforce upon all, the teaching of the Christian religion.

4. The Blair Educational Bill, the intent of which is to open the way for the easier adoption of the proposed amendment, and for the fuller exercise of the power of Congress in enforcing its provisions.

5. The Edmunds University Bill, which proposes to establish a national university, and provides for the teaching of "Christian theology" in said university. Theol-

ogy is the science concerning God. To establish a national theology is to create a national god; and the enforced service and worship of that god will logically and certainly follow. For as soon as that bill should become a law, then a contention would arise among all the leading sects in the land; to decide which of them should teach and represent the "Christian theology" required.

6. Several bills greatly enlarging the number of chaplains in the Army. It is true that, in defiance of the Constitution and of the principles of the Government, chaplains have been employed all these years. Yet in connection with all the other efforts to make religion an essential element in the Government, this is significant enough to deserve mention in this list. It is difficult to conceive how the Constitution could be more openly disregarded than it is and always has been in the appointment of chaplains. The Constitution declares that "no religious test shall ever be required as a qualification to any office or public trust under the Government," while for the office of chaplain religion is the very qualification that is required, and specifically the Christian religion at that.

7. Appropriations of public money for religious uses. We have given in full the facts and the items which show that more than \$600,000 is given annually by the Government to certain churches, to be used by those churches in teaching their own church doctrines to their own church members and adherents. We have given the items which show that these appropriations, beginning with the fiscal year of 1885-86, with only a little more than \$227,000, grew so rapidly that for the fiscal year of 1890-91, the sum was more than \$604,000. Thus in five years, increasing by two and two-third times the amount with which the appropriations started. We have given the facts which show that by this means the church power has already secured such a hold upon the Government that it is found impossible to shake it off.

These are the measures that are now actually framed in legislative proposals, and are to-day pending in Congress—the last two of them actually in force. There is another measure, which, although not yet introduced in Congress, is so far on the way that it is proper to mention it in this list. That is, the Constitutional Amendment proposed by the National League for the Protection of American Institutions. This measure in its intent means all that any one of the others does; but it is so framed as to convey the impression that it is not only a safe but a necessary measure.

Now any one of these taken alone, in itself and in the intent with which it is proposed, means only a union of Church and State. How much more then do they mean this when they are all taken together. And yet how much more do they

mean it, when they must not only be all taken together, but in addition must be taken with the solid support of the National Reform Association, the Woman's Christian Temperance Union, the American Sabbath Union, the National League for the Protection of American Institutions, and the great majority of the churches as such.

All these are measures of *national* interest and import, to say nothing at all of the different movements in different States, in the same line. We have not space for more than the mere mention of the persecutions being carried on in Tennessee and Missouri; and of the anxious hope in other States that the like opportunity may soon be enjoyed there.

These are facts that ought to arouse to the most active opposition every one in the Nation who has any regard for the rights of conscience, or respect for the genuine principles of our Government. But will they? that is the question. Many times have we asked whether the American people will awake before it is too late; but we have now about come to the conclusion that they will not awake either before or after it is too late. This however is a matter of their own free choice. We would not compel them to awake if we could. Their freedom of choice is forever and sacredly their own. If they choose to see no danger in any or all of these things, that is their right.

THE AMERICAN SENTINEL, however, will continue to warn all of the danger there is in these things which have already arisen, and faithfully call attention to others as they arise. This is what THE SENTINEL lives for. This is what it was established for. It has had plenty of it to do so far, and will never have less.

Therefore, with implicit confidence in the justice, the righteousness, and the necessity of our cause, we enter with renewed courage upon the larger work that is before us in the year which begins with this New Year's number. A. T. J.

#### Sunday-Law Doctrine.

IF Col. Elliot F. Shepard were but himself alone, what he says would amount to no more than so much thin air, but when he speaks as President of the American Sabbath Union, an organization which is doing all within its power, and that is much, to secure the enactment and enforcement not only of Sunday laws but of all laws upon a religious basis, then his words mean a good deal and are worth bearing in mind, for in such a case words which in themselves might be counted as the height of absurdity, become the expression of most dangerous doctrine. Backed by the power which this organization is reaching the theory which is advocated, would create nothing short of a reign of terror. Some time ago, Mr. Shepard made a speech in Williamsburgh,

Long Island, as President of the American Sabbath Union, and in advocacy of Sunday laws. He denounced "the soul-destroying practice of riding to church on Sunday," and declared that worshipers ought to move to a place within walking distance rather than ride, and if they could not move near enough to the church to which they belong then they ought to walk to the church that is nearest to where they do live. But the worst part of his speech was the following:—

All our Legislatures should be instructed to base the law upon the ten commandments. Idolatry as well as stealing should be made a crime. That would make the Chinese go. The injunction, 'Thou shalt not kill' should be applicable to people who slowly kill themselves by not resting upon the Sabbath.

According to this theory, which is thoroughly believed by Mr. Shepard and the other workers for Sunday laws, whoever works on Sunday is guilty of the crime of murder, and should be punished as a murderer. According to the same theory, the enforcement of the commandment against idolatry would not only make the Chinese go but would punish the covetous man; for, says the Scripture, "covetousness is idolatry." But to detect covetousness it would be necessary to have an investigation of the condition of the mind and heart of the individual.

And all this is to be done by the State out of a fatherly wish to save the souls of the people. This, as everybody knows, is the very doctrine of the Inquisition; as we have often shown the Inquisition is inseparable from the theory of Sunday laws and of religious legislation. A. T. J.

#### The Rights of Conscience.

THE *Truth Seeker* appears to misapprehend our position upon the rights of conscience. Some weeks ago, in answer to a question, we made the following statement concerning seventh-day Christians who oppose Sunday laws:—

They oppose, not rightful authority, but a most unwarranted usurpation by the State of power that belongs alone to God. They "render to Cæsar the things that are Cæsar's, and to God the things that are God's," and refuse to obey the State only when, like the magistrates referred to in Acts 4:5-19, it commands that which involves the violation of the law of God. We utterly repudiate the pagan theory that the State is supreme in all things.

This, the *Truth Seeker* thinks, is simply "the Catholic position of the Church above the State—the Pope above the President, the priest above the legislator. And it must necessarily be the position of any true Christian church, or of any church or religion founded upon alleged supernatural events or authority." This conclusion is, we think, an error. In the first place it should be clearly understood that the Church and the State occupy wholly different fields. There can properly be no conflict between them, for at no point do their domains touch. The one is wholly spiritual, the other wholly temporal; the one relates wholly to this



world, the other wholly to the world to come. The proper function of civil government is to protect the person, property, and reputation of its citizens; to preserve the equal rights of all without infringing upon the rights of any. To do this it must let religion alone. Nor are we dependent on the Bible for this knowledge; *it is self-evident*. Every man knows that he has, so far as his fellow-men are concerned, an inalienable right to worship when, where, and what he pleases. In discussing this question, Thomas Paine said:—

Who art thou, vain dust and ashes! by whatsoever name thou art called, whether a king, a bishop, a Church, or a State, a parliament or anything else, that obtrudest thine insignificance between the soul of man and his Maker? Mind thine own concerns! If he believest not as thou believest, it is a proof that thou believest not as he believest, and there is no earthly power that can determine between you.

And not only do we agree with the great deist, but we go beyond him, in this, that we learn from the Scriptures that it is our sacred duty, a duty enjoined by our divine Master, to do unto others as we would that they should do unto us; to freely award to others all the liberty that we claim for ourselves; therefore with us it becomes doubly a matter of conscientious conviction; to our inherent sense of justice is added the sacred obligations of religion.

But in all this there is nothing to destroy individual responsibility and liberty of action. The Christian instructed by the Bible is just as free as the infidel instructed by his philosophy. The Christian instructed by divine revelation refuses to obey a man-made law forbidding certain acts which he feels in duty bound to do, just as the unbeliever refuses to perform certain acts of worship required by the same law because he does not recognize the right of his fellow creatures to require them at his hands. To illustrate: Suppose the State of New York should enact a law requiring everybody to become members of the Roman Catholic Church, would the editor of the *Truth Seeker* obey it? Certainly not. But why not? Simply because such a requirement would be an infringement upon his rights as a man. And he would be fully justified in refusing to obey such a law; all right-thinking men would honor him for it whether they agreed with him in his belief or not. Why then should our unbelieving neighbor attempt to turn against religion the exercise of like discretion and like liberty on the part of the Christian? The *Truth Seeker's* view is too narrow; it should come to the point of conceding to others *all* that it claims for itself. In short, the whole question, instead of being one of the truth or falsity of Christianity, is one so broad that it covers every religion and every right growing out of the natural obligation resting upon all men to be true to themselves, to their own convictions of duty, to their own conceptions of Deity.

C. P. B.

#### What It Involves.

A LEGAL Sabbath involves, in a country where there are classes which disagree, a decision as to what day is the Sabbath. In so doing, it discriminates against religious classes on one side or the other. It involves the adoption of a religious institution held as sacred by more or less people. It thus places a religious dogma in the statute law, and therefore unites religion with the State. It elevates that branch of the Christian church which keeps Sunday, by establishing a religious tenet held by them, and it brings hardship upon those who disagree with them. Thus it would be with seventh-day keepers if Sunday were established. And this hardship would not come to the Jew by virtue of his relation as a *citizen*, but by virtue of his *religion*, which comes not in conflict with the *rights* of his fellow-citizens, but in conflict with a *religious dogma* enforced by civil law. No sophistry can evade this conclusion. Sunday legislation means religious legislation, religious tyranny, religious persecution.—*Signs of the Times*.

#### Archbishop Ireland's Two Proposals.

ARCHBISHOP IRELAND, in his now famous address before the school teachers at St. Paul, after protesting his love for the American public school, and his regret that certain peculiarities in it forbade Catholics to use it, offered two compromises one of which would, in his view, obviate the Catholic objections. Let us briefly consider the two:—

I would permeate the regular State school with the religion of the majority of the children of the land, be it as Protestant as Protestantism can be, and I would, as they do in England, pay for the secular instruction given in the denominational schools according to results. That is, each pupil passing the examination before State officials, and in full accordance with the State programme, would secure to his school the cost of the tuition of a pupil in the State school. This is not paying for the religious instruction given to the pupil, but for secular instruction demanded by the State, and given to the pupil as thoroughly as he could have received it in the State school.

It was a slip of the tongue by which the Archbishop says this would not be "paying for the religious instruction given to the pupil" in the denominational schools. If the State school is made "as Protestant as Protestantism can be," then the teacher is paid for making it so—that is, is paid for teaching religion; and by parity of reasoning, the teacher in the denominational school, is, and ought to be paid for his religious teaching.

But to begin with, this is not a modification, but a revolution. We Protestants cannot accept it. We do not want the State to make our public schools "as Protestant as Protestantism can be." We do not trust the State enough for that. We do not want the State to interfere with our religious matters. We cannot depend

on the State to provide the sort of teachers always to whose religious instruction we are willing to commit our children. We know too well what that means. If the State can see to it that in its schools the children are taught its own Protestant religion, then it can say that this is a Protestant country, and that we do not want any but Protestants to come here; that other religions are foreign and un-American, unpatriotic and seditious; that Catholic parochial schools are a menace to our Protestant institutions, and if Catholic schools, then Catholic churches; and the step is not a long one, and is a most logical one, to persecution. A State Church means persecution. There is always a quarrel until you have either an absolute persecuting State Church, or an absolutely free Church. The Protestant State Churches of Europe are rapidly becoming free Churches. So far as they are not free the religion of the minority is practiced under a disadvantage. Catholics and Dissenters even in England now suffer under serious disadvantages, which are not persecution simply because England is moving perceptibly toward complete disestablishment. Archbishop Ireland knows very well how the interference of the State works with the Church in Italy or France or Spain, three most Catholic countries, or in Mexico or Brazil or the Argentine Republic, three leading American-Catholic countries; and does he wonder that we Protestants do not care to trust the State to have any control of our religious matters? Does he not remember how he and his friends, at the late Catholic Jubilee in Baltimore, praised the Amendment to the Constitution which forever separates Church and State, as the *Magna Charta* of Catholic rights and the condition of Catholic prosperity in this country, which has made this the happiest country in the world for Catholics, as it is for Protestants? And now would he have us Protestants throw away our independence and make our public "schools as Protestant as Protestantism can make them"? For ourselves, in our own self-defense, we reject the proposition, and we refuse to let the State teach any religion, whether Protestant in the State schools or Catholic or Jewish in the religious schools.

The Archbishop's other proposition is this:—

I would do as Protestants and Catholics in Poughkeepsie, and other places in our country, have agreed to do, to the great satisfaction of all citizens and the great advancement of educational interests. In Poughkeepsie the city School Board rents the buildings formerly used as parish schools; and from the hour of 9 A. M. to that of 3 P. M. the school is in every particular a State school—teachers engaged and paid by the Board, teachers and pupils examined, State books used, the doors always open to the Superintendent and members of the Board. There is simply the tacit understanding that so long as the teachers in those schools, Catholic in faith, pass their examinations and do their work as cleverly and loyally as other teachers under the control of the Board, teachers of another faith shall not be put in their place. Nor are they allowed to teach posi-

tive religion during school hours. This is done outside the hours for which the buildings are leased to the Board. The State, it is plain, pays not one cent for the religious instruction of the pupils. In the other schools let Protestant devotional exercises take place, in fullest freedom, before the usual school hour.

This, on the face of it, is more plausible. It is based on the supposition that Protestants want their schools to begin with Protestant devotional exercises or instruction, and that Catholics ought to have the same privilege. That is right, so far. Just as long as Protestants insist against all their principles of separation of Church and State, that there shall be religious exercises in the public schools, they have no argument against the Catholics. The reading of the Bible or prayer in public schools is a relic of barbarism, such as we used to have; and the fear of dropping it lest religion should suffer, is the survival of the cowardice which used to make the Church think that it would perish if it lost the support of the State.

In further reply to the Archbishop's alternative proposition, we make, on one side the answer that we do not want the "Protestant devotional exercises." It opens the way for them to be required, at any rate required of the teacher if not of the pupil, and we do not trust the State to provide teachers of devotion. For our part we repudiate and reject the privilege which this allows us.

On the other side the State is asked to provide and pay for Catholic religious instruction. It is absurd to say that these Catholic teachers are not to be paid for teaching religion. They are paid full salary, more, probably, than the teachers in the Catholic parochial schools now receive; and, thus paid by the State, they are required by somebody, practically by the State, to teach religion. If they do not teach religion, and this particular religion, they are dismissed. Further, they are employed only on condition that they shall be Catholics and teach Catholicism. Now, if that is not going back on the fundamental principle of our American institutions, and of the First Amendment so much extolled at the Baltimore Jubilee, then we fail to understand what a contradiction is. How would the Archbishop like his own proposition in practice? Here is a Catholic school on the Poughkeepsie plan. Ten Catholics apply for examination to the School Board, five of them brothers of an order approved by himself and five of them admirers of Dr. McGlynn and members of the Anti-Poverty Society. The School Board decide that the latter are good enough Catholics and would make the better teachers. What a row would be immediately started! But that is just the infelicity constantly arising in a union of Church and State.

The fact is, there is no compromise possible. It is either free Church or enslaved Church. Our institutions are based on the free-Church system, and Catholics

like it, and we must defend them and ourselves against any other. It works well. Sir Charles Dilke says that Russia and the United States are the two most religious countries in the world, and for this reason the most dangerous in war. If we want to keep a people religious, we must trust the Church to teach them and not the State; and this is equally true for Catholics and Protestants.—*Independent*.

#### Special Object of Attack.

UNTIL within a few years past there has been little or no attempt to enforce the Sunday laws on the statute books of the States of the Union. Practically men have been free to labor if they chose, or travel on the first day of the week, as if there had been no Sunday law. But there has been a change practically in the Southern States; Tennessee, Georgia, and Arkansas, have inaugurated a persecuting enforcement of these laws against the Seventh-day Adventists, and now Missouri follows suit, and William Fritz and Robert Gibb, two Seventh-day Adventists, have been indicted and arrested for laboring on their farms on the first day of the week, after resting all day on the seventh, according to their understanding of the commandment. Who are the prime movers in this raid? and why are the Seventh-day Adventists singled out for attack?

The answer to these questions is this: A National Sabbath Union has been formed within a few years, with the object of revivifying and enforcing the old Sunday laws and securing the enactment of new ones. Most of the religious denominations, if they have not indorsed this Sabbath Union, have taken no ground against it. The Seventh-day Adventists are a notable exception. On the broad ground of a complete separation between Church and State, and not because they desire to have the observance of the seventh day (Saturday) enforced by law, they have vigorously opposed the National Sabbath Union. . . . The arrest of Seventh-day Adventists in four different States of the Union, not for dissipation, but for honest farm labor on Sunday, looks like an act of revenge, mean and contemptible beyond expression. The result to be hoped for is the repeal of these obnoxious laws.—*Oakland (Cal.), Daily Times*.

If a census could be taken of the Americans who will not sit in an untaxed church and listen to a gospel whose Founder ordered his followers to "Render unto Cæsar the things that are Cæsar's," and paid his taxes like an honest man to pagans, it might astonish many who think they are Christians, and do justice to an army of tax-payers who are compelled to pay increased taxes to make up the deficiency caused by exemption of religious property. We advise Christians to give this some attention.—*Loyal American*.

#### Congress and Sunday Legislation.

REPORT OF THE HOUSE COMMITTEE ON SUNDAY MAILS.

THE SENTINEL has heretofore (June, 1888, volume 3, number 6), published the report of the Senate of the United States, made January 19, 1829, to which reference has been made in some of the memorials recently printed in these columns. The report was made by Colonel Johnson, of Kentucky, subsequently Vice-President of the United States, who was then chairman of the Senate Committee on Post-offices and Post-roads. The report was adopted by the Senate, and received the approbation of both press and people. Thus, in the session of 1829, the Twentieth Congress, the Sunday-law agitators, in the words of one of the memorials, met with "a most signal defeat." So, early the next session, with a "vigor increased by disappointment," they renewed their petitioning, and were more importunate than before. Daily the petitions, representing all parts of the country, came into Congress. According to Mr. Crafts, in the "Sabbath for Man," "four hundred and sixty-seven petitions were sent in from twenty-one States."

But this expression of zeal on the part of the religious "reformers," aroused their Christian brethren who preferred to have the Government keep its hands off of religion, and consequently they, too, sent in a few memorials, some of which have been appearing in THE SENTINEL. Another peculiar political event happened about this time that completed the discomfiture of the Sunday-rest advocates. The senatorial term of Colonel Johnson had expired, and, instead of the Legislature returning him to the Senate the people sent him to represent them in the House of Representatives. He was immediately appointed chairman of the House Committee on Post-offices and Post-roads, and, as such, received these petitions on the Sunday-mail question. The valiant Colonel was happy to receive them, and perfectly willing to present another "Sunday mail report," which he accordingly did at his first opportunity. This report, which was communicated to the House of Representatives, March 4 and 5, 1830, reads as follows:—

Mr. Johnson, of Kentucky, from the Committee on Post-offices and Post-roads, to whom had been referred memorials from various parts of the United States, praying for a repeal of so much of the post-office law as authorizes the mail to be transported and opened on Sunday, and to whom had also been referred memorials from other inhabitants of various parts of the United States remonstrating against such repeal, made the following report:

That the memorialists regard the first day of the week as a day set apart by the Creator for religious exercises, and consider the transportation of the mail and the opening of the post-offices on that day the violation of a religious duty, and call for a suppression of the practice.

Others, by counter-memorials, are known to entertain a different sentiment, believing that no one day of the week is holier than another. Others, holding the universality and immutability of the Jewish Decalogue, believe in the sanctity of the

seventh day of the week as a day of religious devotion, and, by their memorial now before the Committee, they also request that it may be set apart for religious purposes. *Each has hitherto been left to the exercise of his own opinion, and it has been regarded as the proper business of Government to protect all and determine for none.* But the attempt is now made to bring about a greater uniformity, at least in practice; and, *as argument has failed,* the Government has been called upon to interpose its authority to settle the controversy.

Congress acts under a Constitution of delegated and limited powers. The Committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. *On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test, and another that declares that Congress shall pass no law respecting the establishment of religion, or prohibiting the free exercise thereof.*

The Committee might here rest the argument upon the ground that the question referred to them does not come within the cognizance of Congress; but the perseverance and zeal with which the memorialists pursue their object seems to require a further elucidation of the subject; and, as the opposers of Sunday mails disclaim all intention to unite Church and State, the Committee do not feel disposed to impugn their motives; and whatever may be advanced in opposition to the measure will arise from the fears entertained of its fatal tendency to the peace and happiness of the Nation. The catastrophe of other nations furnished the framers of the Constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil.

The law, as it now exists, makes no distinction as to the days of the week, but is imperative that the postmasters shall attend at all reasonable hours in every day to perform the duties of their offices; and the Postmaster General has given his instructions to all postmasters that, at post-offices where the mail arrives on Sunday, the office is to be kept open one hour or more after the arrival and assorting of the mail; but in case that would interfere with the hours of public worship, the office is to be kept open for one hour after the usual time of dissolving the meeting. This liberal construction of the law does not satisfy the memorialists; but the Committee believe that there is no just ground of complaint, unless it be conceded that they have a controlling power over the consciences of others.

*If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue.* However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican Legislature, which is purely for political, and not for religious, purposes.

In our individual character we all entertain opinions, and pursue a corresponding practice, upon the subject of religion. However diversified these may be, we all harmonize as citizens *while each is willing that the other shall enjoy the same liberty which he claims for himself.* But in our representative character our individual character is lost. The individual acts for himself, the representative for his constituents. He is chosen to represent their *political,* and not their, *religious,* views; to guard the rights of man, not to restrict the rights of conscience.

Despots may regard their subjects as their property, and usurp the divine prerogative of prescribing their religious faith; but the history of the world furnishes the melancholy demonstration that the disposition of one man to coerce the religious homage of another, springs from an unchastened ambition, rather than [from] a sincere devotion to any religion. The principles of our Government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow-man.

A Jewish monarch, by grasping the holy censer, lost both his scepter and his freedom. A destiny as little to be envied may be the lot of the American people who hold the sovereignty of power, if they, in the person of their representatives, shall attempt to unite, *in the remotest degree,* Church and State.

From the earliest period of time, religious teachers have attained great ascendancy over the minds of the people, and in every nation, ancient or modern, whether pagan, Mahomedan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries, and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of political deception. *If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which would follow, involving the dearest rights of all—the rights of conscience.*

It is perhaps fortunate for our country that the proposition should have been made at this early period while the spirit of the Revolution yet exists in full vigor. Religious zeal enlists the strongest prejudices of the human mind; and, when misdirected, excites the worst passions of our nature, under the delusive pretext of doing God service. Nothing so infuriates the heart to deeds of rapine and blood, nothing is so incessant in its toils, so persevering in its determination, so appalling in its course, or so dangerous in its consequences. The equality of rights secured by the Constitution, may bid defiance to mere political tyrants; but the robe of sanctity too often glitters to deceive. *The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community.* That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents.

If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It will dissatisfy both, and, consequently, convert neither. Human power may extort vain sacrifices, but the Deity alone can command the affections of the heart.

It must be recollected that in the earliest settlement of this country, the spirit of persecution which drove the Pilgrims from their native home was brought with them to their new habitations, and that some Christians were scourged, and others put to death, for no other crime than dissenting from the dogmas of their rulers.

With these facts before us, it must be a subject of deep regret that a question should be brought before Congress which involves the dearest privileges of the Constitution, and even by those who enjoy its choicest blessings. We should all recollect that Cataline, a professed patriot, was a traitor to Rome, Arnold, a professed Whig, was a traitor to America; and Judas, a professed disciple, was a traitor to his divine Master.

With the exception of the United States, the whole human race, consisting, it is supposed, of eight hundred millions of rational beings, is in religious bondage; and, in reviewing the scenes of persecution which history everywhere presents, unless the Committee could believe that the cries of the burning victim, and the flames by which he is consumed, bear to heaven a grateful incense, the conclusion is inevitable that the line cannot be too strongly drawn between Church and State. If a solemn act of legislation shall, in *one* point, define the law of God, or point out to the citizen *one* religious duty, it may, with equal propriety, proceed to define *every* part of divine revelation, and enforce *every* religious obligation, even to the forms and ceremonies of worship, the endowment of the Church, and the support of the clergy.

It was with a kiss that Judas betrayed his divine Master; and we should all be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under

the pretext of holiness. The Christian religion made its way into the world in opposition to all human governments. Banishment, tortures, and death were inflicted in vain to stop its progress. But many of its professors, as soon as clothed with political power, lost the meek spirit which their creed inculcated, and began to inflict on other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured.

The ten persecutions of the pagan emperors were exceeded in atrocity by the massacres and murders perpetuated by Christian hands; and in vain shall we examine the records of imperial tyranny for an engine of tyranny equal to the holy Inquisition. *Every religious sect,* however meek in its origin, commenced the work of persecution, *as soon as it acquired political power.*

The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our bosoms. It is the consciousness which in defiance of human laws, has sustained so many martyrs in tortures and in flames. They *felt* that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. *It is an inborn principle which nothing can eradicate.* The bigot in the pride of his authority, may lose sight of it, but, strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and this spirit which God has implanted in him rises up in rebellion and defies you.

Did the primitive Christians ask that Government should recognize and observe their religious institutions? All they asked was toleration; all they complained of was persecution. What did the Protestants of Germany, or the Huguenots of France, ask of their Catholic superiors? Toleration. What do the persecuted Catholics of Ireland ask of their oppressors? Toleration. Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it that, in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor?

Do the petitioners allege that they cannot conscientiously participate in the profits of the mail contracts and post-offices, because the mail is carried on Sunday? If this be their motive, then it is worldly gain which stimulates to action, and not virtue and religion. Do they complain that men less conscientious in relation to the Sabbath obtain advantages over them by receiving their letters and attending to their contents? Still their motive is worldly and selfish. *But if their motive be to induce Congress to sanction, by law, their religious opinions and observances,* then their efforts ought to be resisted, as in their tendency *fatal both to religious and political freedom.*

Why have the petitioners confined their prayer to the mails? Why have they not requested that the Government be required to suspend *all* its executive functions on that day? Why do they not require us to enact that our ships shall not sail; that our armies shall not march; that officers of justice shall not seize the suspected or guard the convicted? They seem to forget that Government is as necessary on Sunday as on any other day of the week. The spirit of evil does not rest on that day. It is the Government, ever active in its functions, which enables us all, even the petitioners, to worship in our churches in peace.

Our Government furnishes very few blessings like our mails. They bear from the center of our Republic to its distant extremes the acts of our legislative bodies, the decisions of the judiciary, and the orders of the executive. Their speed is often essential to the defense of the country, the suppression of crime, and the dearest interests of the people. Were they suppressed one day of the week, their

absence must be often supplied by public expresses; and, besides, while the mail-bags might rest, the mail-coaches would pursue their journey with their passengers. The mail bears, from one extreme of the Union to the other, letters of relatives and friends, preserving a communion of heart between those far separated, and increasing the most pure and refined pleasures of our existence; also, the letters of commercial men convey the state of the markets, prevent ruinous speculations, and promote general as well as individual interest; they bear innumerable religious letters, newspapers, magazines, and tracts, which reach almost every house throughout this wide Republic. Is the conveyance of these a violation of the Sabbath?

The advance of the human race in intelligence, in virtue, and religion itself, depends in part upon the speed with which a knowledge of the past is disseminated. Without an interchange between one country and another, and between different sections of the same country, every improvement in moral and political science, and the arts of life, would be confined to the neighborhood where it originated. The more rapid and the more frequent this interchange, the more rapid will be the march of intellect and the progress of improvement. The mail is the chief means by which intellectual light irradiates to the extremes of the Republic. Stop it one day in seven, and you would retard one-seventh of the advancement of our country.

So far from stopping the mail on Sunday, the Committee would recommend the use of all reasonable means to give it a greater expedition and a greater extension. What would be the elevation of our country if every new conception could be made to strike every mind in the Union at the same time? It is not the distance of a Province or State from the seat of Government which endangers its separation; but it is the difficulty and infrequency of intercourse between them. Our mails reach Missouri and Arkansas in less time than they reached Kentucky and Ohio in the infancy of their settlements; and now, when there are three millions of people extending a thousand miles west of the Alleghany, we hear less of discontent than when there were a few thousands scattered along their western base. To stop the mails one day in seven would be to thrust the whole Western country, and other distant parts of this Republic, one day's journey from the seat of Government.

But, were it expedient to put an end to the transmission of letters and newspapers on Sunday because it violates the law of God, have not the petitioners begun wrong in their efforts? If the arm of Government be necessary to compel men to respect and obey the laws of God, do not the State Governments possess infinitely more power in this respect? Let the petitioners turn to *them*, and see if they can induce the passage of laws to respect the observance of the Sabbath; for, if it be sinful for the mail to carry letters on Sunday, it must be equally sinful for individuals to write, carry, receive, or read them. It would seem to require that these acts should be made penal to complete the system. Traveling on business or recreation, except to and from church; all printing, carrying, receiving, and reading of newspapers; all conversations and social intercourse, except upon religious subjects, must necessarily be punished to suppress the evil. Would it not also follow, as an inevitable consequence, that every man, woman, and child should be compelled to attend meeting? And, as only one sect, in the opinion of some, can be deemed orthodox, must it not be determined by law which *that* is, and compel all to hear those teachers, and contribute to their support?

If minor punishments would not restrain the Jew, or the Sabbatarian, or the infidel, who believes Saturday to be the Sabbath, or disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, or the fagot, to force men to violate their own consciences, or compel them to listen to doctrines which they abhor? When the State Governments shall have yielded to these measures, it will be time enough for Congress to declare that the rattling of the mail coaches shall no longer break the silence of this despotism.

It is the duty of this Government to afford *all*—to Jew or Gentile, Pagan or Christian—the protection

or advantages of our benignant institutions on *Sunday* as well as every day of the week. Although this Government will not convert itself into an ecclesiastical tribunal, it will practise upon the maxim laid down by the Founder of Christianity—that it is lawful to do *good* on the Sabbath day.

If the Almighty has set apart the first day of the week as time which man is bound to keep holy, and devote exclusively to his worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Lawgiver of the universe to aid them in making men better—in correcting their practices by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals as to make them believe that it is a violation of God's law to carry the mail, open post-offices, or receive letters on Sunday, the evil of which they complain will cease of itself, without any exertion of the strong arm of the civil power. When man undertakes to become God's avenger, he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting.

Our fathers did not wait to be oppressed when the mother country asserted and exercised an unconstitutional power over them. To have acquiesced in the tax of three pence upon a pound of tea would have led the way to the most cruel exactions; they took a bold stand against the principle, and liberty and independence was the result. The petitioners have not requested Congress to suppress Sunday mails upon the ground of political expediency, but because they violate the sanctity of the first day of the week.

This being the fact, the petitioners having indignantly disclaimed even the wish to unite politics and religion, may not the Committee reasonably cherish the hope that they will feel reconciled to its decision in the case; especially as it is also a fact that the counter-memorials, equally respectable, oppose the interference of Congress upon the ground that it would be legislating upon a religious subject, and therefore unconstitutional?

*Resolved*, That the Committee be discharged from the further consideration of the subject.

Thus stands the last recorded report of the national Congress upon Sunday legislation, a monument of our early liberality, statesmanship, and Christianity; and may those grand principles, which were then valued so highly, and which have made America the most liberal Government in the world, ever be cherished by the citizens of this Nation.

W. A. BLAKELY.

AN English paper says that the "Roman Catholic priests near Warsaw have been exiled to Siberia for the crime of 'Catholic propaganda.' The Russian authorities have also forbidden the erection of new Roman Catholic Churches, or the repairing of old ones. Our Roman Catholic contemporaries very properly denounce this as religious persecution. What would they have to say, however, about Protestant propaganda in Spain or Mexico, which has been attended with similarly anti-Christian intolerance on the part of Romanists? After all, the rule of Rome is that every one should tolerate her, and that she should tolerate no one. Only when she is herself persecuted does she feel the iniquity of this policy. So, too, many who call themselves Protestants exhibit the spirit of rendering to Romanists and others what they have themselves received at the hands of Rome in the past. The Golden Rule, and not the Roman rule, is the Christian's line of action."

### Sunday-Law Consistency.

THE American Sabbath Union, whose chief aim is a national Sunday law, is just now giving special attention to California. Every effort is to be made to secure a State Sunday law for "poor California" this winter. The Union displays on its publications this threefold motto: "Arouse the people; educate the people; combine the people."

The great concern for California is due to the fact that it is the only State in the Union that has no Sunday law. The Territories of Alaska, Idaho, and Arizona, have no Sunday laws, but California is the only State that is delinquent in this respect. It is not claimed that Sunday is more respected in most of the States than in California, in fact, it leaks out once in a while that there is a greater degree of Sunday reverence in this State than in many places where laws exist for the compulsory observance of the day.

But it would seem from some of the arguments advanced that it is the idea of not having a law, a legal backing for the worship common to the day, that is so much to be regretted. We are confronted with the impression, somehow, that the worship on that day falls short of the mark because it is not compelled by the State. Yet these people who want a Sunday law stoutly deny any desire for a Church and State Government. But every species of worship under provision of law is a Church and State principle just as far as it goes. And it is a principle that never says, "It is enough." It is bred of an appetite that is never satisfied,—the more it is fed the more it craves its favorite food.

We are told that a Sunday law is not intended to compel people to worship on that day, but only to compel them to close their places of business and stop secular work. The people are not so much concerned about what is intended as they are about what is accomplished by such legislation. All closing of business or cessation of labor on Sunday *is worship*. If it be not worship of God, it is worship of Sunday, which is idolatry. It may be compulsory; those who are thus compelled to observe the day may not desire to do so; then it becomes compulsory legal worship.

There is no denying the fact that all Sunday observance and all Sunday laws are based on the religious idea that Sunday is a sacred day. But for that idea, there would be no Sunday observance of any kind, and no Sunday laws. Men who care nothing for the day personally, close business or stop work out of respect for the custom which a religious influence has brought about; or it may be on account of the religious impressions which they received in youth; and some seem to suppose that that much show of religion will, in a measure, make up for other religious short-comings. In either event, the act is a religious concession, at least, that *the* day is sacred.

Sunday-law champions may talk around the point all they can in public; they may appeal as loudly as they can in behalf of the workingman, or they may attempt to cover up their effort with temperance or sanitary plasters, ever so thick; in their own councils, or before religious audiences, it is always the desecration of the sacred day that is specially bemoaned. And everywhere and all the time it is on Sunday that the saloon is a curse; it is on Sunday that the laborer needs rest; it is on Sunday that men should be with their families; and if men are so obtuse that they cannot see that Sunday is the day of all others on which to worship God, they must be made to see it by the law of the land.

We are told in one breath that the Sunday law does not say what men shall do, or shall not do, on Sunday, only that they shall not work or keep open any place of business,—all that is wanted is a day of rest and recuperation. But in the next breath the sanctity of the "American Sabbath" must be sustained, and the "continental holiday" must be kept down. We must have such Sunday laws as will keep out the German Sunday, when only two per cent. go to church and the remainder to the picnic. In one breath, we are told that the grand effort is for a "civil holiday," that men may have their liberty on that day; in the next breath, it is because of the holiday customs in some places that a Sunday law is so strongly urged.

If the people would but compare and duly weigh the many-sided arguments in favor of Sunday laws, they could not fail to see the aim and the logical end of such legislation. We are pointed to the liberties of the people in States where Sunday laws exist, to show that there is no danger of the consequences which we predict; but it must be remembered that there is great complaint, on the part of the Sunday-law abettors, of the inefficiency of many of such statutes. These must be made stronger in their provisions and penalties. And there is also complaint that the Sunday laws of the States cannot be properly enforced because the general Government does not sustain them. Herein lies the ground of appeal for a national Sunday law, in order that the State laws may be more rigidly enforced. That secured, then will follow the matter of strengthening the weaker State laws until they come up to the ideal of the most ardent National Reformer.

It is well to consider these inevitable results before they are fastened upon us.—*W. N. Glenn, in Signs of the Times.*

EVERY man is entitled to freedom, until he begins to abuse or encroach on the freedom of others, then it is proper and right to curtail his freedom.—*Loyal American.*

ONE of the absurd uses to which an absurd law may be put was illustrated in the Westminster County Court last week. A dentist sought to recover fees for professional work, which, it transpired, was largely done on Sundays. The defendant contended that this brought the dentist within the Sunday Observance Act. The judge said the defense was a shabby one, and laid down that a dentist did not come within the Act. The man who has highest regard for the Sunday should be first to protest against a law making such contentions possible. Would any believer in the Lord's Supper desire to see that ordinance bandied about the courts again as it was in the olden time? The loudest protest would come from those who truly regarded Christ's last institution as sacred.—*Present Truth, London, England.*

#### An Interesting Letter.

A WELL-KNOWN minister and professor in an academy in Washington County, Pennsylvania, writes thus to a friend who sent him some copies of THE AMERICAN SENTINEL:—

I have to thank you for copies of the paper sent me. I have read it with interest. I am glad to see my sentiments so well expressed in some of the articles. . . . I had so little time at my disposal in the address I made at the County Institute that I could only touch upon the subject of religion in our public schools. I take it that you were present when I spoke. I would like to have an opportunity to discuss that subject sometime, I could then give it the attention it deserves. As I said, there is a strong movement on foot now by different organizations, to force the teaching of religion in our public schools. In my opinion this is greatly to be deplored, not that I do not think that religion is important, but because I don't believe that the various sects can agree on that subject. It would be to introduce sectarianism into our schools, and so soon as that is done, it overthrows our public school system. . . . Besides, the State has nothing to do with religion, further than to allow all citizens freedom before the law to have such religion as they may choose. The State has no soul, and it cannot have a religion. It cannot have a choice between the different religious theories that divide Christendom; and further, if one religion were admitted into our schools, common fairness would demand that all forms have a hearing, for the public schools are supported by all shades of beliefs. The only safe and fair position to assume is that the State must not teach any religion.

#### A Knock-down Argument.

SUNDAY afternoon, December 7, Rev. Mr. Crafts, well known to our readers, spoke to a Philadelphia Sunday school, upon his favorite theme, giving seven reasons for Sunday keeping. Of course Mr. Crafts has a perfect right to have seven reasons, or seventy reasons, for keeping Sunday or any other day. He also has a perfect right to tell those reasons to any number of Sunday schools. But his manner of doing it upon this occasion was not such as to commend him to the esteem of people generally. He had spoken only a few minutes when his remarks degenerated into a tirade against observers of the sev-

enth day. He complained that these people could not be silenced unless they were "knocked on the head with a club," and then transported while unconscious to some uninhabited island, where they would be compelled to remain, cut off from all intercourse with others for the remainder of their natural lives. This idea, however, is too nearly akin to the National Reform scheme for disposing of infidels, namely, to banish them to some wild, desolate island, and compel them to remain there as long as they live, to be considered original. This plan may appear to some to be scarcely practicable in this enlightened age, but it may fittingly be termed, though in the worst sense, "a knock-down argument."

THERE are, it is said, signs that France is slowly but surely returning to the observance of Sunday. "In the Chamber of Deputies recently, during a debate upon the bill regulating the hours of labor for children and women, the Deputies decided that one day in seven should be a rest day, and a section of the Chamber nearly succeeded in getting a clause passed to make that day of rest Sunday, two hundred and ten Deputies voting in favor of it. Although this result was not attained by legislation, it is thought that most employers will select Sunday as the 'one day in seven.'" But even this consummation would come very far short of the desires of the Sunday-law advocates in this country; here they demand not only that the people *may* rest but that they *must* rest. No advocate of a Sunday law in this country would be satisfied with such a law as that passed by the French Deputies. That is practically the present status of Sunday in California; in that State Sunday is a holiday, factories and shops are closed, and mechanics and laborers are free from toil. But this does not satisfy those who want Sunday laws; they demand the prohibition of Sunday excursions and everything of that kind. In short, they propose to restrict people to choose between spending Sunday at home or going to church.

THE *Nebraska State Journal* says that "the Bellamy boarding houses that have been started in different parts of the country since the appearance of 'Looking Backward,' do not flourish more than a few months as a rule. . . . The cost of living was actually reduced by co-operation, but gradually the people drifted back to their own little tables at home and a profitable membership could not be maintained. If there is anything that is prized in these days it is personal freedom. No saving in expense will quite reconcile a man to the obliteration of his individuality. No family will be content to live under rules not made by itself for its own convenience. And so these co-operative bubbles are pricked as fast as they rise."



NEW YORK, JANUARY 1, 1891.

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 Philadelphia Sabbath Association has taken formal action requesting President Harrison to send to Congress a special message, recommending legislation that will secure the closing of the Columbian Exposition on Sunday.

WE have repeatedly stated—but say it again for the benefit of some who seem not to know it—that we answer no anonymous communication. Questions signed only, "Inquirer," "Subscriber," "Constant Reader," and the like, are promptly consigned to the waste basket.

A LETTER from Burden, Kansas, informs us that Rev. G. F. Colvin, pastor of the Baptist Church at that place, preached a sermon recently, in which he took strong ground against the Blair Educational Amendment, as also against teaching religion in the public schools. He declared that such measures savor strongly of a union of Church and State.

THE President outraged the feelings of the National Reformers by omitting from his recent Thanksgiving proclamation all recognition of the Lord Jesus Christ. Even the familiar words, "In the year of our Lord," were omitted from the date line. The *Christian Statesman* calls it not only "an unchristian," but an anti-Christian document, and Secretary Wylie says, in derision, that its author was evidently profoundly ignorant of the Christian religion.

THE *Evangel of Rest*, the official organ of the Sabbath Association of Iowa, has, in its December number, the following misrepresentation of the position of this paper:—

The self-styled *American Sentinel*, a very inappropriately named little sheet of sadly warped and squinted view, which condemns the use of the Bible in schools, the protection of the wage-worker's right to rest on the Sabbath, the prevention of polygamy or of any crime by law because it would unite Church and State, shows its intellectual grasp in the following review.

We can regard this statement only as a malicious attempt to excite prejudice against THE AMERICAN SENTINEL, for the reason that we spoke in no uncertain tone upon the question of the prohibition of

polygamy, no longer ago than September 4, 1890. At that time we said: "*The State must forbid polygamy in every case, or else fail of the very object for which governments are instituted among men, namely, to preserve rights.*" Again, we said in the same article: "*Polygamy does necessarily invade natural rights; therefore the State cannot sanction it, but is in duty bound to prohibit it.*" The editorial article from which we quote these two sentences contained nearly six columns strongly condemnatory of polygamy, and justifying its suppression by law. Subsequently we printed two contributed articles, both of considerable length, and both defending the right of the State to forbid plural marriages. In view of these facts we think it is putting it very mildly to say that the *Evangel's* statement is a most unwarranted misrepresentation.

Now that Congress is again in session the Sunday-law advocates are hard at work trying to secure from that body some substantial recognition of Sunday sacredness. The Breckinridge Sunday bill for the District of Columbia is, we are informed, to be pushed through if possible. In addition to this, Congress will be asked to take some action in regard to closing the Columbian Exposition, Sunday. Past failures have in nowise discouraged the National Reform cohorts.

MR. CRAFTS is actively at work organizing local Sunday associations in this State. December 14, he was at Rome, New York, where he secured donations to the amount of \$275.67 to be devoted to the distribution of Sunday literature, etc. A temporary organization was effected, and according to the published report, "a committee of pastors and laymen was appointed to report a Constitution and list of officers to a future meeting of the newly enrolled members. The society is not as yet allied to any State or national organization, but is independent and will probably devote itself wholly to local Sabbath reform."

In a recent Sunday-law case on trial before a Spokane Falls, Washington, Court, an effort was made by the prosecuting attorney to exclude all Jews from the jury. To this the attorney for the defendant objected, as follow:—

The suggestion of the attorney would come to this: they would summon all Presbyterians or all Methodists and exclude all Jews. This is what the Constitution expressly prohibits. It provides that no religious test whatever shall be made in this country, and Colonel Moore wants to challenge a man because he is a Jew. Is not that a religious test? It seems to me outrageous to exclude a man because he is a Hebrew. We might as well exclude a man because he is an Irishman, or an American, or because he believes in nothing.

It is simply impossible to separate religion and religious tests from Sunday laws and their enforcement.

AN exchange remarks that "it has been the rule that unless one member of a Jewish family in Russia belong to the State Church, none of the family may either do business or work for pay. Now a new ukase has been issued ordering that the whole family must join the church or all starve together. As might be expected, under this pressure many Jewish converts to Christianity are reported." This is a sample of law-made Christians!

CAPTAIN MICHAEL BRENNAN, of Company A, Sixty-ninth regiment, has been arrested in this city on the charge of parading his company to music on Sunday, while returning from a funeral. The arresting officer testified to ordering the Captain to stop the band, but was driven off at the point of the bayonet by the members of the company. The arrest was made the next day, and the Captain was held in one hundred dollars bail for trial at General Sessions. This case will be a test of the rights of the militia to parade with music on Sundays.

WE have been criticised by an exchange for saying "dormant religious sects," and it has been suggested that "dominant" would have been the better word. So we thought when we wrote the note in which the word occurred, but the compositor had a different idea of the fitness of things, and the error was overlooked in proof-reading. We admit that, as our critic says, the sects are very wide awake and active in some directions. They have scented National Reform, and though dormant spiritually, politically they are as lively as the proverbial cricket.

THE Farmers' Alliance, in session at Ocala, Florida, unanimously passed this resolution: "We, the national Farmers' Alliance of America, believing that obedience and veneration for the laws of God are the conserving and saving force of human government, do hereby respectfully request that the directors of the great national Fair, to be held in 1892, do not desecrate the American Sabbath by keeping open the gates to the same on the Lord's day."

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights both civil and religious.

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

VOLUME 6.

NEW YORK, JANUARY 8, 1891.

NUMBER 2.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 48 BOND ST., NEW YORK.

Entered at the New York Post-Office as Second Class Matter.

EDITOR, ALONZO T. JONES.

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IT was with a kiss that Judas betrayed his divine Master: and we should all be admonished no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness.—*Col. Richard M. Johnson.*

ON the 19th ult., there was introduced, simultaneously in the Senate, and House of Representatives, a bill providing that no exhibition or exposition, for which an appropriation is made by Congress, shall be opened on Sunday. Senator Dawes, of Massachusetts, introduced the bill in the Senate, and Representative Morse, of the same State, was its champion in the House. The penalty attached to the bill is a fine of not less than \$100 nor more than \$1,000.

APROPOS to our statement made last week, that it is self-evident that every man has, so far as his fellow-men are concerned, an inalienable right to perfect liberty of conscience, is the following from Col. Richard M. Johnson, which came to our notice after our article was written. In his report to the House of Representatives, March 4, 1830, Mr. Johnson said:—

“The framers of the Constitution recognized the eternal principle that man’s relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our bosoms. It is this consciousness,

which in defiance of human laws, has sustained so many martyrs in torture and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. *It is an inborn principle which nothing can eradicate.* The bigot in the pride of his authority, may lose sight of it, but, strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and this spirit which God has implanted in him rises up in rebellion and defies you.”

### Sunday Laws Invade the Realm of Conscience.

MR. CRAFTS’S second article is entitled “Is the Sabbath Imperilled?” Of course he means to ask whether the Sunday is imperilled; and to this inquiry he answers, “Yes.” And he declares that “Sunday’s worst foes are of its own household.” We here present quite a lengthy extract on this point, as it gives an excellent view of the Sunday-law question; and coming, as it does, officially, is of particular value. He says:—

But I believe the chief difficulty is that in the Christian descendants of the Puritans on both sides of the sea conscience is no longer regnant, but indulgence reigns in its stead. Christians break the Sabbath chiefly because it seems pleasanter or more profitable to do so than to do right. Even church committees receive men into church membership who are doing needless work on the Sabbath, and intend to continue so doing, sanctioning the excuse that otherwise a salary will have to be sacrificed. That is, a man ought to do right except when it will cost him something. With such a fountain the subsequent Christian life cannot be expected to rise above the idea that the Sabbath is to be kept only when it is perfectly convenient to do so. [The preachers ought not to blame the people for that, for it is the preachers who have taught the people so.—ED.] Thus convenience has displaced conscience in thousands of Christians.

“What shall we do with our Presbyterian elders?” said a pastor to me recently. “One of my elders owns the motor line, and another the electric cars that carry the people to Sunday picnics and baseball.” Half the railroads of the country, I believe, after abundant opportunity to inquire, are owned

by men who are devoutly singing, “O day of rest and gladness,” in the churches, while their employes are toiling and cursing on their Sunday trains. The General Assembly of the Presbyterian Church is itself a stockholder in a liquor-selling, Sabbath-breaking, railroad. Some commissioner should raise the question whether it ought not to follow the example of its illustrious adherent, Hon. Wm. E. Dodge, and refuse to share the “wages of unrighteousness.” Sunday camp-meetings, which the New England Conference calls “the scandal of Methodism,” are not yet wholly abolished, nor that other scandal, the use of Sunday trains by some presiding elders.

In one of our great cities a leading officer of a Congregationalist Church devoutly worships every Sabbath morning, while his employes indeavoutly work, driving all over the city to furnish the people that necessity of life, ice-cream. One Easter Sabbath I looked into a post-office and saw those who had been learning of the spiritual resurrection in flowers and songs and sermons, with prayer-books and hymn-books in hand, and one in a Quaker bonnet, getting their letters and bills and newspapers, as to bury the risen Lord again.

Taking a swift run from city to city, let us see who are the owners or controllers of the Sunday papers. In this first city a Baptist trustee, in this next a Methodist steward, in this next a Presbyterian elder, in this next the editors of both Sunday papers are Methodists, and so following.

Who owns that little store that sells candies and cigarettes and fire-crackers to little embezzlers on their way to Sabbath-school? A Covenanter, who is very particular that no one should call the Sabbath Sunday, but allows it to be heathenized in her own buildings rather than risk the rent.

“Judgment must indeed begin at the house of God,” which means discipline. Candidates for the ministry and for membership should be examined as to their Sabbath observance, that they may start right, and then be admonished at the first open violation of their vows in this line. “I commanded the Levites,” said Nehemiah, “that they should purify themselves, and that they should come and keep the gates to sanctify the Sabbath day.”

From this it appears that the churches are filled with people who have little respect for the rules or discipline of the churches to which they belong, and less respect for Sunday. And this extract fully justifies the statement which we have often made, that the main object of Sunday-laws is the enforcement of church discipline not only upon the church members but upon the people who do not belong to the church at all. That is the secret of all the Sunday laws that ever have been. It was the ob-

ject of the first Sunday-law that ever was made. This lengthy extract from the chief worker for Sunday-laws, shows that the logic of Sunday-laws is that there are hosts of people in the church who profess to be what they are not, and therefore these laws are demanded in order that they may compel everybody else to be just what they are.

Of course we do not blame anybody for not observing Sunday, nor do we blame anybody for observing it. Any person has a perfect right to observe Sunday if he chooses, as also a person has a right not to observe it at all if he does not wish to. But when men who profess to be observers of the day attach themselves to a church whose rules require its observance, then we do insist that they ought to be honest enough to stand by their professions. But if they are not honest enough to be indeed what they profess to be, then if they obtain laws compelling other people to act as they do, the only possible fruit of the enforcement of such laws can be but to multiply hypocrites.

If all those who profess to observe Sunday were to put their hearts in it, and observe it consistently with their profession, they would do ten thousand times as much toward securing its required observance as all the Sunday laws can do in a thousand years. But if they have not conscience enough nor honesty enough to respect the rules of the church to which they belong, or obey the laws which are already on the statute books of nine-tenths of the States and Territories, then what in the world is the use of multiplying laws? If they will not obey the laws already enacted, how can they be expected to obey others that may be enacted?

From the first sentence of the foregoing extract it appears that Mr. Crafts's object is, by means of Sunday laws, to create in the church members sufficient conscience to lead them to do what their church obligations already require that they shall do. Because, he says, "In the Christian descendants of the Puritans conscience is no longer regnant, but indulgence reigns instead." This, in fact, is the tone of the article all the way through. He complains against the Sunday newspaper because that by it "families are solicited all the week to violate conscience by announcements that the best articles are being held back for Sunday readers."

But whether or not he expects Sunday laws to cultivate conscience where there is little, and create it where there is none, this much is certain: this statement shows as plainly as words can, that the intent of Sunday laws is that they shall have to do with the consciences of men. This is another fact that annihilates every vestige of the authority of the civil Sabbath. Civil statutes have to do only with man's actions as relating to their fellow-men. But there is no such thing as conscience toward man. There is no such thing as conscientious re-

lationship between men. Conscience pertains wholly to man's relationship to God. Conscience has to do with God and with the things of God. Conscience pertains wholly to the realm of religion, and whenever it is admitted that Sunday laws have anything to do with conscience, either directly or indirectly, in that it is admitted and claimed that such laws have to do with religion.

In this statement, therefore, it is formally admitted by Mr. Crafts that Sunday laws do invade, and are intended to invade, the realm of conscience. A. T. J.

#### The Minority.

FANATIC! the insect hissed, till he taught them to understand  
That the highest crimes may be written in the highest law of the land.  
"Disturber and dreamer!" the Philistines cried,  
while he preached an ideal creed,  
Till they learned that the men who have changed  
the world, with the world have disagreed;  
That the remnant is right, while the masses are led  
like sheep to the pen,  
And the instinct of equity slumbers, until roused  
by instinctive men!

—John Boyle O'Reilly.

#### Still Strong for Evil.

IMMEDIATELY following the Second Annual Session of the American Sabbath Union, held in Philadelphia, December 8 and 9, 1890, we wrote a notice of the said meeting, closing it with these words: "Jealousies and dissensions are weakening it, and unless wiser counsels prevail in the coming year, than appeared in the Philadelphia meeting, their bond of union may prove a rope of sand." Nevertheless, we do not believe, nor would we wish our readers to understand that we expect to see any division in the ranks of the Sunday advocates that will seriously weaken, or even greatly retard their movement. The matter of difference in the Philadelphia meeting was wholly as to methods and management. It was in fact almost a personal matter between Mr. Crafts, the founder of the Union, and Mr. Shepard, its principal financial supporter and its President. Upon the question of the enforcement of Sunday observance by civil law, there was no difference of opinion expressed, and we believe none entertained. The meeting was unanimously in favor, so far as any expression was concerned, of securing and enforcing Sunday laws. True, there might have been, and probably was, some difference of opinion as to the basis of these laws, but that is merely technical. Sunday is a religious institution, and the zeal of these men for its observance, springs wholly from their regard for the day as a religious institution.

The basis of the American Sabbath Union is the fourth commandment, which is wholly religious. It is true that in his work for the Sabbath Union, Mr. Crafts has made a special plea for Sunday laws

on what he calls the "civil basis," that is for sanitary and economic reasons, but he has also declared: "Take the religion out and you take the rest out," and refuses persistently to accept any compromise proposed, which will eliminate religious features from Sunday laws. It is evident, therefore, that his plea for the so-called civil Sabbath, is made simply to enlist in behalf of his movement the co-operation of that class known as the "working-men." His wish is to array upon the side of Sunday laws, the men who carry tin pails, and dinner baskets, and to this end he pleads for what he claims would be a law giving the laboring man a weekly rest day.

We are in favor of everything tending to improve the condition of the toiling masses, but we are not in favor of so hedging every man in by civil law, that he would be compelled to rest, whether he desires to do so or not. Nor do we believe that it is necessary to pass laws compelling a weekly rest. The trend of the age is in the direction of shorter hours of labor, and more frequent holidays. The eight-hour movement is gathering force with each passing year, and is only a question of time, when tradesmen and laborers in many departments of industry, will work only eight hours per day, and as a general thing only six days per week. This will be true whether laws are passed declaring that it must be so or not.

But that which we started to say was that instead of being weakened, the Sunday advocates are constantly growing stronger, because their forces are being augmented, and their numbers increased constantly. The work of organization is being carried rapidly forward. It was stated in the Philadelphia meeting, that more has been done within two years in awakening a sentiment in favor of Sunday laws than in the last quarter of a century. The West especially has been thoroughly organized in the interests of the American Sabbath Union. Almost every Western State has its State association, and many county associations have also been formed. Numerous secretaries have been appointed, and these are pushing the work in every quarter. Papers already established have been enlisted in the movement, and new ones have been started for the express purpose of voicing the sentiments of these organizations. This is briefly the condition of things in the West.

In the South, not so much has been accomplished, but this is owing, not to a lack of sentiment favorable to the object of the American Sabbath Union, but rather to prejudice against the President of the Union because of his intense political partisanship. As Mr. Crafts said to a reporter of a Philadelphia paper, "the South hates Colonel Shepard, and abominates his paper." But this does not weaken, in the least, the feeling of the South favorable to rigid Sunday laws.



Indeed the worst Sunday laws to be found in the United States, are upon the statute books of some of the Southern States, notably, Tennessee; and the South may safely be counted upon as being strongly in favor of the object of the American Sabbath Union, namely: the securing of Sunday observance upon the basis of the fourth commandment, and that by civil law so far as is necessary. The friends of religious liberty and of freedom of action and conscience, have nothing whatever to hope for because of the differences which have sprung up between leading men in the American Sabbath Union. It still remains true, even in this, that "vigilance is the price of liberty." C. P. B.

### Our Nation's Danger.

To people generally in this country the thought that "eternal vigilance is the price of liberty" seldom occurs. Everything is apparently running along smoothly; their business is not interfered with, direct taxes do not burden them, they have no royal family to support, and none are called to account to an Inquisition or a Star Chamber for their religion. But in this very feeling of security, this indifference unless there is some barefaced aggression upon their liberties, there is danger. It is not when a householder is watching and prepared for attack that the thief puts in his appearance. But it is when, after long continued freedom from molestation, a false sense of security from danger is felt that he comes in at the unfastened door or open window. So in the numerous cases of embezzlement throughout our land, it is not the openly dishonest persons who are always regarded with suspicion that do the work; but it is he who is intrusted with funds without due care being taken to see that he faithfully executes his trust.

Likewise in the case of the Nation; if the citizens do not regard their liberties with a jealous care, if they do not vigorously oppose the first indication of despotism, if they do not resist the first steps in unjust taxation, if they do not antagonize the minor violations of the principle of religious equality, the time will come, and it may not be very far distant, when the rights of the people will be trampled in the dust. This is a danger that has been seen and emphasized by the greatest of our American statesmen. It is a trait of human nature too manifest to escape the observing mind. Some of the most important of the writings of our early statesmen utter this warning to the American people, and the truth of their words is so evident to the lover of our free institutions that we cannot disregard them with impunity.

Among these documents is Madison's famous memorial and remonstrance to the Legislature of Virginia; and in that remonstrance he says, "It is proper to take alarm at the first experiment upon our lib-

erties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question by precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians in exclusion of all other sects?—that the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment may force him to conform to any other establishment in all cases whatsoever?"

Think of these words, and then think of the hundreds of thousands of dollars that are annually appropriated to sectarian institutions out of the treasuries of municipalities, States, and Nation; and then ask yourself if it is not time that the American people were awaking to the dangers which threaten us, and opposing these illegitimate appropriations and further aggressions in the same line proposed by the pending constitutional amendment providing for the teaching of the "unsectarian" principles of Christianity in our public schools. Is it not time for the people to be aroused to these flagrant violations of American principles? It is the repeated transgressions of rights that strengthen the hands of despotism; and in a republic it is only by indifference to the first aggressions upon a people's rights that they can be entirely disregarded.

Another danger against which the American people in the past have been repeatedly warned is our legislation on the Sunday question. If this religious question is decided, why can we not decide other religious questions? "If the principle is once established," says the United States Senate report on Sunday legislation, of 1829, "that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum." And again: "Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence.

"All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catas-

trophe of other nations furnishes an awful warning of the consequence."

But, says the report, "though the committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions, the example of other nations should admonish us to *watch carefully against its earliest indication.*"

Jefferson also saw clearly how apt the people were to become wholly absorbed in business affairs while laws were being enforced subversive of their rights. In his "Notes on Virginia," query xvii, he says:

Besides, the *spirit of the times may alter, will alter.* Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and *their rights disregarded.* They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. *The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.*

To watch our representatives with a jealous eye, and to resist "the first experiment upon our liberties" is, as Madison says, "the first duty of citizens." In harmony with this statement of the "father of the Constitution," Herbert Spencer argues as follows:—

Lastly, the supremacy of this same faculty [the faculty responding to the law of equal freedom—the moral sense] affords the only guarantee for the stability of a democracy. On the part of the people it gives rise to what we call a jealousy of their liberties—a watchful determination to resist anything like encroachment upon their rights: whilst it generates amongst those in power such a respect for these rights as checks any desire they may have to aggress.

Conversely, let the ruled be deficient in the instinct of freedom, and they will be indifferent to gradual usurpation of their privileges so long as it entails no immediate inconvenience upon them; and the rulers in such case, being deficient in sympathetic regard for these privileges, will be to a like extent unscrupulous in usurping. Let us observe, in detail, the different modes in which men thus contradistinguished comport themselves under a representative form of government.

Amongst a people not yet fitted for such a form, citizens, lacking the impulse to claim equal power with each other, become careless in the exercise of their franchise, doubt whether it is of any use to them, and even pride themselves on not interfering in public affairs.\* Provided their liberties are but indirectly affected, they will watch the passing of the most insidious measures with vacant unconcern. It is only barefaced aggressions that they can perceive to be aggressions at all. Placing, as they do, but little value upon their privileges, they are readily bribed. When threatened, instead of assuming that attitude of dogged resistance which the instinct of freedom dictates, they truckle. . . . Meanwhile, in accordance with that law of social homogeneity lately dwelt upon, those in authority are in a like

\* As an illustration of this, note the behavior of the Prussian electors following the revolution of 1848; or observe the attitude of the colored population of our own country. Also note the elevating tendency that self-dependence and self-government has upon individuals,—a strong argument for universal emancipation.

ratio ready to encroach. They intimidate, they bribe, they plot, and by degrees establish a comparatively coercive government.

On the other hand, amongst a people sufficiently endowed with the faculty responding to the law of equal freedom, no such retrograde process is possible. The man of genuinely democratic feeling loves liberty as a miser loves gold, for its own sake, and quite irrespective of its advantages. What he thus highly values, he sleeplessly watches; he quickly detects any attempt at diminution of it; and he opposes aggression the moment it commences. Should any one assume undue prerogatives, he straightway steps up to them and demands their authority for so doing. Transactions that seem in the remotest degree underhand awaken his suspicions, which are not to be laid so long as anything remains unexplained. He scents out an abuse with instinctive sagacity, and having found one never rests until it is abolished. If in any proposed arrangement there be a latent danger to the liberties of himself and others—any germ of irresponsible power—he instantly discovers it, and refuses his consent. . . . Thus is he ever on the watch to extirpate incipient oppression; to nip abuses in the bud; or, if such an expression is allowable, to stop encroachment before it begins. And when a community consists of men animated by the spirit thus exemplified, the continuance of liberal institutions is certain.—*Social Statics*, chapter xx., section 10.

Thus plainly is the importance of an enlightened public opinion and a jealous regard for our liberties set forth. Let no one think that legislation in the wrong direction is of little or no importance because the bill in question will entail no hardship. It is well to remember that precedents are sometimes more powerful than the most evident principles; and that legislation once started on the downward course is like a huge boulder rolling down a mountain side—already difficult to check, but which, before we know it, attains such a velocity that it is beyond human power to affect its progress in the least, and it rushes uncontrollably on in its terrible career, crushing all before it, leaving naught but death and desolation in its path. Little do the inaugurators of religious legislation seem to realize the results that must necessarily follow the departure from the American principle of absolute separation of religion from the State. But as little as this danger is generally realized, it was emphatically declared sixty years ago, during the Sunday mail agitation of 1829-30, in the following strong words in a report to the national House of Representatives against any legislation upon the Sunday question by that body:—

If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which would follow, involving the dearest rights of all—the rights of conscience.

These words should arouse the American people to a sense of the danger involved in the enactment of Sunday laws, either State or national. Aye, more than this: having seen their injustice and their dangerous tendency, they should never rest till the last vestige of a Sunday law is abolished, and every cent of the people's money is safe from appropriations to sectarian

uses. Maintain the integrity of the Federal Constitution—that noblest and greatest of all political documents—at all hazards, and at whatever cost.

W. A. BLAKELY.

### Church Property Exempt from Taxation.

PRESIDENT GRANT, in his message of 1875, said:—

In connection with this important question I would also call your attention to the importance of correcting an evil, that, if permitted to continue, will probably lead to great trouble before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe the church property of the United States, which paid no tax, municipal or State, amounted to \$87,000,000. In 1860 the amount had doubled. In 1870 it was \$354,483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of Government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a country, where real estate values enhance so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The accumulation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I WOULD SUGGEST THE TAXATION OF ALL PROPERTY EQUALLY.

It would be well if all could realize the truth of these words, and the results that might come from such a course, if continued, in the future; or even realize the imposition on the tax-payers of to-day.

The Church has the protection of the State from the onslaught of her enemies; the protection, by the civil law, in her worship from disturbance by disbelievers or fanatics without a cent of remuneration; and just the same benefit as the individual, business corporation, society, or order that pays taxes for the support of the State and national Governments under which we live.

I am a believer in the religion of Jesus Christ, and would not say or do anything to bring it into disrepute or cast it down. But I do think, nevertheless, and it is true, that any society, religious or otherwise, having the benefits derived from the Government, should be equally taxed.

And further, when any individuals or corporations are exempt from taxation it falls upon the remaining individuals and corporations to make up the required amount of tax.

Therefore there is not only a class receiving the benefits derived from the Government without paying their share for such benefit, but, on the other hand, the masses are compelled to pay indirectly not alone for the protection, but also for the support and upbuilding of religious sects, and thereby religions which they cannot espouse. As an example, I will mention the Catholic Church, as it is the greatest in numbers in the United States. Just see the millions of dollars worth of property owned by her, not taxed. The same with

other churches, but to a less extent. Is this justice? I say, *No*. WE OUGHT ALL to say, with James A. Garfield, in his words to Congress, June 23 1874, as follows:—

The divorce between Church and State ought to be absolute. It ought to be so absolute that no Church property anywhere, in any State, or in the Nation, should be exempt from equal taxation; for if you exempt the property of any Church organization, to that extent you impose a tax upon the whole community.

S. H. CARNAHAN.

### The Sabbath as a Civil Institution.

UNDER the above heading, the official organ of the American Sabbath Union published some time since an article written by the Hon. E. S. Fancher, of New York. He begins by saying:—

The Christian Sabbath is observed and well established in the United States of America as a day of rest and religious worship; and both by the common law and by statutory legislation it is protected as a civil institution.

What right has the Government to protect *as a civil institution* that which is not a civil institution? The writer calls it "The Christian Sabbath," and yet he says "it is protected as a civil institution." Christian institutions are not civil institutions, and no one has any moral right to treat them as such. Yet this is what the American Sabbath Union is organized to do. The writer continues:—

In all the States of the Union the principles of the common law prevail, and in nearly all of them the Sabbath of Christianity is regulated by laws passed to secure the peace and good order of the community.

Notice that it is the "Sabbath of Christianity" which is "regulated by laws." This is what the American Sabbath Union upholds. But what right has the civil Government to regulate Christianity by law? When the Roman Empire regulated Christianity by law, they had a union of Church and State; and wherever Christianity is established or regulated by law in this country, we have a union of Church and State. But when this is so, and every person is compelled to conform to such regulations, how can any man worship God according to the dictates of his own conscience?

It has always been the plea of those who regulated religion by law that it was absolutely necessary "to secure the peace and good order of the community." That is the old story. But no Sunday laws are needed to secure the peace and good order of the community. There are laws to secure peace and good order on every day, Sunday included; and if these laws can be enforced on all of the days, there is no need of Sunday laws for that purpose. When, therefore, the American Sabbath Union asks for Sunday legislation, it must be for some other purpose than the one here given. Again, the writer says:—

Sabbath observance was enjoined and regulated by colonial laws before any organization of the Gov-

ernment of the States. The Sabbath is, therefore, a civil institution older than the States.

All the writer gives, throughout his entire article, to prove that the Sabbath is a civil institution, is the fact that Legislatures have regulated and enforced its observance by law. On this principle, all the institutions of Christianity could be turned into civil institutions simply by passing laws for their enforcement. Enjoin and regulate Christian baptism and the Lord's supper by law, and they would at once become civil institutions according to the principle of the American Sabbath Union. When Charlemagne compelled the Saxons to receive "Christian baptism," then by the same token, Christian baptism became a "civil institution," just as the "Christian Sabbath" is now.

How nicely this principle was applied in the Dark Ages by the men who condemned the martyrs to death. When they burned men at the stake for ignoring the laws they had passed to regulate and enforce what they called the institutions of Christianity, all they had to do was to say, "This is not religious persecution, because we are not trying to force people to be religious; we punish them merely for refusing to recognize the civil institutions of the State. To be sure, these are the institutions of Christianity, but the Holy Roman Empire has passed laws to regulate and enforce them, and this has made them civil institutions. Of course it is the duty of the State to protect its own institutions, consequently it is right to burn these men who refuse to submit; and it cannot be called religious persecution, for certainly nobody's conscience is interfered with." Thus the Church never persecuted nor punished anybody, and never put anybody to death. The Church merely excommunicated them, and the State punished them for violating State laws.

Further, the writer says:—

Judicial decisions have held that it is not a violation of the rights of conscience of any, that the Sabbath of the people, the day set apart by common consent and usage, from the first settlement of the land, as a day of rest, and recognized by the common law of the State as such, and expressly recognized in the Constitution as an existing institution, should be respected by the law-making power, and provision made to prevent its desecration.

To desecrate a thing is to treat it as though it was not sanctified or sacred, hence to prevent its desecration is to prevent people from treating it in that way. But if they are not allowed to treat it as though it was not sanctified, they will be obliged to treat it as though it were sanctified. The object, therefore, of Sunday legislation is to force people to recognize the sanctity of Sunday. Civil institutions are not sanctified. Only religious institutions are sanctified, and only such can be desecrated. The Sabbath, being sanctified, is a religious and not a civil institution. To treat a religious institution as God directs is to observe its sanctity; to treat it in any different way is to desecrate it. Further, to regard the sanctity of anything

is religious worship; and since the object of Sunday legislation is to compel people to observe the sanctity of Sunday, it is therefore proved that the object of Sunday laws is to secure religious worship.

The fact that civil judges have decided that Sabbath laws are no infringement upon the rights of conscience does not prove that this is so. The fact is, civil judges are usurping the prerogative of God when they assume jurisdiction over any such question, and hence their decisions amount to nothing. Christ said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." This shows that Cæsar has no jurisdiction over the things which belong to God, and the Sabbath is one of those things. "It is the Sabbath of the Lord thy God." It is Christ, and not Cæsar, who is Lord of the Sabbath, and we deny the right of any civil power to undertake to regulate that which belongs to Christ, and thus constitute itself lord of the Sabbath in Christ's stead.

This writer next says:—

The existence of the Sabbath as a civil institution being conceded, the right of the Legislature to control and regulate it is a necessary sequence.

This would be true provided it was "conceded" by the proper authority. But as Christ is Lord of the Sabbath, he is the only one that has any authority to make such a concession. Christ, however, has never conceded any such thing; hence the conclusion does not follow.

Again, the article says:—

If precedents were necessary to establish the right to legislate upon the subject, they could be cited from the statutes and ordinances of every government really or nominally Christian, and from the earliest period.

This statement is certainly true; but it is just as true that, if precedents can establish the right of things, there is hardly an abomination on the face of the earth that cannot be established as right. Liquor drinking, polygamy, slavery, and religious persecution have for ages been defended by law; but this does not prove them to be right. Of course there are precedents for Sunday laws. The new States point to the older ones for their example, the older States point to the Colonies, the Colonies point to Protestant England, she in turn to Catholic England, with the other European countries, while all these point to Papal Rome, the original fountain of all Sunday laws. But Rome had a union of Church and State, and Sunday laws were a part of that system. Hence, wherever such laws are enacted, it is a step, not toward, but in a union of Church and State. It establishes a precedent for religious legislation, and that is what the National Reformers and the American Sabbath Union are trying to do. They may call it a "civil Sabbath," and tell us they do not intend to enforce any part of the Christian religion, but they cannot conduct an argument of any length without proving the contrary

before they get through. In further illustration of this fact, we will offer one more quotation from the article under criticism. Mark this well:—

Christianity has surely done enough toward the elevation of humanity to be entitled to claim that the laws which protect its sacred day shall be maintained.

This shows the purpose of the whole movement. It is not to protect the workmen, or anybody else, but to protect a "sacred day" for the benefit of Christianity. And yet they tell us that Sunday laws are only for the enforcement of a "civil Sabbath." Remember this is in the "Pearl of Days," the official organ of the American Sabbath Union.

But the fact that Christianity has elevated humanity shows that in vitality and power it is superior to humanity, and consequently needs no protection from that source. Christianity can stand alone; it does not have to depend on the civil power. And whatever it may be entitled to, one thing is certain, it never has claimed that any protection was expected or desired by the civil law.

A. DELOS WESTCOTT.

#### "Reasons for the Sunday Laws."

THIS is the title of an article in the monthly document of the Pacific Coast Department of the American Sabbath Union. As a matter of fact, there are no reasons for a Sunday law, but it is proper to notice some of the *pretexts* for such legislation. In the article referred to, it is asserted that "the Legislature has the right to establish a day of compulsory rest, and it has the right to select the day. This is a sort of common-law right and the precedents are manifold."

That assertion is true only on the principle that the power to do any act makes it right. The Declaration of Independence, which contains the foundation principles of our Government, says that all men are "endowed by their Creator with certain inalienable rights." Although not directly specified, it is universally conceded that the specifications—"life, liberty, and the pursuit of happiness"—include the right to honest toil. If the Creator has endowed men with the inalienable right to labor, what Legislature has the right to deprive them of their God-given privilege? If men abuse this privilege by laboring for themselves during the time which God's law has declared to be holy, then they are amenable to God, and not to any human Legislature.

It is conceded on all hands that the Legislature has no right to compel men to labor, only as a punishment for crime; then, on the same principle where does it get the right to compel them to rest, except as a punishment for crime? If the Legislature has the right to compel men to refrain from working one day in the week, it may do so on any or all days. Would

the American Sabbath Union admit the extension of its principle over all days of the week, and stop work altogether? Concede to the Legislature the power to stop men from honest toil, and who will limit the power?

But the Union's organ cites the fact that the "precedents are manifold." I submit that "precedents are manifold" for all manner of usurpations and tyrannies by legislative bodies. Precedents do not make right. There are precedents for every crime in the calendar of crime. There are precedents for the rack, and the thumb-screws, and the dungeon, and the stake, and the Inquisition, to make men religious according to the law, but that does not make such methods right, nor does it make right a principle which, persistently followed up, would necessarily lead to such methods.

The Union further asserts that, "The Legislature in most every State prescribes the hours of work, declaring that eight, nine, or ten hours shall be a legal day's work. This has never been questioned in law, yet it is upon the same principle that the Sunday law is enacted."

There is no parallel whatever between Sunday laws and the laws specifying how many hours shall constitute a day's work. There is not a law in any State which prescribes what particular hours of the day shall constitute a day's work. There is no law that prohibits adult persons from working more hours than are prescribed as a legal day's work. If the legal day's work be eight hours, there is no law which prevents an adult person from working two such days every twenty-four hours, if the proprietor of the work be willing. Even where the laws prescribe a certain number of hours in the twenty-four for children to labor, they do not specify what particular hours they shall labor.

Another so-called reason is: "The object is to afford rest to those who need it, and who otherwise could not obtain it."

Then why not confine it to those who need to rest and who cannot otherwise obtain it? There are plenty of men who rest half of the time or more. They do not need a law to compel them to rest. There are thousands of others who need to work on that day; they do not have regular work on other days, and are glad to get work at any time to support themselves and families. Why compel them to rest when they have a much greater need for work?

The Union says, "To protect labor is one of the highest offices of the law." But the Sunday law is especially and entirely directed to prevent labor—to compel men to be idle. The Union says, "The Sunday law treats of business matters—not religious duties." But if we get such a law as is proposed by the American Sabbath Union for California, it will treat of religious duties; for it makes an exemption for such as religiously observe another day

as a day of rest. It does not propose to make Sunday observers religious, but it does propose that those who observe any other day shall be religious. Why? Because, it says, they are the minority, and must do as the majority says. The man who is in the majority may make his rest-day a day of divine worship "if he chooses." The man in the minority must be religious on his rest-day whether he chooses or not.

Such are a few of the many incongruities connected with the Sunday-law proposition.—*Signs of the Times.*

#### Untaxed Church Property.

BUT few of our citizens realize what a marked distinction exists between this and most of the other States of the Union in the matter of exempting church property from taxation.

In California real estate held by a religious society is assessed and taxed the same as other real estate, no difference being made between that and private property, which is as it should be—exemption from taxation being an indirect subsidy and so far a support of the Church by the State. Now, take the State of Illinois and contrast the condition of things there in this respect. In the city of Chicago alone nearly two thousand lots (1,991) are held by Catholic and Protestant churches. A moderate estimate of the value of which is over \$2,000,000. All of this property is entirely exempt from taxation by the laws of Illinois, though much of it is not used for church purposes, but is either unimproved or occupied by tenants who pay a rental. Although the Protestants are in the majority, the Catholics have one thousand one hundred and eight lots to the Protestants eight hundred and sixty-six. St. Columbkil Sisters of Charity have sixty-eight lots, and the Jesuit Church of the Holy Family eighty. When it is remembered that the value of these mostly unoccupied lots is increasing rapidly, and that the "unearned increment" will make the societies that own them enormously wealthy in process of time, the gross injustice of the whole thing can be properly estimated.

It is a matter of satisfaction to observe that the public press in Chicago, which is the conservator of religious liberty and equal rights, is waking up to the importance of the matter, and calling for such a change as has taken place in California. That the repeal of the law in this State exempting church property from taxation has not worked to the injury of the churches is evident, as their prosperity has been far greater since, than before.—*Oakland (Cal.), Daily Times.*

If a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time.—*Professor Phelps.*

#### Who Gets Chased?

IN his late meetings in Rome, New York, Mr. Crafts made three statements as follows, that I would like the readers of THE SENTINEL to compare:—

1. He said that brave, God-fearing men, who stand for the right regardless of consequences, are a power. One such man would chase a thousand of cringing slaves.

2. Again, he said that there are twenty-six thousand Adventists, and twenty-six millions of his party. This would make one to a thousand.

3. Again, he said his people could not stand before the Seventh-day Adventists in an argument on the Sunday question; that the Adventists could, and usually did, completely rout them in less than five minutes.

Now let us condense the three statements.

1. A brave, God-fearing man will chase a thousand.

2. There is one Adventist to one thousand Sunday Union men.

3. The Adventists completely rout the Crafts party in less than five minutes.

QUESTION.—Who are the "God-fearing men"?

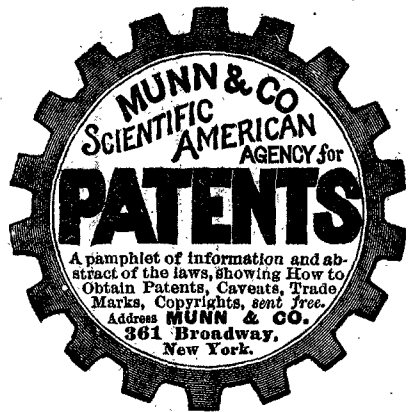
JOHN R. CALKINS.

REV. W. F. CRAFTS urges the friends of Sunday laws all over the Nation to write to their respective Congressmen urging immediate action upon the Sunday bills now pending. He says:—

Let writing to Congressmen about pending legislation become the people's habit. That is the way to make "Government of the people, by the people, and for the people" something more than a pretty saying. Legislators tell me that they seldom get any letters that are not selfish—if not applications for office, at least for seeds. A letter that urges attention to a great moral question from philanthropic motives is "as rare as a day in June," that is, there are only about thirty such in a Congressman's big mail in a year. They are, therefore, influential, though badly written. Such letters have been quoted in the Senate as evidence of the workingmen's interest in pending bills. The Sunday-rest bills for the Capital and for all under the jurisdiction of Congress, would doubtless become a law during this Congress, and the pending temperance bills also, if every one who believes in them would at once write to his two Senators and his Congressman, the stockholders in the national corporation, thus informing the directors of their wishes.

This shows that no stone is to be left unturned to secure the legislation demanded in the interests of Sunday sacredness.

It is stated that a number of prominent Germans refuse to pay their subscriptions to the World's Fair fund until such time as they are given positive information as to whether the Exposition is to be closed on Sunday or not. It is not strange that the Germans take such action, but in view of the anti-foreign feeling which is developing so rapidly in this country, it is very likely to give impetus to the Sunday-closing movement rather than the contrary.



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BY THE

Rev. Thomas W. Haskins, M. A.,

Rector Christ Church, Los Angeles, Cal.

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NEW YORK, JANUARY 8, 1891.

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THE *Sun* has the following sensible words on the school question: "The introduction of religion into the schools means the overthrow of the whole public school system. They cannot be State schools unless they are purely secular; and they cannot be religious schools without becoming purely church schools."

SOME months since the *Orleans Herald* took issue with us upon the question of teaching morals in the public schools. Now it indorses the position taken by the Baptists of this State, which is substantially the same as our own. We are glad to note this evidence that the *Herald* has become a convert to the faith which it once opposed. Such papers are a good deal nearer the people than the great city dailies, and have in their sphere much influence in molding public opinion.

WILLIAM ALLEN BUTLER says that because Blackstone declares "Christianity to be part of the law of the land," therefore it is a part of the law of the United States. The next position for William Allen Butler to take is, that the President of the United States never dies, and can do no wrong. When the Papal Monopoly League has elected its candidate for the Presidency of the United States, Mr. Butler will doubtless be called upon to advocate this theory to the people at large.

A CORRESPONDENT of the *New York Observer* writing from California says:—

In and about our city are several institutions in which are gathered the poor, the lame, the halt, the wicked. Being under municipal control, of course nothing is done for these men and women in the line of spiritual work. Hence if they are reached at all, it must be by interested parties without. Something, I am glad to say, has from time to time been done. Private individuals have visited them, carrying religious literature, singing and praying with the inmates, and, as opportunity offered, preaching the Word. But this was felt to be inadequate; and so there has recently been formed the Prison and Hospital Religious Association."

It is unsectarian and inter-denominational. Its president is a Presbyterian elder—a thoroughgoing business man, its vice-president is a Methodist clergyman, while a Congregational minister is its efficient secretary. Associated with these is a Board of Directors, composed of five ladies and five gentlemen. Already a missionary has been employed, and efforts are now making to bring the whole matter to the notice of the Christian and other charitable disposed people of the city. With such co-

operation, with the assistance which good Christian workers from the various churches will give, and the faithful and indefatigable labors of our missionary, it is expected that not a little good will result. May God grant it.

And this is just the sort of work that ought to be done by Christians everywhere in public charitable and penal institutions. Can any one doubt that such effort put forth, with the honest desire to do good, would be infinitely better than any number of State-paid chaplains?

THE *Christian Register* publishes the following incident:—

Mrs. A. and her five-year old daughter recently had a Jewish neighbor die, leaving a pretty boy-baby orphan dependent on public sympathy. His condition appealed very strongly to little Miss A., and she tried to convince her mother of the advantages it would be to the baby to have them for mother and sister. Mrs. A., with the idea of settling the matter, said, "But, Mabel, he is a Jew, and you wouldn't have a Jew for a brother would you?" Mabel thought for a moment and then said, "No, mamma; but couldn't you spank him and make him believe in Christ?"

"This little girl," says the *Register*, "was simply putting into childish phrase the spirit and method of coercion illustrated again and again in the history of the Christian Church."

A PHYSICIAN in West Virginia writes as follows:—

EDITORS AMERICAN SENTINEL: I am receiving your paper regularly, by the kindness of some friend unknown to me, to whom I am very grateful for it. What you and the National Religious Liberty Association advocate is certainly vital to true American patriotism. Were I financially able, I would like to show you my sympathy in cash; but a poor country practice and a large family prevent me. I have had warm friends in Dakota, who belonged to the Seventh-day Baptists, who worshiped with me in a regular Baptist Church. I learned from them that that denomination sincerely love the Bible. I see, too, that you love the dear book, and am glad of it.

THE *Christian Advocate* deplores the fact that certain New York papers are enabled to advertise beforehand in the interests of their Sunday editions, articles from more or less eminent clergymen of different denominations, each setting forth the reasons for his particular faith. "Such conduct," says the *Advocate*, "on the part of ministers encourages the buying of Sunday papers, and is so designed by those who procure and advertise them." "Most inroads upon the Sabbath," it remarks, "are promoted as much by professed Christians as by antagonists of the gospel and irreligious men." In the light of this statement, which is certainly true, it looks very much as though the demand for more rigid Sunday laws, springs, in part at least, from a desire to compel the ministers to live up to their professions.

A WINNIPEG dispatch says that one of the chief contentions of the Catholics' attorney in the school case there, was, that they should be free from the necessity of supporting schools other than their parochial institutions. The judge held that the law does not abridge their right to have separate schools, but as the public schools are non-sectarian there is no reason why the Legislature cannot compel everybody to contribute to their support. If that is the case of the Catholics, they have a poor one.

AT the annual Sabbath Reform Convention of the Western Pennsylvania Sabbath Association, held in the Eighth Street Reformed Presbyterian Church, Pittsburg, Pennsylvania, November 18, Mr. Crafts said:—

New England ought to be near the head of the class in Sunday observance, but it is nearer the other end. The Puritanical spirit has left it and is now springing up in the West. The Rocky mountain Sabbath is improving, while the New England Sabbath is retrograding. Through the Sabbath Association we have secured good observance of the law in Boston and other cities. But there they run Sunday trains to carry milk to the babies and newspaper trains to carry scandals to the men. We have reason for encouragement in the enforcement of law in New York, Brooklyn, Baltimore and all the large cities of the country. Pennsylvania observes Sunday the best of any State, and Pittsburg and Philadelphia the best of any cities, but there is room for improvement. Only three States are now without Sunday laws, and they are California, Idaho, and Wyoming. In these States we are making war and will force the issue. We want to enlist the solid men in every community. We advocate no violence, but want to repress the base sort of foreigners who would pervert our American Sabbath.

In reading this statement the question naturally arises, if Sunday laws are so potent for good as Mr Crafts teaches that they are, how comes it that New England, having on its statute book such laws, is retrograding, not only in Sunday observance but in morals generally?

THE *Scientific American*, referred to in another column, under the heading of "Patents," is the very best publication in this country for those interested in science, engineering, mechanics, inventions, etc. A father can give his young son no better present than a year's reading of this valuable paper.

It is stated that "there are now ninety-eight associations working in behalf of Sunday," in California.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

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

VOLUME 6.

NEW YORK, JANUARY 15, 1891.

NUMBER 3.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

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WHEN there are persons to be found, who form an exception to the apparent unanimity of the world on any subject, it is always probable that dissentients have something worth hearing to say for themselves, and that truth will lose something by their silence.—*John Stuart Mill.*

THE struggle for religious liberty was already begun when the Apostles Peter and John stood before the Jewish council of elders and rulers, and declared, "whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard."—*Early Struggles for Religious Liberty.*

IF the Protestants are not careful they will find the public schools Romanized to the entire satisfaction of the Vatican. Be satisfied with the family, church and Sunday school. If these will not preserve your religion, you are in a bad way. This agitation for the Bible in schools and religious teaching, are aids to the Roman conspiracy to capture and destroy the schools that teach American youth to think.—*Loyal American.*

A CORRESPONDENT of the *Independent* quotes Rev. H. T. Miller, pastor of the Fifth Presbyterian Church, of Chicago, as follows upon the question of the Bible in the public schools: "The Bible is the most inflammable wood in the public schools. A Bibleless school is not neces-

sarily a godless school. The Church will attend to the religious work. The school is not the best place in which to teach the Bible. I say this though there is not a chapter or verse that is not written in gold in my heart and mind. The American people want fair play. Therefore take the Bible out and give the tax-payers their rights."

### Is There Nothing Selfish in This?

THE third article published by Mr. Crafts in his series in the *Christian Statesman* is under the inquiry, "Are Sabbath laws consistent with liberty?" and he claims that they are not only consistent with it but essential to it; to civil liberty, religious liberty, and personal liberty. He says that centuries ago the Dark Ages were suddenly lighted up with the watchword "Religious Liberty," and that this meant to those that raised it, liberty to die that others might have liberty to pray, and that "there is nothing selfish in that." Then he says that this sent along another watchword, "Civil Liberty," and that this meant "liberty to die in resisting tyrants, that succeeding generations might have the liberty of self-government," and "there's nothing selfish in that." And now, Mr. Crafts in his Sunday-law campaign, professes to be sounding forth the true notes of the other watchword "Personal Liberty."

But where has there been in all his Sunday-law career any manifestation of the liberty to die that others might have any benefit from anything that he does or proposes? Why, he does not even exercise the liberty to talk an hour, not even on Sunday, without a previous guarantee of ten dollars in cash, and it must be spot cash, too! And "there is nothing selfish in that," oh, no! That is a personal liberty. But if a poor man should work all day on Sunday for \$1.50 or \$2.00 to obtain the necessary means to support his needy family, that is such a heinous crime that he must be visited by a penalty of a hundred dollars' fine, the half of it with his earnings

to go to the spongy loafer who will prosecute him. And "there is nothing selfish in that." No, no; all that is personal liberty!

Next, he criticises the *New York World* for saying that "the State has nothing to do with the sanctity of Sunday except to protect every citizen equally in his rights to use the holiday as seems best to him," and says that such a principle "brings pleasure to the theatre-goers and toil to the actors who have repeatedly pleaded for their rest-day." Yes, and the "Pearl of Days" says that the saloon-keepers also have pleaded for their rest-day. Now, it is one of the fundamental principles in the argument of the Sunday-law advocates that the object of the Sabbath is to give physical rest in order that the individual might be better prepared for work on the other six days of the week. This argues that all occupations are equally meritorious, and that it is proper that the actors, the saloon-keepers, the gamblers and all such should be granted a day of rest to recuperate their wasted energies in order that they may be better fitted for their several occupations through the other days or nights of the week.

Next he says:—

Plucky Mayor Rankin of Elizabeth, New Jersey, enunciated a great principle in connection with his recent enforcement of the Sabbath law, when he said that the persons who keep their places closed on Sabbath are done an injustice by those who are permitted to remain open. The personal liberty of one man often means the Sunday slavery of a dozen competitors who would prefer to close.

That is to say: That a man who wants to close his place of business and keep Sunday, cannot do it because he is afraid he will lose a chance on a few cents. And therefore this chance must be secured to him by compelling everybody else to do as he wants to do. And "there is nothing selfish in that," of course.

Again, this argues that the man who wants to keep Sunday and be religious, is willing to enjoy his religion if he can be assured by the Nation that it shall not cost him anything. And "there is nothing selfish in that." No, no.

Yes, it is true, Mayor Rankin did enunciate a great principle—the great principle of selfishness—which is the basis of all Sunday laws.

Again says Mr. Crafts:—

An advocate of the Sunday opening of the World's Fair says that "the Mohammedan ought to be at liberty to make himself at home on Sundays in this non-religious Fair,"

And to this he replies:—

But why not let the thousands of Christians who work six days in the week about the Fair have "liberty" to be at home on that home day?

Why, they can have that liberty easy enough. What is to hinder the managers of the Fair from employing people on Sunday who have not worked the other six days of the week about the Fair? That would be easy enough. We know a street-car company which does that very thing. It would be perfectly easy for the managers of the Fair to let all the people who work six days in the week about the Fair have liberty to stay at home on Sunday. But that would never satisfy Mr. Crafts and his fellow-workers. That is not the kind of personal liberty they want to see established. The only kind of personal liberty that they know anything about is that in which everybody is compelled to do as *they* want to do. And "there is nothing selfish in that." No, indeed.

Next he says:—

The Republic cannot endure without morals, nor morals without religion, nor religion without the Sabbath, nor the Sabbath without law.

Well then, if religion cannot endure without the Sabbath, nor the Sabbath without law, then what is it but *religion*, that they want the Sunday laws for? This is another of his statements that annihilates his theory of the civil Sabbath. And this statement he supports with the following "simon pure" National Reform doctrine:—

The right of the Sabbath to be protected by law is strengthened when we remember that this is unquestionably a Christian Nation. Certainly a nation as well as a person, has religious liberty, liberty to have a religion. . . . But Christian morality is recognized as common law, and the Sabbath is protected as the reservoir of that morality. To repudiate the union of Church and State does not necessitate a "secular" union of the State to the devil. . . . In the words of Dr. Lyman Abbott: "We run up the Puritan flag, and emblazon on it the motto of a modern and modified Puritanism; a State Christian, but not ecclesiastical; with faith, but no creed; reverence, but no ritual; a recognized religion, but no established church."

This is a batch of statements that is just about as full of nonsense and self-contradiction as anything can possibly be.

1. This is not a Christian Nation. There is not a State, nor a city, nor a town, nor a village in the Union that is Christian. And this the National Reformers and all other people know.

2. A nation, in the sense here used, has not liberty to have religion. Such a thing is impossible. The only way that a nation, in the sense here used, can have a religion, is to have some sect get control of the

civil power, and force upon everybody else the religion of that sect.

3. A flag of Puritanism as a religion, ought never to be seen again; not even with the motto of modern and modified Puritanism. The modern and modified form of it is just as wicked as the original and unmodified form. In the original they hung placards on the breasts of people who did not choose to conform to the religious views of the majority; and in the modern, as represented in Mr. Crafts's own words, they propose to do the same thing. In his book on the Civil Sabbath he has a placard printed in big black letters, which reads: "To be hung on the breast of every one who buys postage stamps, cigars, provisions, or what-not on the Sabbath." And it is for sale by the hundred, for the "modern and modified" Puritans to hang on the breasts of their neighbors.

4. A State cannot be Christian. Whenever it has been attempted to make it so, it never could be done without making it ecclesiastical, and it will be so till the end of time. It has been tried often enough to demonstrate this to the observant mind. That is the very proposition that was made to Constantine when he suffered the bishops to palm off on him the theory of a Christian State. It should be Christian but not ecclesiastical; but it became ecclesiastical, and when they made the proposition they intended it should be so. It is singular how men who can read can hide their eyes to this the most important lesson that history can possibly teach.

5. With faith but no creed. Now the word "creed" comes from *credo*, which means "I believe," and faith is belief. Belief is faith. This statement of Dr. Abbott's simply says that he will have belief with no faith. Perhaps he will.

6. The idea of a recognized religion without an established church is the same as a "State Christian but not ecclesiastical." It means in fact a recognized religion *with* an established church. Because just as certainly as any religion is recognized by the State and made the favorite of the State, just so certainly will the hypocrite and the political demagogue join themselves to the church in which that religion is recognized, to such an extent as to give it control of the civil power and that power will be used in the interests of that church, and will inevitably create an established church.

Again Mr. Crafts says:—

If a law is for the "general welfare" it ought to be no objection even to a secularist that it is also favorable to religion.

But no law that is favorable to religion can ever be for the general welfare. Every such law that ever was made has been against the general welfare, a curse to society and to the State.

Once more, in speaking of the several reasons which justify Sunday laws he declares that "the religious obligation is the

basis of them all in the public conscience." Isn't it singular that these men will persistently hold forth their pretensions to a civil Sabbath when they can hardly write a complete sentence in reference to it without showing it to be religious and nothing else? And it is yet more singular that there are so many people who think so little as not to be able to detect the hypocrisy betrayed in such blundering pretensions.

A. T. J.

### Shall the State Teach Morals?

THE pastor of a church in Bloomington, Illinois, sends us the following letter:—

To the Editor:

Some one has had the goodness to send me three copies of THE SENTINEL. I assure you of my deep interest in the great questions of Sabbath observance, and religion in the common schools; and my convictions are clear and strong that THE AMERICAN SENTINEL is on firm ground touching these questions.

In a sermon preached to my congregation on last Sabbath night on our free schools, I asked the question, which has met with much favorable comment, whether or not the denominational bickerings over religion in the schools could not be hushed if the State Boards of Education were to authorize the publication and use of a text-book for our schools which shall embody the *moral sentiments common to all men*, and require pupils to pass their examination thereon, not theoretically only, but in character?

The book could take a positive character and embody something as follows, confirmed and illustrated by hundreds of the noblest spirits of our American commonwealth, namely: Thou shalt tell the truth always. Thou shalt deal justly and honestly with thy fellow-men, always. Thou shalt abhor meanness, trickery, and moral and physical pollution. Thou shalt be manly, womanly, generous, upright, forgiving, sweet-tempered, modest in demeanor (decorum), and scores of other kindred sentiments which ennoble society, and act as conservators of that spirit in society and the State which insures safety to our institutions.

The clamor of denominationalism in the name and guise of religion for place and power might be hushed by such a book. Certain it is that with the Roman Catholics on one side demanding their religion, and the Methodist Church on the other hand demanding theirs, we are likely to come into a boiling and bubbling of our school interests which will leave us without any free schools.

Could you think that the preparation and use of such a book, as named, would be practicable?

Very truly yours,

H. O. HOFFMAN.

We appreciate the good opinion of THE SENTINEL expressed by our correspondent, but fear that he does not fully understand our position. The plan that he proposes, is, in our opinion, impracticable, and we might add that we think, fortunately so. The moral precepts enumerated by Mr. Hoffman are all good. All this, and much more, should be taught to every child; but this should not be done by the State. Moral precepts cannot be taught dogmatically, and would be of little value if so taught.

Morals must have a sanction, that is, moral precepts must be based upon some acknowledged authority. Teach either children or adults that they must always



tell the truth, and must always deal honestly with their fellow-men, and the question immediately arises in their minds, Why must we do this? To answer this question as it should be answered, is to appeal to the law of God, and consequently teach religion. But this is not contemplated in Mr. Hoffman's scheme; neither would it be proper for the State to do this.

It has been repeatedly shown in these columns, and it is admitted by very many, that the State cannot teach religion. It has never been commissioned to teach religion, and it is impossible for it to do so. But on the other hand, to teach children that they must be truthful, and that they must be honest, involves the giving of some reason for these precepts; but as the true reason cannot be given, there remains but one thing to do, that is to quote the familiar maxim that "honesty is the best policy." But this is to abandon principle and to appeal to selfishness. Everybody would probably admit that as a general rule "honesty is the best policy;" but unless the individual is taught that there is some principle involved, that he is accountable to some superior being, to some authority out of and above himself, higher than his fellow-men, he will be constantly finding what he will deem exceptions to this general rule, and will depart from it whenever in his judgement one of these exceptions will apply, and consequently, for the time being, dishonesty become the best policy.

To undertake to teach morals, while eliminating from them all divine authority, is to teach that policy is the criterion, the standard of rightfulness; not only that it is a standard, but that it is emphatically *the* standard; and it matters not by how many examples of good men these precepts may be supported, every man is likely to feel that he is as good as his fellows, as well able to judge of rightfulness, as well able to shape a standard of right-doing; and this standard is sure to be warped and biased by his own selfish interests.

Every man can find a thousand excuses for departing from the straight path of rectitude, of right dealing, in order to advance his own interests. And this is just what men do when they forget God and turn away from him. We have abundant evidence of this in the testimony of the Apostle Paul in his letter to the Romans. There he tells how men forget God, and exalt themselves in his stead. And that must always be the effect of teaching the utilitarianism suggested by our correspondent. All these things of which Mr. Hoffman speaks should be taught; but they should be taught in the home, in the church, and in the denominational school, and not in the public school. For when they are taught they should be supported by the moral law; and an appeal to that law cannot properly be made in the public school.

Again, Mr. Hoffman says, that the

children should be taught to abhor meanness, and moral and physical pollution. It is easy enough to teach children to abhor physical pollution for sanitary reasons, but without religion how can they know what moral pollution is? How shall they understand moral obligation unless it be defined by religion? Our Saviour taught something of the nature of moral pollution in the Sermon on the Mount, but that is entirely outside of, and beyond, anything which the State can properly teach. It involves an examination of the motives of the heart, and that is beyond the jurisdiction of the State. The Saviour showed that hatred is a violation of the sixth commandment, and that lust is a violation of the seventh; but how shall the teacher in the public school illustrate and emphasize the precept which enjoins the abhorrence of moral pollution? to what shall he appeal to impress upon the mind of the child the fact that he must not entertain evil thoughts? There is absolutely nothing to which he can appeal, without teaching religion. And as before remarked, to attempt anything of the kind must result in one of two things: either the teacher in the public school will teach religion and will appeal to the Scripture to sustain this teaching, or he will establish a human standard, which in the mind of the child, will be the highest authority, and will consequently not only fail in elevating the child and purifying his soul and heart, but will place him in a position that it will be impossible for the teachings of the gospel to reach and elevate him at any subsequent time, because he will be unable to comprehend that there is anything higher or more desirable than his own conceptions of right.

We wish that in some way every child could be taught the true principles of right and wrong, that every child could be taught his accountability to God, not only for his actions, but for his words and thoughts. But it is clear that the State cannot undertake to give this instruction; because it cannot give it without teaching religion, and it cannot teach religion without having a religion, and it can have religion only in the sense of having a creed which it fosters. It matters not how limited that creed might be; it might contain a dozen articles of faith, or it might contain only one; it would be none the less a creed; and in time a church would certainly crystallize around that creed. Such was the origin of the Papal church. State churches have universally grown out of a desire upon the part of religionists to exalt what they deemed to be the truth. Constantine in the fourth century did not make any denomination the State church; he simply made Christianity the State religion and everything else followed as a logical consequence.

The only consistent and safe position for either Christians or non-Christians to assume is that the State shall confine its in-

struction to the exact sciences, leaving the Church, through its ministers, and through parents, and through church schools, to give religious instruction. The greatest service that the State can render the Church is to let it entirely alone.

Never have churches grown and prospered as they have in this country, and never have they been so entirely separated from the State as here. True, this separation has not been as complete as it should have been, but it has been sufficient to convince the world of the beneficial effects of the divorce of Church and State. It has demonstrated the fact, that a church left to itself, to rely entirely upon its own resources, to provide its own funds, to support its own ministry, has a much greater influence for good, and accomplishes more for the elevation of the race, than it is possible for it to do when connected with civil government.

We trust that every reader of THE SENTINEL, will use his influence, not only to have the separation of Church and State continue in this country, but to make it as complete and perfect as it ought to be everywhere. But to do this we must avoid the adoption of any scheme for the teaching of morals in the public schools. The most we can do is to insist upon correct deportment, and trust to the agencies, so abundant on every hand for giving the necessary moral training to the rising generation.

C. P. B.

#### The American Political System Purely Secular.

DR. PHILIP SCHAFF, in "Church and State in the United States," under the head, "The Connecting Links Between Church and State," says: "A total separation of Church and State is an impossibility, unless we cease to be a Christian people." But this is a mere dictum of a theologian whose ideas may have been largely modified by the study of American principles, but who cannot fully give up the old idea. Dr. Schaff evidently belongs to the class to whom Madison referred in his letter to Edward Livingston, when he said: "Notwithstanding the general progress made during the last two centuries in favor of this branch [the religious branch] of liberty, and the full establishment of it in some parts of our country, there remains in others a strong bias toward the old error, that without some sort of alliance or coalition between Government and religion, neither can be duly supported. Such, indeed is the tendency to such a coalition, and such its corrupting influence on both the parties that the danger cannot be too carefully guarded against." What Dr. Schaff terms a necessity, Madison, the principal framer of the Constitution which is the embodiment of our political system, says is a danger which "cannot be too carefully guarded against." This shows how diametrically opposite to American

institutions are these religio-political writers of to-day. Every argument or sophistry that they can think of is used to show that Christianity is an integral part of our laws, its recognition as such by the Government a duty, and its hallowed institutions entitled to special protection as such. But these ideas are the gratuitous inventions of the friends of Church and State. It was far from the thoughts of those who established our Government to give countenance to any such political ideas. Jefferson denies that Christianity was ever rightfully a part of the common law, even of England; much less of this country where we profess to have absolute religious liberty.

The three "connecting links between Church and State," which Dr. Schaff mentions, are marriage, Sunday laws, and religion in public schools. But the truth is that the first of these is not a religious relation at all (any more than is plowing corn, or selling a bushel of oats, but it is simply a status entered into by a purely civil contract) and the other two are entirely outside the sphere of our political system, as can be positively proved by quotations from the writings of Madison himself, which are emphasized by the declarations of Jefferson.

On account of the "strong bias toward the old error" that there must be "some sort of alliance or coalition between Government and religion," Madison says: "Every new and successful example, therefore, of the *perfect separation between ecclesiastical and civil matters, is of importance.*" It is absolutely impossible to have a "perfect separation" and yet have connecting links. Consequently, Dr. Schaff's "connecting links" necessarily fall under the condemnation of Madison's outspoken letter.

The truth is, however, that Madison took the pains to express himself on the "connecting link" of religion being taught in the public schools. In reference to religious professorships, he wrote to Edward Everett\* as follows:—

A university with sectarian professorships becomes, of course a sectarian monopoly; with professorships of rival sects, it would be an arena of theological gladiators. Without any such professorships, it may incur, for a time at least, the imputation of irreligious tendencies, if not designs. The last difficulty was thought more manageable than either of the others. On this view of the subject there seems to be no alternative but between a public university without a theological professorship, and sectarian seminaries without a university.

This imputation "of irreligious tendencies" if religion is not taught, Dr. Schaff furnishes, for he says "a total separation of Church and State is an impossibility, unless we cease to be a Christian people," and then mentions religion in the public schools as one of the "links" which cannot be dispensed with. But Madison thought quite differently on the subject. He not only opposed having religion

taught in the public schools because it was outside the sphere of the State, but he always claimed, and with good reason, that it was injurious to religion as well.

"The difficulty," said he, "of reconciling the Christian mind to the absence of religious tuition from a university established by law, and at the common expense, is probably less with us than with you. The settled opinion here is that religion is essentially distinct from civil government, and exempt from its cognizance; that a connection between them is injurious to both; that there are causes in the human breast which insure the perpetuity of religion without the aid of law." And in another letter the year previous, he said: "We are teaching the world the great truth . . . that religion flourishes in greater purity without, than with, the aid of government."

These same principles forbid Sunday legislation; and, accordingly, Madison did not hesitate to express his opinion as to the "perfect equality" of Sabbatarians with Sunday keepers. In a letter to Dr. De La Motta,\* a Jewish Rabbi, he says: "Among the features peculiar to the political system of the United States, is the perfect equality of rights which it secures to every religious sect." Then if the Sabbatarians, who form only "seven-tenths of one per cent," have "perfect equality" with the dominant cult, a law compelling all to rest on Sunday is equally unjust with a law compelling all to rest on Saturday.

So, too, if the Jews are on a "perfect equality" with Christians, and Madison states emphatically that they do come "fully within the scope of these observations," then the Jews have exactly the same right to have their belief that Christ is an imposter taught in the public schools, as have the Christians that he is divine! They have the same right to have the principles of antichrist taught in the schools, that the Christian has to have the "unsectarian principles of Christianity" taught there. Thus we see how the schools would become the arenas of theological gladiators. It is impossible to preserve equality and at the same time have any religious service whatever in the public schools. From this it is evident that Dr. Schaff's "connecting links" are diametrically opposed to the American political system, as expounded by the principal author of the great work which is the embodiment of that system. Jefferson boldly asserted the following sweeping doctrine, when speaking of religious proclamations: "I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrine, discipline, or exercises."

Nor did these statesmen extend this equality only to the various religions. It was universal equality with them. No

doctrine was to be taught in the schools, nor were any religious laws of any kind to be enacted that were not equally acceptable to both unbeliever and Christian. There is not a single act of Christian worship, study, or reverence of any kind that the State has a right to force upon a single citizen. It is the inalienable right and "it is the duty of every man," says Madison, "to render to the Creator such homage, AND SUCH ONLY, as he believes to be acceptable to him." Then the unbeliever in the Christian religion can, by right, no more be compelled to regard any of the institutions of the Christian religion, than could the Christian be compelled to regard the rites and institutions of Judaism or heathenism. All have equally the right to use their time as they will, but in that use, they must not, on any day, nor in any way, interfere with the equal rights of others. Madison says again: "All men are to be considered as entering into society on equal conditions; as relinquishing no more, and, therefore, retaining no less, one than another, of their natural rights." Hence, if all are on a "perfect equality," and the American system is a "perfect separation between ecclesiastical and civil matters," the inevitable conclusion must be that the religio-political writers in asserting that "a total separation of Church and State is an impossibility," are mistaken; and that the American political system, when strictly carried out, is a total separation between Church and State. And we not only do not cease to be a Christian people, but "every new and successful example" of that perfect separation succeeds "in showing that religion and government will both exist in greater purity the less they are mixed together"—the apprehensions of Church and State advocates to the contrary, notwithstanding.

W. A. BLAKELY.

*University of Michigan.*

#### Must End in Failure.

ARCHBISHOP IRELAND, of St Paul, in his address before the National Educational Association, favored the theory of compulsory education, and also insisted that the public money should be used for the support of the parish schools of religious denominations. His solution of the school problem is to "permeate the regular State school with the religion of a majority of the children of the land," and also to "pay for the secular instruction given in denominational schools according to results" attained. This we regard as a very defective and wholly impracticable theory. The truth is, that there is no religion of the majority, in distinction from that of the minority, in this country, with which the State has any thing to do. The State, as such, has nothing to do with the religious beliefs of the people one way or the other, beyond affording them a just

\* Quoted in "American State Papers," (1890) pages 78, 79.

\* Quoted in "American State Papers," pages 73, 74.

and equal protection in the exercise of their religious rights, no matter what may be their religion, and no matter whether it be true or false. What the State should do in regard to popular education is to provide; at the public expense, adequate facilities for the *secular* instruction of the children of the land, and leave all persons who wish to make provision for their *religious* education to do so in their own way and to pay the bills thereof. Our political system admits of no other solution of the school question so far as the State is concerned; and when Catholics and Protestants come to this reasonable conclusion, and content themselves with it, they will see things as they are, and have no school question to settle as between themselves. All efforts to make the State a party to their religious preferences are simply efforts to get the State out of its proper sphere, and must at last, and should, end in failure.—*Independent*.

Striking Parallels.

GIVE men the power to do evil, and they will be just as certain to exercise it, as the boy is to use his first jack-knife; if for nothing else, he will do it out of curiosity to know how it works; and men will generally find motives fully as powerful as this to prompt them to use their "sword of authority." MORAL:—Don't play with edge tools, nor leave them where they can be "played with" by any one else.

The leaders of the National Reform movement are, whether fortunately or unfortunately, many-sided, I had almost said two-faced, in stating the objects which they hope to attain, and the process necessary to secure them. To those who are conservative, and with prudent foresight, warn against the evils religious legislation would bring; they reply, "Surely you can trust us; are we not the representatives of God? Do you not think that God will appreciate the compliment we pay him, by enthroning him in the Constitution of this noble land, sufficiently to prevent evil-minded men abusing the power we ask for? He will not allow those who serve him *in the right way*, to be injured in *any way*."

And some are deceived by such assertions. But others, who have an object in view themselves, are approached in a different manner; there is not the reticence with them that is necessary in influencing the unselfish, patriotic heart, so the words are less guarded, and it gives rise to "clashing voices," sometimes, aye, often, clashing statements by the *same* voice, and not so very far apart, either. Now, as it is sound philosophy to accept the experience of mankind, recorded in history, as the best guide in all important matters in which we cannot be guided by our own practical, personal experience, we present a few parallels from history, asking the readers if human nature has undergone

any change for the better since the fall of man? and if like causes will not still produce like effects?

LOOK ON THIS PICTURE,

A. D. 31. Sanhedrim, Jerusalem.

Caiaphas said: "It is expedient for us that one man die for the people, and the whole nation perish not." John 11:50.

RESULT.

"Then from that day forth they took counsel together for to put him to death." Verse 53. And killed the Prince of Life." Acts 3: 15.

A. D. 321. Roman Empire.

The bishops of the Christian Church wanted the help of the State to carry out their ambitious plans, and, for this purpose, secured from Constantine a Sunday law. See Neander.

RESULT.

The power conferred in order to convert the world, and make all men Christians, almost swept Christianity from the face of the earth. Pagan Rome was far less ferocious against God's people than the "Viceroy of the Son of God," acknowledged and supported by the civil power.

A. D. 1786.

The popular exponent of nationalism in France, M. Necker, the Minister of Finance, stated his idea of human nature, and philosophical government, in his words to Mirabeau, who proposed an entirely different regime: "I can not accept your plans, you would govern by policy; morality is our basis." We will release the people from all restraint; for it is the bondage they groan under that is the cause of all the evil in the nation. Remove the cause, and the people will instantly be perfect. Their moral nature will assert itself, and they will have no desire to do wrong. All that we need is the law to make the people free.

RESULT.

The theory was founded on wrong premises; and didn't work in the way the philosophers, in their simplicity, expected it would. There was a terrible retrograde movement at once. Although Necker had been the idol of the people, his theories brought only confusion, and he was obliged to resign his position and go into temporary exile. Satan was delighted to see law and order laid aside; he hates all law, and delights in chaos. As soon as the restraints were cast off, he led them captive at his will. And the Reign of Terror is a fair sample of Satan's good-will toward men.

A. D. 1787.

In the Hall of the States-General of France, Robespierre said: "Capital punishment is a crime against society, and should never be inflicted." Evidently this was because the punishment generally fell upon the lower orders, and he was "making a bid" for their favor. By and by he had the power to inflict capital punishment.

RESULT.

He complained that the heads were not falling fast enough to please the people; he must have one hundred and fifty a day. Finally, his friends had to sentence and execute him to save their own lives.

And it is worthy of notice that the majority of those who were guillotined in that awful

THEN ON THIS.

A. D. 1887. Convention, Lakeside, Ohio.

Dr. McAllister said: "It is better that a few should suffer, than that the whole Nation should lose its Sabbath."

WARNING.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

A. D. 1865. United States of America.

The Clergy again seek the intervention of the civil power, in order to uphold their waning influence and tottering institutions. God will not help them; they are determined to have their way; and they, too, ask for a Sunday law.

WARNING.

Some things are never satisfied. The cry is, and will be, "Give, give." Says Dr. Crafts, in his "Sabbath for Man," "We want more than this."

A. D. 1839.

The new nationalism, based upon the flimsy philosophy of Bellamy, assumes that, pecuniary interests being entirely removed by absence of competition, the people will be entirely free from sectional, selfish, or partisan influences; and the sense of duty and desire of applause will be the guiding motives. Suppress the "brute principle" of competition, and have the new and beautiful principle of "association" instead. Let the Nation provide work, food, raiment, shelter, and pocket money for every individual in the Nation, and if there isn't work for all, why, then, keep the idlers from doing unpleasant things by paying them for doing nothing. And this will make a perfect nation. (See *Olivet Echo*, May, 1890.)

Those who are posted will recognize exactly similar demands by the American Sabbath Union. See Report of Hearing on Breckinridge Bill.

WARNING.

Neither constitutions nor laws have power to make men good, not even the perfect law of God. Its design is altogether different. It points out sin, as man's laws point out crime, but can never change the character. Forces within the man must do this. Nothing that the State can do will convert a single individual, but the "embarrassing legislation," so generously promised by the Sunday-law advocates, would make multitudes of hypocrites.

The National Reformers of this generation profess lamb-like innocence:—"One can but smile at their apprehensions of the success of a movement which would not harm a hair of their heads."—*Christian Statesman*,  
But it don't work that way at all!

Their theory is not practical, so it must be wrong somewhere; and the reader of THE SENTINEL will not have much trouble to find out where that wrong is. See how would-be National Reformers have applied the "embarrassing legislation" of individual States, and see what kind of a smile it would provoke to have similar laws adopted and enforced by

time, suffered death for no crime of their own, but because their parents were among the nobles. A name counted in those days, but counted against the owner, and cost him his head. They killed Louis XVI. and his Queen, not out of hatred, but, having the power, they hunted up, or Satan supplied them with, a motive to answer their purpose; and the two who had been the highest objects of the nation's love and respect, were sacrificed because, in the first place, the king gave the people what they asked for. That was his only crime, but it was a fatal one. Instead of satisfying the people, it but made them eager for more; and having now the power in their own unsteady, unskillful hands, they made sad havoc with it. They not merely killed friend and foe, but they destroyed the former, and allowed the latter to destroy them.

national authority, "recognizing God's power behind them."

We imagine a grin of satisfaction, rather than any more benevolent "smile," and especially prominent must it be upon those who can see that they are entrapping the politicians, the men that make laws.

Read Senator Crockett's "Plea for Liberty," in Arkansas, and the account of persecutions in that State and in Tennessee, and of the arrest and attempted persecution of Seventh-day Christians in Missouri. These prove that the spirit of religious persecution is not dead, nor even dormant; it simply awaits a favorable moment and the longed-for legislation, to spring forth in all its old-time fury.

WILLIAM MAY.

The Sunday Law in California.

EDITOR DAILY TIMES: I see by your issue of November 24, that the American Sabbath Union has been regaling the people of San Jose with the beauties of a proposed Sunday law for California. The Union's representative seems to think that because a Sunday congress was held in Paris, and because attention was called to the subject in a labor congress in Germany, that we must needs have a Sunday law in this State. This line of reasoning is not surprising, coming as it does from a man who thinks we ought to have a reproduction of Julius Cæsar in this climate. The two ideas are about on a par; and if California and the United States should be so unfortunate as to secure the Sunday laws after the pattern designed by this Eastern jobbery house, we will no doubt have some Cæsarism duplicated before we get through.

The Sabbath Union is a New York institution whose chief aim is a national Sunday law; but during the recesses of Congress it skirmishes around the country in search of smaller jobs that are calculated to strengthen its position on the main issue. It has always maintained that a civil Sunday—not a religious Sabbath—is all that it aims to have legalized, but in all the speeches and writings of its representatives, the covert intent of a religious institution always crops out. According to the *Times'* report, the San Jose effort was no exception.

The subject, "The Enemies of the Sabbath Movement," was well calculated to let out the real motive of the movers. Where was the necessity of laboring to prove that this is a "Christian Nation," as a reason for a Sunday law, if it be only a civil rest day that is wanted? For such a purpose, what is the difference whether the Nation is Christian or not? By the way, it is but two years ago that an extraordinary effort was made to get petitioners for a national Sunday law. Every Christian denomination (excepting two small seventh-day sects), men, women and

children, were counted as petitioners, many of them several times over as members of various associations, yet only about 14,000,000 could be mustered—less than one-fourth of the whole population. That does not look much as though this could be reckoned as a Christian Nation. And the Constitution was especially designed to ignore anything of the kind, leaving all religions on an absolute equality before the law.

Then in enumerating the enemies of the Sunday-law movement, the speaker is reported to have said: "First are the infidels who include a great number and variety of thought. They would strangle every effort that tended to the propagation of the gospel." What has a mere civil rest-day to do with the propagation of the gospel?

Again he says: "There are the Seventh-day Adventists, who are very unreasonable in their opposition, for we make exceptions of those who for religious scruples would adopt another day as their day of worship." Here is a further expose of the fact that a day of worship is contemplated, and only those are exempted who are religious on some other day (the petition which is being circulated says "regularly" religious). This exemption directly places a premium on religion, by granting Sunday indulgence to religious people.

That was quite a pertinent (or, was it impertinent?) allusion made by the speaker to Judge Terry; he was the only judge who had decided against the constitutionality of Sunday laws, and he was afterward shot. Surely no other judge will ever dare to follow his example in that kind of decision. The constitutionality question may be considered as settled! The speaker further said: "In the teeth of his (Judge Terry's) adverse decision, the Legislature of this State passed a Sunday law which was upheld by the Supreme Court."

Now why did not the Doctor go on and tell the rest of that bit of history. That the State Sunday law, which was passed "in the teeth" of Judge Terry's decision, was allowed to be dormant on the statute book for nearly twenty years, and was forgotten by almost everybody. Finally about the years 1881-82 some zealous preachers discovered the hidden treasure, and determined to dig it up and have it enforced. Complaints, however, failed to convict more than a very few victims, hardly any of whom were of that class denominated "the greatest curse the country knows."

And "in the teeth" of this spasmodic tirade, the people spoke in the most emphatic terms. They voted down the Sunday law by an overwhelming majority. The Legislature of 1883 promptly repealed it, and a subsequent Legislature as promptly squelched an effort to revive it. And moreover, the Sunday has been more deferentially observed without a law than

it was with it, and even the most zealous Sabbath Unionist of them all (Rev. Wilbur F. Crafts) has acknowledged the fact in his book on Sunday observance.

I submit, then, what must be patent to all reasonable minds, that if the American Sabbath Union succeeds in foisting its scheme upon the people of California, it will have to induce the Legislature to violate the express will of a large majority of the people.—*W. N. Glenn, in San Jose Daily Times, November 28, 1890.*

#### Religion in Schools.

OUR friend, the Rev. Dr. Osborn, seems to have got into a newspaper controversy upon the above subject, with one Rev. George Shipman Payson. This crossing of steel (pens) by the reverend gentlemen, one a Baptist and one a Presbyterian, is in the columns of the *Examiner*, a Baptist paper. So far, Dr. Osborn has got the better of the argument. We quote the following from Dr. Osborn's letter:—

We profoundly believe that our brethren of other denominations are treading, in this movement, on dangerous ground; the most dangerous by far, because under the captious assumption of instruction in morals, and because put forward by so influential names as those of Howard Crosby and his associates, and so influential ecclesiastical bodies as the Synod of New York, and other organizations joining in the Conference.

If the State may teach religion in schools supported by general tax, the question at once and of necessity arises, What religion shall it be? The Protestant religion of the bodies composing this Conference, the pagan religion of the New York Chinamen, or the Roman Catholic religion, which, nearly, if not quite, controls the school boards of the City of New York? The answer to that question, under our system of Government by the majority, will depend simply upon which religion has a majority of adherents in the State.

As soon as religious doctrine is taught in schools, the word, *which?* becomes the most important in the vocabulary. Under our system of Government, those who espouse one doctrine have equal rights with those who are the followers of another. It would be no more than natural that the adherents of each doctrine would be pounding away at the school-house door demanding the admission of their especial theories. It would be necessary to comply with the demand of the advocates of one and leave out the advocates of the other doctrines. Now, *which* would it be?

If the Government should attempt to answer that question in favor of any one doctrine, there would be a cruel religious war upon its hands wherein the hand of brother would be raised against brother. Upon this question the views of the Baptist are far more broad, more liberal, and more sensible than the views of the Presbyterian brother. We believe that the Baptist people have been accused of being narrow-minded, close communion, and of trying to get into heaven with a row boat; but upon this question, under the lead of Dr. Osborn, the Baptists have taken that liberal position that is nobility itself.

Their position is not only liberal but a position of patriotism, worthy of a great church people.

In our judgment it is not easy to legislate people into heaven or hell. Religion is a matter of conscientious convictions, and no law can assist one in the fulfillment of his duties to his Maker. Our schools are under the jurisdiction of the State, but the Christianity of the people of the State is not. Our schools are of too much importance, and far too sacred to be ruined by any religious quarrel. Dr. Osborn is right.—*Orleans Herald.*

#### The Decalogue in Politics.

THE declaration of Senator Ingalls that "the Decalogue and the Golden Rule have no place in a political campaign," is thus replied to by Rev. Dr. Thomas Dixon, a Baptist minister of New York, as quoted in the *Buffalo Christian Advocate*:—

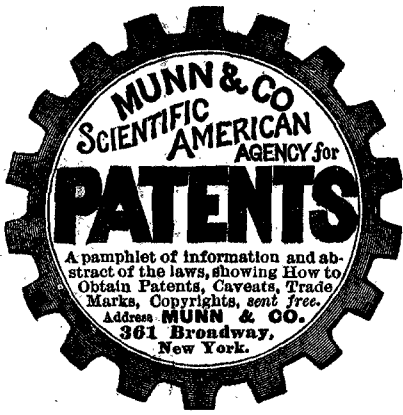
This Nation was founded on the Decalogue and the ten commandments. The men who landed on Plymouth Rock, landed on their knees. The foundations of this Republic were cut from the quarry of God's eternal granite. Its foundation stones were laid in cement made with the tears and blood of Christian men and women. The man who has outgrown the Decalogue and the Golden Rule has outgrown his usefulness in this Nation.

The "decalogue and the ten commandments," must constitute a strong foundation; but would it not be more truthful to say that this Nation was founded on the Declaration and Constitution—the declaration of equal rights to all men, which is in perfect accordance with the Golden Rule, and a Constitution which was designed to protect all in the exercise of all their rights both civil and religious? One who abides by the teaching of the Golden Rule can ask no more of civil government in respect to religion than to be protected in worshipping God according to the dictates of the Word of God and his own conscience. The "the tears and blood of Christian men and women," with which he says the foundation of our Government was cemented, most naturally calls to mind the persecutions of Baptists, and Quakers, and others in New England before the formation of our peerless Constitution, the recurrence of which it was desired to prevent in the future by protecting all religions, and establishing none.

What is meant by "a religious amendment," of a Constitution which has nothing to do with religion but to protect the rights of all? It can mean nothing short of perverting the prohibition which says, "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof."

R. F. COTTRELL.

HUMAN power may extort vain sacrifices, but the Deity alone can command the affections of the heart.—*Col. Richard M. Johnson.*



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NEW YORK, JANUARY 15, 1891.

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"No matter what some people may say or think," says the *Orleans Herald*, "the American people will not permit the State or Nation to furnish their religion."

ONE of the considerations urged in behalf of a "civil" Sunday law in California, is, that while one-fourth of the population are boys between sixteen and twenty-one years of age, only one per cent of these belong to any Christian church.

AN Episcopal clergyman and editor, in an important Western city, writes: "I do what I can to circulate THE AMERICAN SENTINEL." Of course his own paper is sound upon the question of Sunday legislation, the Bible and religion in the public schools, etc.

MINISTER VAN GOSSLER has introduced a bill into the Reichstag to secularize all schools of the German Empire, not only in instruction but in administration. German Catholics thought their sufferings ended with Bismarck's removal, but it seems they were mistaken.

ACCORDING to statements made at the Philadelphia session of the Sabbath Union, the railroads are falling into line in behalf of better Sunday observance. "On the last week of November, the Philadelphia and Reading Road announced that they would cease to run coal trains on Sunday." It was also stated that "some of the largest Trunk Lines are cutting down Sunday work, and would be willing to haul only perishable freight could an agreement be made with other roads."

THE Woman's Christian Temperance Union column of the *Lebanon Rustic*, a Missouri paper, has the following:—

The Sabbath question will never find its proper place in the Nation until its discussion is brought more fully within the realm of conscience. An awakened moral conviction throughout the land must precede civil Sunday statutes, otherwise such legislation will be loose and below the divine standard.

This agrees exactly with what we have repeatedly said, namely, that Sabbath observance is a question of conscience, and that to attempt to regulate it in any way

by civil law is only to attempt to coerce conscience. But notwithstanding the Woman's Christian Temperance Union sees this so clearly it seems determined that Congress shall enact laws interfering in this matter.

THE *Watertown Sentinel* comes to us from Watertown, South Dakota, filled with sound anti-National Reform matter, and asking an exchange, which we gladly grant. The organs of so-called National Reform are multiplying, and why should not the friends of religious liberty be fully awake to the danger, and fully prepared to meet it in every quarter?

IN his plea for the "civil Sabbath," Mr. Crafts says: "Take the religion out and you take the rest out." The *New York Observer* more candid and possibly less wise, says: "It is this 'innocent recreation' that destroys the idea of Sunday being a holy day." And that is just the reason that the *Observer* and the religious press generally, demand the enforcement of Sunday keeping by "civil" law.

THE Philadelphia Sabbath Association utterly repudiates the so-called sanitary grounds of Sunday observance, and insists on a distinct recognition of Sunday as a Christian institution. It is offended with Dr. George Dana Boardman, for saying that they would make greater progress if they would look at the Sabbath from a sanitary standpoint. We must therefore understand that this Association, in demanding Sunday laws and their enforcement, is doing it from a purely religious standpoint.

THE clergy of San Antonio of all denominations, headed by Bishop Johnston, are stirring up the people on the subject of the "desecration" of Sunday. They held a public meeting, and resolved to ask the Legislature to enact more rigorous laws.

The *Anglo-Saxon Churchman* remarks that a "layman who participated in the meeting, with a keen sense of consistency, moved that the clergy set an example of keeping Sunday by ceasing to announce their services in the Sunday papers."

THE *National View* very properly thinks that "it is not the business of the public schools to give a complete education, or even an approximation thereto. If religion should be taught, it should be taught by the Church, where each can be represented in its own way, and where each can be cared for without interference from the other. The public school is the creature of the State, in this country, is inherently and distinctively republican. And hence all who agree in republican government must be supplied with an education that

simply conforms therewith. And so the schools being creatures of the State, which is itself secular, must be of a secular character; and their secular character must not be tampered with or encroached upon by any religious body, Catholic or Protestant.

THE Christmas number of the *Oakland, California, Times*, has the following:—

Even in New England where the old Puritans ruled most rigidly and prescribed Merry Christmas and Sunday recreation together, the people now very generally observe both Sunday and Christmas, and in much the same genial and yet partly religious manner. It is much better so and no reason in the world why it should be otherwise. There is as much authority for observing the festival of Christmas as that of Sunday. Neither is enjoined in Scripture; both were first established as requirements by the Roman Catholic Church. The Catholic Church has always regarded both as festivals solely of Church appointment, but worthy of general observation for their beneficent character and excellent uses; and Protestants are rapidly coming to take a similar view. But the State has no more right to enforce the observance of one festival than the other—Sunday than Christmas.

It is clear that the American Sabbath Union has still much work to do in California before the people of that State are ready for the cut-and-dried "civil Sabbath" programme which has been prepared for them at the Sabbath Union headquarters.

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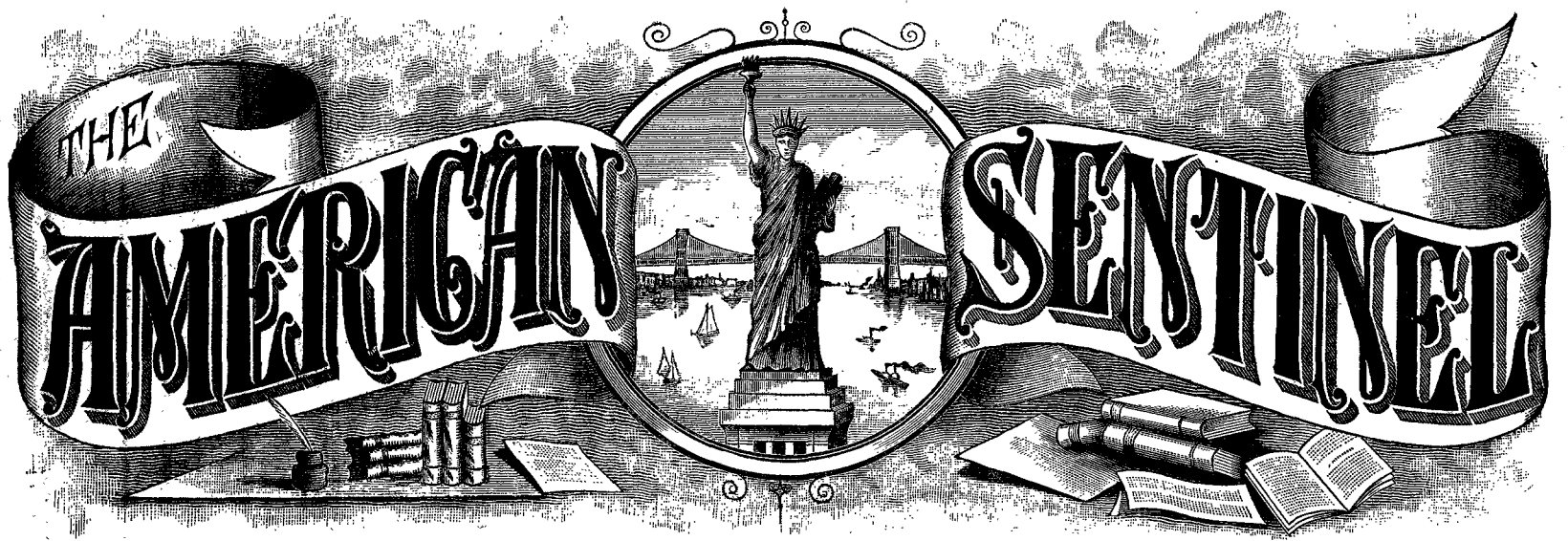
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VOLUME 6.

NEW YORK, JANUARY 22, 1891.

NUMBER 4.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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WHEN any man is nominated for an elective office because he is a Baptist, Methodist, or Romanist, all Americans should scratch him. He is put on the ticket solely for his bigotry and lack of Americanism.—*Loyal American.*

IN answer to a request sent to them by the *Independent*, for their views as to whether the Columbian Exposition should be open on Sunday, one hundred and nineteen members of Congress responded. Of this number, sixty-two expressed themselves as opposed to Sunday opening, fifty favored keeping the Exposition open on that day, and seven declined to express any opinion.

THE *Christian Statesman* thinks that the pamphlet by Richard B. Westbrook, President of the American Secular Union, in which he argues that the Bible should not be read in the public schools because of its defective morality, "will be helpful to the friends of the Bible in the schools." This is just what we said when we first read Mr. Westbrook's argument. Secularism is wounded in the house of its friends by such productions as this by the President of the Secular Union.

THE London correspondent of a New York paper says:—

The stock excuse of the Sunday-law party is, that their great objection to the secularization of the Sunday is the fear that eventually it will lead to a compulsory continuation of all work for seven days a week. This statement has induced a number to

take that side of the question who otherwise would not do so. But in these days of workers' combinations the tendency is toward less work and more pay, so there is very little probability of such fears being realized; but, of course, this is only an excuse, and nothing more.

This is true. In California, where they have no Sunday law, the tendency is not toward seven days' work per week; indeed, there, as everywhere else, the trend is toward shorter hours and fewer days of labor, with a corresponding increase of opportunities for recreation. Working people who join in the demand for Sunday laws in the hope that they will thereby improve their condition, are unwittingly submitting their necks to the yoke of a religious despotism.

### The "World" and the Constitution.

NOT long since the *World* mentioned the appeal of the King case from the Tennessee to the United States Court. "The appeal being taken," says the *World*, "upon the plea that such a statute is an infringement of the Fourteenth Amendment in that it abridges the privileges or immunities of citizens of the United States," and then presents the following curious piece of political and constitutional wisdom:—

If this proposition can be maintained it may be addressed to a State Court as well as to the United States Court, and it comes within the provisions of the State as well as of the Federal Constitution. There is, in fact, no doubt that the State has power to prohibit labor on Sunday. It may even put silly and unjust restrictions on personal liberty. Such Sunday laws are bad, but the establishment of the right of the Federal Government to overturn State statutes would be worse. The "original package" decision carried us a good way in the wrong direction. We certainly should go no further. The more a citizen depends upon his State and the less the Federal Government touches him, the better for every individual and for our form of government.

How this proposition could be addressed to the State Court as well as the United States Court, it would be well for the *World* to explain—or rather it might be well for the *World* to explain how it thinks it could be addressed to the State Court at all. That provision of the United

States Constitution is itself addressed to the States. It says, "No State shall make or enforce any law abridging the privileges or immunities of citizens of the United States." The question of such a proposition can never arise except as between a State and a citizen of the United States.

These are the parties to the controversy; and yet the *World* presents the singular idea that the citizen of the United States is to appeal to the other party in the controversy for decision in his case. That is, one of the parties in this controversy is to be judge in its own case, and to decide for itself and for the other party the constitutionality of the question in dispute! The *World* would introduce a queer element into jurisprudence.

Again, by the statement that the establishment of the right of the Federal Government to overturn State statutes would be worse than Sunday laws, it seems that the *World* has not yet learned that this right has been established by a constitutional amendment for the last twenty-five years. In 1865 there was adopted an amendment to the Constitution of the United States. It is the Fourteenth Amendment. It declares that "no State shall make or enforce any law abridging the privileges or immunities of citizens of the United States." That Amendment prohibits any State in this Nation from making any law having the effect named. More than this, it distinctly prohibits any State from enforcing any laws already made, having the effect named.

In a considerable number of the States when this Amendment was adopted there were laws of long standing which did abridge the privileges and immunities of persons who were by this Amendment made citizens of the United States, but from that time forth no one of these laws, no matter of how long standing, could be enforced. Therefore, by this Amendment it has been declared and established that the Federal Government has the right to overturn State statutes; and that the *World* at this late date should make such a remark as that, would imply that, in the matter of the Constitution of the

United States, that journal is not as well up with the times as its management in other directions demands that it should be.

It is true that the "original package" decision carried us a long way in the wrong direction, but that direction is not the one suggested by the *World*. Nor was it in one way only, that the "original package" decision carried us a long way in the wrong.

It is likewise true that the "less the Federal Government touches him the better for every individual and for the Government." But when the State, which ought to protect him, opposes him in the dearest rights that belong to men, that is, his religious convictions, then the Federal Government must touch him in the exercise of the supreme protective power which it must possess over its own citizens.

We can only say again that in the above argument the *World* sets forth a queer piece of political and constitutional wisdom. We wish it would try again.

A. T. J.

#### Religious Influences in Politics.

THE *Mail and Express* of January 7, has an editorial on the subject of ecclesiastical influence in political affairs in Ireland, which is worthy of careful reading and thought. Our contemporary, though of National Reform proclivities, says:—

The letter of Mr. Vincent Scully, the defeated candidate for North Kilkenny, saying that the Irish struggle is "a struggle for the Irish to manage Irish affairs after their own manner," seems to emphasize the remarks of Parnell as he was leaving Dublin, attributing their defeat in that election to undue influence by the priests. Mr. Parnell is reported to have said at Dublin:—

The priests led the people of North Kilkenny to the polls like sheep. In many cases where they could not coerce the people they prevented them from voting. If a petition were lodged, it could be backed by such evidence to prove undue influence as to make a result in our favor certain. Mr. Scully is a strong Catholic, but he sees clearly that if the priests are permitted similarly to influence the coming election Ireland will be lost. The general election is not far distant, and I shall push forward preparation for it.

Should Mr. Parnell carry out the idea of a petition to set aside the election on the ground of undue influence, and so secure to the Irish people the right to vote as they please in the general election, it will be a victory for the electors of both wings, and will give a new interest to the Irish question by the decision that the Irish are fairly entitled to home rule so far as voting as they please, instead of being subject to the dictation of the Roman Curia.

The principle of English law applicable to the exercise of undue influence was plainly stated by Sir Samuel Romilly, and is one that should be carefully understood by every American. That eminent jurist said:—

Undue influence will be used if ecclesiastics make use of their power to excite superstitious fears or pious hopes; to inspire, as the object may be best promoted, despair or confidence; to alarm the conscience by the horrors of eternal misery, or support the drooping spirit by unfolding the prospect of eternal happiness.

This precedent, according to Mr. Lindsey in his work entitled "Rome in Canada: the Ultramontane Struggle for Supremacy Over the Civil Authority," (Toronto: Lovell Bros., 1877), was followed by Baron Fitzgerald in the Mayo contested election in 1857, and the election was annulled on the ground that spiritual intimidation had been made use of. Speaking of what the priest may do and may not do in

this respect, the Judge said: "He may not appeal to the fears or terrors or superstition of those whom he addresses. He must not hold out the hope of reward here or hereafter, and he must not use threats of temporary injury, or of disadvantage or punishment hereafter; he must not, for instance, threaten to excommunicate or withhold the sacraments, or to expose the party to any other religious disability, or denounce the voting for any particular candidate as a sin or an offense involving punishment here or hereafter. If he does so with a view to influence a voter the law considers him guilty of undue influence. As priestly influence is so great we must regard its exercise with extreme jealousy, and seek by the utmost vigilance to keep it within due and proper bounds."

The principle is just the same in this country, and should prevent the clergy of all denominations from participating in politics in their capacity as clergymen. A powerful church, the vote of whose members can be controlled by its priesthood, is a menace to free government, and the principle is just the same in the smaller denominations.

The minister of religion should inculcate correct principles, should insist upon honesty in every walk of life, but when he attempts to coerce voters by threats of the Divine displeasure, or even to influence them in a certain direction by threatening them with his own or the church's displeasure, he abuses his sacred office and arrays himself on the side of religious despotism. It matters not even if, in a given case, the minister's views are correct as to the better political course to pursue, the principle remains unchanged; and it should be insisted upon by free people everywhere that ecclesiastics, as such, shall keep out of politics.

C. P. B.

#### Religion in the Schools.

THE charge of "godless" laid at the door of the public schools should be repelled, for it is troubling some weak consciences. Systematic religious instruction never has been and never can be undertaken in a country of free churches. England with her Established Church, has reduced religious instruction in her Board Schools to the minimum, and made this optional.

What of the much discussed exclusion of the Bible? Does not this indicate an infidel attitude? As a matter of fact the reading of the Scriptures, prayer, and singing is suggested as a fitting morning exercise by the statutes of every State. But in case these services are omitted, as they should be, rather than be allowed to furnish an occasion for Rome to strengthen her stays, may the schools then be pronounced "godless?" Do we stigmatize the cotton-factory or the saw-mill as "godless" because they do not begin with religious services? But where, apart from preconceived notions resulting from custom, is there any ground for discrimination? The religious instruction given in Germany and Austria is sometimes very formal and lifeless; so would it be with

the simple service provided for our schools if, under all circumstances, insisted upon.

The Church should remember that her relation to education has changed. The direction of secular education, so far as primary and intermediate instruction is concerned has been assumed by the State; and the State should be allowed to provide for this in the manner that promises most successfully to accomplish the desired work of unifying a heterogeneous school population and fitting it for intelligent and loyal citizenship. The Church thus left the narrower field of caring for higher education, and her distinctively religious work, should bestow upon these more careful thought and intenser effort.—*Principal Dunton, D.D., in New York Christian Advocate.*

#### A Serious Question.

A GOOD deal has been said throughout this country the past year upon the subject of compulsory education, even to the extent of compulsory religious education. In a good many instances Germany has been cited as a model Government in this respect; but the Emperor of Germany has lately shown a disposition to take heroic measures, to a certain extent, with this thing in his dominions, declaring that, the system of "eternal cramming" which has been worked, "has already made the nation suffer from the overproduction of learned and so-called educated people, the number of whom is now more than the nation can bear, and who constitute a distinct danger to society."

England also has a system of compulsory education; and in her speech from the throne at the late opening of Parliament, the Queen of Great Britain called the attention of that body to another evil which is found there. She said: "Your attention will be called to the expediency of alleviating the burden which the law of compulsory education has within recent years imposed upon the poorer portions of the people."

In view of these two official statements from the heads of two of the strongest Governments of earth, and the two which have enforced the system of compulsory education, those in this country who are so strongly urging the adoption of such a system here, ought to be led more carefully to consider that question. Attention has been called several times by THE SENTINEL to the fact stated by Emperor William, that education without character instead of being a benefit either to the individual or to the State, is a detriment to both. Instead of its being for the safety of the State it is dangerous to the State. It is so when it is voluntarily done, but when the State itself compels the people by an eternal cramming to be educated without character, it is only destroying itself; and as the State cannot give character, this raises a serious question whether compul-



sory education is for the safety of the State, and therefore whether it is right.

The statement of the Queen of Great Britain raises another question in connection with this. That statement shows that heavy, if not unbearable burdens, have been laid upon the poor by the compulsory system of education, which it becomes necessary for the State to relieve. Why then should the State burden the poor, or in fact any portion of its citizens, in order to create a condition of society which the Emperor of Germany declares is more than the nation can bear, and which constitutes a distinct danger to society itself? It would be well for the American people to consider these things before they give themselves too much to the principle of compulsory education.

A. T. J.

### Sunday Closing Justifies the Saloon.

QUITE an active canvass was conducted in California on the Sunday question during most of the past year. In Oakland there was a strong Sunday-closing campaign. During the political struggle the Sunday-law workers did their best to get the candidates of the regular parties to pledge themselves to favor Sunday laws in the Legislature in return for votes. A Sunday-closing crusade was also conducted in Los Angeles. Some items upon the methods employed in the latter place will be given later. Here we wish to call attention to the memorial which a National Reformer, with the aid of the Central Woman's Christian Temperance Union, circulated for signatures, and presented to the City Council of Oakland. It was as follows:—

We, citizens of Oakland, respectfully ask you to pass an ordinance requiring all the saloons to be closed from six o'clock Saturday evening until six o'clock Monday morning. Because,

1. Open saloons are not needed on the weekly rest-day.
2. Saloon-keepers as well as others need the rest and the opportunities which the day affords.
3. Open Sunday saloons are schools of vice and temptation to young men.
4. They are disturbers of the peace, and they lead to debauchery and crime. If closed on Sunday, our Monday morning police courts would not be so crowded with drunkards and criminals.
5. Many industrious laborers, husbands and fathers, spend in these Sunday saloons much of their earnings of the previous week. Thus, such saloons are robbers of poor families.
6. As it is now lawful and practicable to close the saloons on election days, much more should it be done on our weekly rest-day.
7. It would do wrong to none, but good to all classes; and multitudes of the best citizens would be grateful to the Council.

Every argument in that memorial justifies the saloon on every day of the week but Sunday. The first proposition, that open saloons are "not needed" on the weekly rest-day, grants that they may be, if they are not actually, needed on other days of the week. The second one, that saloon-keepers as well as others need the rest and opportunities which the day

affords, argues that saloon-keeping is a worthy business,—so entirely worthy, in fact, that saloon-keepers should have a regularly recurring rest-day to recuperate their wasted energies, so that they can carry on their work the other six days with more vigor and to the very best purpose. No stronger argument could be made in favor of the saloons and the saloon business on every day of the week but Sunday than is made in this statement by that portion of the National Reform Association, and the Woman's Christian Temperance Union.

Number 3, in saying that Sunday saloons are schools of vice and temptation to young men, argues that the saloons at other times are not such. Number 4 is to the same effect, and Number 5 emphasizes this argument. Note, it says that many industrious laborers, husbands and fathers, spend in these Sunday saloons much of their earnings of the previous week, and then declares that "*such saloons are robbers of poor families.*" By this they distinctly and emphatically single out the Sunday saloon from every other kind of saloon, and then say that such saloons as that are robbers of poor families.

Without an open and positive defense of the saloon and all that it implies, it would be impossible to present a stronger justification of it at all times except Sunday than is presented in this memorial.

The non-partisan Woman's Christian Temperance Union not only did wisely, but showed itself loyal to the principle of temperance, when it refused to take any part in the question of Sunday closing. Because the real issue, as they stated it, is not in the interests of temperance, but in behalf of Sunday only.

A. T. J.

### Cut Their Own Throats.

THE American Sabbath Union is publishing a series of small tracts, called "The Pearl of Days Leaflets." The title of No. 3, is, "Saturday or Sunday—Which?" It was written by the Rev. George S. Mott, D. D., Flemington, New Jersey, Vice-President of the Union, and is entirely official. We will not consume time and space in replying to the arguments, which present nothing new, and which have been frequently refuted for many years, but will merely notice two points in their relation to Sunday legislation.

1. On page 3 of the leaflet, Mr. Mott says, "The original idea of a Sabbath is one holy day in seven, *i. e.*, one seventh of time." And again, on page 4, "God designed that time should be divided into clusters of seven days—six days for work, and one for rest and worship—and whether that one day be the first of the cluster or the last is in itself immaterial." Now, the question is, if it is "immaterial" what day of the week is kept, why was the American Sabbath Union organized to

secure laws compelling every one to keep Sunday? If God does not require the observance of a definite day, then these men are exalting themselves "above all that is called God, or that is worshiped;" for, while they affirm that God requires only one-seventh of time, without regard to any particular day, they do intend to compel people by law to keep a definite day, namely, Sunday. It is time that professed Christians withdrew their support from an organization which openly avows its determination to go beyond the Almighty.

2. The following is found on pages 4 and 5:—

Indeed, it is a terrestrial impossibility to restrict the observance of the Sabbath within any specified twenty-four hours. When it is Sunday morning in Berlin, and people are going to early service, New Yorkers are shopping on Saturday evening. When thousands in America are at church Sunday noon, it is midnight in China. Years ago, English missionaries who went to the South Sea Islands failed to allow for the variation of time, and in consequence Saturday was observed by them as Sunday. And years passed before the error was discovered. And under similar circumstances now, the Sabbatarians would find themselves observing Sunday. We therefore assert that the assumption, to which so great importance is attached, that the law of the Sabbath stands or falls with a particular day—*viz.* the seventh—is not tenable.

If the world is so round that it is an "impossibility" to keep "a particular day," and to keep the same day in different places, why does the American Sabbath Union undertake to compel people by law to do an impossible thing? They want to compel all the people to keep Sunday when they themselves assert that it is impossible. The difference in time between New York and Berlin is less than six hours, yet the American Sabbath Union claims that it is impossible to observe the same day in both places. We wish now to call their attention to a fact which seems to have been overlooked by them, namely, that the whole of the United States is not located on a single meridian of longitude. Between the eastern and western limits of the United States a difference in time exists of about three hours and forty-eight minutes. If, then, on account of the difference in time, it is impossible to keep the same day in New York that is observed in Berlin, by a like argument it is impossible to observe the same day in San Francisco that is observed in New York. We suspect this is why the American Sabbath Union is having such trouble with California. They are trying to get the people of that State to enact a law that will compel them to observe the same day that they do in New York, namely, Sunday, and the Californians are wise enough to see that this would be impossible.

Mr. Crafts and the others who have been trying to work up Sunday-law sentiment in California do not seem to understand this. We hope they will read some of their own literature, especially this leaflet by Dr. Mott, and then they will be

able to see the point. And if they believe their own assertion, that it is impossible for people in different longitudes to all observe the same day, we shall expect them from this time on to confine their operations to one particular longitude, which, since longitude has no width at all, will relieve not only California but every other place in the wide world from all danger of their unchristian work.

Thus the American Sabbath Union has once more sawed off the limb on which it sits, and annihilated every excuse for its own existence. This is characteristic of error. If they were preaching the truth, and their cause were just, their arguments would not collide with, and destroy one another. Truth never cuts its own throat, but error will generally stab itself half the time if it has a fair chance.

A. DELOS WESTCOTT.

### The Authority Questioned.

NOTING the declaration of the Roman Catholic Council of Baltimore on Sunday observance, Rabbi Mendes of this city, very pertinently says:—

“Without going over to the Judaic Sabbath!” Did these learned men understand the phrase? Did it occur to them that perhaps they would be more consistent Christians if they did “go over” to the Judaic Sabbath? The Judaic Sabbath is the Sabbath of the seventh day. Not one priest in all that vast assemblage, not one layman there, could have given or could to-day give one sound reason why the Founder of Christianity should be by them slighted as he is by the institution of the Sunday Sabbath! For he himself kept the seventh-day Sabbath, truly not with extremist or puritanic rigor, but as a sacred day, as *the Sabbath*, the only Sabbath that he knew of. He himself ordained the continuance of the seventh-day Sabbath when he commanded, “Till heaven and earth pass, one jot or tittle shall in no wise pass from the law,” and the fourth commandment of that law ordains the seventh-day Sabbath.

If, as we are told by no less an authority than Bishop Taylor, among a thousand others: “The primitive church kept both the Sabbath and the Sunday till the time of the Laodicean Council, about three hundred years after the birth of the Founder of Christianity;” if, as another authority, such as Paley, among a myriad of others, asserts: “There is not a single instance recorded in the Christian Scriptures of the Sunday having in the time of the apostles been observed as a prayer day,” and, “Those Scriptures contain no evidence from which we can even infer a custom among the Christians of that period so to observe it,”—if, in spite of these facts our Christian brethren choose to institute a Sunday Sabbath they make free to do so, but they thus defy their own origin of

action and of being. It is no New Testament command they thus obey; and above all they may not hold up as a something to be steered clear of “the Judaic Sabbath,” since it is the Sabbath which alone has Old or New Testament authority, and which the Founder of their faith kept and bade his followers keep.

### Marriage a Civil Contract.

THE pulpit and press, to a greater or less extent, in various parts of the country, are decrying the shameful fact that the State allows so many divorces; and, as does Dr. Schaff in his “Church and State in the United States,” (page 69), call for “a reform of legislation in conformity to the law of Christ.” But any such “reformation” would be most decidedly a deformation. The precepts of the gospel of Christ, as Jefferson says in his disquisition on Christianity and the common law, were “intended by their benevolent Author as obligatory only *in foro conscientie*.”\* And to enforce them by civil law is a shameful usurpation on the part of the State, and reflects dishonor upon Christ; for obedience to his precepts is to come from the heart, not to be a compulsory or a superficial and hypocritical obedience. It is no more the duty of the State to enforce the “law of Christ” on the question of divorce than it is to enforce the law of Christ on self-defense, which says, “Whosoever shall smite thee on thy right cheek, turn to him the other also;” or the law of Christ on unjust prosecutions, which says, “And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also;” or of restriction of liberty, which says, “And whosoever shall compel thee to go a mile, go with him twain.” Think what a model Government (?) we would have, if, when a man came into court who had been struck on the side of the head, the Court should say, “It is a shame that in a Christian country like this our courts should be filled with cases of prosecutions for assault and battery; we will not give you redress; we will afford you no relief whatever; you should, when you are assaulted, turn to the aggressor the other cheek, as the law of Christ says, and that law will be enforced by this Court!” The absurdity of thus enforcing this precept of Christ must be evident to all.

But it is equally absurd to enforce the law of Christ on the question of divorce. Even the theocracy which punished Sabbath-breaking by death, and which was ruled by God himself, did not attempt to do it; much less should a secular government attempt to enforce religious ethics. The churches and would-be reformers of the land should work to remove the causes for divorce, not to prevent divorce when the causes exist. It should be remembered

\* See “American State Papers,” page 137; or appendix to “Reports of Cases Determined in the General Court of Virginia, from 1730 to 1740, and from 1768 to 1772, by Thomas Jefferson,” page 142.

that government is to enforce *justice*, not the religious teachings of some sect; that it is to preserve *equality*, not to give preference to any cult whatever; that it is to protect the rights and interests of individuals, not to enforce some person’s ideal of ethics or philosophy.

In the *Forum* of September, 1890, Mr. M. J. Savage, treating on this question, truly says:—

One of the most needed, as it is one of the most difficult, of all reforms, is that which aims at having the State mind its own business. This includes two things—letting alone what is not its business, and really minding what is. In the light of legal history, one of the most curious things is the still surviving popular faith in mere laws as means for preventing evil and accomplishing good. The statute-books of even our young country are chiefly old lumber-rooms. But beyond this, and more mischievous still, is the fact that the State is continually legislating concerning things that are beyond the limits not only of its rightful, but even of its possible, jurisdiction. Many of its attempts are as impracticable as would be a legal interference with the force of gravity. Should Congress enact laws concerning things in India, all the world would smile. But not our country only, nearly all countries, are still passing laws that imply a claim of jurisdiction over other worlds and other states of existence. They are passing laws that attempt to deal with inner conditions of consciousness—with metaphysical subtleties over which philosophers and ecclesiastics are still wrangling. People want laws passed not only for the protection of life and property, and for securing good conduct here and now, but they want laws the causes of which are supposed to come from other worlds, and for ends which issue only in other worlds. In brief, they are continually confounding the functions of the priest, the preacher, the philosopher, or the metaphysician with those of the legislator.

Unreasonable as this may seem to be, the causes of it are easily traced. Originally, all governments were theocracies. The gods were but supernatural chiefs, clothed by superstitious imaginations with unknown and therefore awful powers. Whether their representatives were priest or king, their supposed will superseded all other considerations. Even now, it is only here and there, and very slowly, that any of the nations are beginning to put considerations of human well-being in place of barbaric traditions of assumed authorities. Perhaps the larger part of all the governments of the past has been dictated by considerations supposed to emanate from other worlds and issue in them. And precisely this part of all government has always been the most cruel and the most unjust.

We are slowly reaching a point at last where the most civilized people are beginning to see, with at least partial clearness, that the functions of the State should be limited to the practical matters of conduct in this life, and to their bearing on the liberties and rights of men as citizens. The philosophers may reason of ethical origins and principles, and of supersensual sanctions. The metaphysicians may speculate as to transcendental causes and results. Theologians may theorize as to what was in “the mind of God,” of which actual facts are only a partial expression. For my present purpose, I question neither the right nor the wisdom of these things. But the point I wish to make is this, that, whether true or false, they do not concern the State as such.

As evidence of the fact that “we are slowly reaching a point at last where the most civilized people are beginning to see, with at least partial clearness, that the functions of the State should be limited to the practical matters of this life,” the evolution of this question itself might be cited. Marriage was once quite generally regarded

as a sacrament; and the Roman Catholics and others still so consider it. "Marriage," declares that church, "is purely religious. But we alone are the possessors and guardians of the true religion. Hence, all marriages not sanctioned by the church are void." And, as a recent writer says, "this is the logical and inevitable conclusion to which they arrive, upon the assumption that marriage is a religious institution or sacrament. This conclusion, with all its disastrous consequences, is embodied in a formal decree by the Catholic Church. (See a record of the decrees of the Council of Trent, November, 1563.)"

This theory, however, was one of those which the Reformation caused to be seen in a different light. The idea that it was an institution of the true religion exclusively was seen to be absurd, for it is an institution that exists in every nation under the sun. And that it is simply an agreement between two parties is evident from the fact that that was all that was possible in the case of the first parents of mankind. This very illustration was used in the leading case on this question, that of *Dalrymple vs. Dalrymple*, 4 English Ecclesiastical Reports, 485, the decision being written by Lord Stowell, one of England's most distinguished judges. In that decision Lord Stowell says:—

Marriage, in its origin, is a contract of natural law. It may exist between two individuals of different sexes, although no third person existed in the world, as happened in the case of the common ancestors of mankind. It is the parent, not the child, of civil society. In civil society it becomes a civil contract, regulated and prescribed by law, and endowed with civil consequences. . . . It was natural that such a contract should, under the religious system which prevailed in Europe, fall under ecclesiastical notice and cognizance with respect both to its theological and its legal construction, though it is not unworthy of remark that amidst the manifold ritual provisions made by the divine Lawgiver of the Jews for various offices and transactions of life, there is no ceremony prescribed for the celebration of marriage.

At the Reformation this country disclaimed, among other opinions of the Romish Church, the doctrine of a sacrament in marriage, though still retaining the idea of its being of divine institution in its general origin; and on that account, as well as of the religious forms that were prescribed for its regular celebration as an *holy estate, holy matrimony*; but it likewise retained those rules of the canon law which had their foundation, not in the sacrament or in any religious view of the subject, but in the *natural and civil contract of marriage*.

This view is the one that is held universally in this country, and is now regarded as a firmly established American principle. W. A. BLAKELY.

*University of Michigan.*

It must be recollected that in the earliest settlement of this country, the spirit of persecution which drove the Pilgrims from their native home was brought with them to their new habitations, and that some Christians were scourged, and others put to death, for no other crime than dissenting from the dogmas of their rulers.—*Col. Richard M. Johnson.*

### Something to Think About.

ST. AUGUSTINE once said: "It is indeed better that men should be brought to serve God by instructions than by fear of pain and being punished, but because the former is better the latter must not be neglected." And it would seem that a great many religious people at the present time are of the same opinion. For instance, a bill is before Congress for the purpose of amending the United States Constitution, that God may be recognized in that instrument; another to enforce Sunday observance—or the American Sabbath as it is called by some—as though the Sabbath was peculiarly American and did not have its birth in Eden before America was ever thought of; still another bill to enforce the observance of Sunday in the District of Columbia; and last the Edmunds bill for a national university, where we would presume from the bill, religion in its multifarious forms is to be consolidated and thus promulgated. The Woman's Christian Temperance Union has to a certain extent stopped temperance work to cry for religious legislation. Several organizations have been formed with that as their main object, and the Young Mens' Christian Associations have, in some places, committed themselves to this fascinating role of making a country religious by law. Congress is being flooded with petitions in support of the various means proposed; and now a body of ministers in Chicago have decided that the Columbian Exposition must be closed on Sunday because laboring men must have a day of rest, and it is important that Chicago should be a model in this respect to our Sabbath-breaking European friends who may come to visit us in 1893.

Now this all seems like a joke in a country like ours, the last especially. One would think Chicago the last city in the Union to take as a model to show Europeans how to behave on Sunday. But perhaps they imagine our foreign friends are accustomed to saloons, gambling, and drunkards, and will be so absorbed in meditating on the righteousness of closing the Fair so people will have a chance to go to church, that they will be oblivious of Chicago's "attributes." But I am compelled to believe otherwise. We also believe that the laboring men as well as the visitors, who do not go to church, would be far better off attending the Exposition on Sunday than aimlessly roaming the streets on which are so many inducements to "yield to temptation." Our friends start at the wrong end. They want to reform the Fair to reform the people. It would be more logical, as well as being more in accord with their profession as Christian ambassadors, to reform the people, and let the Fair take care of itself.

Christ and his apostles spent their lives trying to induce men to voluntarily put their trust in the Saviour and be saved by

faith in his redeeming blood, at the same time submitting meekly to the Government. But many Christians seem to think that they have discovered an improvement on Christ's methods, and one that will advance their cause faster than he ever thought of, that is, to make Christians by law. It is to be hoped, however, that these good people will come to a realizing sense of the fact that this country is better to remain under a civil Government than to retrograde several hundred years and go under church rule. In Japan petitions are circulated in opposition to the Christian religion, and we condemn the action as heathen, but in this country petitions are circulated to induce legislation in favor of the Christian religion, and it is commended. The difference in the two is not so great as at first appears. The policy of each is destructive of religious freedom.—*J. M. Stoneman, in Mapleton, Minnesota, Enterprise.*

### The Progress of Religious Freedom in Brazil.

THE people of the United States have become so accustomed to religious freedom, and it is so much a part of their life, that they fail to understand the spirit of intolerance which exists in other parts of what is known as "free America." All who live to the south of us have Governments which are like ours in form, but the spirit which pervades them is different. The Latin and Anglo-Saxon races have been trained in different schools, and they do not have the same conceptions of liberty. From colonial times the people of South America have had what is called paternal government. Though some things can be said in its favor, it is not the kind of government which begets an independent spirit in the people. Those who governed cared not for the "will of the people," but sought to carry out those measures and ideas in government which, in their opinion, were for the highest good of the people. Accepting the intolerant claims and teachings of the Papacy, they thought it necessary for the highest good of the people to train them in the Romish Church. To encourage in any way the propagation of "heresies" was to foment discord and trouble. Reasoning in this way, those who were in authority were led to persecute Protestants in colonial times and only to tolerate them both under the empire in Brazil and in all the Spanish republics.

The power which inaugurated the Spanish Inquisition and the spirit which moved it had not entirely spent their force. The same feeling which was dominant among the Latin people of Europe during the sixteenth and seventeenth centuries still exists in the Romish priesthood of South America. It is the feeling that Protestants have no rights which Romanists are bound to respect, and that

men have no right to think for themselves upon the subject of religion.

In the sixteenth century, when Brazil was a Colony of Portugal, John Boles, a French Huguenot, was executed in Rio de Janeiro for heresy. Even at the time of the independence, in 1822, this spirit was so strong that the Romish Church was made the State Church. The State erected the church buildings, supported the priests, provided seminaries for the education of candidates for orders, and gave its entire moral support to that church. All persons were bound to respect it, and no one was allowed to speak or write against it. Other religious sects were only tolerated. Even this was a step in advance of the old colonial policy. Protestants were allowed to meet for worship in private houses or in houses with no "exterior form of a temple." In consequence of this clause all the Protestant church buildings in Brazil are plain structures without steeples or belfries, the absence of these being considered sufficient conformity to the regulation. The first Protestant church building erected in Brazil was the English chapel in Rio, built in 1823. The feeling was so strong against it that the chief of police sent a guard the day it was dedicated to prevent disorder. Little by little the people became accustomed to the presence of a Protestant house of worship, and quieted their fears by reflecting that all the services were held in a foreign tongue, and therefore could do no harm to Brazil. Later on, however, when Protestant missionaries came from the United States and Scotland, and after learning the language began holding religious services in Portuguese, the old persecuting spirit was revived, and these men were vilified, threatened and persecuted in various ways. But they were men who were not easily daunted by such opposition, and since then this intolerant spirit has to a large extent died out, except among the priests, who are as bitter as ever.

This result has come largely through the influence of Protestantism and a natural growth of liberal ideas among the people. Some of the leading men of the country have visited Protestant lands and become convinced that Protestantism and religious liberty are not so horrid as the priests have pictured them. The more intolerant laws upon the statute books, in time, became dead letters; but it was only in 1861 that Protestant marriages were recognized, and even in 1888 Parliament refused to consider a liberty of worship bill.

But the cause of religious liberty gained a complete victory through the Revolution of last November. It may be only a temporary advantage, but we hope that it is permanent. The provisional Government separated Church and State, granted liberty of worship, excluded Romish teaching from the public schools, instituted civil marriage, placed the control of the public cemeteries in the hands of the civil

authorities; in a word inaugurated an era of entire religious freedom. All this is at once wise, just, and reasonable, and places Brazil, in this respect, far in advance of the other South American republics.

The provisional Government has prepared and decreed a new Constitution which was to be presented to the Constituent Assembly, called to convene on November 15, this assembly to have power to amend and finally adopt it. The following are the articles which treat of religious freedom:—

It is prohibited to the States as well as to the Union to establish, aid or hinder the exercise of any religious worship.

All individuals and religious denominations may publicly and freely exercise their worship, associating themselves for this purpose, and acquiring property within the limits prescribed by the law of *mortmain*.

The Republic recognizes civil marriage only, which will always precede the religious ceremonies of whatever faith.

Cemeteries will be secular in character and administered by municipal authority.

Instructions furnished by public institutions will be secular.

No denomination or church shall enjoy official subsidy, nor hold relations of dependence or alliance with the Government of the Union, or that of the States.

If these articles are approved by the Assembly and the principles of religious freedom become thus embodied in the Constitution of the Republic, Brazil has before her a bright future, and her statesmen will be forever freed from the troublesome "religious question;" and the people of Brazil liberated from the thralldom of the Papacy, free to follow the dictates of their consciences, will be a happier and a better people.

The Romish Church itself will reform, if it is possible for the Church in Brazil to reform, and a grander opportunity will be presented for Protestant Christendom to enter and freely and openly teach "the truth as it is in Christ Jesus."—*Rev. John M. Kyle, Rio de Janeiro, in The Church at Home and Abroad.*

#### Open It on Sunday.

THE Trustees of the Metropolitan Museum are said to be disappointed that the evenings on which the Museum is opened, namely, Tuesday and Saturday, do not bring a larger attendance. There is plenty of electric light, and the pictures and statuary and other objects of interest can be seen to even better advantage than in the daytime. There seems to be a disposition to regard the workingman as an ungrateful sort of person, wholly unappreciative of the great things that the directors of the Metropolitan Museum have done for him.

Well, the workingman who has been working from seven till noon, and from one to six, does not feel much like going out, after his evening meal. He is a sturdy fellow as a rule, but there are limits even

to his physical endurance, and it is no wonder if he feels too tired on Tuesday evening to go to the Museum. It is a wonder if he does not feel tired by Saturday evening.

But open the Museum doors to him at one o'clock Sunday afternoon, when he has had a good rest, and has perhaps been to church or early mass and then taken a little walk in the Park with his wife and children. See how he will fill the Metropolitan Museum then. See how the old masters and the modern masters and the casts of marvels of ancient and modern sculpture, will interest him. . . . That is the way it works in other cities where art museums are opened during Sunday afternoons. Messrs. Trustees of the Metropolitan Museum, give the workingman a chance when he is fresh. Did it ever strike those of you who think you are trustees of "the Sabbath" as well as of the Metropolitan Museum, that the way to make it a perpetual and beneficent institution in a land of universal suffrage is to make man, for whom the Sabbath was made, not he for it, call the Sabbath a delight?—*New York Press.*

#### They See the Inconsistency.

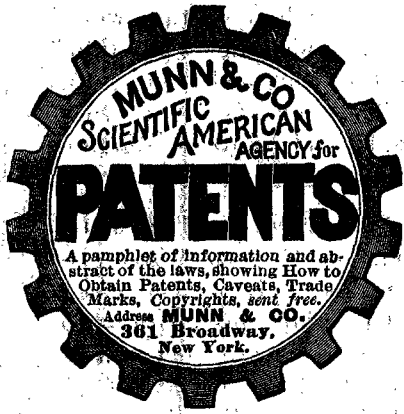
THE Catholics are not slow to see the inconsistency of the attitude of certain so-called Protestants who favor giving what they are pleased to call "unsectarian instruction in the public schools." The *Catholic Review* says:—

Our brethren outside the fold have a hard time with the separation of Church and State. With the right hand they are doing all in their power to sustain their own privileges in all public institutions, and with the left they are doing their utmost to pull these privileges down. The recent school conference in New York illustrates this point admirably. It declared for an utter divorce of Church and State one moment, and the next it praised this State for its teaching of Christian morals and its maintenance of religious exercises. We must ask the members of the conference what consistency lies in their position? We must also ask, if a State hospital, prison, or home pays a chaplain to instruct and solace its inmates, where can be the harm of paying a teacher to instruct children in Catholicity? And if the trustees of a Catholic school prove that for one school year they have taught five hundred American children efficiently certain secular branches, what hindrance can there be to the payment of State funds for this instruction? If there be no union of Church and State in the case of the hospital and the public school, there is none in the case of the parochial school.

It is just as much a union of Church and State to teach Protestantism at public expense as it is to teach Romanism, and everybody ought to be able to see it so. The State should let every sort of ism entirely alone; and to do so, it must let religion alone.

To fail in attempting to do good is better than not to try at all.

You may slay the truth teller but the truth itself is immortal.



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NEW YORK, JANUARY 22, 1891.

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.

AN interesting question has been raised in this city, by the refusal of a Hebrew Judge to hold court upon the seventh day, the Sabbath of the Decalogue.

PETITIONS for a national Sunday law are still flowing into Congress. True, the stream is not nearly so large as it was a year and a half ago, when Mr. Crafts was manipulating the springs that fed it; but these petitions, nevertheless, show a dangerous tendency in the direction of religious legislation.

THE City Council of Toronto, Canada, has decided that no more street-cars shall run in that city upon Sunday. It follows that all who cannot afford private carriages must remain at home, or within walking distance of home, on Sunday. It is thus that such Sunday regulations discriminate against the poor.

A FREETHOUGHT paper notes the fact that "indictments for blasphemy are very common in Germany; Dr. Peus, of Berlin, Mr. Aug. Kruhl, of Hirshberg, and Dr. Voelkel being the latest victims. The latter has at present five indictments against him—two in Berlin, one in Halle, one in Muhlhausen in Thuringen, and one in Bernburg." Such indictments are not common in this country, but nobody will pretend to say that, religiously, this country is not far in advance of Germany which is noted for its skepticism.

*Fair Play*, Sioux City, Iowa, quotes us as follows: "Homes in which moral instruction is not given are not Christian, even though the head of the house may publicly minister in sacred things," and then says:—

How is this? Does the able editor of THE SENTINEL mean to be understood as claiming that there is no morality which is not dependent upon Christian belief? Was there no morality antecedent to the birth of the man worshiped as a Saviour by Christians? Is there no morality to-day which is not dependent upon Christian dogmas? Or, are the above questions asked through a misinterpretation of THE SENTINEL'S argument, the editor meaning to say, not that morality is impossible without belief in Christianity, but that belief in Christianity is not possible without morality? If the latter, then it seems legitimate to infer that THE SENTINEL holds that Christianity (and every other religion as well)

is a moral *cultus* instead of an intellectual belief founded upon certain evidences more or less valid. But is the latter position one whit more defensible than the former?

The editor of THE SENTINEL meant just what he said. We believe that the highest type of morality is inseparable from Christianity, and that whatever is immoral is also unchristian. In an accommodated sense morality means outward conformity to the rules of propriety; but properly speaking only that is moral which is in harmony with the moral law, the law of God, and that takes cognizance of the thoughts and intents of the heart.

THE First Methodist Church of Leadville, Colorado, publishes a complete programme of its Sunday and other services, in the form of a four-page weekly Sunday paper, which contains, besides the church notices, advertisements of various business houses in the town. The expense of publishing the paper is probably met in this way; but inasmuch as the Methodist Church is foremost in the American Sabbath Union crusade against Sunday papers, it would be well for its ministers and Official Boards to set a better example than does the First Church of Leadville.

IN answering the question, "What is the difference between religion and morality?" the *Christian Union*, says: "Religion is defined by Max Muller as being such a manifestation of the infinite as produces an influence upon the moral character of man. In a less generic but more practical sense, religion is the maintenance of such relations between the soul and God as promote life and character that are righteous. Accepting either of these definitions, there is evidently no true religion which does not promote morality, and, in our judgment, there is no permanent, enduring morality which is not rooted in and dependent upon religion."

ONE of the beauties of living under a Government that makes a difference in the treatment of its citizens on account of religion, is illustrated by the following from the St Petersburg correspondent of the *London Times*:—

A Jewish lad of poor parentage went up as a conscript for military service in one of the districts of Mogiloff, and was rejected on account of ill health. The lad had no sooner returned home than it was reported to the Governor that the lad had been illegally absolved from service, and he was therefore ordered to be conducted many miles back to the recruiting office in the district town by *etape*, which means walking all the way. The lad's father managed to elude the police who had been sent for his son, and to take the latter back to the recruiting office in his cart, but on arriving there the lad was arbitrarily ordered to be walked back to his village, and then to be brought to the office again by *etape*. The boy, however, was again rejected as unfit for service, and the report to the Governor was proved to have been false.

Under the "atheistic" Government of

the United States, such an outrage would be impossible, but under the "Christian" Government of the Czar, such occurrences are frequent. The moral is that Governments, as such, should know no religion.

THE *Graphic* congratulates THE AMERICAN SENTINEL on the celebration of its sixth anniversary. It is one of the most honest Christian publications in America, and its peers are very scarce. It has no ism but Christ, yet it defends Jew and Greek, Turk and Buddhist, from the Christian cranks who would set themselves against every other intelligence on this globe, Venus, and Mars, and all the other peopled and unpeopled spheres, as to a day of rest. THE SENTINEL has ennobled itself, and deserves fortunes for its good work.—*Colorado Graphic*.

WE print on another page an interesting article by Rev. John M. Kyle, of Rio de Janeiro, upon the "Progress of Religious Freedom in Brazil." This article first appeared in the *Church at Home and Abroad*, and subsequently in the *Christian Statesman*, though why that paper published it we are at a loss to understand. According to the *Statesman's* ideas Brazil is now atheistic. It is, according to Mr. Kyle, fully abreast of the United States in the matter of the separation of Church and State, and in some things has gone far beyond it.

Just what, if any, recognition of the divine Being the new Constitution contains, does not appear, but it seems very unlikely that it will prove at all satisfactory to ardent believers in what in the *Statesman's* vernacular is known as "Christian civil government."

"Is the Papacy in Prophecy?" is the title of a one hundred page treatise by Rev. Thomas Haskins, M. A., Rector of Christ Church, Los Angeles, California. This question, Mr. Haskins answers in the affirmative, the answer given by Protestants generally, but he supports his conclusions by arguments at once original and convincing. The work is well worth not only reading but study. It sells for 25, and 60 cents, according to binding; the cheaper style being paper, the more expensive, cloth. Address, *Los Angeles Churchman*, Los Angeles, California.

## THE AMERICAN SENTINEL.

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

VOLUME 6.

NEW YORK, JANUARY 29, 1891.

NUMBER 5.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 48 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

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IN our individual character we all entertain opinions, and pursue a corresponding practice, upon the subject of religion. However diversified these may be, we all harmonize as citizens *while each is willing that the other shall enjoy the same liberty which he claims for himself.*—*Col. Richard M. Johnson.*

IT is stated that "the Imperial Tribunal of Leipsic has decided that henceforth a refusal to rise and participate in a toast to the health of the Kaiser shall constitute high treason." This is about on a par with some of the measures proposed in this country. It really seems that the sun of liberty has passed the zenith and is gradually sinking toward its setting.

"WE are reminded," says a California paper, "of a time-honored custom by reading that each branch of our Legislature has appointed a chaplain, and that the chaplains have prayed that the deliberations of their respective bodies shall be directed by the Lord. Two years ago the same prayer was sent up, but did not seem to be in the least effective. One, Christopher Buckley, had more to do with directing legislation than any body else, and there is no doubt as to *his* identity. If better results do not follow this year, they had better try something else."

Prayer would undoubtedly be a good thing for members of the Legislature, as well as for everybody else, if each one would only pray for himself secretly that

the Lord might help him to be an honest man, and then co-operate with the Lord in the answer to his own prayers by being honest. But we fear that the perfunctory prayers of the average chaplain never rise higher than the mouth of the one who is paid for uttering them. As Shakespeare says:—

"Their words fly up, their thoughts remain below:  
Words without thoughts never to Heaven can go."

### Their Real Object.

THE leaders in the Sunday-law movement have been engaged for some time past in explaining that what they want is not to enforce the religious observance of the first day, but simply to secure rest for working people. It is rather unfortunate for them, however, that their present testimony does not agree with that which they have given in the past. This will be understood by a few points from the report of the meeting of the Kings County (New York) Sabbath Association, held May 19, 1889, published in the *Mail and Express* of May 24.

After the devotional services, Mr. A. A. Robbins, the President, delivered an address, reporting some of the practical workings of the society since its organization. The first important item noticed was the efforts of the society to secure the closing of candy stores on Sunday. Concerning this, the President said that the Legislature had so amended the penal code as to allow drug, cigar, and candy stores to do business on the Sunday. He continued: "It was thought in this Association that it was very important that the law should be re-amended so that the candy stores might be closed, realizing that perhaps above all other ways in which the Sabbath might be violated that was the worst, for the reason that it teaches our children to grow up with the impression that candy selling is right on the Sabbath. Of course as they grow older it will be difficult for them to distinguish the reason why candy stores should be open and others should not." This shows conclusively that the

motive of the Kings County Sabbath Association is not to secure a day of rest for the working people, but simply to secure the religious observance of Sunday, or perhaps more properly speaking, to secure the general observance of Sunday because they regard it as sacred. And this Association, while not an auxiliary of the American Sabbath Union, is hand-in-glove with it in its demand for Sunday laws.

Another item discussed by the President of the Kings County Association was the delivery of ice-cream on Sunday after 10 o'clock A. M. He said that restricting the delivery to the morning hours was one of the matters which the society had had in hand for some time, and he believed that it was very important. Just why this was so important from a religious standpoint is not as easy to see as in the case of the candy stores. For it is difficult for the uninitiated to understand why the hours of Sunday from 10 o'clock forward are any more sacred than the early hours of the same day. However, the report by the Secretary, which followed that of the President, will aid us somewhat in understanding just why this is. Said the Secretary:—

The delivery of ice-cream after 10 o'clock Sunday morning has proven a great annoyance to many sections of the city, and has disturbed public worship in many of our churches.

This of course requires some further explanation. How the delivery of ice-cream could disturb public worship in churches may not be readily understood; ice-cream wagons would certainly have to be pretty thick on the streets for the noise to seriously disturb public worship; but the Secretary also made this clear. He said:—

We regret to state that many church people absolutely ignore their duty in these premises by requiring ice-cream to be delivered to them for their Sunday dinner.

This explains it. The unavoidable conclusion is that the delivery of ice-cream disturbs public worship in the churches because church members cannot be prevailed upon to live consistently with their

profession! They profess to regard Sunday as a sacred day, and yet persist in buying ice-cream upon that day for their dinners.

This is about parallel to the case of some of the Christians in the fourth century, when a law was demanded that public shows should be transferred from Sunday and fast days to some other days of the week, in order that the Sunday might be devoted with less interruption to the purpose of devotion, and, as stated by Neander (vol. 2, page 301), that the "devotion of the faithful might be free from all disturbances." The matter of disturbance is also explained by the same writer in these words:—

Owing to the prevailing passion at that time, especially of the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same day which had been consecrated by the church as some religious festival, they proved a great hindrance to the devotion of Christians, though it must be allowed, to those whose Christianity was the least an affair of the heart and of the life.

Why this was so is also explained in these words: "Church teachers were often forced to complain that in such competitions the theater was vastly more frequented than the church." And it seems that in the case of some "Christians" in Brooklyn, the Sunday dish of ice-cream proves a greater attraction than the church services; hence the demand in May, 1889 for a more rigid Sunday law.

Another point worthy of note in the Secretary's report is the matter of closing art galleries on Sunday. He said:—

The patrons of art are the better educated and more cultivated of any community. Their tastes and aspirations are more refined. They take advantage of all reasonable opportunity to cultivate their tastes in this direction. It is this class of people who patronize art exhibitions. They attend them whenever and wherever they are held. They enjoy them at any and all times. Art exhibitions on Sunday simply prove an additional facility to enjoy this taste. Sunday exhibitions refine them no more. They would be no more gross without them. The people of depraved, gross appetites do not attend them. They absolutely fail in exerting a refining influence upon these classes in the community. They cannot therefore be indorsed on this account.

The conclusion arrived at by the gentleman was that art exhibitions should not be open on Sunday; which was only to say that "the people of depraved, gross appetite"—which was the description he gave of the working people—and those who are not able to attend such exhibitions on other days, should not be privileged to attend them at all. And the Museum of Art is still closed on Sunday. Sunday is about the only day in the week upon which thousands of people can have an opportunity of going to such places, and it is far from being true that all these people are "depraved" and "gross." Many of them are quite as refined in their tastes as those who are more highly favored by fortune, and as far as physical rest is concerned, it would certainly do them quite as much good to attend an art

exhibition occasionally as to spend Sunday in any other way; which only shows that it is the religious, and not simply a secular, observance of the day, which was demanded less than two years ago by the Kings County Sabbath Association. The secret of the whole movement is that these people regard Sunday as a sacred day, and they are determined to compel others to at least act as though it were sacred, whether they so regard it or not. The plea for a civil Sabbath is a fraud.

C. P. B.

#### It Is a Union of Church and State.

IN its late annual convention, the National Woman's Christian Temperance Union thought it again necessary to disclaim any wish to unite Church and State. It is necessary for the Union to make this disclaimer periodically, because its work all the time leads directly to a union of Church and State. Therefore they must say that they do not intend it, for fear the people will find it out. And yet this seems to be a work of supererogation; because in the very claim they make that they are not doing it, they show that they do intend it. Why is it not necessary for the Democratic and Republican parties, when they assemble in annual convention, to disclaim any wish to unite Church and State? Why do they not draw up resolutions on that subject after the manner of the Woman's Christian Temperance Union?—For the simple reason that nothing in the platforms of the parties nor in their work in any way is suggestive of any such thing. But the platform, the organization, and the whole work, bodily, of the Woman's Christian Temperance Union is suggestive of such a union in every respect. That is why it is necessary for them in annual convention to disclaim it. The following is the first resolution adopted at the late annual convention held at Atlanta:—

While discountenancing a union of Church and State, we do affirm our belief that God in Christ is the King of nations, and as such, should be acknowledged in our Government, and his word made the basis of our laws.

Well, now, suppose that God in Christ should be made King of this country, and his word made the basis of our laws, it is not supposed for an instant, even by those who passed that resolution, that God, either out of Christ or in Christ, is going to come here personally, and sit on a throne as king. It is intended by those who passed that resolution that somebody here shall sit at the head of the Government as his representative; and whether a man or a woman, whoever it be that shall sit there as God's representative, will simply be another Pope, and the Government will then be but another Papacy. But the Papacy was, and is, forever and everywhere, essentially a union of Church and State, and everybody knows it, and that is what this would be, and they know it;

and they are so afraid that people will find it out that they have to tell them it is not so.

Again: Suppose "his word" were made the basis of our laws, who would interpret the word? Some person, or some council, would have to be the interpreter. But whether a single person, or an assembly of persons, should interpret that word authoritatively in the affairs of the Government, and were the Government conducted accordingly, this would be nothing else than a union of Church and State, because that word, especially the Christian part of it, is addressed directly to the Church; and just as certainly as that word were interpreted officially for Government, and the Government conducted accordingly, so certainly is the Government turned into a Church, and a direct and positive union of Church and State is established.

Therefore, it would be impossible more fully or certainly to create a union of Church and State than would be created by carrying into effect that resolution. And their plea of discountenancing a union of those two bodies is nothing less than a confession that the National Woman's Christian Temperance Union is conscious that such a thing lies concealed in what they propose. If they really mean to discountenance it, let them manifest it in their works. But so long as everything that they do, tends directly to such a union, all such disclaimers as this, that they may heap together, will be nothing more nor less than a confession that they are conscious that their actions all the time are contradicting their words.

A. T. J.

#### The Self-Evidence of Natural Rights.

THAT there is an inherent sense of our natural rights is a fundamental principle of the American political system. The idea is not only asserted in the Declaration of Independence and alluded to in the Constitution, but is repeatedly affirmed in the writings of our early statesmen. It has, in fact, been a prominent doctrine in the development of Anglican liberty from Shaftesbury down to Spencer.

Jefferson, in the Declaration of Independence, said: "We hold these truths to be self-evident: that all men are created equal; that they are endowed, by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." And in a letter to Dr. John Manners, dated at Monticello, June 12, 1817, he again asserted his idea upon this question, saying: "The evidence of this natural right [expatriation], like that of our right to life, liberty, the use of our faculties, the pursuit of happiness, is not left to the feeble and sophistical investigations of reason, but is impressed



on the sense of every man. We do not claim these under the charters of kings or legislators, but under the King of kings."

As we come down further in our national history it is just as strongly maintained, and even more emphatically stated. Colonel Johnson, in his Sunday mail report to the House of Representatives in 1830, said:—

The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is the consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate. The bigot in the pride of his authority, may lose sight of it, but, strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and this spirit which God has implanted in him rises up in rebellion and defies you.

The soundness of this doctrine, however, is best seen in the development of the principle in the critical hands of Herbert Spencer. Speaking of this innate sense, he says:—

There exists in man what may be termed an *instinct of personal rights*—a feeling that leads him to claim as great a share of natural privilege as is claimed by others—a feeling that leads him to repel anything like an encroachment upon what he thinks his sphere of original freedom. By virtue of this impulse, individuals, as units of the social mass, tend to assume like relationships with the atoms of matter, surrounded as these are by their respective atmospheres of *repulsion* as well as of attraction. And perhaps social stability may ultimately be seen to depend upon the due balance of these forces.

There exists, however, a dominant sect of so-called philosophical politicians, who treat with contempt this belief that men have any claims antecedent to those indorsed by governments. As disciples of Bentham, consistency requires them to do this. Accordingly, although it does violence to their secret perceptions, they boldly deny the existence of "rights" entirely. They nevertheless perpetually betray a belief in the doctrines which they professedly reject. They inadvertently talk about *justice*, especially when it concerns themselves, in much the same style as their opponents. They draw the same distinction between *law* and *equity* that other people do. They applaud *fairness* and *honor*, quite as if they thought them something more than mere words. And when robbed, or assaulted, or wrongly imprisoned, they exhibit the same indignation, the same determination to oppose the aggressor, utter the same denunciations of tyranny, and the same loud demands for redress, as the sternest asserters of the rights of man. By way of explaining such inconsistencies, it is indeed alleged, that the feeling thus manifested is nothing but the result of a gradually acquired conviction that benefits flow from some kinds of action, and evils from other kinds; and it is said that the sympathies and antipathies respectively contracted toward these, exhibit themselves as a love of justice, and a hatred of injustice. To which supposition it was by implication elsewhere replied, that it would be equally wise to conclude that hunger springs from a conviction of the benefit of eating; or that love of offspring is the result of a wish to maintain the species!

But it is amusing when, after all, it turns out that the ground on which these philosophers have taken their stand, and from which with such self-

complacency they shower their sarcasms, is nothing but an adversary's mine, destined to blow the vast fabric of conclusions they have based on it into nonentity. This so solid-looking principle of "the greatest happiness to the greatest number," needs but to have a light brought near it, and lo! it explodes into the astounding assertion, that all men have equal rights to happiness—an assertion far more sweeping and revolutionary than any of those which are assailed with so much scorn.

When we see, then, that an instinct of personal rights manifests itself unceasingly in opinions and institutions; when further we find that the attempt to trace the monitions of this instinct to experience, betrays us into an absurdity; and when, lastly, the dogma of those who most sturdily deny that there is such an instinct, proves to be only another emanation from it, we find ourselves in possession of the strongest possible evidence of its existence—the testimony of all parties. We are therefore justified in considering that existence as sufficiently proved.—*Social Statics, chapter 3, sections 2, 3.*

In examining the position of the "expediency" party—of those who deny the existence of innate and inalienable rights—Spencer says:—

But that we possess such a sense, may be best proved by evidence drawn from the lips of those who assert that we have it not. Oddly enough Bentham unwittingly derives his initial proposition from an oracle whose existence he denies, and at which he sneers when it is appealed to by others. "One man," he remarks, speaking of Shaftesbury, "says he has a thing made on purpose to tell him what is right and what is wrong; and that is called *moral sense*; and then he goes to work at his ease, and says such and such a thing is right, and such and such a thing is wrong. Why? 'Because my moral sense tells me it is.'" Now that Bentham should have no other authority for his own maxim than this same moral sense, is somewhat unfortunate for him. Yet on putting that maxim into critical hands, we shall soon discover such to be the fact. Let us do this.

"And so you think," says the patrician, "that the object of our rule should be 'the greatest happiness to the greatest number.'"

"Such is our opinion," answers the petitioning plebeian.

"Well, now, let us see what your principle involves. Suppose men to be, as they very commonly are, at variance in their desires on some given point; and suppose that those forming the larger party will receive a certain amount of happiness each, from the adoption of one course, whilst those forming the smaller party will receive the same amount of happiness each, from the adoption of the opposite course; then if 'greatest happiness' is to be our guide, it must follow, must it not, that the larger party ought to have their way?"

"Certainly."

"That is to say, if you, the people, are a hundred, whilst we are ninety-nine, your happiness must be preferred, should our wishes clash, and should the individual amounts of gratification at stake on the two sides be equal."

"Exactly; our axiom involves that."

"So then it seems, that as, in such a case, you decide between the two parties by numerical majority, you assume that the happiness of a member of the one party, is equally important with that of a member of the other."

"Of course."

"Wherefore, if reduced to its simplest form, your doctrine turns out to be the assertion that all men have equal claims to happiness; or, applying it personally, that you have as good a right to happiness as I have."

"No doubt I have."

"And pray, sir, who told you that you have as good a right to happiness as I have?"

"Who told me?—I am sure of it; I know it; I feel it; I—"

"Nay, nay, that will not do. Give me your au-

thority. Tell me who told you this—how you got at it—whence you derived it."

Whereupon, after some shuffling, our petitioner is forced to confess that he has no other authority but his own feeling—that he has simply an innate perception of the fact; or, in other words, that "his moral sense tells him so."

In truth, none but those committed to a preconceived theory, can fail to recognize, on every hand, the workings of such a faculty. From early times downward there have been constant signs of its presence—signs which happily thicken as our own day is approached. The articles of *Magna Charta* embody its protests against oppression; and its demands for a better administration of justice. Serfdom was abolished partly at its suggestion. It encouraged Wickliffe, Huss, Luther, and Knox, in their contests with popery; and by it were Huguenots, Covenanters, Moravians, stimulated to maintain freedom of judgment in the teeth of armed ecclesiasticism. It dictated Milton's "Essay on the Liberty of Unlicensed Printing." It piloted the Pilgrim Fathers to the New World. It supported the followers of George Fox under fines and imprisonment. And it whispered resistance to the Presbyterian clergy of 1662. In latter days it emitted that tide of feeling which undermined and swept away Catholic disabilities. Through the mouths of anti-slavery orators, it poured out its fire, to the scorching of the selfish, to the melting of the good, to our national purification. It was its heat, too, which warmed our sympathy for the Poles, and made boil our indignation against their oppressor. Pent-up accumulations of it, let loose upon a long-standing injustice, generated the effervescence of a reform agitation.

By the passage of its subtle current is that social *electrolysis* effected, which classes men into parties, which separates the nation into its positive and negative, its radical and conservative elements. At present it puts on the garb of anti-State-Church associations, and shows its presence in manifold societies for the extension of popular power. It builds monuments to political martyrs, agitates for the admission of Jews into Parliament, publishes books on the rights of women, petitions against class legislation, threatens to rebel against militia conscriptions, refuses to pay Church-rates, repeals oppressive debtor acts, laments over the distresses of Italy, and thrills with sympathy for the Hungarians.—*Social Statics, introduction, pages 33-36.*

It was the recognition of this sense of natural and inalienable rights—the just claim that every man has under the law of nature,—that made the founders of our Government so careful to throw around these rights every protection that government can afford. The Constitution expressly states that it is formed to "establish justice," and justice is only conformity to natural law—the recognition of rights—and these rights are what are, as Jefferson says, "impressed on the sense of every man. We do not claim these under the charters of kings or legislators, but under the King of kings." Any other theory is un-American; and not only un-American, but contrary to reason and to the feelings which every living man has felt in his own breast.

W. A. BLAKELY.

WHEN man undertakes to become God's avenger he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting.—*Col. Richard M. Johnson.*

### Religious Persecution in Peru.

THE recent case of religious persecution in Peru is of considerable importance to the United States. It seems that the Rev. Francis Penzotti was arrested and confined in prison in Callao, on the 25th of July last, and has been detained in prison with common criminals up to the present time.

The only charge against him was that of violating the laws of the land by the sale of the Holy Scriptures and by holding public worship. The manner of Mr. Penzotti's arrest and his subsequent treatment show that the case is one of religious persecution pure and simple.

The order for his arrest was issued by the late Peruvian President a day or two before the expiration of his term of office, and it was clearly at the instigation of the Roman Catholic priesthood.

It is a source of great gratification to us to know that the United States Government at once made an earnest effort to secure an immediate trial of the case, and a vindication of this noble missionary's innocence.

During the time of his imprisonment a consignment of books, sent to Mr. Penzotti by the American Bible Society, of this city, was detained in the Custom House in Peru, and would have been confiscated but for the prompt action of the representatives of our Government.

It now appears that while Mr. Penzotti has been tried and acquitted by the court at Callao, he is still detained in prison on account of some peculiar rules of practice in the Peruvian courts.

Mr. Hicks, United States Minister at Lima, has appealed to our State Department for its co-operation in effecting the immediate release of this much abused man.

Our Government cannot refuse to take cognizance of this case. Our relations with Peru have become more intimate of late, and we cannot afford to sacrifice our principles by even an apparent indorsement of such practices as savor of the horrors of the Dark Ages.

In 1865 we refused to recognize in Mexico other than republican institutions. Daniel Webster voiced the American protest against the wrongs which Greece suffered at the hands of the Turks, and Lewis Cass gave utterance to the distinctive principles of our Government when he denounced one of the South American States for refusing sepulture to American citizens, from some superstitious idea that their country was consecrated ground, and forcing the carrying out and lowering into the ocean of our dead. In the name of America Mr. Cass demanded that such practices should stop.

The day has passed when such cruel persecutions are to be permitted.

The opinion of the enlightened nations of the earth is against such practices, and

the dark spirit that animates these bigots should be hurled to the bottomless pit of universal execration.

As the vanguard of the free nations of the earth, the United States should always take the initiative and demand the observance of religious toleration in all nations with whom she has intimate and friendly relations. Such action on the part of all free nations would effectually crush this demon of religious persecution.

Mme. de Stael, with faltering voice, addressing George Ticknor, who held the hands of the dying woman, said: "America is the vanguard of the nations; the future of the world is yours."

While the spirit of American liberty is abroad in Europe, shall it ignore and neglect our South American sister Republics? —*Mail and Express.*

### The Proposed Blair Amendment Unscriptural.

THE following paragraphs are from an excellent article which appeared some time since in the *Lutheran Witness*, St. Louis, Missouri:—

"The aim and object of the National Reform Association, is the establishment of the Christian as the State religion of the Republic in which we have the privilege of living. The accomplishment of this object would be considered by National Reformers as the greatest triumph of Christianity and the Bible. Yet the striving after the accomplishment of this object is radically unscriptural. For in order that the desired object might be brought about, it would be necessary for the State, as such, to concern itself with spiritual and religious things, and to legislate concerning them as it does concerning civil affairs, and by doing this it would step outside of its own province and meddle with affairs which are foreign to its very essence and to the object of its existence.

"What is the State? The State is an institution, a worldly institution, a divinely ordained institution, if you please, which has for its object the governing of the people within its limits according to a certain standard, the maintaining of law and order, and the protection of its inhabitants in external and temporal affairs. Religion belongs to an altogether different province, to the province of the Church, just as the care of children belongs to the province of the family. All three, the State, the Church, and the family, have their own peculiar provinces, in which to live, and move, and act; have their own peculiar duties to perform, their own peculiar affairs to conduct.

"God has instituted the State, the civil government, and requires of it a faithful performance of the duty it has as a civil government; so, he has also instituted the

family and demands of it a faithful discharge of the duties it has as a family; in the same manner the Church is a divine institution and is expected to faithfully and scrupulously administer its own affairs in compliance with the rules and regulations laid down in the Bible, and is accountable to its Lord and Master for such administration. Civil government is not responsible for what the Church does, nor is the Church responsible for the doings of the State, nor is the family responsible for the doings of either or both, but the Church, civil government, and the family, are responsible each for its own peculiar doings in its own peculiar sphere. The State should remain within its own sphere, as should also the family and the Church remain within their own province; none should overstep the divinely constituted bonds, nor intrude on the premises of the others, nor presume to interfere with the affairs of the others. As soon as any such interference occurs, then the interfering institution becomes a transgressor. 'Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's'—Matt. 22:21.

"Cæsar, or what is the same thing, civil government, and God, or the Church of God, are two radically different things; each has certain claims in every individual. Let each individual, therefore, so conduct himself towards civil government and towards the Church as his specific duty towards each requires. This implies that civil government should not interfere with religion, and *vice versa*, the Church should not interfere with the administration of State affairs. The interference of one with the affairs of the other is impliedly forbidden in this scripture passage. That Christ our Lord was in earnest when he said 'Render unto Cæsar the things which are Cæsar's and to God the things that are God's;' that he really meant that civil government should not interfere with the affairs of the Church, and that the Church should not meddle with State matters, he plainly set forth by his own example, when on a certain occasion he refused to play the part of a civil magistrate, saying, 'Man, who made me a judge or a divider over you?' Luke 12:14.

Now, if the United States, which, in the case before us, is civil Government, would add an amendment to its Constitution, establishing the Christian as the State religion, such action would be an interference on the part of the State with religious matters; for by such amendment our Government would enjoin upon every citizen a belief in the Christian religion and would virtually declare every inhabitant a Christian. Just this very thing the State has no right whatsoever to do, and this is forbidden in Scriptures. Therefore the proposed constitutional amendment respecting religion, if adopted, would be unscriptural; and the movement

set on foot by the National Reform Association to secure such an amendment is unscriptural also.

"Moreover a principal object, undoubtedly the principal object, National Reformers have in view when demanding the establishment of the Christian as the State religion, is the furtherance and promotion of it; they want to make the State subservient to the interests of the Church; they want to advance the cause of Christianity by the aid and at the expense of the State. . . . The kingdom of Christ is not to be advanced or sustained through the aid of the civil power, but through the word of God and through the proclamation of that word. Christ, when sending his apostles out into the world did not say to them; 'Plant my church and extend its limits by calling to your assistance the civil magistrates in the different countries of the globe;' but what did he say? He spoke very plainly to them on this point. He said, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Mark 16:15, 16. Compare also Matt. 28:19, 20.

"The preaching of the gospel and the administration of the holy sacraments, and the divine institution of the ministry, are the divinely appointed means through which Christ establishes, advances, and preserves his Church upon earth. And these means contain in themselves the sufficiency for the accomplishment of what they are to accomplish. The employment of every other means for the establishment and preservation of the Church of Christ is an insult offered to the Son of God, and is virtually declaring that the means furnished by Christ are insufficient. Requesting and demanding of civil government to further the interests of Christianity is therefore unscriptural; consequently the agitation to secure a constitutional amendment to this effect is unscriptural, and such an amendment, if secured, would be unscriptural also."

### The Right Ring.

THE *Los Angeles Churchman*, a monthly periodical, devoted to the interests of the Episcopal Church in Southern California, is doing some good work in opposition to so-called National Reform and American Sabbath Unionism. The following, from the December number, will bear repeating:—

"For sterling honesty and common business sense, with a clear conception of the proper functions of civil government, we commend the late message of Mayor Hazard to the Council on the Sunday-closing ordinance. It has the right ring.

"The Mayor may have erred in judgment in not signing the ordinance at once,

we think he did, but that he is right on the matter of Sunday closing we have not a shadow of doubt.

"We want to see the saloons closed every day; we want them utterly abolished from the land, but not to go to the root of the matter, to have them closed merely on Sunday under penalty of fine and imprisonment to satisfy the clamor of religionists, is a piece of Puritan fanaticism which is plainly branded with the mark of the beast of religious tyranny, the worst of all tyrants, and the deadly foe of free and enlightened civilization.

"The saloons are not only the flag of distress of a people possessed of the devil, they are also the sign of the Church's sin of covetousness, and consequent divine impotency. The saloons in any city would all be closed within a year if the Christians within it would do their duty to their brother men as Christians. Bad as the saloons are they are not so bad as modern Christianity trying to hide its shame and sin under the cloak of Sunday laws.

"We want the Nazarene in the modern temple to cry: 'Woe unto you Scribes and Pharisees, hypocrites!'"

### The Baptists and Religious Liberty.

EDITOR OF THE AMERICAN SENTINEL—  
Dear Sir: In your issue of December 18, 1890, you quoted some "sound opinions" from a Baptist paper, in reference to religious instruction in the public schools. I have always admired the sound principles of the Baptist Church; and that the readers of THE AMERICAN SENTINEL may receive further instruction from the Baptists in reference to religious liberty, I send for publication the following selections, copied from works written by Baptist ministers, and published for years by the Baptist Publishing House, No. 1420 Chestnut Street, Philadelphia:—

The struggle for religious liberty was already begun when the Apostles Peter and John stood before the Jewish council of elders and rulers, and declared, "whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard."—*Early Struggles for Religious Liberty.*

In 1611, nine years before the landing of the Pilgrims, two significant events occurred in England—the publication of the present English version of the Bible, and the publication of articles of faith by English Baptists reiterating the doctrine of religious liberty which had been taught by their brethren at the beginning of the Reformation, eighty years before, and reasserted in England fifty-one years before, saying that "the magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Lawgiver of the Church and conscience.

In March, 1639, Williams became a Baptist, and was baptized by one of his own members; and then he in turn baptized others,—somewhat irregular, it is true, but from necessity. Thus was organized the first Baptist Church in America. . . . Roger Williams, in 1643, went to England, taking ship from New York, because banished from Boston. In March, 1644, he obtained the charter for the Colony of Rhode Island, with power for the Colony to make its own laws; and in September, 1644, under that charter was established the first government on earth that granted full religious liberty.

Some Baptist ministers, as in Accomac County,

were arrested and imprisoned as vagrants; some were pulled down from the stands, insulted and whipped, and many were imprisoned for preaching the gospel not according to the established church. . . . While thus confined they preached through the grated windows of their prisons to crowds who gathered around. The father of Henry Clay was thus imprisoned, as a Baptist minister, in Virginia, as I was informed by Rev. Porter Clay, a brother of Henry Clay.

They even accused the Baptists of trying to break up the Union, when they merely asked for religious liberty.—*The Trials and Victories of Religious Liberty in America.* By Rev. G. S. Bailey, D.D., 1776.—*A Centennial Memorial*, 1876, pp. 12, 22, 23, 40.

Gradually, by the persecutions, the preaching, and the principles of Baptists, many others were convinced and enlisted. James Madison lived among them, witnessed their sufferings, was one of the advocates engaged by them, and throughout was employed to prepare memorials, advocate bills and other measures, and sustain the cause of conscience, and he did it well and from the heart. Patrick Henry and Thomas Jefferson were also among those engaged in this cause of religious liberty. The General Association of Virginia Baptists appointed commissioners to attend the sessions of the State Legislature and conventions. They employed counsel, engaged attorneys, sent supplies to prisoners and their families, and gave no rest from their memorials, remonstrances, petitions, and appeals. The "General Committee" was busy year after year in the work. They demanded the abolition of the established church; no taxation whatever for religion; no privileges; no compulsion for any, but free, full, and permanent liberty of conscience for all. They proclaimed their old doctrine of centuries.—*Religious Liberty and the Baptists.* By Rev. C. C. Bitting, Pastor of the Second Baptist Church of Richmond, Va., pp. 48, 49.

It is recorded by Dr. John M. Peck, that about the year 1770, when three Baptist ministers were to be tried at Fredericksburg, Virginia, Patrick Henry, the great orator, rode some sixty miles to attend the trial, and unexpectedly entered the court-room as the indictment was being read. He listened as they were accused "of preaching the gospel of the Son of God," contrary to Virginia law. When the indictment had been read, and the prosecuting attorney opened the case, Patrick Henry, having glanced over the indictment, arose and addressed the Court:—

"May it please your worships: I think I heard read by the prosecutor, as I entered this house, the paper I hold in my hand. If I have rightly understood, the king's attorney of this Colony has framed an indictment for the purpose of arraigning and punishing by imprisonment three inoffensive men, before the bar of this court, for a crime of great magnitude, as disturbers of the peace. May it please the Court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as if a crime, that these men are charged with? What! 'For preaching the gospel of the Son of God?'" Swinging the indictment three times around his head, he exclaimed: "Great God! May it please your worships, in a day like this, when Truth is about to burst its fetters, when mankind are about to be aroused to claim their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power are about to be dissolved; at such a period, when liberty—liberty of conscience—is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here to-day in this indictment! . . . Our fathers left the land of their nativity for settlement in these American wilds, for liberty,—for civil and religious liberty,—for liberty of conscience,—to worship their Creator according to their conceptions of Heaven's revealed will. . . . They placed their feet on the American continent, and in its deeply imbedded forests sought an asylum from persecution and tyranny. . . . Heaven decreed that men should be free,—free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists, in vain were all their sufferings and bloodshed to subjugate this New World, if we, their offspring, must still be oppressed and persecuted!—*The Trials and Victories of Religious Liberty in America*, pp. 42, 43.

Many historians, from political or religious bias, ignore or pervert most significant events. White writes the reign of George III., and makes no mention of Wesley or the rise of Methodism. A more

prejudicial mistake would be to write the history of Virginia, or of the United States, or of Christianity, without giving prominence to the prolonged and gigantic contest in this State for religious freedom, or the restoration of the Christly principle of spiritual worship."—*Struggles and Triumphs of Virginia Baptists. A Memorial Discourse, by J. M. L. Curry, p. 4.*

#### INFLUENCE OF RELIGIOUS LIBERTY ON RELIGION ITSELF.

But what has been the influence of religious liberty in this country upon religion itself? It has taught and developed the spirituality of the kingdom of Christ. It has unsecularized the Church, and made religion stand upon its own divine truth, and not upon the enactments of human Government,—made it defend its fortresses and win its victories by its appropriate spiritual weapons, and not by the sword of the magistrate. In this respect, religious liberty has done grand service to religion itself, and freed it from a great disgrace and reproach. Religious liberty has thrown man upon his own responsibility to God, and taught him that religion is a personal matter,—that he must attend to its claims, and not rely on forms or rites or ceremonies or conformity to human laws for salvation; but needs to make it a matter of personal, individual, concern. It has thrown religious benevolence upon the hearts of Christians, and taught them to sustain their ministry, build their churches, endow their colleges and theological schools, and send forth its missionaries, by voluntary contributions.—*The Trials and Victories of Religious Liberty in America. By Rev. G. S. Bailey, D.D., 1776.—A Centennial Memorial, 1876, pp. 59, 60.*

They [Baptists] have stood firmly up for religious freedom when no other people even recognized it. . . . I should state, as among the very chiefest of the achievements of the Baptists, the part they have borne in winning soul liberty. They have been, as a people, scarcely less zealous champions for civil liberty, though in this they have not stood alone, as they long did in respect to religious freedom. Their New Testament principles have made them democratic.—*The Baptists: Who They Are, and What They Have Done. A Memorial Series. By Rev. Geo. B. Taylor, D.D., pp. 7, 9, 10.*

Religious freedom now generally prevails. All in our land rejoice, and would not have it otherwise. If it can be shown that the Baptists fought the battle and won the boon for all, should not all be willing to award them the meed of praise which is their due?

I submit three propositions:—

I. The Baptists have suffered from the violation of religious freedom by others.

II. The Baptists, and the Baptists alone, of all Christian denominations who have existed for the period under consideration, have never violated religious freedom.

III. The Baptists, in every particular, stand forth pre-eminent as the champions of religious freedom.

Suffering themselves for religion, they never persecuted others. . . . It is hard to prove a negative, but the challenge is confidently made to find a single instance in which the Baptists persecuted others. It cannot be done. Persecuted by others, they have themselves never in the slightest degree violated the great principles of religious freedom. While their own blood has been freely shed for their opinions, their hands are innocent of the blood of others. No martyr blood stains their garments, nor have they ever assumed any position or held any tenet subversive of soul liberty.

In Virginia, in 1784, when the Baptists had well nigh conquered in their struggle for religious freedom, a compromise was proposed in the form of the famous assessment bill. Every one was to be taxed to support religion, but to have the liberty of saying to which denomination his tax was to be applied. The Baptists saw that this was an alliance of Church and State, and that in it lurked the germ of persecution,—that it was, in fact, persecution; and though they had as much to gain by it as any other people, inasmuch as their principles were rapidly spreading, they not only declined for themselves, but earnestly protested against and opposed it; and though part of the time—yea, in the pinch of the conflict—they stood as a denomination almost alone, they succeeded in defeating it.

In Georgia, in 1785, a law for the establishment and support of religion was actually passed, through the influence of the Episcopalians. It embraced all denominations, and gave all equal privileges; but the very same year the Baptists remonstrated against it,

sent two messengers to the Legislature, and it was promptly repealed. In both ministers and members they were the most numerous denomination; and their ministers might have lived on the public treasury, and occupied every neighborhood, but they knew that Christ's kingdom is not of this world, and preferred to pine in poverty, as many of them did, rather than consent to the unholy marriage of Church and State.

Their views of the individuality of religion and the spirituality of Christ's kingdom, compel them to be the champions of religious freedom. Just as they would not baptize an unconscious child, so they would not compel an adult to profess either religion, or any form of it; regarding both as essentially inconsistent with the individualism of religion and the unworldliness of Christ's church. It is impossible for those imbued with and holding Baptist sentiments to be other than in favor of soul freedom.—*The Baptists and Religious Liberty. By Rev. Geo. B. Taylor, D.D., pp. 6, 8, 22, 24, 25, 26.*

For many centuries governments have impiously arrogated their competency to judge of religious truth, and, "by an unhalloved perversion of the means of salvation," have employed religion as an engine of civil policy. Not content with relying on learning and argument, they have used coercion and repression to enforce conformity to the religion of the State.

One of the anomalies of history is that Protestants, coming out of the Roman Catholic Church and protesting against her tyrannies, should so readily have copied and emulated her repressive measures.—*Struggles and Triumphs of Virginia Baptists. A Memorial Discourse by J. L. M. Curry, pp. 7, 11.*

#### THE CONFLICT FOR A BIRTHRIGHT.

"With a great sum obtained I this freedom."—*Roman Chief Captain.*

"I was born free."—*Paul, an Apostle of Jesus Christ. Acts 22:28.*

Religious liberty is not mere permission to enjoy religious opinions, doctrines, and worship; it is the right of conscience responsible only to God, and beyond control or regulation by any human power. Toleration is mere permission, endurance, sufferance, and implies the right to grant or to withhold, to control or to regulate. The one is a demand and an independence; the other is a concession and a subjection. Liberty of conscience for every human being, Baptists have always demanded as a religious and an inalienable right, mere toleration they have as often repudiated as usurpation.

Among the principles always held by Baptists as taught in the Word of God are these: there is but one Lord in the churches of Christ, and one Lawgiver over them; the churches have no human masters, "for one is your master, even Christ, and all ye are brethren;" faith cannot be forced; obedience, to be valid, must be voluntary; a church of Jesus Christ is a community of personal and professed believers; the kingdom of Christ is not civil but spiritual, and not of this world; persuasion, not power, is the means of influencing men to follow the truth, the sword of the spirit not of the State; God alone can authorize ordinances for churches, for, "in vain do they worship him, teaching for doctrines the commandments of men;" and, in all cases of conflict, we ought to obey God rather than men.

Through long centuries of anguish and conflict Baptists have toiled, at every tread detailing martyrs to dungeons or to death, and faltering not until victory dawned. With a welcome to every living soul to share the sweet results of their conflicts, they returned to build their waste places, and to enlarge their borders, only to find their deeds denied or forgotten, their history calumniated; their very name a target for reproach, and they only called "bigots."—*Religious Liberty and the Baptists. By Rev. C. C. Bitting, Pastor of the Second Baptist Church, Richmond, Va.*

Although there may be some of Baptist profession who, forsaking these principles of truth taught by their forefathers, have lost the power of God, and are now calling for the sword of civil government, instead of the sword of the Spirit, to convert men to the observance of the gospel precepts and the Sabbath, the vast majority of them would repudiate such an idea.

Don't charge that sin to the Baptist people!

ISAAC MORRISON.

East Portland, Oregon.

#### Origin and Work of the National Religious Liberty Association.\*

THE introduction of religious measures in Congress and in various State Legislatures, within the last few years, is the cause which led to the organization of the National Religious Liberty Association. Certain men, observing the nature of these measures, and seeing in them a menace to the inherent rights of citizens as guaranteed by the Constitution of the United States, decided to raise a note of warning, and present to the people the dangerous nature of religious legislation, and, at the same time, to disseminate a knowledge of the true principles of religious liberty, and show the relation which the civil Government sustains to it.

The first organized form which this movement assumed, was in the appointment of a Press Committee of seven, for the purpose of securing the publication of articles on the subject of religious liberty in the public press. This was in January, 1889. The efforts of the Committee were well received by the public, and as the work increased, it was seen that a more thorough organization, with well defined principles, was needed. Accordingly, July 21, 1889, the National Religious Liberty Association was organized, a Declaration of Principles set forth, and a Constitution and By-Laws adopted. Since that time the Association has,—

1. Sent its representatives to appear before committees of Congress, and State Legislatures.

2. Secured the publication of numerous articles in many of the leading daily and weekly papers, and in hundreds of local papers throughout the land.

3. Published and circulated over 6,000,000 pages of leaflets and other documents.

4. Defended those who have been prosecuted for non-compliance with religious enactments, and is now (January 1, 1891) carrying a case to the Supreme Court of the United States, to test the constitutionality of Sunday laws.

5. Presented petitions to Congress against religious legislation, to the number of 300,000 *bona fide* signatures of adult residents of the United States.

6. And has had the satisfaction of preventing the passage of religious laws, both by Congress and by several State Legislatures.

THE friends of religious freedom in Texas are making an earnest effort to secure the repeal of the Sunday law of that State. It is to be hoped that they will be successful. Sunday statutes are certainly not indigenous to the free soil of the Lone Star State, and ought to be easily killed.

NOTHING can be great which is not right.—*Samuel Johnson.*

\*From the revised National Religious Liberty Association manual.



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Rector Christ Church, Los Angeles, Cal.

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SENATOR H. W. BLAIR has been defeated for re-election to the United States Senate.

THE provision of the Brazilian Constitution, which forbids the several States of that republic to "aid or hinder the exercise of any religious worship," is certainly an improvement upon our own Constitution.

MR. CRAFTS says that the Jew is left absolutely free to observe the seventh day, but insists that a Sunday law is necessary to guarantee to the Christian perfect liberty to keep Sunday. Will he kindly explain how that can be?

ACCORDING to statistics prepared by Dr. H. K. Carroll, of the *Independent*, the fourteen leading Protestant denominations, sub-divided into seventy-five sects, have a total membership of 13,079,576. The number of Roman Catholics is put at 8,012,970, including children.

THE case of R. M. King, of Tennessee, who was arrested and fined for plowing on Sunday, has been heard before a Federal Court. The case was first appealed to the Supreme Court of the State, which confirmed the judgment of the lower court. It was then brought before Judge Hammond, of the Federal Court, on a writ of *habeas corpus*. Judge Hammond holds that he has no jurisdiction to pass on a decision of the State courts.

THE claim so confidently made by the advocates of the so-called "civil Sabbath" that a failure to regularly observe a stated weekly rest shortens human life, is strongly discredited by facts recently published by Dr. Billings, of the United States Army, who conducted an inquiry for the purpose of ascertaining certain characteristics of the vital statistics of the Jewish population of the United States. "This material," says the *Press*, of this city, "was gathered by Mr. A. S. Solomons for the Census Office, and shows the social condition of nearly eleven thousand Jewish families in the United States, representing in all something over sixty thousand persons. The general result of this inquiry shows that the Jewish race in

the United States has the advantage over the average population, of a lower death rate." This is significant in view of the fact that a vast majority of the Jews really observe no regular weekly rest. Their greed of gain prevents them from keeping the ancient Sabbath, and they have no regard for Sunday, and so devote the day either to business or to pleasure, as opportunity offers.

WE have received another letter from Rev. H. O. Hoffman, of Bloomington, Illinois, which will appear next week. Mr. Hoffman takes issue with us upon the question of moral instruction in the public schools. Those interested in the matter would do well to preserve his former letter and our answer to it, which appeared in No. 3, of the current volume.

THE *Independent*, in its issue of the twenty-second, publishes twenty-eight additional replies to the letter sent out by that paper asking opinions relative to the Sunday closing of the Columbian Exposition. Of these replies which are from members of the Cabinet, members of Congress, and Governors of States, thirteen are in favor of opening the Exposition during, at least, a portion of Sunday; the same number are in favor of closing it on that day, while two are non-committal.

MAJOR BACON, a Georgia lawyer, has discovered that the preachers of that State are required by law to read from their pulpits, four times a year, an act regarding the observance of Sunday. The statute was framed by the Colonial Assembly in 1763, section 10 reading as follows: "And be it further enacted, that this act shall be read yearly, and every year, and at least four times in each year before sermon begins;—and every minister is hereby required to read the same in his respective place of divine worship." The act provides penalties for vice, profanity, immorality, and for not "keeping holy the Lord's day commonly called Sunday." Mr. Crafts should make a note of this as another proof of the purely civil (?) character of Sunday laws.

THE *Mail and Express*, the New York daily of National Reform tendencies, complains that a Protestant is imprisoned in Callao, Peru, for a purely religious offense, and that he was not arrested at the instance of the civil authorities, nor with any belief on their part that he was a dangerous man, against whom society needed to be guarded, but that he was apprehended on complaint of the priests. "It is," says our contemporary, "simply a case of religious persecution and intolerance, and the whole responsibility for this outrageous violation of personal liberty rests with the bishops and priests of the

Roman Catholic Church, who, are straining every nerve to prolong his imprisonment." We have not a doubt of the correctness of this statement, and think the conclusion and the censure just; but why is it that the *Mail and Express* waxes indignant over such wrongs in Peru, and says never a word when a similar outrage is perpetrated in our own country? Is the *Mail and Express* in favor of religious liberty only for its friends?

It is stated that "the Pope has appointed a commission to study the religious situation of the South American republics, with the view of re-organizing the episcopates on a system similar to that prevailing in Brazil, which is based on common law and religious liberty; and that the Pope is of the opinion that the Church has everything to gain by claiming simply a reign of liberty for all." If the Pope would instruct his minions in Peru to liberate the man in Callao who has been restrained of his liberty, and kept in a dungeon for nearly six months, on allegations brought against him by the Roman Catholic authorities, for no other offense than preaching the gospel in a private house and administering Christian rites according to his conviction of truth, the world might believe him sincere; but the history of the Papacy is such as to justify suspicions that the crafty Leo has an ax to grind.

"RELIGION Enforced by State Laws," and "Shall California Have a Sunday Law?" are the titles of two tracts, copies of which we have received, which are being scattered in California. They should have a wide circulation, as they are just the thing to create a wholesome sentiment against religious legislation. The first contains four pages, and sells for twenty-five cents per hundred; the second has eight pages, and sells for fifty cents per hundred. Those desiring a supply should order them of A. L. Ingels, 1059 Castro Street, Oakland, Cal.

THE *Christian Statesman* predicts that this "Nation will go on developing its Christian usages and institutions, and bringing her laws everywhere into closer conformity with the Christian conception of government, until even in the National Constitution the religious purposes of the Nation shall find expression."

## THE AMERICAN SENTINEL.

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

VOLUME 6.

NEW YORK, FEBRUARY 5, 1891.

NUMBER 6.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 48 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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SENATOR CARLISLE says: "It is the duty of the Government to administer public affairs, and the duty of the people to manage their own private affairs."

ACCORDING to the *Utica Press*, Mr. Crafts says that "the European Sabbath is conceded by the rulers in order to appease the people. They call it personal liberty, but we know it means slavery." A likely story, that the people clamor for slavery!

ALL questions of political economy and of party politics are insignificant compared with the great questions of *personal liberty*, the maintenance of our public schools and the perpetuation of *religious freedom* in these United States.—*Rev. R. S. MacArthur. D. D.*

A JEWISH monarch by grasping the holy censer, lost both his scepter and his freedom. [2 Chron. 26:19.] A destiny as little to be envied may be the lot of the American people who hold the sovereignty of power, if they, in the person of their representatives, shall attempt to unite in the remotest degree, Church and State.—*Col. Richard M. Johnson.*

JEFFERSON'S doctrine was that all men are created free and equal. Of course he did not mean that the Congo negroes, as we find them in Africa, are equal in ability or attainment, to the Anglo-Saxon as he is to-day. Our understanding of Jefferson's declaration has always been, that in political rights and privileges our Creator

had made all men equal, but that human pride and selfishness had made distinctions and privileged classes. Jefferson asserted the essential doctrine of democracy. Stated in other words, it means that every American citizen should have an equal chance as far as our laws affect him.—*Farm, Field, and Stockman.*

### Evils of Paternalism.

MRS. SALLY JOY WHITE has written a book, on cookery in the public school, and a Western paper comments upon the fact as follows:—

Much of the misery and unhappiness in woman's life is caused by her ignorance in the most simple things in domestic life. Mrs. White advocates a kitchen in every girls' school, at public expense. Anything in the public school which will give the child an idea, is commendable. Two thousand girls are receiving training in kitchens now, in Boston. A girl cannot know woman's work if not taught, and as boys are being taught in technical schools to do men's work so should the girls be taught to do women's work also. The world is becoming more practical, schooling is in keeping with the age in which we live, and to it we must look for a higher grade of morals among the rising generation of both sexes.

It is true that ignorance of how to prepare healthful and palatable food is deplorable, but it does not follow that the State should undertake to give instruction in cookery. "Boys are being taught in technical schools to do men's work," and very properly so too, but the cases are by no means analogous. Few homes afford the facilities for giving a mechanical and business education, such as is demanded for boys, but every home does, or at least should, afford facilities for giving instruction in common household duties including practical cooking; and it is in the home and by the mother, or at least under the supervision of the mother, and under home influences, that girls should receive this instruction.

There would be nothing radically wrong in the State's giving this instruction, as there would be in its teaching religion. The evil in it is that it is right in line with the mischievous idea, that seems to

be rapidly gaining ground in this country, that the parents owe no duty to their children after they arrive at a school age, except to feed and clothe them. Indeed, it is seriously proposed to practically turn the children over to the State at a still more tender age than formerly. A recent number of the *Catholic Review* notes the fact that "the kindergarten is becoming popular in this country, and a society has been organized in the city of New York to establish independent kindergartens, which may in time become the property of the public school system." "There is," says the *Review*, "more significance in this movement than appears on its surface." And the significance is in the trend which we have indicated. It shows that the tendency of the times is to increase the influence of the State upon the life of the child and to minimize that of the parent; to make the State everything to the child and the parent nothing. Judging from present indications it will not be long until the only duty of parents, as such, will be to beget and bear children for the State; teachers in the employ of the State to do the rest.

The evil is a wide-spread and growing one, and has obtruded itself even upon the attention of Congress. In a speech in the House, January 15, Mr. Clements, a member of the Committee on Appropriations, said:—

People come about our committee rooms full of sentiment. They tell us that it is better to provide school-houses and free school books and everything of that kind than to spend money in maintaining penitentiaries and prisons. That is a very beautiful statement. It sounds very well; and it is all right. But so far as I have been able to observe, it does not necessarily follow that because a man or a woman is educated therefore he does not deserve to go to the penitentiary. As a gentleman near me suggests, something may depend upon whether a child is educated at the public expense; for if he has struggled individually to buy his books and find time to go to school and to take care of himself, he will most probably make a virtuous and industrious man.

In the same line we had before the Committee a proposition to establish about ten kindergartens here in the city of Washington. I do not desire to make any criticism upon the estimable ladies who repre-

sented this enterprise, nor do I criticise the system of kindergartens. They are all right. But the argument was that we should provide means by which the Government may become the father or the mother of the child at the age of three, taking him out of the street and making a good citizen of him; that it is better to support such a system as this rather than to maintain prisons and penitentiaries.

But the statistics not only of this country but other countries fail to sustain the argument that in proportion to the schools and kindergartens which are established the prisons and the penitentiaries are less necessary. This proposition involves all along the idea of taking the child at the age of three years and putting him entirely under the influence of public-school teachers; of others than the parents. In this idea there is a total neglect of what is a very necessary branch of education. The child is taught from the start that he must look to the Government for everything; that is the first principle.

The idea of self-reliance is entirely eradicated; he is taught to look to the Government for clothing, food, and everything. Not only that, but he is taken care of by the public instructor, by the Government through its agents, and to this extent home influences are removed from him, the great lesson of morality and religion, those principles which are necessary in the government of the life of a man or a woman to keep him or her out of the penitentiary or the prison, are almost entirely neglected.

The thing that we call progress in the public schools includes especially looking to the intellectual training of the child; and besides we have a lot of teachers going from school-house to school-house attending to the development of the muscles, giving lessons about physical movements and various forms of muscular exercises. I make no objection whatever to that; I think it is all very well; but I do not believe in governmental control and education of the intellect and the muscles to the entire neglect of the home teaching of the heart, the instruction in morality, fidelity, honesty, industry, self-reliance, religion. These are all wiped out by the paternal system of government.

Mr. Clements has clearly pointed out some of the evils of this system of laying upon the State burdens and responsibilities that should be borne by the individual. Parents can do for their children vastly more in the way of aiding them to form right characters than it is possible for the State to do, and they are under the most solemn obligations to do it. They make a fatal mistake when they seek, at the hands of the State, relief from the responsibilities which come to them because they are parents. It is right that schools should be established for the instruction of the youth of both sexes in those things that cannot be better taught at home; but the idea that children of tender age must be taught in public kindergartens and that girls must be taught the culinary art in public schools and at public expense, when the instruction could be given much better in the home, is most mischievous. It shows a dangerous tendency on the part of the parents to shirk duties that should be held sacred and conscientiously discharged, and also an equally dangerous tendency upon the part of the State to undertake work that naturally belongs to the home. The home and home influences should be preserved at all hazards; parental care and parental influences should be preserved and strengthened rather than weakened. Did we for a mo-

ment believe that as a people we were dependent upon public school training for a higher grade of morals in the rising generation of both sexes, we should despair of the future of our country. If good morals and correct habits cannot be taught in the home, and if American home influences are so impotent and depraved that they cannot be trusted to teach moral principles and domestic duties, the evil is indeed great; so great that the State, which cannot possibly be morally superior to the individuals that compose it, cannot correct it, even by such heroic methods as public kindergartens and State-supported kitchens.

C. P. B.

#### Efficacy of Prayer.

THE *Christian Cynosure*, of Chicago, a religious paper, contends in favor of having all courts of justice, as well as sessions of legislative bodies and political conventions, opened with prayer, and also that on a case being tried in the courts and submitted to a jury, their first act, on retiring to the jury-room, should be to kneel and engage in prayer for divine enlightenment and guidance. If, as would probably sometimes be the case, there is not a single religious man among the twelve, the writer would have a clergyman called in to pray with and for them.

The following almost incredible instance is given in illustration of the efficacy of prayer in the jury-room.

In an important case recently tried at Wichita, Kansas, the jury failed to agree and were kept in their room two whole days. They were unanimously of opinion at the end of this time that agreement on a verdict was impossible, and so declared, but the Judge, a very pious man, refused to discharge them, and called in his pastor, who not only prayed for, but preached to them in the jury-room, with the result that they agreed on the first ballot after these extraordinary services. What the verdict was, and whether it was a just one or not, it is not stated, and was apparently not considered essential to the argument. It was sufficient that some agreement was arrived at. If the decision of the jury in this instance was, as is sometimes the case, in direct opposition to the law, and the facts as brought out at the trial, the result certainly does not tell in favor of the experiment.

Again, if the decision was a just one in this case, no assurance is afforded of a similar result in another case. For aught that appears, the effect of their confinement for the third day, and their being subjected to listen to a perhaps tedious prayer and more tedious sermon, was only to render the jurymen desperate and lead them to agree on something, no matter what, so as to get away from their irksome prison house and the presence of their ghostly tormentor.

However this may have been, the whole proceeding, if it ever took place, which there is great reason to doubt, was an absurd farce and a disgraceful travesty of justice and right. While a jury is in session, no communication with outsiders is rightly allowable. Its seclusion is sacred, and the intrusion of any person, either clerical or lay, with the view of influencing their verdict in any manner, directly or indirectly, is inexcusable. That it should have been done at the suggestion, or by the order rather, of the Court, as stated, is well-nigh incredible. If it was, the Judge should be impeached and divested of his besmirched judicial robes as soon as possible.

The establishment of such a custom might be of some value to impecunious and place-hunting preachers, for in that case each trial court would have to employ a salaried court preacher, as well as a short-hand reporter, but otherwise no one would be benefited, and the entire tendency of the thing would be to bring the court and its decisions into deserved contempt.

Preaching and praying are religious exercises; and under our secular form of government, are as much out of place in our legislative halls and courts of justice as in our public schools. All mixing up of Church and State is an abomination and an offense to the spirit of our free institutions.

It is true, and pity 'tis true that chaplains are still employed in our Legislatures and sometimes, not always, in our political conventions. It is one of those cases where old custom retains its sway in despite of general progress and more sensible views. It used to be the custom in New England, before a general election, for one of the ministers of the Capital City to preach by appointment an "election sermon," as it was called, and in some States the old custom is still observed, but it is little regarded in these days, and is "more honored in the breach than in the observance." Nothing is here said or intimated against prayers or sermons in their proper place, but that place is not our civil courts of justice or the jury-room.—*Oakland (Cal.) Times*.

#### Good Sense.

ONE of the principles of the Farmers' Alliance, which has of late become a power in politics, is that the Government shall issue a sufficient quantity of treasury notes to enable the business of the country to be transacted on a cash basis, and that these notes should be loaned to the people on any good security at a rate of interest not to exceed two per cent. This is a very taking proposition to people who want money, and do not think enough to know how *real* money only can come. The National Grange has fallen in with the Farmers' Alliance on this point; and the



State Grange of Michigan in its annual meeting, last month, gave its voice upon this question in the following plain statement of sound principles:—

We regret that the National Grange, the Farmers' Alliance, and other organizations of farmers have indorsed the proposition in one form or another to make loans by the Government to the people.

That the issuing of one billion of treasury notes and loaning it to the people, either directly or indirectly, at a low rate of interest, would lead to a wild clamor for credit, every intelligent person must admit.

That no system could be devised or its operation so guarded as to prevent partiality and favoritism in its distribution, first to personal friends of the loaning agent, next to his political associates, every thoughtful man must foresee.

That it would create a feeling of helpless dependence upon Government aid by those whom it is designed to benefit, thereby relaxing their individual effort, destroying their energy and self-reliance and rendering them helpless mendicants of Government charity, every observer of human nature must know.

That it would lead to thriftless improvidence, relying upon Government aid, or Government forbearance, by those whom it seeks to benefit, and prove a curse instead of a blessing, is so plainly evident that we are surprised that the National Grange should allow itself to be carried away by the clamor of those who hope to gain for themselves public preferment by holding out a scheme so enticing to the ignorant or improvident debtor, and scheming speculator.

Yet as sound as these principles are, and though they be so plainly stated as to be easily understood by all who can read, we doubt very much whether either the Farmers' Alliance or the National Grange will accept them.

### Shall the State Teach Morals?

Two weeks ago, in answer to a question from the Pastor of the Independent Church at Bloomington, Illinois, we briefly gave our views upon this subject. The matter is again called up by another letter from the same gentleman, who writes as follows:—

Bloomington, Jan. 16, 1891.

To the Editor: I was quite surprised to find in the last issue of THE AMERICAN SENTINEL that my brief note of ten days ago had called for unfavorable comment, or for that matter, any comment at all.

I am free to confess that I certainly did not "understand the position" of THE SENTINEL on the public school question as touching the inculcation of morals in our common schools.

If I now understand you, it is to the effect that *morals should be taught in the family, in the church, in the parochial school, but not in the public or common school.*

If the youth of the State should be taught morals, —if it is desirable they should have any ethical training,—why not give them these advantages in the common school?

THE SENTINEL answers by saying that morals cannot be taught without teaching religion—without the recognition of Christian authority—the Bible—or the God of the Bible. And this cannot be done without connecting religion and State.

Will THE SENTINEL permit me to say that the purest forms of morality—the purest and noblest qualities of it—were among men centuries before the Pentateuch was given by Moses? That five hundred years before Jesus, our Lord, was born, the very highest and safest excellence of moral character existed among the various nations of the earth? That among all men, in all epochs of his-

tory, in all grades of civil and moral culture and religious character, the very essence of morality has existed and has been the safeguard of the people? Morality is authority, because it is best; just as moral and physical purity carry with them—is inherent in them—the very highest qualities of authority. Therefore it is not necessary, in order to moral character, that either Moses, Jesus, Osiris, Brahma, Mohammed, Buddha, Odin, or any other written authority, shall be recognized, for among them all the same moral excellence has been recognized—a moral excellence which is the *common property of mankind*—as the idea of God in many forms is the common property of man.

Again, will THE SENTINEL, which recognizes that morals should be taught the youth, and specifies the church school, the private school, and the family, as the necessary instructors, please tell us where that very large class of children, who have no moral homes, no church, no private tutelage, are to receive the necessary moral instruction, in order that they may be qualified to discharge the duties of citizenship safely? Somebody must teach them, or the State will be endangered by ignorance and immorality.

I did not anticipate that I would be called upon to justify my short note to THE SENTINEL. I am glad, however, that you have been entirely frank in the statement of your views, and trust that THE SENTINEL will come to see that morals can be taught without recognizing the religion or creed of any sect or denomination. Meanwhile, I heartily indorse the aim of THE SENTINEL to oppose all legislation on the Sunday question, or forcible entrance of *religion* in our common schools—that is, as long as religion is held to be indissolubly joined to creed.

H. O. HOFFMAN.

We are afraid that we must disappoint the hopes of our correspondent, for we are not at all likely to "come to see that morals [in any but a restricted sense] can be taught without recognizing religion." *Morals must have a sanction*; therefore, to teach morals is not only to teach rules governing actions but to teach also *the reasons for those rules*; and our position is that the only adequate reasons for the most fundamental moral principles are found in the law of God. That this conclusion is justified by usage is easily shown.

Webster defines "morality" thus:—

The relation of conformity or non-conformity to the true moral standard or rule; the quality of an intention, a character, an action, a principle or a sentiment, when tried by the standard of right; the quality of an action which renders it good; the conformity of an act to the divine law, or to the principle of morals.

"Moral," used as an adjective, is defined by the same authority, as follows:—

1. Relating to duty or obligation; pertaining to those intentions and actions of which right and wrong, virtue and vice, are predicated, or to the rules by which such actions and intentions ought to be directed; relating to the practice, manners, or conduct of men as social beings in relation to each other, as respects right and wrong, so far as they are properly subject to rules.

2. Conformed to rules of right, or to the divine law respecting social duties; virtuous; just.

The definition of "right," as applied to morals, is:—

Conformed to the constitution of man and the will of God; never deviating from the true and just; according with truth and duty; unswerving; just; true.

In answering the question, "What is the difference between religion and morality?" the *Christian Union* says:—

Religion is defined by Max Muller as being such a manifestation of the Infinite as produces an influence upon the moral character of man. In a less generic but more practical sense, religion is the maintenance of such relations between the soul and God as promote life and character that are righteous. Accepting either of these definitions, there is evidently no true religion which does not promote morality, and, in our judgment, there is no permanent, enduring morality which is not rooted in and dependent upon religion.

We are well aware that the word "moral" is used to signify no more than outwardly correct deportment, civility, a recognition of natural rights, and the like, but as we have seen, it means much more than this; it means "conformed to the divine law." It follows that that which Mr. Hoffman wants to have taught in the public schools is not morality but utilitarianism—"the doctrine that virtue is defined and enforced by its tendency to promote the highest happiness of the universe." The nearest approach that it is possible to make to genuine morality without reference to the law of God, which, according to Webster, is "the true moral standard," would be to teach civility and civil justice upon the basis of the self-evident truth that all men are by nature endowed with certain inalienable rights; but this should not be taught as the *sum* of morals, neither should it be taught that this truth, though self-evident, is the ultimate basis of all moral obligation.

To teach utilitarianism is to establish in the mind of the pupil a purely human standard of action, and to teach him not only that it is a standard, but that it is the standard. This would at once place the State in antagonism to Christianity. The effect on the pupil would be, as we remarked in a former article, to place him in a position where it would be impossible for the teaching of the gospel to reach and elevate him at any subsequent time, because he would be unable to comprehend the existence of anything higher or more desirable than his own conceptions of right, to recognize any obligations higher than what might appear to him to be his self-evident obligations to his fellow-men.

Because it is desirable that moral instruction should be given to all children it does not follow that the State should give it. A failure on the part of the State to teach morals would neither lessen the quantity nor injure the quality of the moral instruction given to the youth of the land. Indeed, the effect of the State's tampering with such things is to paralyze spontaneous home Christian missionary effort. The less the State professes to give of moral and religious instruction, the more will be given by Christian benevolent institutions of all kinds—given as it should be given, and by those who should give it. The State is the poorest possible dependence in such a matter.

We are well aware that much—we think too much—has been claimed for the morality of the ancient pagans. True, the world has always had some knowledge of

correct moral principles, but this has been because it has never been utterly devoid of the moral law. History shows that as any people have lost sight of the principles of that law they have retrograded morally. We do not entertain the idea that God left the world without witness till the time of Christ, nor even till the giving of the law at Sinai. And as far as correct morals were ever practiced among the heathen, their existence was, we hold, due to the fact that the people still retained some knowledge of the moral law. Of the heathen who had not the written law, the Apostle Paul said: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15.

The boasted morality of even the most enlightened heathen philosophers did not approach the morality of the divine law, and is not to be compared with it. It is well known that the Spartans taught their children to lie and steal. According to Professor Stuart, "both the Epicureans and the Stoics allowed and defended sodomy and incest, numbering these horrid crimes among the things indifferent." Horne says: "Pride, and the love of popular applause were esteemed the best and greatest incentives to virtue and noble actions; suicide was regarded as the strongest mark of heroism." "Acts of the soul—the adultery of the eye and the murder of the heart—were little regarded.\* On the contrary, the philosophers countenanced, both by arguments and example, the most flagitious practices. Thus theft, as is well known, was permitted in Egypt and Sparta; Plato taught the expediency and lawfulness of exposing children in particular cases; and Aristotle, also, of abortion. The exposure of infants, and the putting to death of children who were weak and imperfect in form, was allowed at Sparta, by Lycurgus." "Customary swearing was commended, if not by the precepts, yet by the example of the best moralists among the heathen philosophers, particularly Socrates, Plato, Seneca, and the Emperor Julian." "The unlimited gratification of their sensual appetites, and the commission of unnatural crimes, was common among the most distinguished teachers of philosophy, and was practiced even by Socrates himself." Gibbon testifies that "the devotion of the pagans was not incompatible with the most licentious skepticism."

That these things are true of even the best heathens is not strange, when we con-

sider that their morality and religion were alike utilitarian. Their gods were of like passions with themselves, and their highest incentives to virtue were "pride and love of applause." And now it is seriously proposed, not only by Freethinkers but by not a few Christians, to teach morality in our public schools in a way that will make pride and love of applause the highest incentive to virtue, in the minds of the rising generation. The children are to be taught to be good that they may be happy and highly esteemed, to be honest, because, forsooth, it is "the best policy," to be truthful that they may be respected, to be virtuous that they may be admitted into good society! God forbid that such morality should be taught in our public schools!

"Virtue will surely be rewarded, but one who seeks virtue for the sake of reward can never find it, because the end at which he aims is not virtue but the reward. He makes virtue a secondary consideration, and no one can obtain it who does not make it first." C. P. B.

#### National Reform Criticism Answered.

SOME weeks since, the *Daily Times* of Oakland, California, contained an article criticising the National Reform movement and Rev. N. R. Johnston one of its chief promoters in the Golden State. Mr. Johnston did not see the article until he read it in THE AMERICAN SENTINEL. He at once replied to it sending his communication to the *Times*, in which it was published together with the following editorial comment:—

To all these criticisms we reply: The Israelites, to whom the original law of Sabbath-keeping was given by Moses, were under a theocratic form of government. Our form of government is democratic. Many of the laws which Moses gave as divine, Mr. Johnston, himself does not pretend to observe. While Sunday is called the "Christian Sabbath," and Christians generally recognize it as a holy day, it must be remembered that Americans are not all Christians in their belief, and that there are several denominations of Protestant Christians who observe the seventh day of the week, instead of the first, as the Sabbath. What justice in the Government taking sides with the Sunday-keepers against the Sabbath-keepers—the Jews, the Seventh-day Baptists, and Seventh-day Adventists? Then Mr. Johnston is wrong, we think, in his declaration that all classes of people, and especially laboring men, would be benefited by a law enforcing Sunday rest. As a rule, and without any law, laboring men rest on Sunday as they do at night, of their own free-will and because they feel their need of it; but how would Mr. Johnston look upon a law forbidding all labor from six o'clock at night until six o'clock in the morning? Would laboring men be benefited by such an arbitrary law?

Notwithstanding Mr. Johnston's demurrer, we repeat our proposition that the United States Constitution does not favor penal Sunday laws, and is in spirit against them. If not, why are Mr. Johnston and his fellow-members of the National Reform Association laboring so hard to get the Constitution amended? Rev. Dr. McIlvaine, a member of the same Association, states expressly that they want this amendment to afford a basis which they have not now in the fundamental law of the land for Sunday laws and Sunday law enforcement. Finally,

while we do not go to THE AMERICAN SENTINEL for instruction on this point, we fully agree with it in its contention that the American Sabbath Union and the National Reform Association are virtually striving to overturn the religious liberty of the Nation, and establish a virtual union of Church and State, and we heartily commend it for the loud note of warning it has raised.

And the *Times* is right; the success of the National Reform movement would certainly destroy religious liberty in this country, and, at the very best, substitute for it religious toleration.

#### That Insignificant Minority.

THESE Sabbatarians are "only seven-tenths of one per cent.," exultingly asserts the Sunday advocate, and thinks that on account of their being in such an insignificant minority the contemplated Sunday laws might just as well be pushed through and enforced, as not. "What difference does it make if such a few as that are imprisoned?" he continues, "for if they can't think and interpret the Bible the same as the dominant church, they ought to go to jail." This is the kind of a spirit that we meet to-day after a century of unexampled prosperity under our incomparable Constitution—under the Constitution that was framed especially to protect these insignificant minorities. In a letter to Dr. De La Motta, a Jewish rabbi, Madison made the following declaration with special reference to the Jews, and that, too, when they were in a much more insignificant minority than they are now:—

Among the features peculiar to the political system of the United States, is the perfect equality of rights which it secures to every religious sect, and it is particularly pleasing to observe in the good citizenship of such as have been most distrusted and oppressed elsewhere a happy illustration of the safety and success of this experiment of a just and benignant policy. Equal laws, protecting equal rights, are found, as they ought to be presumed, the best guarantee of loyalty and love of country; as well as best calculated to cherish that mutual respect and good-will among citizens of every religious denomination which are necessary to social harmony, and most favorable to the advancement of truth. The account you give of the Jews of your congregation brings them fully within the scope of these observations.—*Writings of James Madison, vol. iii, pages 178, 179.*

It is only he who would act the tyrant that would oppress or make it hard for a certain class of citizens because they are only "seven-tenths of one per cent." John Stuart Mill presents this in its true light, and in the light that every American should regard it. "Let us suppose," says he, "that the government is entirely at one with the people, and never thinks of exerting any power of coercion unless in agreement with what it conceives to be their voice. But I deny the right of the people to exercise such coercion, either by themselves or by their government. *The power itself is illegitimate.* The best government has no more title to it than the worst. It is as noxious, or more noxious, when exerted in accordance with public opinion, than when in opposition to it.

\* Many advocates of "natural morality" in our own day attach but little importance to thoughts and intents of the heart. Only a few days since a prominent Freethought editor said to the writer: "Covetousness is not immoral; it is the spring of all progress." And yet covetousness is the root of theft, as lust is of social vice.

If all mankind minus one, were of one opinion, and *only one person* were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind."—*On Liberty, chapter 2, paragraph 1.*

The truth of the matter is this: The person who parades the "seventh-tenths of one per cent." argument virtually says: "We must have Sunday laws anyhow. If the opposition is too large, we must modify our demands; but as the Sabbatarians are only seven-tenths of one per cent., we will ignore them entirely,—no matter how much it interferes with their rights."

Every independent thinker knows that an appeal to reason is the only way to arrive at the truth; and the fact that the seventh-day observers are in the minority gives the majority no right to interfere with their working six days and then resting one, which right they have just as truly as does the majority. This principle is set forth as follows, in a note in "American State Papers bearing on Sunday Legislation," pages 189, 190:—

This important principle [that the right guaranteed by our Constitution to acquire property is just as sacred as the right to protect and possess it; and that the right to acquire must include the right to use the proper means to attain that end, which includes the right to our time] is not infrequently overlooked when the question of the constitutionality of Sunday laws is under consideration.

"All men are created equal." All men have a right to use their time to acquire property. The Legislature can no more deprive a person of the free use of part of his time, than it can deprive him of the use of his time altogether. And because the Sabbatarian has enough independence of thought and enough strength of character to differ from the majority in Sabbath observance, it is manifestly unjust to deprive him for that reason of one seventh of his time, to which he has an inalienable right. The innate sense of every man asserts that he has the same right to his opinion that others have to their opinion; that he has the same right to work on such day as he wills, that others have to work on such days as they will. The question is one of individual rights, not a question of whether you do or whether you do not agree with the dominant religious party. Any laws interfering with the right to acquire property, like the laws interfering with the rights to life and personal liberty, are a flagrant violation of the individual's natural rights.

The principle is as follows: An individual's rights cannot be infringed because he belongs to the minority. If I have a right to work six days, and then rest one, all others have the same right; and if I choose the first day on which to rest, no one has a right to molest me; and if my friend chooses the seventh day on which to rest, no one has a right to molest him. If I work on the day on which he rests without molesting him, no one has a right to stop or hinder me in my work; and, likewise, no one has a right to stop or hinder him if he works on the day on which I rest. This is justice and equality. But it is neither justice nor equality to deprive my friend of one day (Sunday) for work in every week because he chooses the seventh day on which to rest—thus giving him only five days in which to work for a livelihood.

"But," argues the advocate of Sunday laws, "the minority are not compelled to work on their Sabbath, but simply to refrain from working on our Sabbath." But if the Legislature may compel the minority to "refrain from working" one day in the

week, why not two? and if two, why not three? and if three, why not six? Thus there is no time to which the minority has a right; and the Legislature (the servant of the people) is empowered to entirely deprive the people of the use of their time, and thus of the very means of sustaining life itself. To this absurd conclusion do the positions of Sunday-law advocates lead us.

In order to understand the relation of majorities and minorities, we must inquire into the nature and object of government. For it is true, as Madison says, that "the sovereignty of the society, as vested in and exercisable by the majority, may do anything that could be rightfully done by the unanimous concurrence of the members; the reserved rights of individuals (conscience, for example) in becoming parties to the original compact being beyond the legitimate reach of sovereignty, wherever vested or however viewed." It is not the size of the majority that entitles them to act; but the fact that in the very nature of government the majority must rule;—but only in those things that come within the sphere of government. Madison mentions this point. And among the things that are outside the sphere of government is to dictate whom, when, or how we shall worship, what we shall eat, drink, or wear, when we shall rest or go to bed (as was originally regulated by ringing the curfew bell) and such like. In an essay on "Railway Morals and Railway Policy," published in the *Edinburgh Review* for October, 1854, Herbert Spencer had occasion to deal with the question of a majority's power as exemplified in the conduct of public companies. The same principle is true of governments, or of any other organizations. Mr. Spencer says:—

Under whatever circumstances, or for whatever ends, a number of men co-operate, it is held that if difference of opinion arises among them, justice requires that the will of the greater number shall be executed, rather than that of the smaller number; and this rule is supposed to be uniformly applicable, be the question at issue what it may. So confirmed is the conviction, and so little have the ethics of the matter been considered, that to most this mere suggestion of a doubt will cause some astonishment. Yet it needs but a brief analysis to show that the opinion is little better than a political superstition. Instances may readily be selected, which prove by *reductio ad absurdum*, that the right of a majority is a purely conditional right, *valid only within specific limits*. Let us take a few. Suppose that at the general meeting of some philanthropic association, it was resolved that in addition to relieving distress, the association should employ home missionaries to preach down Popery. Might the subscriptions of Catholics, who had joined the body with charitable views, be rightfully used for this end? Suppose that of the members of a book club, the greater number, thinking that under existing circumstances rifle practice was more important than reading, should decide to change the purpose of their union, and to apply the funds in hand for the purchase of powder, ball, and targets? Would the rest be bound by this decision? Suppose that under the excitement of news from Australia, the majority of a Freehold Land Society should determine, not simply to start in a body for the gold-diggings, but to use their accumulated capital to provide outfits. Would this appropriation of property be just to the minority? and must these join the expedition? Scarcely any one would venture an affirmative answer even to the first of these

questions: much less to the others. And why? Because every one must perceive that by uniting himself with others, no man can equitably be betrayed into acts utterly foreign to the purpose for which he joined them. Each of these supposed minorities would properly reply to those seeking to coerce them: "We combined with you for a defined object; we gave money and time for the furtherance of that object; on all questions thence arising, we tacitly agreed to conform to the will of the greater number; but we did not agree to conform on any other questions. If you induce us to join you by professing a certain end, and then undertake some other end of which we were not apprised, you obtain our support under false pretenses: *you exceed the expressed or understood compact to which we committed ourselves; and we are no longer bound by your decisions.*" Clearly this is the only rational interpretation of the matter. The general principle underlying the right government of every incorporated body, is that its members contract with each other severally to submit to the will of the majority *in all matters concerning the fulfillments of the object for which they were incorporated; but in no others.* To this extent only can the contract hold. For as it is employed in the very nature of a contract, that those entering into it must know what they contract to do; and as those who unite with others for a specified object, cannot contemplate all the unspecified objects, which it is hypothetically possible for the union to undertake; it follows that the contract entered into cannot extend to such unspecified objects. And if there exists no expressed or understood contract between the union and its members respecting unspecified objects, *then for the majority to coerce the minority into undertaking them, is nothing less than gross tyranny.*

And, subsequently in another essay, he added:—

Naturally, if such a confusion of ideas exist in respect of the powers of a majority where the deed of corporation tacitly limits those powers, still more must there exist such a confusion where there has been no deed of incorporation. Nevertheless the same principle holds. I again emphasize the proposition that the members of an incorporated body are bound "severally to submit to the will of the majority *in all matters concerning the fulfillment of the objects for which they are incorporated; but in no others.*" And I contend that this holds of an incorporated nation as much as of an incorporated company.

Mr. Spencer also in his "Social Statics" refutes the idea that majorities have the omnipotence so generally conceded to them. On pages 232, 233, he says:—

Of the political superstitions, lately alluded to, none is so universally diffused as the notion that majorities are omnipotent. Under the impression that the preservation of order will ever require power to be wielded by some party, the moral sense of our time feels that such power cannot rightly be conferred on any but the largest part of society. It interprets literally the saying that "the voice of the people is the voice of God," and transferring to the one the sacredness attached to the other, it concludes that from the will of the people, that is of the majority, there can be no appeal. Yet is this belief entirely erroneous.

Suppose, for the sake of argument, that, struck by some Malthusian panic, a Legislature duly representing public opinion were to enact that all children born during the next ten years should be drowned. Does any one think such an enactment would be warrantable? If not, there is evidently a limit to the power of a majority. Suppose again, that of two races living together—Celts and Saxons for example [or in America the Saxons and the Negro] the most numerous determined to make the others their slaves. Would the authority of the greatest be in such case valid? If not, there is something to which its authority must be subordinate. Suppose

once more, that all men having incomes under fifty pounds a year were to resolve upon reducing every income above that amount, to their own standard, and appropriating the excess for the public purposes. Could their resolution be justified? If not, it must be a third time confessed that there is a law to which the popular voice must defer. What then, is that law, if not the law of pure equity—the law of equal freedom? These restraints, which all would put to the will of the majority, are exactly the restraints set up by that law. We deny the right of a majority to murder, to enslave, or to rob, simply because murder, enslaving, and robbery are violations of that law—violations too gross to be overlooked. But if great violation of it are wrong, so also are smaller ones. If the will of the many cannot supersede the first principle of morality in these cases, neither can it in any. So that, *however insignificant the minority*, and however trifling the proposed trespass against their rights, no such trespass is permissible.

Professor Francis Lieber touches upon the same point in his work "On Civil Liberty and Self Government" (London, 1853), page 15:—

Liberty has not infrequently been defined as consisting in the rule of the majority; or, it has been said, where the people rule, there is liberty. The rule of the majority, of itself, indicates the power of a certain body; but power is not liberty. Suppose the majority bid you drink hemlock, is there liberty for you? Or, suppose the majority give away liberty and establish a despot. We might say with great truth, *that where the minority is protected*, although the majority rule, then, probably, liberty exists. But in this latter case it is the *protection*, or in other words, *rights beyond the reach of the majority*, which constitute liberty,—not the power of the majority. There can be no doubt that the majority ruled in the French massacres of the Protestants; was there liberty in France on that account? All despotism, without a standing army, must be supported or acquiesced in, by the majority. It could not stand otherwise.

Hence, we must remember that if we would maintain our free institutions, we must protect the rights of minorities, and insure to them every privilege and immunity that is accorded the majority, and that every man's rights must be protected whether he stands alone or with the Nation. We must remember, too, the tendency of mankind to enforce upon others *their* opinions and *their* customs.

"Apart from the peculiar tenets of individual thinkers," says John Stuart Mill, "there is also in the world at large *an increasing inclination to stretch unduly the powers of society over the individual*, both by the force of opinion and even by that of legislation; and as the tendency of all the changes taking place in the world is to strengthen society, and diminish the power of the individual, this encroachment is not one of the evils which tend spontaneously to disappear, but, on the contrary, to grow *more and more formidable*. The disposition of mankind, whether as rulers or as fellow-citizens, to impose their own opinions and inclinations as a rule of conduct on others, is so energetically supported by some of the best and by some of the worst feelings incident to human nature, that it is hardly ever kept under constraint by anything but want of power; and as the power is not declining, but growing, unless a strong

barrier of moral conviction can be raised against the mischief, *we must expect, in the present circumstances of the world, to see it increase.*"—*On Liberty, chapter 1.*

If, then, we would guard against the evil, rather than suppress Sabbatarianism, whose advocates form only "seven tenths of one per cent." of our population, it would be better to act in accordance with the principles established in the Declaration of Independence and American Constitution, and which was written out as it bears upon the question of Sunday legislation in Colonel Johnson's celebrated Sunday Mail Report, in the House of Representatives, in 1830:—

The principles of our Government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow-man.

Congress acts under a Constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test, and another which declares that "Congress shall pass no law respecting the establishment of religion, or prohibiting the free exercise thereof."

The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents.

W. A. BLAKELY.

#### Religious Liberty Work.

BELIEVING that our readers will be interested to learn of the progress of the religious liberty work in California, we give the following report..

That all may be apprised of the situation, we would state that a movement was set on foot in the fall, by the American Sabbath Union, and strenuous efforts have been made to secure the passage of a Sunday law in the State Legislature (now in session). Petitions were circulated throughout the State, asking that such a law be enacted.

Early in November, a Council met at Oakland, and after carefully weighing the matter, decided that the State Society should prepare literature especially adapted to meet the demand, and that this matter be placed in the hands of the branch societies throughout the State, and they be requested to give it a wide circulation by sending it through the mails to localities in their district that could not be reached by other means. It was also recommended that a call be made by the State Society for funds to defray the expense of printing this literature.

When the matter was presented to the societies by letter, we received the most hearty responses, in which we were assured that they would co-operate with us, and that they stood ready to circulate the literature as soon as it should arrive.

An eight-page tract, entitled, "Shall California have a Sunday Law?" was first prepared, and 40,000 copies printed. These were apportioned to the different societies, according to their working force and the population of the city or town in which they were located. The societies were given the privilege of ordering more in case a sufficient number had not been sent to meet the demand. We soon found it necessary to print 25,000 more. About this time a second tract of four pages, entitled, "Religion Enforced by State Law," was written, and 40,000 printed. We are constantly receiving orders for more of the tracts, and the reports from the societies relative to the work are most encouraging. Up to the present date \$369.26 has been received on the fund, and other societies are yet to remit.

When the copy was put in the hands of the printers, they were so driven with work that it was impossible to get the tracts as early as we felt we must have them; so it was arranged that the Tract Society should assist in the folding. Our Tract Society rooms presented a very busy scene during these days. Some of our friends left their work at home and came in to help in this emergency, and many thousands of the tracts were soon ready for the mails.

The Oakland Tract Society also rendered valuable assistance. For two successive weeks, at the close of the regular programme and during the time of the workers' meeting, all the members that could be well accommodated at the tables, worked on the tracts, some staying until a late hour. We felt that we in Oakland were doubly privileged, as we not only had the opportunity to distribute the reading but also to help prepare it to send to others to circulate.

Our State Society has mailed to all of the Senators and Assemblymen of California as well as to the executive officers, a copy of the pamphlet, entitled, "The Breckinridge Sunday-rest Bill," accompanying each with a letter expressing the hope that they would find it convenient to peruse the arguments it contained before sanctioning a Sunday law for this State. We have received several good responses to these letters, in which we are assured that they will be glad to examine the documents. The State Society has also sent to the above named officials and to the county officers, as far as their names were obtained, copies of the tracts.—*Anna L. Ingels, in Missionary Echo, Oakland, Cal.*

It is unjust to compel those who set aside Saturday for rest and worship, to lose another day also. This is to subject people of a certain religious belief to a penalty for that belief, which is nothing else than religious persecution, however it may be disguised.—*Baptist Examiner.*



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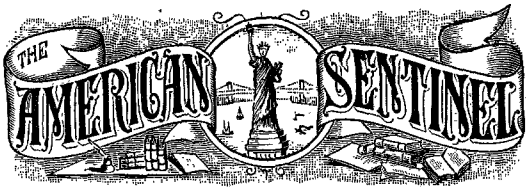
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NEW YORK, FEBRUARY 5, 1891.

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 *Loyal American* thinks that "the men who are too cowardly to stand up for civil and religious liberty because it might injure their business, or interfere with political advancement, are not built like the men who signed the Declaration of Independence."

COLONEL SHEPARD'S donation to the American Sabbath Union during the last fiscal year, of that Association, amounted to \$7,500. The total receipts for the year were \$10,649.45. Perhaps it is not surprising that the Colonel was chosen to be his own successor in office.

THE *Catholic Review* criticises the *Independent* for advocating the taxation of church property, but admits that the exemption of such property "certainly smacks of the union of Church and State." And it certainly does, for by it the State indirectly contributes to the support of the Church.

COMMENTING upon the action of the Reformed Presbyterian Church, in taking steps to try five young ministers, because they insist that it is not a sin to vote, the *Catholic Review* very justly remarks that "The genius of our Constitution, as evinced through the past century has not been agnostic; it has simply made provision for every sort of persuasion. The narrow spirit that restricts the rights of citizenship of any one who wishes to use them is certainly most un-American."

THE *Times*, of Dyersburg, Tennessee, has the following to say about Sunday laws:—

All Sunday laws are oppressive, unjust, tyrannical, unconstitutional and contrary to the principles of our Government.

It is fundamental with us, that there can be no union or association between Church and State. The State has no religion. The same is true of the Federal Government. In no sense can either be said to be a Christian Government. By the Constitution of each, no preference can be given to any religion, or mode of worship; the State was founded for civil affairs, for worldly business; the Church was organized for spiritual affairs. To the State all religions are equally sacred, and entitled to equal protection. All Sunday laws that have been passed for religious purposes, have in them the religious idea; they are intended to favor a day because it is claimed as sacred by Christians, they are intended

to give preference to the "Christian mode of worship." No candid or fair-minded man can say that Sunday laws, and especially those of this State and of the town of Dyersburg, were not so intended, or that the ordinance lately passed, was not in response to what was believed to be, the religious sentiment of the church members of the town.

This is significant, coming as it does from a county adjoining that in which Mr. King has been so persistently persecuted by means of an iniquitous Sunday law.

WE are thankful to our friends who have sent us newspaper clippings, etc., giving items of interest more or less closely connected with our special work. We are not always able to use these things directly, but they are generally suggestive, and so helpful to us. Papers when sent should be marked; the clippings should be accompanied by the name and date of the paper from which they are taken.

THE lower branch of the Wyoming Legislature recently passed the following as part of the school law of that State:—"All religious exercises, such as reading the Bible, praying, etc., are hereby prohibited in the public schools or any educational institution in the State of Wyoming, which is supported by and is under control of the State, during the sessions of such school or educational institution. The teacher or principal of any school or educational institution violating the provisions of this section shall be immediately removed from his or her position, by the Board of school trustees."

AT the late Sabbath Union meeting in Philadelphia, Colonel Shepard bewailed the fact that by the workingmen of New York, and other cities, Sunday is very generally utilized as a day for meetings of labor organizations of various kinds. He thought that such things ought not to be. Of course just now such friends and patrons of labor as the valiant Colonel have not the power to prohibit orderly assemblies of laboring men on Sunday, but that is just what they want, and what they will have ere long, unless the workingmen refuse to be charmed by the siren song of the American Sabbath Union. Colonel Shepard and his co-workers promise the workingmen liberty; they would give them slavery.

THE "Pearl of Days," of January 16, says:—

The Board of Managers of the American Sabbath Union, held an important meeting, in New York, January 12. The following managers were present: Bishop John F. Hurst, of Washington, D. C., the Rev. Joachim Elmendorf, D. D., the Rev. George S. Mott, D. D., the Rev. R. M. Sommerville, the Rev. Leighton Williams, the Rev. James H. Darlington, Ph. D., Col. Elliott F. Shepard, Col. Alexander S. Bacon and Secretaries Knowles and Taylor.

The utmost harmony prevailed throughout the meeting, and the decisions so unanimously reached by the Board will tend to broaden and strengthen

the society's operations for the defense of our civil and Christian Sabbath.

The nature of the plans is not stated, but the "Pearl of Days" promises to outline them in the future. That "the utmost harmony prevailed" is not to be wondered at when we remember that the element disposed to make trouble was effectually silenced in Philadelphia.

THE pastor of the Third Presbyterian Church, of Chicago, is quoted as follows, by the *Independent*, upon the question of the Bible in the public schools: "We would express our earnest hope that all distinctive teaching of religion might be forbidden in the free schools. That the reading of the Bible is of the nature of distinctive religious teaching no one can deny. And because there are tax-paying Jews and infidels, who object to the Bible, I would urge, on the ground of fair play, that it be not read, but that all religious teaching be intrusted to the home, the Church, and the Sunday-school."

ONE of the best numbers of the "Young People's Library" yet issued, is "Jottings from the Pacific No. 2, the Tonga Islands and Other Groups." This book, though one of a series, is like its companions, complete in itself, and is a most readable and instructive book. Parents will do well to cultivate in their children a taste for such reading. A year's subscription to the "Young People's Library" costs only \$2.75, or \$5.50, according to binding, for twelve numbers of one hundred and sixty pages each. Those who desire to secure not only unobjectionable but really instructive books for their children, cannot do better than to order this library for a year. Address, Pacific Press, 43 Bond St., New York, or, Oakland, California.

FIRST Philadelphian: "Well, a number of the neighbors have combined and sent to Wiggins a polite note asking him to leave town."

Second Philadelphian: "What's the trouble? Is Wiggins a Sabbath breaker?"

First Philadelphian: "No; but he is understood to have a barrel of cider in his cellar, and we are informed that the said cider worked on Sunday."—*America*.

THE sooner we divorce Church and State, the better for both.—*Loyal American*.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,  
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

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

VOLUME 6.

NEW YORK, FEBRUARY 12, 1891.

NUMBER 7.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

“GIVE us a day of rest!” cry the agitators. “Take a day of rest,” say we.—*Colorado Graphic.*

“THE sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection.”

THE conclusion is inevitable that the line cannot be too strongly drawn between Church and State. If a solemn act of legislation shall, in *one* point, define the law of God, or point out to the citizen *one* religious duty, it may with equal propriety, proceed to define *every* part of divine revelation, and enforce *every* religious obligation, even to the forms and ceremonies of worship, the endowment of the Church and the support of the clergy.—*Col. Richard M. Johnson.*

“A TEST,” says the *Press*, “is to be made in Erie County of the legal rights of doctors to advertise. The claim is set up that under an old statute they will thereby forfeit their diplomas. If such a law exists it is not in keeping with the spirit of the age. The physician whose study and experience have made him a specialist in any branch of surgical or medical science, so that he is able to treat the maladies of his fellow-men with greater skill than his fellow-physicians, should not be compelled by law to hide his light under a bushel. If he chooses to do so under the code of medical ethics, that is a

matter for his own conscience. But the law should not be utilized to compel him not to advertise any more than to compel him to advertise. This is a free country.”

With such laws as this referred to by the *Press*, and with some that are proposed, what may we not expect? Is it not about time to call a halt and allow to the individual some freedom of choice, some chance to exercise private judgment, without violating a statute of the State?

### A Brief Review.

Indifference can not but be criminal, when it is conversant about objects which are so far from being of an indifferent nature, that they are of the highest importance.—*Addison.*

It was with a kiss that Judas betrayed his divine Master; and we should be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness.—*Richard M. Johnson.*

RELIGIOUS liberty has been so long enjoyed in this country that most people think that it never can be otherwise. But in this very sense of security lurks a serious danger. “It is the unexpected that happens.” Signs are not wanting, to indicate to those who have been watching the current of events, that unless the people awake to the danger a large share of their boasted liberty may slip from their grasp ere they are aware that their hold upon it is being loosened in the least. Those who have carefully noted the changes that have taken place during the past twenty years, must admit that not the least among them has been the change in public sentiment touching the subject of governmental interference in matters if not directly religious, at least closely akin to religion. The causes which have led to this change are manifold; but by far the greater part of the change is due to persistent organized effort to bring about in this Nation an alliance between religion and the State.

One agency which has been at work in this country to bring about the indicated change, is the National Reform Associa-

tion, which was organized nearly twenty-seven years ago. Its avowed object is to secure such a change in the Constitution of the United States as will “place all our Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land.” This is their own language, and to make this change in the Constitution would be, as they themselves admit, to recognize Christianity as the true religion, and to make the Bible the basis of all civil legislation. This they say would not be a union of Church and State, but only a union of religion and the State. But this is making a distinction where there is no real difference, as we have many times shown in these columns. We will, however, briefly restate some of the arguments which show that this would be a virtual union of Church and State.

It is certain that if Christianity is to be recognized as the true religion, somebody must define what Christianity is. That definition must be that which somebody believes, and that which is believed is a creed; for the simplest definition of creed is “that which is believed.” It matters not whether there be one article or forty articles in a creed, it is a creed nevertheless. This is illustrated in the case of the Unitarians, who have reduced their creed to a single article of faith.

Neither does it alter the case if those who unite in forming this creed should differ upon many points not defined in the creed. This again is illustrated by the fact that in almost all churches we find a multitude of various opinions held upon what are called minor points, or “non-essentials.” Churches are formed, at least nowadays, by people getting together and uniting on a few doctrines which they term “essentials.” And just so with those who favor official recognition of Christianity; should they be successful they would unite upon what they would deem to be a few “essential” points upon which the majority could agree, and that would of necessity be the established religion of the United States. What degree of toleration

would be granted to dissenters would probably be determined by circumstances.

But we will suppose, and indeed it will probably be claimed by many, that the matter would not be carried so far as we have indicated. Possibly not at first. But suppose it is only carried so far as to make the Scriptures, or the law of God, the fundamental law of the land, would the case then be very much different? It would not, for in that event some authority, either the courts as at present constituted, or some tribunal created for that express purpose, would have to decide when legislation had been modeled in accordance with the law of God. This would be absolutely necessary from the fact that even the most ultra National Reformers would not wish to have enforced all the laws contained in the Bible. It is held by everybody that many of these statutes were only for the Jews. Hence if the Bible were to be the fundamental law of the land, the courts, or the tribunal created for that purpose, would have to decide what principles of the Bible should be followed in molding our legislation; and then when laws had been passed, if they were disputed, some tribunal would have to decide whether or not these laws were in accordance with the law of God. This the National Reformers have themselves declared they would not permit the courts to do, but that the churches would decide such questions, and then the civil Government would enforce their decisions.

But it may be objected that the National Reformers are comparatively few in numbers, that their views are radical and ultra, and can never be adopted in this country. Let us examine that proposition a little. Twenty-seven years ago, when the National Reform Association was first organized, it was few in numbers and exerted very little influence. Since that time it has grown both in membership and in influence, until now it numbers among its many vice-presidents, senators, governors of States, judges of supreme courts, editors of newspapers, judges of district courts, presidents of colleges, besides many other leading men. But more than all this, it now has several powerful allies which it did not have five years ago, viz., the Woman's Christian Temperance Union, the Prohibition party, and the American Sabbath Union, while no inconsiderable part of the Farmers' Alliance is looking in the same direction, as is indicated by action taken in the Osceola meeting.\*

Perhaps none of these organizations are at present in favor of going quite as far as are the National Reformers themselves, but they advocate the same principles, and whether they realize it or not, when

once started on the National Reform road it will be impossible for them to stop short of the logical conclusion, without repudiating the very principles which they now hold dear. The case of the Woman's Christian Temperance Union will illustrate this. They have declared that it is their object to make Christ "this world's king," "king of its courts, its camps, its politics," and that his will is to govern all things. That is simply putting into a little more poetical language the declaration of the National Reformers themselves, that the Bible shall be the fundamental law of the land, and everything that logically follows such a course as that would follow the other.

Again, many will object to classing the Prohibition party with the National Reformers, but as we regard it, that is where they belong. They have repeatedly declared in their platforms, both State and national, in favor of Sabbath legislation, and for such a recognition of religion as would make it necessary for our courts to decide religious questions. They have not gone so far, it is true, as either of the other organizations referred to, but they are in a fair way, sooner or later, to reach the same conclusion. In fact, they must do it or repudiate past utterances.

As to the American Sabbath Union, so called, it is so closely identified with the National Reform Association that none can deny that its tendency is in the same direction. It advocates governmental interference in matters of religion; and altogether the organizations named form a gigantic religious combination to effect a political object; and this, a committee of of the United States Senate declared in 1828 was dangerous. The question then up for consideration was a petition to suspend the carrying of the mails on Sunday. The committee in reporting on that petition said:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizen. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence.

This was true then; it is none the less true now.

But this is not all; if it were, the danger would be small indeed compared with what it really is. It may be thought by some that if even Protestant sects could unite to carry out a scheme of this kind, it would be impossible for Protestants and Catholics to unite in it. So it seemed a few years ago, but times change, and people with them, and religious bigotry as well as politics makes strange bedfellows. In an article in the *Christian Statesman* of August 31, 1881, Rev. Sylvester Scovel, writing of the desirability of uniting with

Roman Catholics for the purpose of securing so-called National Reform, said:—

We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches, as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation.

The same sentiment was expressed by the *Christian Statesman*, December 11, 1884, in these words: "Whenever they [the Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them." This shows what Protestants are willing to do. But let us see how the Catholics look at this. We have their answer given in the Baltimore Congress of 1889. In the platform adopted by that Congress, the Catholics say:—

There are many Christian issues in which the Catholics could come together with non-Catholics and shape civil legislation for the public good. In spite of rebuff and injustice, and overreaching zealotry, we should seek an alliance with the non-Catholics for proper Sunday observance.

When two parties are so earnestly seeking each other, there can be no question but that they will soon come together. For the purpose of "resisting political atheism," by which they mean the secular theory of government, which has been, thus far, the prevailing one in this country, the Catholics and Protestants, so called, are now virtually one; for they have the same object in view. And that the possibility of such a union is not an "iridescent dream," but a stern reality is demonstrated by the fact stated in the January number of *Our Day*, namely, that in the recent Sunday-law campaign in Los Angeles, California, "the entire Catholic clergy was brought into co-operation," with the Rev. Edward Thompson, a Protestant minister, and Pacific Coast Secretary of American Sabbath Union, and with other Protestants associated with him. If in 1828 there was danger in a combination formed by some sixty thousand Protestants to accomplish a political object, viz., the discontinuance of mails on Sunday, how much greater is the danger when over eight million Catholics unite with an equal if not larger number of Protestants, to demand, not only the discontinuance of the mails on Sunday, but that the Constitution of the Nation shall be molded "according to the principles of the church."

There is danger; and not the least danger lies, as before intimated, in the fact of the indifference of those who, while not in sympathy with this National Reform scheme, do not actively oppose it, and think that it can never amount to anything. Americans would do well to remember that "eternal vigilance is the price of liberty." C. P. B.

"RELIGION is a terrible arm when directed by the passions."

\*The National Alliance at Osceola, Fla., adopted the following resolution: "We, the National Farmers' Alliance of America, believing that obedience and veneration for the laws of God are the conserving and saving forces of human Government, do hereby respectfully request that the directors of the great national Fair, to be held in 1893, do not desecrate the American Sabbath by keeping open the gates of the exhibition on the Lord's Day."



## "Sunday Labor."

"THE LEGISLATURE OF MASSACHUSETTS TO BE PETITIONED TO PROTECT THE BAKERS FROM IT."

THE above is the heading of an article we clip from the *Boston Herald*, of Monday, the 19th ult. A portion of the article reads as follows:—

The bakers of Boston affiliated with the Knights of Labor, took possession of District Assembly No. 30, Knights of Labor, yesterday afternoon, and urged that body to petition the Legislature to enact a law abolishing Sunday work in all bake-shops.

It was claimed that Sunday work was unnecessary, and that it had a demoralizing effect upon the craft; that its abolishment would tend to create thrift, industry, and more temperate habits among the bakers. The Assembly unanimously voted to comply with the request of the bakers, and to instruct its delegates to the State Assembly, to urge that body to take up the bakers' cause.

Here, indeed, would be something laughable in the extreme, if it were not, when viewed in the light of history, so prophetic of coming evil. It seems that the bakers of Boston are desirous of stopping work on Sunday, but for some reason they do not dare to do so until they can induce the Legislature of the State to compel them to do the very thing they declare they want to do. So they desecrate the sacred day by holding a business meeting to urge the Knights of Labor to petition the Legislature to make a law to prohibit them from desecrating it. Well, well, can it be that these bakers who live under the very shadow of "Bunker's shaft of gray" have forgotten so entirely their rights as American citizens?

The very Declaration of Independence, which was the beginning of our national existence, declares that "all men are created free and equal, and are endowed by their Creator with certain *unalienable rights* among which are life, liberty, and the pursuit of happiness."

What is meant by liberty, which is here declared to be an inalienable right? What but the right of every man to his freedom, and the use of his time as he sees fit, limited only by the rights of others?

It is the inalienable right of every one of these men to stop working when they please, and to work when they please, provided they do not interfere with others' rights.

When they petition the Legislature to make laws compelling them to stop work on Sunday or on any other day, they petition the Legislature to take away their inalienable rights. They petition the Legislature to do what no legislature on earth has the right or power to do; for no human power can in reality take away a right which God has given, and which is therefore inalienable. "Despotic power may invade these rights, but justice still confirms them."

It has always been the tendency of legislative bodies to be aggressive, and infringe on the rights of the people; hence they have had to be checked by Constitutions, and all sorts of limitations. When,

therefore, the people come to *humbly beg to be enslaved*, and to fairly plead that their most sacred right shall be infringed upon, will it be strange if the Government accommodates them sooner or later, and makes them slaves indeed? One is reminded by all these things, of the time when the Roman people became incapable of *self-government* and so looked more to the representative power for everything. Thus was built up a paternal government, and finally, an absolute despotism. Can it be that we too are in the *last days of the Republic*, as then was Rome?

Sure it is, that when any considerable proportion of the citizens of a nation, come to request, or even to peaceably permit their inherent rights to be infringed, those rights will not long remain secure.

G. E. FIFIELD.

## "The Nine Demands of Liberalism."

WE have recently had occasion to pass some friendly criticisms upon the American Secular Union. And now we are asked by a Southern correspondent to give our views of the "Nine Demands of Liberalism," which are as follows:—

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the Government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States, or by the governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts, and in all other departments of the Government, shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

These are the original "Nine Demands of Liberalism," and are almost identical with the demands of the American Secular Union. But why they should be the demands of Liberals more than the demands

of Christians is not exactly clear, for with little exception they are, in our opinion, perfectly proper and just, though in some respects scarcely strong enough.

The first demand is eminently just. We sincerely wish that everywhere church property might be speedily subjected to its just share of taxation. This is now true of all church property in California, and recently the Baptists have shown a disposition, in several quarters, to favor such taxation. Indeed, one Baptist congregation in Canada has asked that its property might be taxed the same as other property. We do not see how anybody can deny the justice and the propriety of this demand, come from whatever source it may.

The second demand is likewise a righteous one. The employment of chaplains by the State, is a relic of the union of Church and State. So far at least as the Federal Government is concerned, it is in violation of the Constitution of the United States, which provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." In the States, it is, to say the least, subversive of the fundamental principles of American institutions; and is everywhere contrary to the principles taught by our Lord Jesus Christ.

Number three is correct in its intent, but is not broad enough. The word "religious" ought to be in its place of the word "sectarian," so that it would read, "We demand that all public appropriations for educational and charitable institutions of a *religious* character shall cease." This, we understand, is what the demand really means. If this is not what it means, we know that it is what it ought to mean. The religious sects are now playing such casuistical tricks with the word "sectarian" that under cover of it they can obtain all the religious instruction they demand at public expense.

Number four is in harmony with number three, and is perfectly just. The Government should know neither religion nor irreligion. Civil government should be purely secular.

Number five is a proper demand, and especially so as regards the President of the United States. The position of Jefferson, and the opinion of Madison on this question is the true doctrine of the principles and the Constitution of the national Government. It would have been well for the country, and especially for the people, if all the Presidents of the United States had firmly maintained the position so ably announced and maintained by Jefferson. It is as follows:—

I consider the Government of the United States as *interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises*. This results not only from the provision, that no law shall be made respecting the establishment or free exercise of religion, but from that, also, which reserves to the States the powers not delegated to the United States. Certainly, no power to prescribe any religious exercise,

or to assume authority in religious discipline, has been delegated to the General Government. Fasting and prayer are religious exercises; the enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.

Number six as it reads, demands too much. It demands the unconditional abolition of the judicial oath. But those who believe in the propriety of the judicial oath, and are willing to take it, have as much right to use it as those who do not believe in it have merely to affirm. To demand that those who believe in the judicial oath shall not have the privilege of acting accordingly, and to ask that they shall submit to the demands of those who do not believe in it, is to go to the same extreme in this direction, that those have already gone in the other direction who seek to force their views of the judicial oath upon those who do not believe in it. What is referred to here as the judicial oath, is, in fact, the *religious* oath which is established in many of the States, and which is forced upon those who do not believe in the religious forms or solemnities, or even the Deity, contemplated in the oath.

It is well known that in certain States in the Union no man can be a competent witness in court, who will not take an oath upon the sacredness of the Bible as the word of God, and before the God, whose word the Bible is. Now there are good many people in all the States who do not believe at all in the sacredness of the Bible, and do not believe in God. Now to compel a man to take such an oath is really to destroy his value as a witness. An oath of any value whatever, must be taken by something that the person respects as much or more than he does himself or his own word. To require, therefore, to take an oath upon that which he respects less than he does himself or his own word, is to lessen the value of his testimony. When any State compels any man who does not believe either in God or the Bible to take an oath by them both, it requires him publicly and sacredly to profess to believe what he does not believe, and compels him really to commit perjury. In other words, when any State or any Court compels such men to take such an oath it compels them to commit perjury in order to be admitted as competent witnesses. It compels them to commit perjury as an evidence that they will not commit perjury. It compels them publicly to profess a lie as evidence that they will tell the truth. Could anything be more incongruous, or more subversive of civil polity?

This demand, therefore, is eminently just, in behalf of those who do not believe in the religious judicial oath. All that any Court may properly require of any man is such a pledge as is held in greatest

respect and as most binding upon the conscience of the person taking it, whether that pledge be by oath or affirmation, or a simple promise to tell the truth, the whole truth, and nothing but the truth. We are of the opinion that such is the real intent of this demand, but as the demand is worded it calls for more than that, and therefore goes too far. Those who believe in the religious oath have just as much right to use it as those who do not believe in it have not to use it.

The seventh demand as it is worded is not strong enough. It demands that all laws directly or indirectly enforcing the observance of Sunday as *the Sabbath*, shall be repealed. The demand ought to be that all laws directly or indirectly enforcing the observance of Sunday, or any other day, in any way or to any extent whatever, as the Sabbath or anything else, shall be repealed. By this we would not be understood to deny the right of the State to set apart certain days as legal holidays. This is perfectly legitimate. But for any Government to forbid common labor or business upon any day is quite another thing, and is a most unwarranted abuse of power.

The eighth demand is just and good, with the exception of "the requirements of natural morality." The requirements of natural morality are, and have always been, a most uncertain and a most dangerous standard by which to hope for civil security. Natural morality is only the natural outgrowth of the natural heart, which is enmity against the highest moral authority and not subject to the highest moral law; therefore, where the majority of a people conform only to the requirements of natural morality, there is no such thing and there can be no such thing, as assured civil security. If, by the phrase, "natural morality" this demand means civility, and if it would then say what it means, then the demand taken altogether would be a perfectly proper and just one. The demand should read thus: "We demand that all the laws looking to the enforcement of Christian morality shall be abrogated, and that all laws shall be conformed to the requirements of civility, equal rights, and impartial liberty." Then it would demand just what ought to be.

The ninth demand is perfectly sound, entirely just, and well stated, and in it we can see no room for improvement.

With the changes which we have suggested, the nine demands simply express what ought to be in this Government, and in every other civil Government on earth. With the changes suggested, these demands express precisely what THE AMERICAN SENTINEL has always advocated, and always expects to advocate. We know that some people will lift up their hands and cry, "O, you stand with the infidels!" to which we quietly reply, Not at all; we stand with *the Christians*. And when infidels happen to stand there too, then

they stand with the Christians, and are to be respected in paying such tribute to Christian principles. THE SENTINEL always has advocated these things, and expects always to advocate them, because it is a *Christian paper devoted to Christian principles*: and with the changes suggested, these nine demands are in strict accordance with Christian principles.

This is our opinion of the "Nine Demands of Liberalism."

#### A Review of the Address of the Woman's Moral and Educational Union to the Chicago Board of Education.

It is by no means a pleasant task to criticise a document, emanating from a body of women, who, one believes, are actuated by the purest of motives.

But inasmuch as the principles enunciated in the late Address of the Woman's Moral and Educational Union, to the Chicago Board of Education, are, in the mind of the writer, fundamentally wrong, and in direct opposition to the principles of our free Government, it becomes a duty to point out some of the vital errors contained in the document.

After commending the faithfulness with which the Board of Education had performed its duties, in which we heartily join, the Address makes known its request to the Board in the following words:—

We wish to have portions of the Holy Bible read at the opening exercises of all departments of the public schools of Chicago.

The reason for asking for portions of the Holy Bible to be read, instead of the Bible as a whole, is, as explained to the writer, that since the patrons of the schools, include a large number of Catholics and Jews, who differ materially in regard to what constitutes the Holy Bible, it was decided that the reading of only portions of the Bible be petitioned for, with the expectation that scriptural selections would be made upon which all could agree.

A committee, representing the Woman's Moral and Educational Union, called upon Archbishop Feehan, and Rabbi Hersch, with a view to securing their co-operation in the above plan, but were kindly informed, by each of these representative men, they could not favor the proposed compromise. Notwithstanding this information, the Union is still working to secure its object, which cannot be interpreted otherwise than that they proposed to force the reading of portions of the Bible upon the Catholic and Jewish patrons of the public schools, in the face of their expressed protest.

An attempt is made to base the present movement on Article 3, of the territorial law for the great Northwest, enacted in 1787, which reads as follows:—

Religion, morality, and knowledge, being necessary to good government and the happiness of man-

kind, schools and the means of education shall forever be encouraged.

It is insisted that this article requires the teaching of religion in the public schools of Chicago. This is a forced construction, and was so regarded by the Supreme Court of Ohio, in the decision of the case of the Cincinnati School Board *et al. vs. Monor et al.*, which was based on this same article now incorporated in the Constitution of Ohio.

At the bottom of page 2, is found the following quotation:—

The State demands that the religious and moral sense of the people be educated, such instruction being necessary to good government and the happiness of mankind, and there can be no right of conscience superior to this prerogative, if it is not abused.

First, it is not true that "the State demands that the religious and moral sense of the people be educated." The State makes no such demand, and cannot without violating both the State and the Federal Constitutions, and the very foundation principles of justice. The State cannot teach a religion that would not conflict with the views of religion held by some of its citizens, and for it to force a religion upon unwilling subjects, or exact from them money in support of a religion antagonistic to their own, is the very embodiment of tyranny. It will be admitted that religion and morality are necessary to good government and the happiness of mankind, but the best service that government can render religion is to keep its secular hands off it.

One of the great mistakes made by these worthy women, and many would-be reformers of our day is that they teach that secular education is antagonistic to religion. The Address makes this error in the following words:—

In seeking to escape from bigoted sectarianism, the schools have fallen into the grasp of illiberal liberalism. Exclusion of all religious instruction is the propagation of irreligion as certainly as darkness reigns where the sun never shines.

Darkness and light are directly opposed to each other and cannot exist together, and by this illustration we are taught that geography, grammar, and reading are antagonistic to religion. This is a humiliating confession, and one which Protestantism is wont to shoulder on the Roman Church but which she usually denies for herself. Our schools are no more irreligious because religion is not taught in them than are schools of telegraphy and phonography in which religion is not taught. The State when it teaches geography, grammar, etc., is simply attending to its legitimate business, which the Sunday school, and the denominational school, and the Church do when they teach religion.

Again, "the right of the State to give secular instruction cannot be admitted if the right to give religious instruction is denied."

This conclusion is most illogical. When

analyzed it means just this: Because the State is rightfully supreme in civil affairs it can therefore dictate in matters of religion. Because the State may compel a man to work his poll tax, it can therefore compel him to do penance. To prove that these principles lead to compulsory attendance upon church services, the following quotation is submitted:—

No church or sect can go out in the highways and by-ways and force children into its Sabbath school or house of worship, hence it is the imperative duty of the public schools to impart to them that instruction without which they are becoming adepts in vice and villainy.

In other words, public sentiment is against forcing attendance upon the Sabbath school and church service, therefore we must turn our public schools into Sabbath schools and churches where we can force attendance upon them. For the State to resolve itself into a great sect and compel attendance upon religious instruction and religious services, is just as inconsistent as for the religious sects to do it.

Another strange-sounding statement, coming as it does from a body of Christian women, is found at the top of page 4. It reads as follows:—

The religion, morality, and knowledge which they (the children) are to be taught is the religion, morality, and knowledge essential to the welfare of the State and to the happiness of mankind, not to the salvation of souls.

Can it be possible that this organization of Christian women proposes to prostitute the Holy Bible and the religion it contains to the mere preservation of the State. The religion of the Bible was revealed to man for the salvation of souls, and any religion which falls short of this is no religion in the sense in which religion is regarded by our orthodox churches, where these ladies hold membership. What is the difference between a "ghostly agnosticism" and a religion which lands a man just outside the heavenly gate,—or in hell? The boy or girl who goes to hell with such a religion is no better off than the one who goes without it. Again, such a religion is of no value to the State. It is a soul-saving religion which exerts an influence upon a nation and adds to its stability. Take from religion its soul-saving power, and you take from it its heart, its purity, and its influence for good upon the individual and upon the nation, and what you have left is a mere form, a religion of hypocritical policy.

On page 7, is found the following quotation:—

Should one say, "The Bible is a sectarian book," we ask, "To what sect does it belong?" Should he say, "It means a union of Church and State," we ask, "Of what church with the State?"

The writer of the Address regards the question following the above objections as a complete answer to them, but are they? If the King James version is accepted by one hundred sects and rejected by a single sect, it is sectarian so far as

the dissenting sect is concerned, and it is a well-known fact that the Roman Catholics do not accept of the King James version. They have a right therefore to regard it as a sectarian book, though accepted by all Protestant sects.

Neither does the question, "Of what Church with the State?" answer the objection, that it means a union of Church and State. A union of Church and State is just as essentially brought about where several churches unite to force the teaching of doctrines which they hold in common, as where a single sect compels the teaching of a doctrine held by it. The difference is that some of the sects form a religious "trust" by which to control the teaching of religion in the State schools, to the exclusion of views held by the dissenting sects and unbelievers. It is not necessary in order to have an essential union between the Church and the State to have that union to consist of a single church and the State.

For want of space we will notice but one more quotation, as follows:—

But it is urged that the Holy Bible may be abused and misused. So may bread and meat, and water and fire. Shall these agencies be banished for this reason?

Yes, banish them from every place where they do not belong. While bread is good when taken into the stomach, it should be banished immediately if gotten into the eye. Fire should be banished from every place where it will cause a conflagration, although good in its place. The Bible though good in its place should be banished from the public schools where it does not belong and where it creates religious strife which is worse than a conflagration. A. F. BALLENGER.

#### God in the Constitution.

THE editor of the *Argonaut*, San Francisco, thinks the failure to recognize the Deity in our national charter is a serious omission to the extent even of being unconstitutional, because it is thereby a recognition of "the no-God religion of the atheist," which is about as erratic a statement as it is possible for one to make. This doctrine of recognizing a certain thing because a certain other thing is not mentioned is a brand new idea, and it bounds out bright from the mint of Mr. Pixley's brain. It is as absurd, however, as it would be to maintain that the President in his message recognized free trade because he failed to mention the tariff. We do not see why, upon this principle, this Nation does not recognize Christianity or the one-God religion of the Christian, because it has failed to put atheism in the Constitution. These Constitution tinkers not only give evidence of being in a poor business, but of having parted company with common sense as well.

The idea of recognizing atheism by failing to even hint at it is about as fool-

ish as could be imagined. It is as if we should say that an architect in drawing the plans of a building meant to incorporate a subterranean dungeon in the specifications because no provisions were made for an open court, or for light in the centre of the building. It would do no good to recognize the Deity in the Constitution. The people would believe him no more, nor would they honor him more in the national and individual life, nor would he be pleased with allusions to him, when respect for his authority would be no greater with than without them. God knows the heart and temper of nations, and it is not necessary to tell him how they regard him, nor in what esteem they hold him. It is safe to say that the people of this Nation care less for the Almighty than they do for themselves. They spend more money in the service of the devil than they do in his service. When the people spend \$1,500,000,000 for whisky and tobacco and but \$100,000,000 or less for education and the Christian religion, it is a poor thing to begin to make complimentary mention of the Deity in any such public way. As long as this Nation has such little practical faith in God it had best wait a while before it begins to parade its faith in him before the world. The Pharisees professed to have great respect for the God of their fathers, but in their daily lives they denied him. We want no national Phariseeism. There is too much in private.—*Fresno Inquirer.*

#### Sunday Closing in Denver.

SOMETIME ago, the city government of Denver, Colorado, passed a Sunday-closing ordinance, similar to that which has recently been enacted in Los Angeles, and Santa Barbara, and to that which is asked for here. At first, and for a time, there was a show of enforcing the ordinance in Denver; but now, according to the statements of the local press, the law is "a dead letter." It will doubtless be so in this State. The Sunday-closing ordinance will probably not long be enforced in Los Angeles, and Santa Barbara, and it would not be here, should it be passed. It would speedily fall into the same condition as the State Sunday law, for years before its repeal—completely inoperative and thoroughly ignored. As the *Colorado Graphic* says: "No Sunday law was ever enforced thoroughly and permanently."

Especially must this be the case in a country where Church and State are entirely separate, and the civil Government is pledged to protect all religions alike and favor none. Those who observe the seventh day (Saturday) as the Sabbath, have the same right to governmental recognition and protection as those who observe the first day of the week as their religious rest day. Jews and Christians stand equal before the law.

The pretense that the Sunday-closing law is asked for simply in the interest of temperance, good health, and the public peace and welfare, and not that of a religious dogma, is a very false and shallow one. It deceives nobody. Laws enforcing public order and hygienic conditions are as necessary one day of the week as another. Temperance and cleanliness are no more desirable on Sunday than on Monday or Tuesday. It is only a peculiar phase of religious belief that would distinguish Sunday above the other days of the week. Whatever church drill and partisan zeal may be able to accomplish in the way of legal enactments enforcing Sunday observance, the good sense and free spirit of the people will render them null and void.—*Oakland, California, Times.*

#### In a Nutshell.

EIGHT REASONS WHY A CHRISTIAN SHOULD FOREVER STAND OPPOSED TO THE SCHEMES OF THE NATIONAL REFORMERS.

1. THEIR schemes call upon men to do that which is in direct violation of the words of our Lord, where he says: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." And there is not a man among them that would be willing to put himself in the other man's shoes, and take the consequences, if their plans win.
2. It is taking the sword of the civil power, and Christ has said, "All they that take the sword, shall perish with the sword." And in appealing to the civil power, they virtually acknowledge that they have lost the power of the Spirit of God in their work.
3. Their position is that "the kingdom of Christ is through the gateway of politics." Now this flatly contradicts the words of Christ. He says, "My kingdom is not of this world."
4. It exalts the power of the State above the power of God, and this is directly in opposition to the teaching of the good book that says, "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. And the Apostle Peter, when brought before the civil authorities, made answer, "We ought to obey God rather than men." Acts 5:29.
5. They are looking for, and expecting, a theocracy to be established here, and they are working to that end. A theocracy is where God is his own law maker, and appoints his own law administrators. This is again in direct opposition to the words of the prophet. There never was but one theocracy in this world, and that was the theocracy of Israel. And when that theocracy was overthrown by the kingdom of Babylon, God said: "I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is; and I will give it him." Ezek. 21:27. So there never will be another

theocracy until Christ comes to claim his own.

6. The gospel of our Lord is a gospel of love, and not of force. It persuades; it entreats; it says, come. It was founded in love; it has been carried forward in love. And it can never be carried forward by any other plan. Every experiment of the past, in the direction of force, has been a failure, as it ought to be. It has always manifested the spirit that has been in opposition to the spirit of the Saviour, bringing out some of the darkest passions of the human heart. It always will do the same.

7. The credentials for the propagation of the gospel were given to the Church, and to the Church alone. They were never given to the civil power; and any effort to bring about a change in this matter, is but a plan to effect a change in the plan of Heaven. Such an effort must have the disapprobation of Heaven, and will result in defeat and disaster to all who give their influence in its favor, as it ought to.

8. Christ once said: "Neither cast ye your pearls before swine." There is no pearl so great as the "pearl of great price;" and this effort will result in nothing else than to bring the religion of the Bible, and the discussion of Bible truths into the realm of politics. This will be lowering the standard of Christianity, and bringing the gospel before those who will not appreciate it.

H. F. PHELPS.

ANIMADVERTING upon the King case, the details of which are well known to our readers, that excellent paper, the *Colorado Graphic* says:—

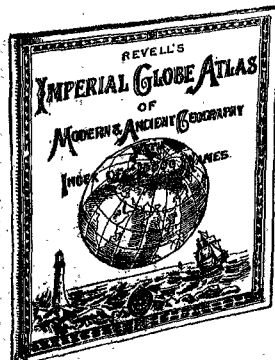
"Can you believe it, that in this enlightened age, and in the United States of America, a country founded on religious liberty, a fellow-citizen may be sent to jail, and kept there, for working on the first day of the week, commonly called Sunday, when he believes with thousands of others that he should rest on the seventh day of the week? There is a law on the statute books of Tennessee which makes it an offense punishable by imprisonment, for man or woman to labor on the first day of the week.

"Here the State dictates to the Adventist, the Seventh-day Baptist, the Jew, and the Agnostic, and compels him to worship according to civil law, his honest belief to the contrary notwithstanding. The *Graphic* is an earnest advocate for religious, as well as for personal, liberty, and for this honest cause raises its voice against every attempt made to ecclesiastice any day in the week, for or against any hobby, on the principle that one step beyond the line of equal rights means the destruction of all restraint, and the final overthrow of both Church and State and the substitution of anarchy instead."

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NEW YORK, FEBRUARY 12, 1891.

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At the time of closing this paper, the case of R. M. King, the Tennessee Adventist, fined by a court of that State for common labor upon Sunday, has not yet been decided by the United States District Court, to which it was carried on writ of *habeas corpus*. Two weeks ago, we stated that Judge Hammond had decided that he had no jurisdiction in the matter, but this was, it seems, an error. We supposed at the time that our information was reliable, but the event proved otherwise.

REV. T. A. FERNLEY, D. D., is credited by a Philadelphia paper, with the statement, that in a recent conversation which he had with Mr. Blaine, that gentleman had said the World's Fair should be closed on Sunday for hygienic reasons and that the society couldn't do better than print the "Sermon on the Mount," the best thing ever spoken, and scatter it broadcast. But so far as we are informed neither the Doctor nor the Secretary has explained the connection between the Sermon on the Mount and the Sunday closing of the World's Fair.

A CONTRIBUTOR to *Our Day* says: "In Wyoming the State Sabbath Reform Association has been strengthened, and it hopes to restore the kidnapped Sabbath law which the last territorial Legislature suddenly repealed. In Utah, the State Association is also awakening to resist the boomerang against the Sabbath that is hidden in the 'boom' that comes with Gentile supremacy."

So it seems that when a Legislature repeals a Sunday law it is guilty of kidnapping! And that the political overthrow of Mormonism, by means of the ballot-box, is a boomerang, because likely to prove dangerous to Sunday laws!

A CORRESPONDENT of the *Christian Union* says that Bishop Whately reports that as late as the last generation, they deceived themselves by the sophism that "religious liberty was, by all means to be maintained, but not so with irreligious liberty." But this need occasion no surprise when we consider that many of the present generation deceive themselves by the sophism that "while there should be absolute separation between Church and

State, there should not be a separation of religion and the State." The sophistry of one is as great as of the other.

There can be no union of religion and the State without a union of Church and State, unless, indeed, the Church and religion are entirely separate, which, however, can never be, though the National Reformers seem determined to make it so in order that they may compass their ends.

In this country the term "religion," when unqualified, means Christianity. It is in this sense that the National Reformers use it. But Christianity is bound up in the Church. The Scriptures declare the Church to be "the pillar and ground of the truth;" therefore the two cannot be separated, and to conjoin religion and the State is also to unite the State and the Church which is "the pillar and ground" of that religion. Therefore, in this as in everything else, National Reform is antichristian.

At a late meeting of the Board of Managers of the American Sabbath Union, resolutions of confidence in President Shepard's management were passed. Arrangements were made for publishing a quarterly journal to be entitled the *American Sabbath Union*, and to bear the inscription "I was in the Spirit on the Lord's Day," under the editorial charge of the general Secretary, the Rev. J. H. Knowles, D. D., with the Rev. James P. Mills, district Secretary of the Sixth District, as assistant editor, residing at Chicago. Provisions were also made for the employment of an attorney at law for the prosecution of violators of the Sunday laws. A resolution was adopted protesting against any change in the Sunday laws of New Jersey, and the general Secretary was instructed to forward a copy of the same to the Legislature of that State, at Trenton.

Of the American Sabbath Union and its Philadelphia meeting, the *Sabbath Recorder* says:—

While we have believed, and do still believe, that the Union is working from a wrong basis, and for an object which cannot in the end be any help to the spread of the true Christian religion, we cannot look upon this wrangling among Christian men without pain and regret. Why should we leave the word of God and appeal to courts in order "to have the Sabbath generally observed as a day of rest and worship," any more than we should adopt the same methods to secure any other religious observance? For the declared object of the Union effectually sweeps away the fiction of "a civil Sabbath merely," about which we have heard so much of late. Let us have all religious observances based upon the consciences of men, enlightened by the word of God and quickened by his Spirit. All else is but empty form so far as any religious character is concerned, and such disgraceful, political wrangles as were witnessed at Philadelphia, are but the legitimate results of the appeal to the civil laws, which appeal carries with it political methods.

Another thought suggests itself to us in this connection; it is this: When men

grow so bitter toward each other over only a question of management, what may we not expect their feelings to be toward those who oppose their principles and methods? And does it not go without saying that it would be unsafe to entrust them with the power to coerce their fellows?

In his address, at the Philadelphia meeting, the President of the American Sabbath Union criticised certain labor organizations for holding their meetings on Sunday. At these meetings, people were, he said, harangued by orators, who while denying the existence of a God, appeal for the God-given rights of the down-trodden toilers. If the Sabbath Union would organize, said he, to make the Sabbath known to these men, it would do a great work. "The mission work should be carried to them and to those precious walking delegates who go around making trouble. These busybodies would soon be out of work, and their organizations would crumble into dust if it were made possible to enforce Sunday observance."

THE Philadelphia Sabbath Association, the oldest organization of its kind in this country, has frowned on General O. O. Howard and Dr. George Dana Boardman. At a recent meeting of the Association, John Alexander, a member, objected to the approval of the Secretary's report in so far as it says "that Dr. Boardman and General Howard ably filled the bill with speeches," at the American Sabbath Union anniversary, held in this city a few weeks ago. He said the doctrine enunciated by the two gentlemen was unsound, and he for one didn't approve of it. He said it was wrong to have a meeting held at the First Baptist Church, because Dr. Boardman was not in sympathy with the Association's ideas of the Sabbath. "General Howard's speech was full of heresy," Mr. Alexander said. "I think that was the most unfortunate meeting that I ever attended. I hope that the Board will never meet again in a church where the pastor is not in sympathy with us." The report was amended and approved.

THERE are said to be twenty-eight associations, in California, working for the passage of a Sunday law in that State.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,  
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

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VOLUME 6.

NEW YORK, FEBRUARY 19, 1891.

NUMBER 8.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 48 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

It is evident that civil government can not, if it would, enforce morality on a moral basis. It takes cognizance of overt actions only. It cannot sway the convictions; it cannot reform the conscience; it cannot renew the heart. If it attempts to coerce the conscience, it usurps authority which belongs alone to God, the supreme moral Governor.

In its attempts to do so, it may persecute, it may make a class of its citizens act the part of hypocrites, but it cannot reach the heart on matters of morality, and much less on those of religion.—*Watertown (S. D.) Sentinel.*

AN effort of more than ordinary magnitude will be made in the present Legislature to enact a compulsory Sunday law. The American Sabbath Union—an offshoot of the National Reform Association—is at the bottom of the movement, and will leave no means untried to accomplish its end, and that end is the amalgamation of Church and State—an idea altogether foreign to the Constitution of the United States, which guarantees to all the right to worship according to the dictates of their own consciences. To compel people, who do not believe that the first day of the week is the real, genuine, unmistakable Sabbath, to observe that day, is to deprive them of their constitutional right. Is this in accord with the American boast of freedom? Hardly, we think. Though we were brought up to reverence the first-day Sabbath, we do not feel that we have the right to force our belief upon others

who hold just as honest convictions to the contrary. We of California need no Sunday law. There is no part of the world where religion and religious worship is more highly respected, or better protected than in California. This is as it should be; it is a creditable feature of our State. But when a religious institution, such as this American Sabbath Union, undertakes to dictate what all classes—the orderly as well as the disorderly—shall do or not do, on any day of the week, it is time to call a halt.—*Alameda (Cal.) Encinal.*

### Self-Preservation and Enforced Loafing.

ON account of travelling from the Pacific to the Atlantic, and one third of the way back again, we lost the connection in the numbers of the *Christian Statesman* by which Mr. Crafts is communicating to the public his wisdom in relation to Sunday laws. Now, however, we have gathered up the copies of the *Statesman*, have made the connection, and are again ready to notice the points which are of interest to the public, regarding the Sunday-law campaign.

In number three, of his contributions, Mr. Crafts declares that Our Republic is bound by the laws of self-preservation to protect the Sabbath as a weekly opportunity for moral culture.

There is not a particle of truth in this statement. And for two reasons: one is, that our Republic has nothing to do with moral culture. This Republic is not a moral institution; it is a civil Government. The Republic has no question to ask whether the people are moral or not. All it wants to know is whether they are civil, and its offices are rightly exerted to that purpose and no other. The church and the family are the instrumentalities, and the only ones in this world, that can have to do with moral culture. And when any plea is made that the State shall enact Sunday laws, or enforce those already enacted, or do anything else in the interests of moral culture, or when the State is asked to do any of these things, it only

works, or is asked to work, in the interests of the Church, and the union of Church and State is the result. So certainly does a union of Church and State inhere in every phase of Sunday laws, and in every plea in their behalf.

The other reason is, that this plea for self-preservation, *in the way in which it is used*, is a fraud. Mr. Crafts, however, is not the only one who is guilty of playing this fraudulent trick with words. It is impossible for the State to preserve itself from supposed dangers which threaten from the delinquencies of a majority of the people. The State is composed of the people. When the majority of the people are doing what they think, or even what they know, to be wrong, laws against such actions are a nullity. The State, practically, is simply the majority of the people. If the majority of the people are doing wrong, and laws are enacted prohibiting the wrong things which they are doing, they being the majority, can disregard the law without fear. And that is what is invariably done in such cases. Such a law, therefore, is not only a nullity, but the general disregard of that law insiduously cultivates a disregard of all laws; so that such attempts of the State at self-preservation only carry it farther toward the destruction which it endeavors to escape. It is the same old story of the man endeavoring to pull himself out of the quicksands by the straps of his boots.

Another evil in all such cases, is that the only use made of the laws so enacted, is by bigots, who use them as a convenient means of venting their spite upon their neighbors.

This is precisely the situation in the case of Sunday laws. In a previous article we have given abundant and strong testimony in Mr. Crafts's own words that the majority, even of church members, do not observe Sunday as they profess to believe it ought to be observed. Counting these with the people in this country who are not church members, and care even less than the church members do for Sunday observance; and it is found that the

vast majority of the people of the United States care very little or nothing at all for Sunday observance. And this is true in the face of the fact that in all the States except three or four there are strict Sunday laws. Now what is the use of making more Sunday laws when there is such a universal disregard of those already made? And especially what is the use of making more Sunday laws when even the church members who profess to believe Sunday observance to be right, so generally disregard both their own profession and the Sunday laws which are already made? How is it possible that there can be any self-preservation on the part of the State in the enactment of additional Sunday laws whether State or national? In the existing condition of things every additional Sunday law will not only be disregarded, but the general disregard of such laws, silently but surely, permeates all society with the spirit of disregard of all laws, even those which are sound and wholesome in themselves.

There is such a thing as not only the right, but the necessity of self-preservation on the part of the State; but it is self-preservation against insurrection, or armed invasion. And it is literally impossible for the State to exercise this prerogative against the moral delinquencies which inhere in the individuals who compose the State. More than this, it is impossible for the State to exercise this prerogative against even the civil delinquencies of those who compose the State if those delinquencies control a majority of the people. In such cases it is simply the endeavor of each man to compel himself by a law to do what he will not do.

All this is but the statement in other words of the familiar observation that laws, to be of any force, or any value whatever, must be sustained by public character. If public character does not sustain the law, then that law is nothing more than a legal farce, and the more laws that are made under such circumstances, the worse it is for the State. There is a true doctrine of the right of the self-preservation of the State, but this doctrine set forth by Mr. Crafts in his plea for Sunday laws, and by others upon other subjects, is just as false as false can be.

THE SENTINEL has constantly charged that this Sunday-law movement is a religious movement, and one of the reasons we have given, for so charging, is that the prime movers, the organizers, and the real workers in it everywhere are invariably strict religionists, led by preachers. This same charge, and the same reasons given for the charge, has been made against the movement by some of the workmen. Mr. Crafts attempts to answer in the following manner:—

What, then, is the object of ministers in establishing hospitals for incurables and foundlings and magdalens?

In this as in the justification of Sunday laws always, he misses the point entirely. The object of ministers and religious people in establishing such institutions as these is entirely benevolent, and we wish them God-speed everywhere. But if these same ministers and religious people who have established these institutions should now start a movement to get either the State governments, or the national Government, to support them from the public treasury, or enforce their rules as public laws, then we should charge, and the charge would be just, that that was a religious movement to get the State enlisted in the interests of religionists and their institutions.

Let the religious people and the preachers establish the observance of Sunday or whatever other church days they please, and just as strictly as they please. Let them do so of themselves and keep it confined to themselves, without any call upon the State governments, or the national Government to support or enforce it, and THE SENTINEL will never have a word to say against them or their movements. If they had done so, there would never have been THE AMERICAN SENTINEL. But as it is, we do charge, and the charge is just, and fully sustained by proofs, that the Sunday-law movement carried on as it is, by religious people, led by preachers, is wholly a religious movement to secure the control of the civil power, to enforce upon all the observance of their own peculiar religious institutions.

Again, Mr. Crafts puts himself in a box, by the following words:—

God gave unfallen man both labor and rest. To loaf on other days is as much a violation of God's law as it is to labor on the Sabbath. The man who does not habitually obey the commandment, "Six days shalt thou labor," be he lord or tramp, breaks the fourth commandment as surely as the man who does not rest, and let rest, on the rest day.

Now in his book, "The Sabbath for Man," he says of those people who observe the seventh day and work on Sunday, that,

The tendency of Legislatures and executive officers toward those who claim to keep a Saturday-Sabbath is to over-leniency rather than over-strictness. . . . Infinitely less harm is done by the usual policy, *the only constitutional or sensible one*, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday . . . suffer the loss of one day's wages.—Page 262.

By this it is evident that were his will in Sunday-law matters performed, he would compel those people "to loaf" every Sunday, and *thereby prohibit their obeying the commandment*, "Six days shalt thou labor." Therefore by his own words it is demonstrated that he proposes by his system of Sunday laws to compel people to break what he himself knows and declares to be the fourth commandment of God; and that he would do it if he had the power. Yes, "self-preservation" and enforced loafing go well together.

There is another point in this too. Sup-

pose a man does voluntarily break the fourth commandment, what has the State to do with that, if it be true that the State has nothing to do with religious questions and observances? The fourth commandment is wholly religious. The institution guarded by that commandment is religious only. Then as certainly as any State attempts to take cognizance of the actions of any man with reference to that commandment, so certainly does that State assume to deal with religious questions.

This is also shown again by Mr. Crafts's own words in the article now under consideration. He proposes Sunday and its enforced observance as the day enjoined by the commandment. It is true, that it is not by any means the day there mentioned, but that is neither here nor there so far as this particular argument is concerned. He argues that it is so, and we here simply answer his argument as it is given. He then counts the fifty-two Sundays as fifty-two "sacred vessels," and in his Sunday-school-boy-Jack-the-Giant-Killer fashion draws a parallel between the act of Belshazzar polluting the sacred vessels of the house of God, and the action of our Government in desecrating these "fifty-two sacred vessels we call 'Sabbaths,'" and then he says,

Let these cups be rather the weekly sacrament by which we keep in memory the God of our fathers, and renew the Nation's loyalty to God, our King.

And that is how he would have the *civil* Sabbath observed, and its *civil* observance enforced by the Government. A. T. J.

#### Moral and Civil Rights.

ANY attempt to legislate on the subject of morals, is an attempt to confound moral rights with civil rights. But there is as much difference between moral rights and civil rights as there is between God and man, or between God's government and man's government. When we say that a man has the right to do this or that, we should be particular to state whether it is the moral right or the civil right to which we refer. A neglect to do this shows a want of knowledge on our part, or a willful determination to treat things alike which are entirely different.

The law of God is a statement of moral duties from which moral *rights* are derived. "For where no law is, there is no transgression." As all moral duty is summed up in two principles—supreme love to God, and love for man equal to that which we have for ourselves, it is evident that every one has the moral right to do anything not inconsistent with these principles. And as God is the author of moral law, and has given to man all the moral rights which he has, it is doubly certain that no human authority can ever regulate, define, or restrict those rights. And as the law of God takes cognizance of the thoughts and intents of the heart, it is also evident that no human authority



is competent to tell whether a man's thoughts and actions are consistent with the principle of love.

As moral law is the expression of the principle of *love* to God and man; so civil law is the expression of the principle of *justice* to man. Justice demands a perfect equality of rights, and the largest amount of liberty consistent with the principles of civility. That government which approaches the nearest to the demands of justice in protecting citizens in the exercise of their rights, is the one most in harmony with the will of God. When any government violates the principle of justice, the responsibility rests upon those who enact and enforce the law. In a republic like ours, responsibility attaches to every citizen who has not by every proper means opposed the unjust measure.

All responsibility is ultimately individual responsibility. A person is individually responsible to God for violating the moral principle of love; and he is individually responsible to the State for violating the civil principle of justice. The moral principle includes the civil, but the civil does not include the moral. A person who was perfectly moral would never be uncivil; yet many persons are civil who can not be called moral. They refrain from injuring their fellowmen, but not from the motive of love. The principle of love comes from God, and can be supplied only by him. It comes through faith in Jesus Christ, hence can never be bestowed by any earthly government. As the moral principle is more comprehensive than the civil, it follows that an individual has the civil right to do a great many things which he has no moral right to do. As a member of society, a servant of the State, he has the right to do any thing which does not infringe upon the equal rights of his fellows: but as a servant of God, he has no right to do anything that will infringe the principle of perfect love, nor to be anything less than perfect before God. He must be filled with the righteousness of God which is by faith. Yet for any lapse from this perfect moral condition before God, he is responsible solely to God.

A man has the civil right to be immoral; but he has neither the moral nor the civil right to be uncivil. He can be civil by his own effort; but he can be moral only by the help of God. The sole object of Christ's sacrifice was to make men moral, to bring them back into harmony with the moral law. The State has no right to hold the citizen responsible for anything which he can not do without the help of God. "The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be;" and as the State has no power to remove the carnal mind or change the heart, it is therefore certain that the State can never enforce the moral law, or hold any one responsible for an act, simply because it is immoral.

From whatever standpoint this question is viewed, the conclusion is irresistible, first, last, and all the time, that with moral rights or duties, civil government can have nothing to do; that a person has the civil right to do anything that is not uncivil, no matter how immoral it may be; that God alone has the right to require morality, because he alone can change the carnal mind and make men moral; and that he is the only one who has the right to punish immorality, because he only can measure the guilt of the transgressor of his law. A. DELOS WESTCOTT.

### Two Ways of Looking at a Question.

CHARLES BRADLAUGH, the English atheist, who obtained considerable notoriety and not a little sympathy because of being excluded for years from Parliament on account of his faith, is dead. A few days before his death, the House of Commons expunged from the records of that body, the resolution of expulsion. Commenting upon this fact, the *Baptist Examiner* of this city, says:—

By almost unanimous action of that body, the resolution has been expunged from the records, on the ground that the House of Commons had exceeded its jurisdiction. That body possesses autocratic power in such matters, there being no appeal from its decisions except, as in this case, to appeal from a House drunk with passion and prejudice, to a House that has had time to get sober. Nevertheless, it clearly exceeded its theoretic powers, in excluding from its membership a man legally chosen to represent them by the voters of Northampton. The contest was like that of Wilkes, who was elected again and again to a Parliament that refused to admit him to his seat. In the end the will of the people must prevail in such a contest.

Of Mr. Bradlaugh's character, the same paper says:—

In all his dealings with men he was actuated by a high sense of honor and integrity; if he was unjust to any one it was to himself and to that God which he studiously ignored.

That is one view of the matter. Another is presented by the *Christian Statesman*. Of the reasons for expunging from the record of the House the resolution of expulsion, the *Statesman* says:—

These reasons are sound and good in themselves but not applicable in such a case. It is no excess of jurisdiction for a national Legislature to exclude from its membership one who denies the being of God and holds no allegiance to that higher law which, more than any written Constitution, is fundamental to the State. If an earthly government will not admit to seats in its Legislature those who refuse allegiance to its own authority, how can it welcome those who deny and refuse the corporate allegiance which the State owes to the King of kings?

We quote these two opinions merely to show the contrast between the spirit of genuine Christianity, and the spirit of Christianity perverted by National Reform theories. The *Examiner* is one of the first Baptist papers of the land; it cannot be suspected of any sympathy whatever with atheism, but it is not yet drunken with the wine of the wrath of the churches' fornication committed by unholy alliance with

the civil power. The *Christian Statesman* is thus drunken; that is the difference between these two papers; one believes in doing as it would be done by, the other holds that atheists have no rights which Christians are bound to respect; the one would disfranchise every logically consistent infidel, the other would grant to every man who conducts himself as a good citizen, all the rights and privileges of citizenship without regard to his religious belief or non-belief.

We abhor atheism, but we are glad that the English sense of justice has again risen superior to religious bigotry and intolerance, and discomfited it. Atheism fattens upon injustice on the part of those who bear the Christian name, but loses much of its venom under the benign reign of the Golden Rule. C. P. B.

### Shall the State Teach Morals?\*

To the Editor: I find myself in such hearty agreement with THE SENTINEL on so many important questions, that I am almost sorry I am compelled to dissent on the question of morals in our public schools.

What I would like to say in this brief closing paper, I will put into the most condensed form consistent with clearness. I shall not reply to THE SENTINEL's detail of criticism, but gather up the issue into a common focus and write to that.

Shall the State teach morals? THE SENTINEL says, "No;" your correspondent says, "Yes." The reason THE SENTINEL gives in support of its "No," is—

Morals must have a sanction; therefore, to teach morals is not only to teach rules governing actions but to teach also the reasons for those rules.

Granted. But is not the function of teaching indissolubly joined to reasoning and to pointing out the practical value of what is taught? Must the State refuse to teach natural science because some pupil might ask after the authority for material laws? And were the pupil to ask—Who made chlorine and sodium? and who made the law that their union must produce common salt? must the teacher put her finger to her lips and be silent? To teach anything, connects God with it as the source of its life and ministry. Therefore, to exclude morals from our public schools on the ground that God is connected with them as the author of their gracious value, would exclude everything else, and even ourselves, from the school room.

Neither God nor morals, the common property of all men, should be excluded from our schools. But dogmatic theology and all forms, or hints, of sectarianism should be excluded. There is no necessary value in dogmatic opinions, but there is a necessary value to morals and to character builded on them.

\*For a few words in reply see notes on last page of this paper.—EDITOR.

Besides, does not THE SENTINEL really join in what we mean by moral when it says, "The most we can do is to insist upon correct deportment," in our public schools? *Correct* deportment is nothing more nor less than conduct fashioned after the best ideal common to all. It is not the product, necessarily, of dogmatic theology, but of that which is above all sects or forms of religion—God and man.

And perhaps our opinion on this subject might be strengthened by a clear and reasonable definition of *State*. We should not look upon the State as "something outside of ourselves" to reign and rule over us, but as ourselves mutually united to secure mutual benefits. The powers that made the State, as commonly defined, can unmake it. And if the human family, especially in a republic, desire that the highest values known to themselves, be taught to their children in their common schools—the idea of God and the necessities for morals—have they no right to govern their own affairs? They confess one to another that opinions of God and theology are, while helpful, not of first importance. But God and morals are of first importance. Upon this ground they all unite.

If we dare not breathe the name of God in the school-room for fear of teaching religion or morals, if when asked by the hungry mind of pupils after authority for *all* truth and *all* good, our teachers are to say nothing, then, for one, I am willing to abandon all such systems of public non-instruction.

In conclusion, I must insist upon believing that a brain so usually clear and a heart so warm and true as think and beat in the sanctum of THE SENTINEL, will come to see the school question as touching morals therein, in a different light.

H. O. HOFFMAN.

### Religious Liberty in the University of Michigan.

It may be interesting to the readers of THE AMERICAN SENTINEL to hear something of the interest taken in religious liberty in the largest university in America. There are here about twenty-five hundred students, and all the different departments are well-filled. There are between five and six hundred in the law department, and more than a thousand studying the arts and sciences. The popularity of the university is rapidly increasing from year to year, and even the most remote States are well represented.

Taking advantage of the discussion which has been raised in reference to a national law compelling the closing of the Columbian Exposition at Chicago in 1893, a large number were canvassed to ascertain their views on the question. The result of the canvass showed that about two to one were in favor of allowing each exhibitor to conduct his own affairs, and

did not believe in the Government interfering with the question of religion, in 1893, any more than in any other year. The force of the First Amendment declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," seems to be appreciated. The opposition is not to closing the World's Fair on Sundays, but to the interference of the Government in the matter. Every one knows that every exhibitor will have the privilege of closing if he so desires, and a law on the subject is simply an attempted interference with the private affairs of the exhibitors. Every one should be left free to follow his own choice in the matter. A law interfering with the same freedom of will by compelling exhibitors to keep open on Sunday, would receive the opposition of the same persons, for the same reasons.

A more recent movement is the formation of a society for the discussion and dissemination of the underlying principles of religious liberty. The following quotation from the Constitution of the Society will show its object and character:—

#### ARTICLE II.—OBJECT.

The grand object of this Society shall be to aid in the maintenance of American principles—the total separation of religion from civil Government and the conservation of religious liberty in its broadest sense—by means of lectures, discussions, and the dissemination of literature.

#### ARTICLE III.—CHARACTER.

This Society shall be strictly unsectarian and non-partisan in both principles and methods.

#### ARTICLE IV.—MEMBERS.

Any person may become a member of this Society upon receiving a three-fourths vote, by paying the membership fee and signing the Constitution.

A more clearly defined idea of the Society may be obtained from the following announcement which has just been issued by it:—

Members of the university, believing that they might stimulate thought by a discussion of the principles of liberty, characteristic of the American political system, organized the "Religious Liberty Society" on the thirty-first of January last. It is the purpose of this Society to maintain American principles, without compromise, and to apply them to all the functions of Government—insuring to every one the equality to which he is entitled.

Various tendencies or movements favoring governmental preference or aid to one or another religion or cult, justify anew the discussions which led to the establishment of our constitutional guarantees of religious liberty. The recent decision of the Wisconsin Supreme Court in reference to reading the Bible in the public schools, the case of R. M. King, being prosecuted for Sunday work, now in the Federal Courts, the Sunday bills in Congress, and other religio-political measures, present a fruitful field for political discussion.

Believing the doctrine asserted by Madison, that "among the features peculiar to the political system of the United States, is the perfect equality of rights, a perfect separation between ecclesiastical and civil matters," the Society is sure, as Madison was, that "religion and government will both exist in greater purity the less they are mixed together." "We are teaching the world," he continued, "the great truth that Governments do better without kings than with them. The merit will be doubled by the other lesson: that religion flourishes in greater purity without, than with, the aid of government."

In view of these considerations, it is believed that there is a legitimate sphere for such a society among the others which grow up around a great school, and it is also believed that these purposes will merit the approval of all liberal minds.

The Corresponding Secretary of the Society has just issued a book which contains public documents on religious legislation—especially the Sunday phase—and the writings and public addresses of some of our greatest statesmen in reference to the question. The editor's preface to the work sets it forth in the following light:—

Political history is a most interesting study; and of all the political history of the world no other has been so full of interest, so filled with matter for thought, as that of America for the last two centuries. The irrepressible spirit of liberty in the early Americans, and the philosophical ideas on government characteristic of the times, united to bring forth a Government more grand, more in accordance with human rights, more in harmony with the principles of Christ, than any the world had ever before seen.

There is, however, a reaction taking place. And the revival of the religio-political ideas of mediæval times, the practical operation of which, as declared by the United States Senate, "has been the desolating scourge of the fairest portions of the Old World," calls for the republication of American State papers which have marked the successive steps in our political history.

The influence of Roger Williams, of Washington, of Jefferson, of Madison, and of their fellow-statesmen has been felt throughout the world. The free institutions established by them have made the name "America" a synonym of liberty. Bartholdi's famous "Statute of Liberty," presented to America by France, is a fitting tribute to the Utopia of nations.

The world has marked with astonishment the unprecedented advancement of American institutions, founded, as they are, upon theories now in accordance with the principles of absolute civil and religious liberty—theories which previous to the establishment of American institutions had existed only in the schools of philosophy;—theories evidently deducible from the principles of abstract justice and incontrovertible logic, but which had never had practical application.

A new Nation, proud of Anglican liberty,—proud of such Englishmen as Locke, and Sidney, Hampden and Pym, Milton and Cromwell—proud of insuring to the *minority* their rights, was the first to free itself from the superstitious ideas which had made governments restrict or entirely destroy rights which they were instituted to protect. In striking contrast with the older governments has America stood before an astonished world as a refuge for the persecuted, a home for the oppressed, the land of the free. Shall these institutions, which have thus benefited humanity, be supplanted in this enlightened age by the Church and State dogmas of past centuries?

It is true that some of the States have never given up the idea that religion and the State must have some connection. But, in contrast with this, our national Government declares that "the United States of America, is not, in any sense, founded on the Christian religion." The American Government is founded upon human rights, upon the rights given to every man by his Creator, upon the inalienable rights of life, liberty, and the free exercise of one's faculties. Pagan, and Mahomedan, Gnostic and Agnostic, Jew and Gentile, Catholic and Protestant, are all entitled to the unrestricted exercise of their equal rights, and to an impartial protection from the Government in such exercise. These are the principles characteristic of American institutions, these were the principles of the founders of our Government; these are the principles of Anglican liberty, and the ideals of Anglican philosophy.

As an outgrowth of these principles, we have in America "Liberty enlightening the world." But this liberty will exist only in name, if we enact and enforce laws that are contrary to our constitutional rights and unworthy a free and enlightened people.

It is to set forth the true American idea—absolute freedom of religion from the State—absolute freedom for all in religious opinions and worship—that these papers are collected and republished.

But the Religious Liberty Society is not, by any means, the only instrumentality that is aiding in the dissemination of these views. The leading societies of the literary and law departments give considerable attention to the discussion of the fundamental principles of our Government; and the Blair bills, State rights, centralization of power, individual rights, the Bennett law, and kindred topics, frequently receive attention by independent thinkers.

The clergymen also are friendly to the well-established American idea of religious liberty, and as opportunities are presented, give expression to their views.

With all these influences, together with the powerful lessons from history that are taught every day in the year, a liberal spirit is implanted here that will make its influence felt wherever students from the University of Michigan may go.

W. A. BLAKELY.

University of Michigan.

#### National Reform Is Antichristian.

I AM well aware that the title of this article expresses a thought already very familiar to the readers of THE SENTINEL. It seems to me, however, that in a larger sense than many realize, the whole scheme of religious legislation is antichristian. It is directly opposed to the principles and object of the whole plan of redemption, which centers in Christ. It is an open public profession of disbelief in the plan of redemption, and in God's power to carry out that plan, as he has begun it, to the grand consummation.

It is an attempt of fallible man, to patch up what he regards as defective in the all-wise and eternal purpose of God. It is an utter failure to recognize the truth of that text which asserts that in moral and religious matters, "Vengeance is mine I will repay, saith the Lord." Could anything be more blasphemously antichristian?

Did the National Reformers never ask themselves the question how it came about that in a universe ruled by a God who is infinitely good, and who infinitely hates evil, sin came to exist at all? There is only one answer to this question that harmonizes with the idea of such a God, who is both omniscient and omnipotent.

It is this. *God made men free*,—free to do evil, that they might be free to do good,—capable of hating, that they might be capable of loving. Had he made them otherwise, they would have been machines, made to run a certain way, and do a certain work,—machines, and not men. They might have been *innocent*, but they never

could have risen to the dignity of a righteous or holy character. Innocence is the blank book, beautifully bound, it may be, but without a word or mark. The book assumes character day by day, as it is written in. God would have his world, his universe, peopled with intelligent beings, possessed of righteous characters. There is no conceivable way that this sublime result could be reached, but by making these beings *free to choose*, and capable of choosing. But to make men thus free is to *run the risk of sin*. And a God who infinitely hates sin made men thus free, and ran such risk, that the said sublime result might be attained.

That the angels who people Heaven, were made thus free we know, for we are informed that part of them sinned: and man was made free and he chose evil. When the inhabitants of this world sinned, it was God's purpose that they should be redeemed through Christ, and that this redemption should be a means of revealing God's love, the terrible nature of sin, and the beauty of holiness, to all intelligent beings in God's universe. Paul says "this grace of God was given us in Christ before the world was." 2 Tim. 1:9, 10. "And that He hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love, to the praise and glory of His grace." Eph. 1:4-6. And in the third chapter of Ephesians, it is stated that it is by this sublime object lesson of sin and its attendant evil, and redemption with the revealed love and accompanying joy, held up before the universe, that the principalities and powers in the *heavenly places* (or better, the heavenly worlds), are to come to fully know the wisdom and love of God. Thus God is to arrive at the sublime result of a universe peopled with *free* intelligent beings, throughout the endless ages, doing right, and only right, *while they still retain their freedom*, because they have freely come to know and love the right, and know and hate the wrong.

All this is to be accomplished by making men *free*, and leaving them *free*, and it could be accomplished in no other way. Sin took away the freedom of the will, binding us with the chains of an evil heredity, and an evil environment, so that we cannot do the things that we would. With Paul the world cries out, "To will is present with me, but how to perform that which is good I find not." "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:18, 24: Christ answers, "The Lord hath anointed me . . . to proclaim liberty to the captives." Isa. 61:1. "And I, if I be lifted up from the earth will draw all men unto me." John 12:32. The Spirit of God, through Christ, draws all men, implanting high and holy ambitions and desires that can be realized only through him. Thus he draws them till their freedom is restored,

but not till it is taken away on the other side,—God *compels* no man to do right. "The law of the spirit of life in Christ Jesus hath made me *free* from the law of sin and death." The philosophy of the whole plan of redemption rests on the freedom of the will. It involves the fighting out on a *fair field* and under the eyes of the universe, the great conflict between the opposing forces of right and wrong, good and evil, truth and error; and God has given us the pledge that though it may seem to us that the prince of falsehood and darkness bruises the heel of Christ and hinders his work for a time, yet the Prince of Peace and truth shall finally, grandly, eternally prevail. Gen. 3:15.

As a further pledge, we have the experience of history, which shows that whenever and wherever truth and error have met on a fair field, truth has always conquered. Now every religious law ever passed by man from the days of Adam, down, is a denial of this power of truth to conquer, and a refusal to trust it on a fair field with error.

Religious legislation, compulsory religious observance, is therefore a *public official declaration that in the estimation of the law-making authority, God is mistaken, and the whole scheme of redemption in Christ a failure*. I repeat, could anything be more antichristian?

Now the National Reformers confidently assert that they can improve on the whole plan of redemption in Christ, by taking away the freedom of the will which God gave in the beginning, and which Christ came to restore, and compelling men by law to do right. God made men free; they would take away that freedom. God sets before man good and evil, they would forcibly suppress the evil that there may be no temptation, and so leave only the good. God says, "Vengeance is mine, I will repay," they purpose to judge sin in the courts and punish it by the law of the land. What is this but setting up their judgment above God's, and exalting their little scheme above his "eternal purpose," and so trying to take the government out of his hands and administer it themselves?

This is the Papacy over again, the mystery of iniquity, who opposeth and exalteth himself above all that is called God, or that is worshiped. It is what the devil tried to do at the first, and has been trying ever since. Thus is revealed the nature of the work of the National Reform Association, and the banner under which they are fighting. If the only way an omnipotent God could bring his creatures to the realm of righteous character, was by making them free, and setting before them good and evil, how much more than omnipotent do the National Reformers think themselves, when they claim to be able to reach the same end by a shorter and safer cut?

Even supposing their proposed laws em-

bodied the truth, the whole truth, and only the truth, their enforcement could still have but one tendency, and that would be toward keeping men in childish ignorance, and away from all possible development of a righteous character. When, as is always the case, these laws are an embodiment of that which is false, then their enforcement is simply enforced sin.

G. E. FIFIELD.

### Man vs. Society.

THERE appears to be, at the present time, a bewildering current of thought running through our modern democracy, which strikes at the very foundation of liberty. The apparent impotence of the older means of action to restrain irreligion or simply religious indifference, seems to tend to unsettle all fixed principles of government or law. And the impression seems to prevail that the irregularities or deformities of the moral man must needs be corrected by some sort of legislation, and thus the threatened dangers which appear on the horizon of the social and religious world will be averted.

How important that, at such a crisis, the principles which constitute the basis of society be not ignored or done away with! How important that the dangers which threaten liberty should be met without compromising—for the sake of temporary and only apparent success—the principles, without which the greatest nations go to speedy ruin!

The following, which I translate from the French, of Alexander Rudolphe Vinet, will, I think, be read with profit in this line of thought, and although only an illustration, will be found deeply suggestive:—

It is with the soul enlisted in the life of religion or thought, as with a ship launched upon the waters, and seeking, through the ocean, the shores of a new world. This ocean is society, religious or civil. . . . The ocean carries the ship, but the ocean *can* engulf it, and *does* sometimes. Society engulfs us more frequently still; but then she carries us, and we cannot land without being carried by her; for she is like the sea, which, not so fluid as the air and not so dense as the earth, yields to us just enough, and resists us just enough, to help on, without hindering, our journey toward its desired end. Our destination is not at the *bottom*, but at the *other side* of the sea. While sailing upon these deep waters, let us be careful not to disappear into their depths. Let us be contented to yield the keel of our ship to the element which carries us. It is possible to founder on the ocean of society as well as on the ocean of our globe, and it is useless to say upon which of the two oceans shipwrecks are the more frequent. The ship which every one of us is expected to steer and save is the *individuality*.

I admire alike the ship and the ocean, man and humanity. No humanity without a man, no man without a humanity. I love to gaze, in turn, upon these two forces, observing the mutual help they give to each other, and also their mutual opposition, which, in a sense, is also a help. . . . The ocean is made for the ship, not the ship for the ocean; the essential thing, the ultimate object, is that the ship shall land, that the individual man, the real object of God in his creative work, shall accomplish his destination, by remaining himself in direct connec-

tion with God. Society is helping him by carrying him; but he is distinct from society, and cannot be blended with her; and woe unto her as well as unto him, should she happen to engulf him.

The keel which the ship—man—yields to the sea—society—represents the social restrictions brought to bear upon each citizen,—the price paid by him in his contract with society; in other words, his obedience to the legitimate laws of the State, laws which insure personal protection, property, and decency. The swallowing of the entire ship—of man's individuality—illustrates the encroachments of the State on the moral rights of the individual—the fatal obedience of the latter to legislation in matters of conscience and religion.

How much talk there is nowadays about such legislation! and what will become of thousands of beautiful ships on the sea of our modern civilization?

JOHN VUILLEUMIER.

### A Proper Compensation.

Two Harvard youths, making a pedestrian tour in the Scottish Highlands, were in the habit of stopping at small farm-houses and asking for milk, the charge for which was invariably a penny a glass. Calling one Sunday at a romantic-looking cottage, in beautiful Glen Nevis, they were sourly received by the cottager's wife; and though the milk was supplied, the proffered two-pence was refused, with solemn admonition as to the impropriety of such doings on such a day. The collegians were turning away with a courteous word of thanks, when the woman made her meaning clear. "Na, na!" she cried; "I'll no' tak' less than saxpence for br'akin' the Sawbath!"—*Harper's Magazine*.

### The Result of Religious Legislation.

LIKE causes produce like effects. As the result of the "Christianization" of the State by legal enactments in Constantine's time, bishoprics were bought and sold just the same as secular offices were and are now. The richest and most influential men secured the office of bishop, and used that office to increase their wealth and influence. Since religion was regulated by the civil law, the emperor was the natural head of the church; and since he also was the dispenser of patronage, men professed Christianity in order to secure office. The emperor continued to be head of the church until he transferred that dignity to the powerful bishop of Rome, whose assistance he needed in civil matters. Religion was then a matter of policy. And that is just what would happen in this country if religion were upheld by legal enactment.

We care not how pure the motives of some of the advocates of the religious amendment may be, when the proposed amendment is adopted, the results briefly

indicated above will follow, just as surely as the night follows the day. And that is the state of things these men, in their blindness, imagine that Christ would sanction.—*Watertown (S. D.) Sentinel*.

It seems strange that in a State professing to treat its citizens equally in the matter of religion, the book from which is drawn the religion of a numerous body of its citizens should be used as a manual of worship in schools for the people, supported by taxing the entire body of citizens. This is a palpable invasion of the province which the State professes to leave to the individual conscience. If the religious book of one portion of the people is to be used by the State, the other portions may with justice claim that their books should also have State sanction. If the Christian has his Bible read as a religious book, not simply as literature, in the common schools, with equal justice may the Chinaman demand the reading of Confucius, the Turk the reading of the Koran, the infidel the reading of the "Mistakes of Moses," and the Agnostic the reading of Spencer and Huxley. But the majority rules, it is said; and as these others are in a hopeless minority, the Bible should be used as the choice of the majority. No, in this matter the majority does not rule; for it lives under a form of Government which separates Church and State, and declares that a man shall not have an obnoxious religion forced upon him or his children, though he be in a minority of one. Moreover, our public school system should be put on a broad and enduring basis that shall avoid the dangers of controversy and of changing opinion in religious matters.—*Henry N. Moore, in Christian Union*.

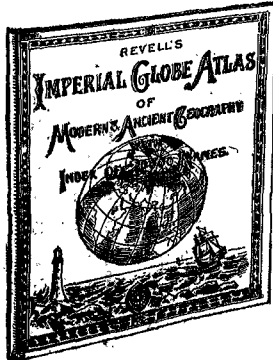
RELIGIOUS zeal enlists the strongest prejudices of the human mind; and when misdirected excites the worst passions of our nature, under the delusive pretext of doing God service. Nothing so infuriates the heart to deeds of rapine and blood, nothing is so incessant in its toils, so persevering in its determination, so appalling in its course, or so dangerous in its consequences. The equality of rights secured by the Constitution, may bid defiance to mere political tyrants: but the robe of sanctity too often glitters to deceive. *The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community.* That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constitution.—*Col. Richard M. Johnson*.

A FACT is as difficult to change as for a bigot to be conscious that he is one.—*Sturdy Oak*.

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SINCE our last issue we have learned that Judge Hammond, of Tennessee, has deferred his decision in the King case until March.

A CORRESPONDENT of *Our Day*, writing of Pennsylvania, says:—

"In no other State have I found so many post-offices that do not open on the Sabbath." Then in no other State has he found so many postmasters violating the law which provides that post-offices shall be opened a portion of every day.

THE Bennett law repeal measure was signed by Governor Peck, of Wisconsin, on the 5th inst. in the presence of a number of leading men of the State. A brand new gold pen, and green ink, were used. The pen has been placed in the vaults of the executive mansion, there to be kept for all time as a souvenir of the event.

A BILL has been introduced into the Connecticut Legislature, providing that every person who shall keep open any warehouse, or manufacturing, or mechanical establishment, or any commercial establishment, other than a drug store, or engage in any public sport on Sunday, between sunrise and sunset, shall be fined not more than four dollars, nor less than one dollar. The bill was referred to the Committee on Judiciary.

BATAVIA, this State, is moving in the direction of more strict enforcement of the Sunday law. On the 11th ult. a Rest-day League was formed at the rooms of the Young Men's Christian Association, and a committee appointed to confer with the pastors of the different churches. As usual the leaders in the movement are not those who most need rest on Sunday, and have the least of it, but those who are interested in compelling people to rest, whether they want to or not. There is a good deal of humbug about the whole Sunday-rest business.

A SUNDAY bill has been introduced into the California Legislature, at the request of the Woman's Christian Temperance Union of that State. Its technical description is

An act to amend an act entitled "an act to establish a penal code," approved February 14, 1872, by

adding to chapter VII, title IX, part I, thereof, three new sections numbered respectively, 299, 300, and 301, forbidding the exhibition, opening, or maintaining of a bull, bear, cock, or prize fight, horse race, circus, gambling-house, or saloon, or any barbarous or noisy amusement; or the keeping, conducting, or exhibiting of any theater, or other place of musical, theatrical, or operatic performance, where intoxicating drink is sold, given away or used on Sunday; forbidding, also, the keeping open, on that day, any store, workshop, bar, saloon, banking-house, or other place of business for business purposes.

The bill was introduced by request, and it is understood that the gentleman who introduced it will not vote for it. It is now in the hands of the Committee on Education and Public Morals.

THAT which we object to is not the incidental teaching of morals in the public schools so far as moral principles can be inculcated by proper rules of deportment, by the prohibition of offensive and corrupting language, and by the use in reading-books of such stories as that of George Washington and his hatchet, but to the establishment by the State of a code of so-called morals to be taught in the schools as the sum of morality.

As we have before said, morals must have a sanction, that is, moral precepts must be based upon some acknowledged authority. John Stuart Mill, a typical utilitarian, says: "I regard utility as the ultimate appeal on all ethical questions." We, in common with many others, regard the law of God as the ultimate appeal on all such questions. We simply deny the right of the State, which is practically the majority, to decide the question.

It is true that the State is only the citizens "mutually united to secure mutual benefits," but it does not follow that the State may rightfully do whatever the majority desires to have done. There are some things that no majority, however great, has any right to do. John Stuart Mill has well said: "If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind."

We fully agree with Mr. Mill, in this, and it seems to us, that to every American at least, the proposition ought to be self-evident. It follows that while we believe good morals and good religion to be of the highest value, we deny the right of the majority to force their ideas of morals and religion upon the minority.

THERE are but two standards of morals, namely, the divine, and the human or utilitarian. Every man who advocates the teaching of morals in the schools has in view the standard of morals which he conceives to be the true one. We at first understood our correspondent, whose letter we publish in another column, to favor

the teaching of the utilitarian standard of morals. Now, however, if we understand him correctly, he would have taught in the public schools, not the morality that is the product of dogmatic theology, "but of that which is above all sects or forms of religion—God and man." This would involve the teaching of somebody's ideas of God, and consequently the teaching of somebody's religion. We are really unable to see much difference between the position of our correspondent and that of the National Reformers, who demand the teaching of Christian morals in the public schools upon the basis of "unsectarian" Christianity. The whole discussion simply illustrates the impossibility of a practical agreement, even among Christians, on the subject of what, if anything, should be taught in our schools on the subject of morals. We shall reprint next week an article from Vol. IV, of this paper, which treats this particular phase of the question more fully than space permits us to do in this number.

A RELIGIOUS paper published in a Western State, being grieved that a certain juvenile religious publication in the East teaches error to its youthful readers, indignantly says:—

There are laws against forgery, and securing money under false pretenses, and cruelty to animals and to children. Can not some means be devised to prevent the latter from being imposed upon by such teaching? for we insist that it is cruelty to them to instill into their young and unsuspecting minds such utterly false ideas.

Sure enough! why not? And in order to make sure that only proper and correct religious instruction shall be given, why not make laws regulating the whole matter, saying who shall give the instruction and what they shall teach? In short, why not have a State religion at once, and be done with it, and refuse to tolerate either error or those who hold it?

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HAS any nation ever succeeded in legislating morals into the hearts of the people?—*Loyal American*.

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VOLUME 6.

NEW YORK, FEBRUARY 26, 1891.

NUMBER 9.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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DESPOTS may regard their subjects as their property, and usurp the divine prerogative of prescribing their religious faith, but the history of the world furnishes the melancholy demonstration that the disposition of one man to coerce the religious homage of another, springs from an unchastened ambition, rather than from a sincere devotion to any religion. The principles of our Government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of one man to his fellow man.—*Col. Richard M. Johnson.*

OAKLAND, California, is somewhat agitated over the question of religious services in the public schools. The immediate occasion of this agitation is the action of one of the teachers in requiring pupils "to bow their heads over clasped hands and repeat the Lord's prayer and the psalms." The School Law of California, as found in the Political Code, Article X, Section 1672, reads as follows:—

No publication of a sectarian, partisan, or denominational character must be used or distributed in any school, or be made a part of any school library, nor must any sectarian or denominational doctrine be taught therein.

The State law does not in so many words forbid all religious instruction, but it makes no provision for it, and is generally regarded as forbidding it.

The "Rules and Regulations of the Board of Education, of the City of Oakland," says:—

No sectarian or denominational publication, of any kind whatever, shall be used in the schools, or

be made a part of any school library; nor shall any denominational or sectarian doctrines be inculcated, or present party politics be discussed by teachers on the premises.

Certainly as between Jews and Christians the use of the Lord's prayer would be sectarian, and as between Protestants and Catholics the use of the Scriptures would likewise be sectarian, for it is evident the Catholic or the Protestant version must be used, and offense must, therefore, be given to one party or the other. For the sake not only of justice to the taxpayers, but for the sake of the respect due the Bible, it is to be hoped that this question will be settled in California as it has been in Wisconsin.

### The Present Standing of the Sunday-Law Movement.

IN number four, of his contributions to the Sunday-law question, Mr. Crafts furnishes some more valuable items to the literature and the facts of this question. The article is an inquiry,—“What about Sunday Trains, Sunday Mails, and Sunday Newspapers?” and in the article he makes this confession:—

About all we have gained in the last five years in our fight with Sunday trains, Sunday mails, and Sunday newspapers, is in the way of confession to their wrongness.

How general this confession is, he does not tell us, but whether it be limited or general, such a confession is vastly more of a gain than the Sunday-law cause is entitled to, not only in five years, but in all time, because such things are not wrong. There is no more wrongness in Sunday trains, Sunday mails, and Sunday newspapers, than in trains, mails, and newspapers at any other time, and a confession of any such wrongness is, in itself wrong.

As to the value of the indorsements in that great petition which he calls, “the greatest petition the world ever saw,” he bears important testimony as follows:—

It is not to be supposed that all those represented [in the petition] have acted accordingly. The Brotherhood of Locomotive Engineers, for instance, indorsed the petition at the International Conven-

tion in Richmond, and then went home on a Sunday train. The recent International Sabbath-school Convention, at Pittsburg, spoke strongly against Sabbath breaking, but many of its members arrived on Sunday trains.

And the italics are all his own; they are worthily placed too. This simply shows that the indorsement, even where it is genuine, of those organizations and associations, is merely for the purpose of maintaining popularity with those who are demanding religious legislation and offering political influence, without a particle of principle in it. It also conclusively shows that when the Sunday laws which they demand shall have been secured, they will not be obeyed even by those who have made them and profess to believe them; and that the only use that will ever be made of them, will be for those who have the power to vent their religious spite and bigotry upon those who choose to differ with them in regard to the observance of a day of rest. That is the only use that is now made of Sunday laws where they are of force. It is the only use that will be made of the Sunday laws at are further demanded.

And this is the answer to that statement which is so often made when this subject is spoken of, “Pshaw! there is no danger in all that; even though they get a Sunday law, it will not be obeyed.” That is true, and THE SENTINEL, in all its work, has never supposed that the Sunday laws which are demanded will be obeyed when they are secured. But such laws will put power into the hands of the religious Sunday-law leaders, and that power will be used in enforcing the laws upon the few people who choose to observe another day rather than Sunday, and refuse to observe Sunday. We repeat, that is the only use that is made of Sunday laws now, and the only use that ever will be made of them. But that is the worst possible use, because it is simply to prostitute the civil power to the place of a tool in the hands of the irregular passions of religious bigots. For as Bancroft has justly observed, “the humane ever shrink from enforcing the

laws dictated by bigotry, and their enforcement, therefore, falls to the fanatics or the men of savage disposition. Hence, the execution of such laws is always much more harsh than the makers of the laws intend."

It will be remembered that the "Pearl of Days," the official organ of the American Sabbath Union, and Mr. Crafts himself, heralded through the land the blessed fact that the Erie, and Pennsylvania railroads had largely reduced the Sunday traffic, especially in the matter of freight trains, but now Mr. Crafts deposeth as follows:—

I am informed that the so-called reductions on the Erie were a sham, and that even the Pennsylvania's reductions, lasted in most cases, only a few months.

He shows that it is the same way also with the Delaware, Lackawanna, and Western, and New York Central railroads.

Again, it will be remembered how much was made of President Harrison's order in respect to the Sunday parade of United States troops, and how that both the order and the offer were extolled. But now Mr. Crafts declares that

What the President has done in regard to the soldier's Sabbath, like the other half-reforms I have referred to, is valuable only as a confession. His proclamation lacks the ring of right. He does not discontinue Sunday parades of United States troops, nor Sunday concerts by Government bands, and only cuts off half the morning inspection. He has not bettered, but worsened, the situation, making two inspections instead of one, at which the soldiers are universally displeased.

All their high hopes which were engendered by the accession of Mr. Wanamaker, the Sunday-school teacher, to the office of Postmaster General, have also been turned into a *via doloroso*, as witnesseth the following:—

I fear it was the same compromiser, disposed to please both bad and good, who stayed the hands of our Postmaster General in his Sabbath reforms, which also have proved nothing but a confession. We who value the Sabbath, were generous in praise of the few trifling reductions of Sunday work in the mail service, not so much for what they were as for what they promised. But they proved only spring blossoms, and in the autumn we find instead of fruit only faded leaves. Think of John Wanamaker being superintendent of a national Sunday school, with 75,000 class rooms, that is teaching the whole Nation not to keep, but to break, the Ten Commandments!

Yet in the midst of his lament he is able to raise a chirrup with which he attempts to inspire a buzz of a bee in Mr. Wanamaker's presidential bonnet. He announces that, in his judgment, "Mr. Wanamaker is the man of destiny, *if he will only be himself*," and the italics are again his own. He further declares that, "If Mr. Wanamaker will defend himself against political metamorphosis,"

He will soon be seen to be the man who alone can combine and lead the two elements, without either of which any man must soon be defeated, the prohibitionists on the one hand and the labor reformers on the other. Our Presidents thus far have all been lawyers and generals. It is now the merchants' turn. Nationalism and Civil Service Reform demand that the Government shall be administered like a great business. No public man is so capable

as he of taking under Government control the telegraph, and express business, and postal savings banks, in all of which Mr. Wanamaker is understood to believe; and the Government control of railroads, of which his opinion is known, would certainly find in him, when the people shall decree it—and I believe they are nearly ready to write the decree on their ballots—the man most suitable for such a responsibility.

Thus it appears that the American Sabbath Union with the Sunday-law movement, has attained the position where it can presume to hold out, as a reward for service, the chief office in the national Government. It is perfectly consistent, therefore, that Mr. Crafts should adopt, as his view, the recommendation of Dr. Arthur Little, who advocates "agitation, illumination, legislation, litigation, *combination*." The Sunday-law managers propose to form a combination of every element that they can secure, and then trade off with whatever political aspirant they can win, the offices in the State and Nation even to the presidency.

And then when they have succeeded in securing the power for which they are so zealously laboring, the following quotation from number five, of Mr. Crafts's article, shows what they propose to do "for the improvement of Sabbath observance":—

A minister's little daughter who had been naughty, as he took her in hand, exclaimed earnestly: "Don't whip me, don't whip me; take me and pray with me." The liquor dealers also want the parsons to stick to their praying. "Don't whip me—pray for me." The minister in the story *did both*. Let ministers in "tending" to the larger offenders do likewise. But we shall not whip them if our only lash is not longer than our tongues. Nor will they be terrified by a tract.

So by the Sunday-law movement, which is led by the preachers, they propose to secure power by which they can whip as well as pray, and it is to be clearly understood that they do not propose to do the whipping with their tongues nor with tracts. Jesus Christ never sent preachers to whip offenders, and when it is proposed to whip the people into Sunday observance, then it is high time that the people themselves should see to it that such characters as these shall not secure the power to whip. It is certain that their prayers without the power to whip can do neither good nor harm to any one. But when a preacher obtains the power of the civil law to whip offenders, then his prayers always deepen the deviltry in the whipping.

It will be remembered, that a few weeks ago we printed words which Mr. Crafts had adopted from Lyman Abbott, to the effect that they purpose to "run up the Puritan flag, and emblazon on it the motto of a modern and modified Puritanism." The ancient and unmodified Puritanism likewise chose to whip offenders into the kingdom of God, as the following record shows:—

Mary Tompkins and Alice Ambrose came to Massachusetts in 1662; landing at Dover, they began preaching at the inn, to which a number of people resorted. Mr. Rayner, hearing the news, hurried

to the spot, and in much irritation asked them what they were doing there? This led to an argument about the Trinity, and the authority of ministers, and at last the clergyman "in a rage flung away, calling to his people, at the window, to go from amongst them." Nothing was done at the moment, but toward winter the two came back from Maine, whither they had gone, and then Mr. Rayner saw his opportunity. He caused Richard Walden to prosecute them, and as the magistrate was ignorant of the technicalities of the law, the elder acted as clerk, and drew up for him the following warrant:—

To the constables of Dover, Hampton, Newberry, Lynn, Boston, Roxbury, and Dedham: Until the vagabond Quakers are carried out of this jurisdiction you are to give them sound whippings; you and every one of you are required in the King's Majesty's name to take these vagabond Quakers, Anne Coleman, Mary Tompkins and Alice Ambrose, and make them fast to the cart's tail, and to whip them upon their naked backs. Convey them from constable to constable until they are out of this jurisdiction, as you will answer at your peril; and this shall be your warrant.

At Dover, December 22, 1662.

Per me, RICHARD WALDEN.

The Rev. John Rayner pronounced judgment of death by flogging, for the weather was bitter, the distance to be walked was eighty miles, and the lashes were given with a whip, whose three twisted knotted thongs cut to the bone.

So in a very cloudy day, your deputy, Walden, caused these women to be stripp'd naked from the middle upward, and tyed to a cart, and after a while cruelly whipp'd them, whilst the priest stood and looked, and laughed at it. . . . They went to the executioner to Hampton, and through dirt and snow at Salisbury, half way the leg deep, the constable forced them after the cart's tail at which he whipp'd them.

Had the Rev. John Rayner followed the cart to see that his three hundred and thirty lashes were all given with the same ferocity which warmed his heart to mirth at Dover, before his journey's end he would certainly have joyed in giving thanks to God over the women's gory corpses, freezing amid the snow. His negligence saved their lives, for when the ghastly pilgrims passed through Salisbury, the people, to their eternal honor, set the captives free.—*Emancipation of Massachusetts, pages 155, 156.*

Whether the whipping of the "modern and modified Puritanism," would be any less severe, or any less amusing to the preachers, than was the ancient and unmodified, is a question the American people ought to consider while there is yet time.

A. T. J.

#### Morality in the Public Schools.

UPON the question as to whether morality should be taught in the public schools, we would suggest that it would be well for those who demand it, to agree upon what morality really is, what is its basis, and what are its sanctions. If this should not be clearly discerned and taught, even granting that it is the province of the State to teach morality, it is certain that the teaching would be no better than that which is now given in the public schools, and the probabilities are, that it would be much worse. It is also certain that those who favor the teaching of morality in the public schools cannot agree upon what morality is, nor upon what are the grounds of moral responsibility.

This question was studied "thoroughly and practically" for four years by the Evangelical Ministers' Association of Boston.

In 1882 an able committee of that body, composed of representative men of all



denominations, was appointed for the purpose of preparing "a book of morals for the public schools." Two of that committee were Drs. Joseph T. Duryea and Edward Everett Hale. The result of the four years' study of the question by this committee was expressed by Dr. Duryea in 1885, in a letter to the chairman of a committee in New York, appointed to consider the same subject. The following is the material part of that letter:—

32 Union Park, Boston, Dec. 5, 1885.

MY DEAR SIR: The committee appointed to consider the matter of a book of morals for the public schools, have been trying faithfully to find out what can be done. Difficulties have been met and not overcome. We are trying to evade them.

The desire was for a graded series. This would involve a book worthy to go into the high schools. This could hardly omit reference to the grounds of moral responsibility. The committee have seriously doubted the wisdom of debating the basis of moral choice and action before youth. To show them that apparently good men differ concerning the very foundation of morality, might be harmful before they are developed and informed sufficiently to understand how there can be differences as to theories, and yet substantial agreement as to practical morality.

I think, now, the tendency is to admit that it is better to address the moral intuitions, and not to theorize about them; also to treat moral matters as they come up in the life of the pupils, and their associations in the school and on the play-ground.

But it has been deemed practicable to prepare a book, or a series of books, after the pattern of the "Book of Golden Deeds," prepared for youth in England.

The moral affections and sentiments might be exhibited in expression, and moral principles might be embodied in characters, and concretely presented in deeds. An outline including all the virtues, and incidents under each of them, might be selected. Also deeds might be presented involving all the moral rules drawn out of the root principles of morality.

\* This is as far as we have been able to go, with expectation of meeting with general approval, and securing the admission of the book or books.

Yours truly, JOSEPH T. DURYEY.

This is an interesting letter, and coming as it does as the result of years of special study on the subject by such men, its statements are of more than common importance.

First, difficulties have been met and not overcome, and they are difficulties of such a nature as, from the circumstances of the case, to seem insurmountable, because instead of battling with them with a real endeavor to overcome them the committee tried to evade them. But upon such a question, to evade the difficulty is not to escape it, for it is still there and there it remains. This statement simply reveals in a more forcible way than is usually done, the fact that upon the question of the Bible, or religion, or morality, in the public schools, there are difficulties which cannot be overcome with justice to all. Of course we use the word morality as meaning much more than civility.

Second, the committee could not insert in a book for the public school any reference to "the grounds of moral responsibility," because that is an unsettled question even among those who were to compile

the book; and because the wisdom of debating before youth the question of what is the basis of moral choice and action, is seriously to be doubted; and, further, because it might be harmful for the youth in school to discover that the very reason why they should choose, and act, a certain way in a given case, was an unsettled question amongst college graduates and doctors of divinity.

These reasons certainly ought to be sufficient to put a check upon the efforts of any such committee. They ought also to be sufficient to put a damper upon the zeal of very many who are now so ardently in favor of forcing this question to an issue in the management of the public school. Because when men of mature and trained minds, graduates of the best colleges and the highest universities, and of theological seminaries, and who, of all men, are most intimately and constantly associated with the consideration of this very question in all its phases,—when these can not agree upon what is the ground of moral responsibility, or the basis of moral choice and action, it certainly would be perfect folly to demand that school-children should decide the question. The committee did well to say it might be harmful; the committee might have gone farther and said not only that it might be harmful, but that it could not be anything else than harmful.

Yet it was not exactly this phase of the question that the committee referred to when it said it might be harmful. It was the fact that the children would discover "that apparently good men differ concerning the very foundation of morality," and would thus be led to doubt whether there is any real foundation for morality, and consequently would be landed plumply into skepticism. Of this the committee might well be afraid, because it would be the inevitable result of every attempt of the State to inculcate morality.

A. T. J.

#### An Immoral Community.

CALIFORNIA is held up by the Sunday-law advocates as a terrible example of an immoral community, because it has no Sunday law; but we doubt if it is any worse, or even as bad, as some States that have Sunday laws. South Carolina has, we believe, quite a rigid Sunday law; yet, according to the public press, Rev. W. T. Tolson, a Baptist preacher of Columbia, delivered a sermon in that city not long since, in which he attacked the social organizations of the city, and painted Columbia in the blackest colors of immorality. He said the city was in league with Satan, and in his remarks gave many black and disgusting details of the immorality practiced.

"The Columbia Club, of which the *elite* of South Carolina are members, was denounced as a low gambling den. He even

denounced the Young Men's Christian Association as being in league with hell for allowing pictures of 'a traveling company of prostitutes' to be posted on their property. He attacked the city authorities for allowing gambling hells and disorderly houses to exist, and spoke plainly of miscegenation, which, he said, resulted from the muddling of the race problem.

"His whole discourse was in this style. He says he can produce proof of his statements, and some exciting episodes are ahead."

It seems from all this that even a Sunday law is impotent for good in the absence of wholesome private morals.

#### The Methodists and the Schools.

THE following editorial from the *Times*, of this city, was published last April, at the time when the Methodist Conference was held, to which it refers. The article was selected at the time for reprinting in THE SENTINEL, but has been overlooked until now. The matter, however, has lost none of its value; it is good for all time:—

The action taken on Monday, by the New York Conference of the Methodist Episcopal Church, upon the subject of the common schools was, perhaps, the most important work of that body. We look upon it as a grievous mistake. If every church should accept the principles laid down in the report adopted by the Conference without a dissenting voice, and if these principles were applied to the management of the schools, it is to be feared that there would be very little left of the common school system in this country.

It is remarkable that while the framers of the report are doubtless sincerely attached to the common schools, and would regard the destruction of them as a great evil, they are taking precisely the course that the avowed enemies of the schools would wish them to adopt. This is one of the unfortunate consequences of the application of a religious or quasi-religious zealotry to secular affairs. . . . The Roman Catholics are not at all afraid of the Protestant zealots. If these latter can only impose upon the common schools a Protestant curriculum, they will make out the Roman Catholic case that it is oppressive and unjust, and a violation of the constitutional safeguard of religious liberty, to force Roman Catholic parents to send their children to such schools or to contribute to maintain them by paying taxes.

Of course the Protestant propagandists do not describe the public instruction they wish to see administered as Protestantism. They describe it as Christianity. But the Roman Catholics also profess to be and call themselves Christians, and everybody knows that a Methodist preacher and a Roman Catholic priest could not possibly

agree about what religious instruction ought to be administered in the common schools. The priest on his part would regard the scheme favored by the preacher, and the preacher on his the scheme favored by the priest, as distinctly worse than the exclusively secular scheme, which they agree only in denouncing as "godless."

The Protestant platform as laid down by the Methodists would meet with the entire concurrence of the Roman Catholics who are trying to secure a division of the school fund and to secure the support of their own parochial schools by the proceeds of public taxation. Of course they would mean something by the words "Christian" and "Christianity" entirely different from what the Methodists mean, but they would agree that "Christianity is a part of the common law of the State," that "the perils of bad habit from association in the school can only be overcome by the inculcation of Christian morals," and that when the schools "become godless and therefore necessarily immoral," Christian citizens must deny the right of the State to give such an inadequate education.

The phrases we have quoted are from the report adopted by the Methodist Conference, and we take leave to say that they are either meaningless or irrelevant. An English judge did once set forth that Christianity is part of the common law of England, and several American judges have repeated this dictum. But practically, and in the application the Methodist Conference gives to it, what does it mean? So far as it relates to rights and duties, Christianity is a part of the common law only in so far as it is distinctly embodied in the common law. You cannot indict a man for not loving his neighbor as himself. Christianity may require a man to sell all that he has and give to the poor, or when one cheek is smitten to turn the other also to the smiter, but these duties are not enforced by the penal code of any Christian nation in our time.

The truth is that the talk about "a godless and therefore necessarily immoral education" loses sight altogether of the end and aim of the public school system. It does not attempt to make Christian men and women. That is left for other agencies, among them the Methodist and Roman Catholic Churches. It aims to make men intelligent and independent citizens, to give them such an education as will enable them to exercise their political rights for the general welfare, and as will enable them to keep out of jail and out of the poorhouse. In this it has been successful, and has amply vindicated its right to be maintained at the public expense. Whether men behave themselves from right motives or from wrong is a point of vital importance from the religious point of view. From the secular point of view, which is that of the State, it is of no consequence whatever.

Reading, writing, arithmetic and geog-

raphy are not taught differently by a Methodist and by a Jesuit, but in precisely the same fashion, if they are taught properly. To say that a "godless" instruction in these branches of knowledge, or in any other that are properly within the province of the public schools, is "necessarily immoral," is to make a perfectly meaningless assertion. As soon as we leave generalities about the "inculcation of Christian morals" and undertake to determine specifically what Christian morals the public schools shall inculcate, we come upon matters of controversy about which people differ whose rights as citizens, as parents and as tax-payers are precisely the same.

When religious teaching is given which is offensive to members of any sect, or of no sect, the right of these persons to insist that their children shall not be subjected to it is clear, and the claim they may found upon it for a division of the school fund is just. If they merely complain, as do the Roman Catholics and the Methodists, that the schools do not teach religion at all, the sufficient answer is that this is not the business of the schools, while it is the business of the Methodist and the Roman Catholic Churches. This is the only ground upon which the school system can be maintained in a community of different religious or irreligious beliefs; and whoever abandons this ground is, in effect if not in intention, an enemy of the common school system.

#### Civil Laws against Blasphemy.

"BLASPHEMY," says the Encyclopedia Britannica, "means literally defamation or evil speaking, but is more particularly restricted to an indignity offered to the Deity by words or writing. The common law of England treats blasphemy as an indictable offense. All blasphemies against God, as denying his being, or providence, all contumelious reproaches of Jesus Christ, all profane scoffing at the Holy Scriptures, or exposing any part thereof to contempt or ridicule, are punishable by the temporal courts with fine, imprisonment, and also infamous corporal punishment." "In some Catholic countries," says Webster, "the crime of blasphemy includes speaking evil of the Virgin Mary and the saints. In the middle ages, blasphemy was used to denote simply the blaming of a person or thing. Among the Greeks, to blaspheme was to use words of ill omen, which they were careful to avoid."

"The 9 and 10 William III, c. 32," continues the Encyclopedia Britannica, "enacts that if any person, educated in or having made profession of the Christian religion, should by writing, preaching, teaching, or advised speaking, deny any one of the persons of the Holy Trinity to be God, or should assert or maintain that there are more Gods than one, or

should deny the Christian religion to be true, or the Holy Scriptures to be of divine authority, he should, upon the first offense, be rendered incapable of holding any office or place of trust, and for the second, incapable of bringing any action, of being guardian or executor, or of taking a legacy or deed of gift, and should suffer three years' imprisonment without bail. . . . By the law of Scotland, as it originally stood, the punishment of blasphemy was death."

These are the laws of the liberty-loving Saxons! If a man commits the offense of denying the truthfulness of the Scriptures twice, then he is to be left to the mercy of any villain in the world; for he is to be denied all recourse in the courts. Nor is this law entirely a dead letter (though, fortunately, this class of laws are fast becoming so). John Stuart Mill, in writing on this subject in his essay "On Liberty," pertinently says:—

It will be said that we do not now put to death the introducers of new opinions; we are not like our fathers who slew the prophets, we even build sepulchers to them. It is true we no longer put heretics to death; and the amount of penal infliction which modern feeling would probably tolerate, even against the most obnoxious opinions, is not sufficient to extirpate them. But let us not flatter ourselves that we are yet free from the stain even of legal persecutions. Penalties for opinion, or at least for its expression, still exist by law; and their enforcement is not, even in these times, so unexampled as to make it at all incredible that they may some day be revived in full force. In the year 1857, at the summer assizes of the county of Cornwall, an unfortunate man\* said to be of unexceptional conduct in all relations of life, was sentenced to twenty-one months' imprisonment for uttering, and writing on a gate, some offensive words concerning Christianity. [A number of instances also might be cited in the United States, notably, *People vs. Ruggles*, 8 Johnson (New York), 290; *State vs. Chandler*, 2 Harrington (Delaware), 553; *Updegraph vs. Commonwealth*, 11 Sergeant and Rawle (Pennsylvania), 394; and *Commonwealth vs. Kneeland*, 20 Pickering (Massachusetts), 206.]

Within a month of the same time, at the Old Bailey, two persons, on two separate occasions,† were rejected as jurymen, and one of them grossly insulted by the judge and by one of the counsel, because they honestly declared that they had no theological belief; and a third, a foreigner,‡ for the same reason was denied justice against a thief. This refusal of redress took place in virtue of the legal doctrine that no person can be allowed to give evidence in a court of justice, who does not profess belief in a God (any god is sufficient) and in a future state; which is equivalent to declaring such persons to be outlaws, excluded from the protection of the tribunals; who may not only be robbed or assaulted with impunity, if no one but themselves, or persons of similar opinions, be present, but any one else may be robbed or assaulted with impunity, if the proof of the fact depends on their evidence.

The assumption on which this is grounded, is that the oath is worthless, of a person who does not believe in a future state. . . . The rule, is suicidal, and cuts away its own foundation. Under pretense that atheists must be liars, it admits the testimony of all atheists who are willing to lie, and rejects only those who brave the obloquy of publicly confessing a detested creed rather than affirm a falsehood.

\* Thomas Pooley, Bodmin Assizes, July 31, 1857. In December following he received a free pardon from the Crown.

† George Jacob Holyoake, August 17, 1857; Edward Truelove, July, 1857.

‡ Baron de Gleichen, Marlborough Street Police Court, August 4, 1857.

These, indeed, are but rags and remnants of persecution, and may be thought to be not so much an indication of the wish to persecute as an example of that very frequent infirmity of English minds, which makes them take a preposterous pleasure in the assertion of a bad principle, when they are no longer bad enough to desire to carry it really into practice.

That similar laws should have a place on the statute books of an enlightened Government like that of the United States,—especially when it professes perfect religious freedom—entire separation of the civil Government from religion—is surprising indeed. John Adams deplored the fact greatly. In a letter to Thomas Jefferson, dated at Quincy, January 23, 1825, he said:—

MY DEAR SIR: We think ourselves possessed, or at least we boast that we are so, of liberty of conscience on all subjects and of the right of free inquiry and private judgment in all cases, and yet how far are we from these exalted privileges in fact. There exists, I believe, throughout the whole Christian world, a law which makes it blasphemy to deny, or to doubt, the divine inspiration of all the books of the Old and New Testaments, from Genesis to Revelation. In most countries of Europe it is punished by fire at the stake, or the rack, or the wheel. In England itself, it is punished by boring through the tongue with a red hot poker. In America it is not much better; \* even in our Massachusetts, which, I believe, upon the whole, is as temperate and moderate in religious zeal as most of the States, a law was made in the latter end of the last century repealing the cruel punishments of the former laws, but substituting fine and imprisonment upon all those blasphemies upon any book of the Old Testament or the New. Now, what free inquiry, when a writer must surely encounter the risk of fine or imprisonment for adducing any arguments for investigation into the divine authority of those books? . . . It is true, few persons appear desirous to put such laws into execution, and it is also true that some few persons are hardy enough to venture to depart from them; but as long as they continue in force as laws, the human mind must make awkward and clumsy progress into its investigations. I wish they were repealed. The substance and essence of Christianity, as I understand it, is eternal and unchangeable, and will bear examination forever; but it has been mixed with extraneous ingredients, which, I think, will not bear examination, and they ought to be separated.

\*The truth of Adams's statement is proved by the following law, which, legally, is in force in the very capital of our Nation to-day,—although, of course, it is a dead letter. It was a Maryland law enacted October, 1793, and, with the rest of the laws of Maryland, was adopted as a law in the District of Columbia by the following act of Congress:—

"SECTION 92. The laws of the State of Maryland not inconsistent with this title, as the same existed on the twenty-seventh day of February, 1801, except as since modified or repealed by Congress or by authority thereof, or until so modified or repealed, continue in force within the District." "Revised Statutes, District of Columbia," page 9.

The first section of the act, entitled, "An act to punish blasphemers, swearers, drunkards, and Sabbath-breakers." etc., reads as follows:—

" . . . That if any person shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme, or curse God, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the three persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall be thereof convicted by verdict, or confession, shall, for the first offense, be bored through the tongue and fined twenty pounds sterling; . . . and that for the second offense, the offender being therefore convicted as aforesaid, shall be stigmatized by burning in the forehead with the letter B and fined forty pounds sterling; . . . and that for the third offense, the offender being convicted as aforesaid, shall suffer death without the benefit of the clergy." "Laws of the District of Columbia," page 136 et seq.

As incompatible as they are with religious equality, several of the States have similar laws, with the penalty somewhat modified, and now and then attempts are made to enforce them.

Blasphemy is purely a religious offense, and should be dealt with by the churches alone. The Government has no more right to deal with blasphemy than it has to deal with idolatry. The American people should never be satisfied until every one of these theocratic laws are removed from the statute books of the free States of America.

Such laws as these have ever been used as a means of persecuting individuals speaking or teaching contrary to the prevailing religious opinions. Blasphemy was the charge against Christ, and under which he was crucified. Paul suffered repeatedly from these laws. The words of the town clerk at Ephesus were: "For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess." Yet the same people who condemn these people in those unenlightened times for their injustice in persecuting Paul, and others who differed with them, keep equally unjust laws upon our statute books to-day, and rejoice whenever judges can be found who are intolerant enough to enforce them.

Never will the American people, or any other people, enjoy the full benefits of free institutions until they concede to others all the rights they claim for themselves. That was one of the principles upon which this Government was founded, and must be recognized in making and in enforcing our laws. "The Government of the United States is not, in any sense, founded upon the Christian religion," says the Tripolitan treaty, made during Washington's administration, in the very infancy of our Nation, and the attempts that are made to show special favor by law to the Christian religion, and to throw into jail any one who happens to speak against it, should receive the universal disapprobation of American citizens.

All citizens in this Nation are on an equality. The Christian has just as good a right to speak against Mohammedanism as the Mohammedan has to speak against Christianity;—but no better right. The Jew has just as much right to call Christ an impostor, as has the Christian to so call El Mahdi. So, too, the infidel and Unitarian have just as much right to deny the inspiration of the Scriptures and the Trinity, as have the believer and Trinitarian to oppose the views of Robert G. Ingersoll and Ralph Waldo Emerson.

Intolerance of the views of others is always to be deplored; and especially so when powerful but illegitimate force on the part of the Government is applied to crush the expression of opinion at variance with the dominant cult. People speak of these things as trifles; but they will not prove to be trifles if the spirit of persecution revives. We should keep in mind the words of England's great philosopher, John Stuart Mill. "Unhappily there is no security," says he, "in the state of the

public mind, that the suspension of worse forms of legal persecution, which has lasted for about the space of a generation, will continue. In this age the quiet surface of routine is as often ruffled by attempts to resuscitate past evils, as to introduce new benefits. What is boasted of at the present time as the revival of religion, is always, in narrow and uncultivated minds, at least as much the revival of bigotry; and when there is the strong permanent leaven of intolerance in the feelings of a people, which at all times abides in the middle classes of this country, it needs but little to provoke them into actively persecuting those whom they have never ceased to think proper objects of persecution."

There are two principles that should be strictly adhered to, and which must be adhered to if we would have the best Government. First, the Government must let the individual alone; and, second, it must compel every one else to let him alone. The only time that the Government has a right to lay its hands on a person is when he interferes with the rights of others. "If the individual," says Mr. Mill, "refrains from molesting others in what concerns them, and merely acts according to his own inclination and judgment in things which concern himself, the same reasons which show that opinion should be free, prove also that he should be allowed, without molestation, to carry his opinions into practice at his own cost. That mankind are not infallible; that their truths, for the most part, are only half truths; that unity of opinion, unless resulting from the fullest and freest comparison of opposite opinions, is not desirable, and diversity not an evil, but a good, until mankind are much more capable than at present of recognizing all sides of the truth,—are principles applicable to men's modes of action, not less than to their opinions.

"As it is useful that while mankind are imperfect there should be different opinions, so it is that there should be different experiments of living; that free scope should be given to varieties of character short of injury to others; and that the worth of different modes of life should be proved practically, when any one thinks fit to try them. It is desirable, in short, that in things which do not primarily concern others, individuality should assert itself. Where not the person's own character, but the traditions or customs of other people are the rule of conduct, there is wanting one of the principal ingredients of human happiness, and quite the chief ingredient of individual and social progress."

W. A. BLAKELY.

"THE Sunday law can be enforced only by a denial of the right of religious liberty."

### A Striking Contrast.

WE read in the Bible that when Ezra was about to go up from Babylon to rebuild the house of God at Jerusalem, he was "ashamed to require of the king a band of soldiers and horsemen to help him against the enemy in the way." His reason for such a course, he says, was because he had told the king of Babylon that his God would protect all those that trusted him.

Now, Ezra and those that journeyed with him were God-fearing men, and, conscious of a mightier protection than any arm of flesh, they were ashamed to ask for human aid in such a perilous undertaking as this; and we read of them that they all reached their destination and lost none of the treasures that they were carrying with them, with which to build the house of God.

The candid mind can not but note a striking contrast in the course pursued by these holy men and that pursued by a body of men in our day who style themselves National Reformers. These men tell us that it is their object to build up the Church of Christ—the spiritual house of God. Ezra was on his journey to build the earthly temple at Jerusalem. Ezra was ashamed to require earthly aid when he could have had it by asking for it, while the National Reformers most earnestly petition the civil power to aid them in building up the spiritual house of God. There must be a cause for such a difference in purpose between Ezra and these men, who claim to be the followers of the same God.

It is useless to ask if the hand of the Lord is "shortened that it cannot save," or "his ear heavy that it cannot hear;" for in him, who is "the same yesterday, to-day, and forever," there "is no variableness neither shadow of turning," and there is no more restraint with him now to save by many or by few than there was in days of old.

It is sadly true, that for many years past, there has been a remarkable spiritual declension in the professed churches of Jesus Christ. Honest, God-fearing men of all denominations have noted this; many have written about it, and many more have lamented such a state of lukewarmness as prevails in the Church of Christ. But they should not appeal to earthly powers for help in such a time of need. Would it honor God should those who profess to love and serve him prostrate themselves before the State and beg the civil power to enforce "certain principles of Christianity, which are held by all," upon those who are careless and indifferent about their eternal interests? Would it savor of the spirit of Him who said "my kingdom is not of this world?"

The question of religious legislation should interest every Christian, but not in the way the National Reformers de-

sire it to interest them. These men claim that it would greatly benefit the Church to "convert the State" and have the State forward the Church in its work of saving souls; but the Saviour declares that the devil is the prince of this world, and the Apostle Paul declares, that this is the spirit that worketh in the children of disobedience. Now if the Church of Christ prostrates herself before the civil powers of this world, can she expect any help and support from them? It looks more like the Church becoming converted to the State than of the State being converted to the Church. In all past history of State religion, we find the Church conformed to the world, instead of the State being "transformed."

It is, indeed, high time for Christians everywhere to be aroused at the very thought of such a move being successful. If the Church seeks for secular power to support her in converting souls does she not savor of that spirit which would fast and pray for power to smite with the fist of wickedness, which God has so condemned? The fast that God has chosen is to "loose the bands of wickedness and let the oppressed go free." Already some have been cast into prison, for conscience' sake, because of religious legislation in our land, and if the Church would move in the council of God she would seek to let these oppressed ones go free instead of seeking to "lade men with burdens grievous to be borne."

The God of heaven would have his followers trust him. His eternal principles of justice, love, and truth will stand on their own merits without the aid of human support or national legislation. When a church seeks the State for support, it is because she has lost the vital principles of godliness; and the fearful words uttered by God to ancient Israel is true of her: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear."

"Put not your trust in princes, nor in the son of man, in whom there is no help."

S. O. LANE.

### How to Preserve the Schools.

THE Roman Catholic hierarchy in this country, following the orders and adhering to the policy of Rome, have undoubtedly determined to push forward a parochial school system, and propose building, sooner or later, a parochial school by the side of every Roman Catholic Church. Their success in carrying out this design depends on Protestants. If we ignore their demand for consideration, if we make the schools Protestant schools, if we consider it a sufficient ground for the exclusion of a man from the school boards, and a teacher from the working force, that he is a Roman Catholic, and insist on disregarding Roman Catholic opinions and offending Roman Catholic sentiment in our

text-books, we must expect to drive the children of Roman Catholic parents out of the public school into the parochial school. They will not send their children into schools where their faith is misrepresented, and where they are forbidden representation in the teaching and the government. If, on the contrary, we make and keep the schools public schools, if we make them so broad that no one is excluded by any moderate religious prejudices, and so thorough that no private school can compete with them, we may count on the parental instinct to support them in spite of the opposition of a hierarchy which objects, not to specific teaching, but to any teaching not under its own control. The No Popery agitators are the unconscious allies of the Papacy in its campaign against the public school system. The true defenders of that system are those who are resolved to maintain it with a curriculum which can secure the approbation of broad-minded men of all religious faiths.—*The Christian Union.*

AFTER stating the facts in the case of R. M. King, the Tennessee farmer, arrested and imprisoned for Sunday labor, the *Baptist Examiner* says:—

On the point of law we do not profess to speak—the courts will decide that—but we have no hesitation in expressing a decided opinion as to what the law should be. If the trial Judge interpreted the law correctly, the Legislature of Tennessee should make haste to change it. Cases similar to this have occurred within recent years in Pennsylvania and other States, and in every instance they have been acts of persecution, of which every right-minded Christian man should be ashamed. Laws of this kind are a relic of the Dark Ages, and cannot too soon be expunged from the statute book.

Besides all which, the good people of Tennessee seem to be straining at a gnat and swallowing a camel in this matter. Would they not deserve more respect if they first prosecuted the officials who run needless freight trains and noisy horse cars; the men who in the cities seriously interfere with the quiet and peace of Sunday, before pouncing on peaceable farmers with all the terrors of the law? Take a fellow of your size, State of Tennessee; tackle the big corporations and the rich owners of factories, and first compel them to observe the law. It will be time then to turn your attention to the poor farmers, the milkmen and the barbers.

Nevertheless, the *Examiner* does not wish to be understood as opposed to all Sunday laws. However, the logic that condemns them in one case condemns them in all, and we have no hesitation in saying that they ought to be swept from our statute books as a whole.

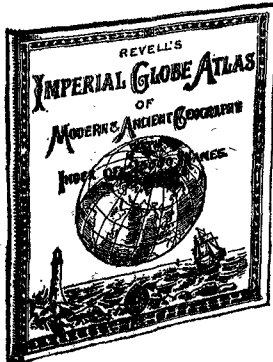
AN exchange pertinently asks: "Where was the necessity of laboring to prove that this is a 'Christian Nation,' as a reason for a Sunday law, if it be only a civil rest day that is wanted? For such a purpose what is the difference whether the nation is Christian or not?"

SUNDAY laws are both un-American and antichristian,

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THE *Congressional Record* reveals the fact that American Sabbath Union petitions for the passage of a Sunday law are still being presented to Congress.

It is proposed to so amend the old Sunday law of Pennsylvania as to allow the sale on Sunday of cigars and soda water, and to give persons accused of its violation the privilege of trial by jury. The amendment is meeting bitter opposition, especially the provision for trial by jury.

THE Supreme Court of Illinois has decided that the Salvation Army has a right to parade the streets of Chicago. This is only just. The Salvation Army is not our ideal of a religious organization, but it is certainly justly entitled to the same rights and privileges enjoyed by other organizations.

AND now it is seriously proposed to make voting compulsory in this State. What then will those do who have scruples of conscience against voting? Our Reformed Presbyterian friends who think it a sin to vote under our Constitution as it is, should be on the alert or they may find themselves compelled to choose between violating the law and violating their consciences.

"THE Sunday civil bill," says the *Union Signal*, "makes the largest appropriations made in years, footing up \$36,000,000." There must be some mistake about this matter. The time may come when there will be a "Sunday" civil bill appropriating money for certain purposes, but no such bill is before this Congress. The bill in question is the Sundry Civil bill. The wish of the good ladies who run the *Union Signal*, was probably father to the thought that it was a Sunday bill.

THE founder of the American Sabbath Union writes to *Our Day* that

It is significant that the American Secular Union, which held its annual meeting in Ohio, instead of condemning all Sabbath laws, as formerly, asked only for the "repeal and prevention of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one justified by physiological and other secular reasons." As there are no Sunday laws that enforce its religious observance, this "plank" "nailed on the fog," is waste timber.

We would like to know how the Secular Union is going to get around this? It has admitted the propriety of Sunday laws on certain grounds, and now it is told that those are the very grounds upon which all Sunday laws now in existence, and all that anybody wants, rest. We think it is about time that the Secular Union revises its demands and ceases to encourage Sunday-law hypocrisy by catering to the so-called "civil Sabbath," which at best is only a religious institution masquerading in civil garb for the sake of power that it could not otherwise obtain.

WRITING to the *Twentieth Century*, Julian Hawthorne falls into the common, but inexcusable, error of attributing the burning of witches to the Puritans. The Puritans hanged, but did not burn, persons accused of witchcraft. Only two legal executions by burning ever occurred in this country, and these were not in Massachusetts but in New York City, in Colonial times. The victims were negroes accused of a plot to burn the city.

"THE sapient Legislature of Illinois," says an exchange, "under the guidance of the Protestant clergy, proposes to make it a penal offence in that State to claim to be Christ, or to be personally divine." The proposed statute is of course aimed at the man Schweinfurth, who has, for several years, claimed to be Christ, and has secured quite a following. It is, however, a matter which the State has no right to touch, and we doubt not that should the Legislature pass any such bill the Supreme Court of the State would declare it unconstitutional.

ACCORDING to the "Pearl of Days," Sunday is kept by the mass of the people of Victoria, British Columbia, notwithstanding the fact that saloons are in some cases open, and that railway and steamer excursions are frequent. The churches are well attended and the Young Men's Christian Association is said to be doing a good work. All of which goes to show that Sunday keeping depends more upon the moral and religious tone of the people than upon the operation of civil law.

IN an article in *Our Day*, for January, Rev. W. F. Crafts says:—

The case of a Seventh-day Adventist, arrested for working upon the Sabbath, is going up from this State [Tennessee] to the United States Supreme Court, with Hon. Don M. Dickinson for attorney. There is little chance for question that a State has the power to forbid all persons to work on the rest-day, but it would seem to be a harmless kindness to except private work, not trade, by those who keep another day.

And that is all that Mr. Crafts has to say deprecating a most palpable violation of natural rights. The persecution of seventh-day Christians, with him, is simply the

withholding of a "harmless kindness"! Mr. Crafts and all who are of his way of thinking should remember that what was formerly thankfully accepted as religious toleration is now demanded as a religious right. A free people, not only seventh-day Christians but non-Christians, should spurn such "harmless kindness," and demand their God-given and inalienable rights!

It seems that there is scarcely any limit to the beneficent (?) uses to which a Sunday law can be put. In Tennessee the Sunday law is used to persecute conscientious observers of the seventh day. In New York, and elsewhere, it has been turned to account by corrupt officers as a convenient means of levying blackmail upon saloon keepers. The following item from the *World* shows that the law has not yet been exhausted, but is still a power in the hands of shrewd and thrifty officers:—

"Policeman Power, of the Madison street station, arraigned Samuel Posner, a tailor, of No. 131 Division street, at the Essex Market Police Court, yesterday, on a charge of keeping his store open Sunday. The tailor said in explanation that the policeman rapped on the door, and on his plea that he wanted to purchase a coat to wear on Sunday, he admitted him. The policeman had picked out an eighteen dollar coat, and the tailor said that the policeman wanted to beat him down to nine dollars. Upon his refusal, he arrested him. Justice Murray held the tailor for trial."

INTEREST in Bible reading, if not in Bible study, will be increased by the reading of "Letters from the Holy Land," No. 5, of the "Young People's Library." The book, whose author writes from personal knowledge and observation, is, as the "publisher's note" says, "replete with interesting information and illustrations of oriental life," and will be read with interest by both old and young. An appendix on the "Geography of the Holy Land" adds much to the value of the book. Price, post-paid, in cloth, 50 cents, in paper covers, 25 cents. Address, Pacific Press, 43 Bond Street, New York, or Oakland, California.

## THE AMERICAN SENTINEL.

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

VOLUME 6.

NEW YORK, MARCH 5, 1891.

NUMBER 10.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, ALONZO T. JONES.

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W. H. MCKEE.

I FIND that human revolt against oppression of all kinds has uniformly resulted in the discomfiture of the oppressors, and in the spreading and strengthening of the cause of the oppressed; and that attempts to deny freedom of speech, and of any action not tending directly and wantonly to the danger of life and property and of innocent persons, have not only failed, but have forwarded the ends they sought to defeat. This lesson has been impressed upon mankind since the dawn of history.—*Julian Hawthorne.*

ONE of the objects of the Columbian Sunday Association is "to arrange for and carry on great mass-meetings on the Sundays during the season of the World's Exposition, to be addressed by distinguished speakers on themes appropriate to the day; chorus singing to be a feature of these meetings." The Association will also endeavor to secure "occasional holidays for all working people—men, women and children—that they may from time to time attend the World's Exposition, and particularly to this end—to make more nearly universal the weekly Saturday half-holiday."

PERSONALLY, I am an intense believer in absolute religious liberty. No individual has the right to interfere with the freest exercise of this knowledge on the part of his fellow-men. I have ever stood for "the right of conscience responsible only to God, and beyond control or regulation by any human form." So far as

their fellow-men or the State is concerned, Robert Ingersoll has the utmost right to teach his infidelity, and the Unitarians to build their churches and preach their views; and any man who attempts by physical force or legal enactment to prevent them has struck a blow at the liberty of which, as Americans, we are so justly proud. On the other hand, I claim and glory in the right to combat their errors by all the power of my pen and voice. My right I propose to exercise, and would be the last to deny to others what I claim for myself.—*C. H. Hobart, Baptist Minister, Oakland, California.*

### "What Does the Bible Teach about the Sabbath?"

IN article number seven, of his productions on the Sunday-law question, Mr. Crafts inquires, "What does the Bible teach about the Sabbath?" Well, if it be only the civil Sabbath that they want enforced by law, what is the difference what the Bible says about the Sabbath? The Bible is not a code of civil laws. It is a body of religious doctrines, all finding their beginning and their end in Jesus Christ and the salvation which he wrought for men. Therefore, this inquiry is but another evidence which demonstrates that the Sunday-law advocates contradict themselves when they say that it is a civil Sabbath law that they want enacted, and that it is only the civil Sabbath they want enforced. Nor is this all; not only do they contradict themselves, but they know that they contradict themselves. They know that the Sabbath is not in any sense civil, and they know that the plea which they make for a civil Sabbath is a fraud.

There is another singular thing about this inquiry. In 1888, the American Sabbath Union was organized. It did its very best in that year and all through 1889, and the greater part of 1890, to have a national law enacted to compel everybody to keep Sunday as the Sabbath, when, lo, late in 1890, that association begins to inquire

*whether or not Sunday is the Sabbath!* One of the vice-presidents of that association—Rev. George S. Mott, D. D.—wrote, and the association printed and circulates a tract, entitled, "Saturday or Sunday—Which?" That is, this tract is an inquiry as to whether Saturday or Sunday is the Sabbath? And now Mr. Crafts comes out with an inquiry, "What does the Bible teach about the Sabbath?"

From these facts it appears that this association has gone on its way fully two years, trying to get a national Sunday law enacted to compel everybody to keep Sunday as the Sabbath, and then they find it necessary to set on foot an inquiry as to whether Sunday is the Sabbath or not? It would seem that they should have made themselves sure of that before going so far. Why do they want to compel men to keep a day as the Sabbath when they themselves are not sure that it is the Sabbath? If it be a matter that is so fully open to inquiry that they themselves must needs inquire, does not that imply a reasonable doubt upon the question? Does it not imply a doubt, so reasonable in fact, as to demand that fair and reasonable men should pause in their career of compulsory observance of the day, until it shall have been settled beyond a reasonable doubt that the day to be enforced is the proper one? Again, as these facts show that the question is open to inquiry, have not others as much right as the Sunday-law workers have to push the inquiry? And if others in pushing the inquiry as to which day is the Sabbath, or, "What does the Bible teach about the Sabbath?" should find to their satisfaction that Sunday is not the Sabbath, then have not such persons the right to act according to the conviction reached by this inquiry?

Suppose all the people should diligently follow the inquiry thus raised by the American Sabbath Union, and that a majority of them should become convinced that another day than Sunday is the Sabbath; then suppose this majority should form an association to secure laws, both

State and national, compelling all who now observe Sunday, to observe this other day, would the Sunday-law workers agree to the propriety of such proceedings? Everybody knows they would not. Therefore, even though the American Sabbath Union should pursue this inquiry and come to the conclusion already decided upon, that Sunday is the Sabbath, there is beyond this still, that other question upon which THE SENTINEL has always insisted, and always shall insist,—Has the State or a majority of any kind the right to enforce upon anybody the observance of a day of rest?

The foundation and obligation of a day of rest being wholly religious, the answer is, and always must be, that there is no authority upon earth that has any right whatever to enforce such observance upon anybody. Therefore, though the American Sabbath Union should find out to its own satisfaction which day is the Sabbath, and what the Bible says about the Sabbath, it would have no right whatever, to compel others by law to conform to its view upon the question.

So far, therefore, as the principle involved in the question is concerned, it makes no material difference whether they ever find out whether Sunday is the Sabbath or not, or whether or not they ever find out what the Bible says about the Sabbath. Yet, under the circumstances, and in view of the fact that they propose to compel everybody to observe Sunday, whether right or wrong, it is proper that THE AMERICAN SENTINEL should inform the people what the American Sabbath Union discovers by its inquiry. It is proper for us to tell our readers what Mr. Crafts finds the Bible teaches about the Sabbath. He says:—

The Bible presents the Sabbath, first, as God's day, then, as man's day.

This is partly true and partly false. It is true that the Bible presents the Sabbath, first, last, and all the time, as God's day. Sabbath means *rest*; Sabbath *day* means rest day. The rest which made the day the rest day, was God's rest. The rest day, therefore, can never by any possibility be anything else than God's rest day. It can never cease to be a fact that God rested. He himself can not change that fact. Therefore, the Sabbath, the rest day, can never cease to be God's day. The Bible all the way through calls it God's day. The fourth commandment calls it "the Sabbath of the Lord thy God." Over and over again he calls it "my Sabbath." In Isa. 58:13 he calls it, "my holy day," and the "holy of the Lord." And in the last mention of it in the Bible he calls it the "Lord's day." The Sabbath therefore is the Lord's, and not man's. As it can never cease to be God's day, it can never become man's day. It is true, that the Sabbath, the rest, was made for man. But it was made for him to use as the Lord's, never as his

own. It was made for man to use in the worship of the Creator, and as Mr. Crafts himself says,

We are to rest as God did, not by idleness, but by rising from work among vegetables and animals to work for the souls of men.

All these statements, even to this one, from Mr. Crafts, go to show that for which THE SENTINEL has always contended—that the Sabbath is religious only. The occupations which become it are religious only, and its observance is religious only, therefore, no civil government on earth can ever of right, have anything whatever to do with it. This is further admitted in the same article now under notice. Mr. Crafts adopts as his, a quotation in which there is this statement made:—

The week expresses religious authority and religious loyalty. . . . We, in fact, know the week only as it is marked by a religious day.

The week is terminated and marked only by the Sabbath. That day, according to this confession and every other consideration, is a "religious day." It is the mark, therefore, of religious authority and religious loyalty. And when the American Sabbath Union or anybody else endeavors to enforce the observance of that day by law, they thereby endeavor to enforce the observance of a religious day, to compel the recognition of a religious authority, and the profession of religious loyalty. This is further admitted, in the same article now under notice, where Mr. Crafts makes his own another quotation in which there is argued the impracticability if not the impossibility of enforcing a rest day as anything else than "the holy day." This argument is as follows:—

The "studies" I have already quoted ably discuss the question whether a weekly holiday could be maintained *after the elimination of the holy day*. "There would certainly be some in England and America, if not elsewhere, who would advocate on grounds of public expediency, wholly apart from religious considerations, a legal holiday as frequent as the present Sunday. But it would, of course, be necessary to create this holiday by statute. Moreover, to protect those for whose benefit it was intended, employers (other than those whose business is presumably indispensable) must be compelled to suspend work. Wherever such a law should be proposed it is absolutely certain that it would be vehemently opposed by two classes. One would urge, reasonably enough from their point of view, that to enact a weekly holiday would be substantially to reinstate the discarded sacred day; so that they would plead for a day unmistakably distinct, the eighth or tenth day or some particular day or days of the month. To them the week could not be other than a reminder of God. It should go with his day. Another class, larger probably and more influential, would argue in the interest of commerce and industry, against frequent holidays. They would show that a day of dissipation and pleasure-seeking unfitted men for the next day's work. *The restraints of religion having been removed* the proposed holiday would infallibly (judging from experience) be much more a day of reckless indulgence and debauchery than the worst kept Sunday is now. . . . Probably it would be shifted about from time to time by successive legislatures.

It may be true that, in the long run, more wealth could be gained in six days, followed by a regular

Sabbath *spent religiously*, than in uninterrupted devotion to business. But herein is involved the consideration of "physical, mental, and moral benefits accruing from religious observance."

This is exactly what THE SENTINEL has always argued, and so far, this is what Mr. Crafts finds that the Bible teaches about the Sabbath. We shall say more on this same subject next week, but for the present we shall close with the observation that in the face of all this, their own evidence, these men will say that the Sabbath is civil, and that it is only its civil observance that they would enforce by law. Could anything possibly be more disingenuous or more sophistical? Do we not say well when we say plainly that they know the Sabbath is religious and not civil, and that they know that their plea for a "civil" Sabbath is a fraud?

A. T. J.

### California and the Sunday Law.

THE following bill was presented in both houses of the Legislature and referred to the Committee on Public Morals:—

#### AN ACT

To amend an Act entitled "an Act to establish a Penal Code," approved February 14, 1872, by adding to chapter VII, title IX., part I. thereof, three new sections, numbered respectively, 299, 300, and 301, forbidding the exhibition, opening, or maintaining of a bull, bear, cock, or prize fight, horse race, circus, gambling house or saloon, or any barbarous or noisy amusement; or the keeping, conducting, or exhibiting of any theater or other place of musical, theatrical, or operatic performance, where intoxicating drink is sold, given away, or used, on Sunday; forbidding also the keeping open on that day of any store, workshop, bar, saloon, banking house, or other place of business, for business purposes.

THE PEOPLE OF THE STATE OF CALIFORNIA REPRESENTED IN SENATE AND ASSEMBLY, DO ENACT AS FOLLOWS:

SECTION 1. Three new sections are hereby added to chapter seven, title nine, part one, of an Act entitled "An Act to establish a Penal Code," approved February fourteenth, eighteen hundred and seventy-two, said three new sections numbered, respectively, two hundred and ninety-nine, three hundred, and three hundred and one, to read as follows:

SEC. 299. Any person who, on Sunday, gets up, exhibits, opens, or maintains, or aids in getting up, exhibiting, opening, or maintaining any bull, bear, cock, or prize fight, horse race, circus, gambling house, saloon, or any barbarous or noisy amusement; or who keeps, conducts, or exhibits any theater, melodeon, dance house, or cellar, or other place of musical, theatrical, or operatic performance, spectacle, or representation where any wines, liquors, or any other intoxicating drink or drinks are bought, sold, used, drunk, or given away, or who purchases any ticket of admission, or directly or indirectly pays any admission fee to or for the purpose of witnessing or attending any such place, amusement, spectacle, performance, or representation, is guilty of a misdemeanor.

SEC. 300. Every person who keeps open, on Sunday, any store, workshop, bar, saloon, banking house, or other place of business, for the purpose of transacting business therein, is punishable by fine not more than fifty nor less than five dollars.

SEC. 301. The provisions of the last preceding sections do not apply to persons who, on Sunday, keep open hotels, boarding houses, barber shops, baths, markets, restaurants, livery stables, or retail drug stores, for the legitimate business of each; or to such manufacturing establishments as are necessarily and usually kept in continued operation; or, except as to keeping open a bar or saloon, to persons who, on account of conscientious scruples, observe and conform to the provision of said last preceding section on a day of the week rather than Sunday.

SEC. 2. This Act shall take effect immediately.

Both committees met together on Wednesday, February 11, for the purpose of hearing arguments for and against the passage of the bill. Rev. Edward Thompson, of the American Sabbath Union, Mr. Silcox, a Congregational minister, of Sacramento, Mr. Stevenson Porter, of the Westminster Presbyterian Church, Elders G. P. Tyn-



dall, Mr. Cubery and Mrs. Judge Mayhew, all spoke in favor of the bill.

It was opposed by Samuel P. Putnam, of the Liberalists, W. N. Glenn and the writer, in behalf of the Religious Liberty Association. While W. A. Cuddy, and Addie L. Ballou presented their individual objections. I give you the principal points made. It was claimed that because the President of the United States is allowed ten days, Sundays excepted, to sign bills presented by Congress, that the Constitution in thus excepting Sundays, provides for Sunday rest, and the President in observing it has established a precedent, which is the same as law.

Against this it was shown that the Constitution makes no provision *how* the President shall use those Sundays, any more than the other ten days, he can sign bills, or go hunting or fishing; his conduct on those days is in no way defined; hence there is not a semblance of law in the clause.

It was claimed that the law was needed for the rest and health of the people. In answer to this it was shown that people can work a long time every day if they get rest at night, hence, there would be more propriety in making a law to compel them to go to bed at a certain hour at night and not get up till a fixed time in the morning; better enforce a daily rest than a weekly one as it is more needed.

One speaker held that a Sunday law is not religious, only a civil law. While another advocated Sunday as a Christian institution, and argued that we as a Christian people ought to keep it; and that a law is needed to compel us to do so.

Of course it was easily shown that these positions were contradictory, for a Christian institution is certainly religious. It was also shown to be absurd that Christians must be forced, by civil law, to obey Christian institutions, or to force, by law, a Christian institution upon saloon keepers. It was shown that Sunday laws are not Christian, if they were no one but Christians would have any right to keep Sunday. Suppose a man and women ask a minister to marry them will he refuse because they are not Christians? Certainly not, for marriage is a civil institution and belongs to those who are not, as well as to those who are, Christians; but if the same persons ask for the sacrament or for baptism they would be told that these are Christian institutions, and only Christians have any right to them. Men can be Christians and not keep Sunday, the exemption of those who "conscientiously" observe another day, is an admission of that. One of the advocates of the bill says that exemption was placed there from "Christian courtesy;" thus admitting the exempted to be Christians. But while a Sunday law is not Christian it is nevertheless religious, and the religion that originated the institution is pagan, hence the bill is to enforce a religious pagan rite; and

when a civil law is used to enforce any religion we have the most complete union of Church and State. Sunday laws are not civil; there are men just as civil who do not keep Sunday, as those who do, and sometimes they are more so.

The friends of the bill stated that the workingmen were demanding the law. But it was asked, "what labor organizations, what laboring class, is asking for the passage of this bill?" and they were forced to admit that they could not name any in the State. It was evidently a call from a few ministers and religionists only. The workingmen of the State are not calling for rest, on the contrary, they are loudly calling for work.

The same speaker who advocated the law only as a civil measure, contradicted himself by advocating it as a necessity to permit the "religiously inclined" to go to church, and compel their competitors in business to close their places of business so as not to have any advantage of trade. We held if this principle be granted as a true basis of legislation, the Jew, and Seventh-day Adventists, and Baptists are entitled to a law to compel the closing of places of business on Saturday when they desire to go to church.

One speaker advocated the bill, declaring it was needed to protect religious worship on Sunday. It was shown him that the present law of this State protects religious meetings on *all* days of the week. The extreme penalty for disturbing them is six months in the county jail and a fine of five hundred dollars.

Some of the speakers claimed a Sunday law was necessary to improve the morality of the State, and gave New England as an example. In reply, the morality of New England, when it had its most stringent Sunday law, was shown to be of the kind that hung those accused of being witches, banished Baptists, fined Quakers, and bored their tongues with red hot irons, and we have no need of such morality. It is also admitted by the advocates of this bill that one-third of the crime and saloon business of the State is on Sunday, on account of so many being idle. Hence it is evident that Sunday idleness does not assist in making people civil, to say nothing of making them moral.

It was shown that the law is contrary to the Constitution of the United States, the Fourteenth Amendment declaring that "No State shall make or enforce any law abridging the privileges or immunities of citizens of the United States." All the rights guaranteed a citizen of the United States, by the United States, must be granted him by each State. The United States guarantees him full liberty in religious matters. Congress makes the laws to govern a citizen of the United States, and the Constitution says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and when any State makes a re-

ligious law it is interfering with the rights guaranteed by the United States to its citizens. The Constitution of California forbids legislating in favor of any class, hence this bill is contrary to the Constitution of the State, for it favors classes making a law binding on some and exempting others.

The following item, from the *Sacramento Bee*, of February 12, will show how this point was met by the advocates of the bill, and also demonstrates our claim that Sunday keeping does not make men civil. Some who do not keep it are more civil than some that do:—

During the Sunday-law discussion last night, Judge Carpenter questioned the constitutionality of a law that allows privileges to some that it denies to others. This remark stirred up the Rev. Thompson, who, in a sneering and insulting manner, retorted that he was amazed at the dense ignorance of a man who was called "Judge," and who should raise such a question.

Now the veteran lawyer is anything but ignorant, and he is a bad man to trifle with, as Thompson subsequently discovered to his discomfiture. While the Judge was leaving the capitol with some friends at the close of the committee meeting, Thompson, to Carpenter's amazement, approached, in a fresh and familiar way, and began to talk, at the same time taking the Senator by the arm. The tall form of the old soldier was erect in a moment, and shaking off the preacher he turned upon him the withering power of his sarcasm.

"If I were Jesus Christ and made a man a Christian," he exclaimed, "I'd make him a gentleman first, or I'd kill him!"

Thompson's "cheek" came quickly to his rescue, and he asked to know what he had said that could be objected to. He got the information, and in a way that he will probably not forget.

"You talked like a blackguard, sir," replied the Senator, "and you ought to control that foul mouth of yours! You not only denounced the judges as ignorant, but the juries of the country as low and brutal."

Thompson had enough, and as soon as he could, parted company and went his way.

It is thought that the bill will not become a law.

W. M. HEALEY.

#### Human Enforcement of the Law of God.

THE *Christian Statesman*, of February 5, 1891, has an article on the strength and responsibility of Christian nations, in which is an estimate of the numerical strength of the Protestant sects of the United States, from which is claimed "a decisive majority of the inhabitants of this country who are to be counted Protestant." And besides this numerical strength, Mr. William E. Dodge is quoted as declaring that "seven-eighths of the enormous wealth of this country is in the hands of Christian men." Adding to this "the factor of intelligence, remembering that colleges and seminaries are, with few exceptions, Christian," the following conclusion is drawn:—

These considerations show that responsibility for the right settlement of public questions rests upon the Christian people of the United States. They have the power in their hands. They have no right to wield it for selfish or for any merely ecclesiastical ends, but in their capacity of citizens they are solemnly bound to settle the liquor question, the

school question, the Sabbath question, and all related issues in accordance with the law of God.

To this conclusion I do not object, so far as relates to civil laws for the protection of society. But when the Christian people of the United States shall undertake "to settle the liquor question, the school question, the Sabbath question, and all related issues in accordance with the law of God," they will work in opposition to the plain declarations of our Constitution—the noblest and best ever devised by men,—violate the Golden Rule of Christianity, and assume the prerogatives of the Almighty.

The greatest evils which have ever afflicted humanity have been the result of human powers assuming to define and enforce the law of God. Whenever our secular Constitution shall give place to religious rule, like results will follow, as surely as that human nature remains the same as in past ages.

Of the one hundred and eighty-four sects of Protestants of the United States, who shall decide what the law of God demands? . . . R. F. COTTRELL.

#### God and Cæsar.

As an observer of civil-religious agitation, and not as a secretary, I expect much from the Baptists in the way of a return to that absolute discrimination made by our Lord between the things of God and those of Cæsar. The grand but incomplete work done by Baptists in the past in the interest of equal rights to all in matters of conscience, is going on to-day, and promises to go on until all religious questions will be taken from the domain of civil matters. Many Baptists now believe that such a stage has been reached among them.

The James Street Baptist Church, of Toronto, has recently requested that their property be appraised with a view to taxation on an equality with all other property. When, some years ago, a Canadian Baptist college was destroyed by fire, the Government offered to rebuild it, but the offer was respectfully declined. Similar in spirit was the action of the American Baptists when they refused to share in the provisions of the bill passed by a recent Congress, which appropriated public money for the support of denominational schools among the Indians.

The more I become acquainted with the principles of Bible religion, the more I am impressed that much which now receives the sanction of Christian people is unjust and therefore unchristian. Baptists are beginning to see that religious instruction at public expense, and the exemption of church property from taxation are contrary to their professed principles on the question of union of State and Church. They are beginning to see the fallacy and superficiality of the argument that churches should be exempt from taxation because

they are a public benefit. Suppose an exhibitor of works of art, or a publisher of clean, moral and religious books, should make the same claim; or, to go further still, suppose a theatrical manager should produce such plays only as could not be objected to by the most precise moralist, where is the line to be drawn in the matter of exempting property from taxation? Recently a private corporation built a bridge over a stream in Kentucky, they demanded that it be exempt from taxation on the ground of its usefulness to the public. Their request was denied. What legitimate business is not a public benefit? Our railroads, telegraphs, etc., are all a public benefit, and the logic applied to churches, if applied to them, would exempt them all. So far from being a benefit to the churches themselves, this exemption works the other way. An immense amount of church property lies idle except for a few hours each week. If this property stood on the same basis with other property in this matter, its owners would strive to make more use of it. More effort would be put forth, more results as a consequence, and as the results increased the finances would, also, and there would be enough to pay all honorable bills. The utility argument in favor of exemption from taxation is as superficial as the resurrection argument in favor of the change of the day of the Sabbath.

The enlightened and candid man will say, "church property is exempted from taxation because it is a relic of the union of Church and State." So, too, is religious instruction in the public schools and the practice of opening school sessions with religious exercises and the reading of the Bible, a relic of the union of Church and State. These practices are unfair and therefore unchristian. Parents because they love their children, ministers because they are paid for so doing, and from the higher motives of consecration, should teach religion. Everybody is taxed to support secular teaching in the public schools and therefore nothing but such instruction should be given there. So long as anybody sanctions religious instruction in such schools, so long as there be an approval of the practice of exempting church property from taxation, and of the thanksgiving proclamations from the President and the Governors of our respective States, many of whom care little or nothing for God, so long there can be no just claim that there is a separation of Church and State, for all these things are relics of such a union.

I look, then, to Baptists with much hope. Not only for a spread of healthy sentiment on these points, but also that they will soon see that all legislation affecting the Sabbath is equally inconsistent with their principles, and when they shall have once seen this, we may justly expect them to go one step further, when they will see that in observing Sunday they have over-

thrown the Sabbath of Jehovah, and have placed themselves in so palpably inconsistent a position with their fundamental doctrine, a "thus saith the Lord" for everything, that many will feel like reproaching themselves for not having seen it before.—*Rev. H. B. Maurer (Regular Baptist), in Sabbath Recorder.*

#### Powers of Government Derivative.

THE idea is prevalent in America—as it is almost universal in Europe—that the civil government is omnipotent, except in so far as its powers have been limited by the people. And even this exception is not admitted by the great "utilitarian" school of England, whose doctrines have led a whole nation captive. Austin, the systematizer of their jurisprudence, specifically says: "Now it follows from the essential difference of a positive law, and from the nature of the sovereignty and independent political society, that the power of a monarch properly so-called, or the power of a sovereign number in its collegiate and sovereign capacity, is incapable of legal limitation."—*Lectures on Jurisprudence, London edition, page 270.* And Hobbes, in his treatise on government, sweepingly declares that "no law can be unjust,"—which is only another form of stating what Austin says.

Austin, in his lecture, continues: "A monarch or sovereign number bound by a legal duty, were subject to a higher or superior sovereign: that is to say, a monarch or sovereign number bound by a legal duty were sovereign and not sovereign. Supreme power limited by positive law, is a flat contradiction in terms." But the contradiction or difficulty is—not in the facts—but in the meaning that is attached to the words. "Sovereign" and "supreme" do not mean omnipotent. Absolute power exists nowhere under heaven. Nevertheless, people take it for granted that it does, and think the only question to be determined is as to *where* it exists, in the monarch, in the Legislature, or in the people? "We quarrel," says Professor Bliss in his work on Sovereignty, "as did our English ancestors, about the location of sovereignty, but take for granted its existence somewhere, and without much regard to powers acknowledged by public law. Hobbes was perhaps the most distinguished of the writers of the despotic school." But this idea that sovereignty, in the sense of omnipotence or absolutism, exists anywhere, is simply a figment of the brain.

"We hold these truths to be self-evident: that all men are created equal; that they are endowed, by their Creator, with certain unalienable rights; that among them are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just power from the consent of the governed." Then the powers of govern-

ment are not only limited but are also derivative. Government has no powers, whatever, but those delegated by the people. And the people can delegate no powers that they do not possess. Then do we see that government, so far from being absolutely supreme, only has so many powers as the people are pleased to grant it.

Then again, the powers (and, of course, we here mean just powers, as used in the Declaration of Independence) of the people, though not derivative, are limited. Their powers are limited by the law of nature—no man having a right to infringe upon the rights of others. “All men are created equal,” says the Declaration of Independence; and “life, liberty, and the pursuit of happiness” are among their *inalienable* rights—rights that cannot be taken away by any power on earth. The famous Virginia Declaration of Rights, adopted three weeks prior to the adoption of the Declaration of Independence, positively asserted “that all men are by nature equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.” Hence the power to interfere with these rights cannot be delegated. Then the powers of government are reduced to this: Only such powers as the people have a right to delegate, and do actually delegate. Madison, in writing on Sovereignty, makes this very distinction. “The sovereignty of society,” says he, “as vested in and exercisable by the majority, may do anything that could be rightfully done by the unanimous concurrence of the members; the reserved rights of individuals (conscience, for example) in becoming parties to the original compact being beyond the legitimate reach of sovereignty, wherever vested or however viewed.”—*Writings of James Madison, Volume IV., page 422.*

This idea was decidedly popular with our early statesmen, and occupied a prominent place in our early State documents, it being asserted and reasserted both in the North and South.

But by this delegation of power was not meant the surrender of rights. In fact, the former is an assertion of the retention of sovereignty. For whenever a government delegates a minister or ambassador to act for it, by that very act it asserts its authority to act in the matter; and the delegation of power is simply an authorization of a person to act for it—with less or equal power,—but in no case with more power than that possessed by the delegating power. So in delegating powers to government, the people simply hire agents to do certain work for them, and pay them for such work in taxes. But they do not give up their rights. Jef-

erson asserts this principle emphatically in a letter to Francis W. Gilmer, dated at Monticello, June 7, 1816:—

Our legislators are not sufficiently apprised of the rightful limits of their power, that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us.—*Works of Thomas Jefferson, Volume VII., page 3.*

The derivative nature of government, as viewed by our early statesmen is clearly expressed in the second section of the Virginia Declaration of Rights, which asserts the doctrine in these words “that all power is vested in, and consequently derived from, the people, that magistrates are their trustees and servants, and *at all times amenable to them.*” Hence, according to the American political system, civil government is simply a public corporation, the officers of which are amenable to the people, just as truly as the officers of other corporations are amenable to the members. They are entrusted with the work of protecting the rights of the people; and whenever they interfere in any way with a single right of a single person, they are violating their trust and abusing their authority, just as truly as is the bank cashier when he embezzles the funds of the banking corporation; and the members of the corporation are no more bound to submit to the injustice and usurpation in one case than they are in the other. This is the point made by Madison when he asserts that the “reserved rights of individuals (conscience, for example)” are “beyond the legitimate reach of sovereignty, wherever vested or however viewed.” There is no possible way for any government to obtain jurisdiction or authority over one’s rights. Such jurisdiction would be illegal (illegal according to natural law or justice) even though expressly delegated in the written Constitution itself. For, as Madison says, these rights are “beyond the legitimate reach of sovereignty, wherever vested or however viewed.” The delegation of the power would be illegal—it not being the people’s to delegate—and therefore the power itself would be illegal.

But fortunately, in America, this principle is asserted and reasserted in probably every Constitution in the land. The rights of the individual—the just claims that he has under the natural law—are recognized and provision is made for their protection in the courts. This is why Sunday laws are unconstitutional. They interfere with the rights of the individual; (1) by interfering with the freedom of worship—religious liberty; (2) by interfering with personal liberty; and (3) by interfering with the right to acquire property; besides flagrantly violating the general principles of our Government. Here all have equal rights. Neither the Christian nor any other person, legally, has any more rights than any other person; but all are on an equality before the law. Colonel Johnson in his celebrated report to the House of Representatives on the Sunday question notices this very point.

“The Constitution,” he says, “regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community.”

But whether this be true or whether it be false, the fact still remains that as before the organization of government one man did not have the rightful power to compel another to observe his Sabbath, so upon the formation of government no such power could be delegated.

W. A. BLAKELY.

### The True Statesman.

THE true statesman is a man of principle. He may be a man of great ability, and possess great wealth; but he will employ neither of these to secure the adoption of measures that he knows will deprive any citizen of his rights. As the object of good government is to secure to men their rights, not simply the rights of the strong, but of the weak against the encroachments of the strong; not simply to the many, but to all; so the purpose of the true statesman, who is the representative of the Government, must be the same,—the protection of all in the exercise of their rights.

The eloquent speeches of Patrick Henry in the interests of American liberty, were but the natural outburst of long-suppressed feelings of outraged justice. The Declaration of Independence drawn up and signed by the fathers of our Republic, was but a simple statement of the principles that actuated them during the energetic struggles of the Revolutionary War. The Constitution of the United States, soon afterward adopted, was but the expression, in law, of equal rights for all citizens, and the assurance that all should have the equal protection of the law. The work of Benjamin Franklin, as minister plenipotentiary to France, so valuable to the United States Government, was successful because he, in his labors, regarded the rights of all men as equal, and sought for justice only in the intercourse of nations touching the affairs of State. And during the severe conflict for the preservation of the Union after the emancipation proclamation, it is easy to trace in the bloody strife, a struggle for the continued existence, in our national policy, of the principle of equal rights to all men, as expressed in the Declaration of Independence.

All honor is due to the noble statesmen who, during the contests of the past, were wise enough to discern, and courageous enough to defend, these principles of right at all hazards. Such were true statesmen, and the esteem in which they are held by their countrymen is well merited.

The same principle is clearly seen underlying the work of the noble men who formed our national Constitution, and

others who have since stood unflinchingly in its defense, against the demands for religious legislation. Very early in the history of the settlement of our country, in some of the Colonies, especially those of New England, religious legislation was introduced. The results of such legislation were seen by them to be inimical to the best interests of both the Church and the State; hence in Article VI. of the Constitution, and in Article I. of the Amendments, we have the following as safeguards against religious intolerance:—

No religious test shall ever be required as a qualification to any office or public trust under the United States. . . . Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

In defining the object of the Constitution, in response to questions from the committee of a Baptist society in Virginia, George Washington wrote, August 4, 1789 as follows:—

If I had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor of being President when it was formed, so as to endanger the rights of any religious denomination, then I never would have attached my name to that instrument.

If I had any idea that the general Government would be so administered that the liberty of conscience would be endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions.

You can, without doubt, remember that I have often expressed my opinion that every man that conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience.

In 1830, memorials for prohibiting the transportation of mails and the opening of post-offices on Sunday, were referred to the Congressional Committee on Post-offices and Post-roads. The report of the Committee was unfavorable to the prayer of the memorialists. It was adopted and printed by order of the United States Senate. The position taken in it in reference to religious legislation, is set forth in the following unmistakable language:—

The Committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been made holy by the Almighty.

If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian.

If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the Church, and support of the clergy.

The framers of the Constitution recognized the eternal principle that man's relation to his God is above human legislation, and his right of conscience inalienable.

Has this clamoring for religious legislation ceased? No; the cry is now more wide-spread than in the past for the State to unite with the Church by placing certain "Christian laws, institutions, and usages of our Government on an undeni-

able legal basis in the fundamental law of the land."

Have we any statesmen at the present time so unwise as to sanction this un-American demand?—It must be said to our discredit that a few such are to be found, who, yielding to the influence of misguided churchmen, are introducing into Congress Sunday-rest bills and other measures which they think are in the interests of the Christian religion, but which, if adopted, would prove an open door to a union of Church and State, with religious persecution as the inevitable result.

Are there no statesmen to-day wise enough to foresee the evil of such legislation, and staunch enough to defend, as our fathers have done, the Constitution as it now stands?—Yes; let it be published to our honor that the true statesman still lives, and in almost every State in the Union his influence is still felt sufficiently to preserve these principles of right against the encroachments of those who, disregarding them, would compel religious observances.

That the Christian religion, through its influence upon the individual, is a benefit to the State, is an undeniable fact; and that all citizens should be protected in the exercise of their religious rights is also beyond question. But let religion not be enforced. "God wants free worshipers and no others." It is only those who worship "in spirit and in truth" of whom it is said, "He seeketh such to worship him." Though believers in the Christian religion, in the interests of good government we say, with James Madison, "Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance: a connection between them is injurious to both." And with U. S. Grant we plead, "Leave the matter of religion to the family altar, the Church, and the private school supported entirely by private contributions. Keep the State and the Church forever separate."—*N. R. L. A. Leaflet.*

#### "Herald of Gospel Liberty."

THIS is the heading of the first religious newspaper published in the world. The paper was published by Elias Smith, at Portsmouth, New Hampshire. The first number was issued September 1, 1808, and in it the editor says:—

A member of Congress said to me not long ago (while speaking upon the state of the people in this country as it respects religious liberty) to this amount: "The people in this country are in general free, as to political matters, but in things of religion multitudes of them are apparently ignorant of what liberty is." This is true; many who appear to know what belongs to them as citizens, and who will contend for their rights, when they talk or act upon things of the highest importance, appear to be guided wholly by the opinions of designing men, who would bind them in the chains of ignorance all their days, and entail the same on all their posterity. The design of this paper is to show the

liberty which belongs to men, as it respects their duty to God, and each other.

What this editor said was not only applicable to many at that time, but also to many at the present time. Just notice how very many now appear to know what their rights are, but you can see that in all their talk and actions they are led by the leaders of the National Reform Association—by those who would compel them to hold to certain doctrines and observe a certain day under penalty of the law of the land.

Religious papers ought to progress. But we find many so-called religious papers of the present day far behind this first religious paper, in regard to what constitutes true religious liberty.

Mr. Smith, in the same paper, continues on the subject of liberty, as follows:—

Liberty means a state of freedom, in opposition to slavery or restraint, and may be considered as either natural, civil, or religious.

The absolute rights of man, considered as a free agent, endowed with discernment to know good from evil, and with power of choosing those measures which appear to him to be most desirable, are usually summed up in one general appellation, and denominated, the natural liberty of mankind.

Political or civil liberty, which is that of a member of society, is no other than natural liberty, so far restrained by laws (and no further) as is needful and expedient for the general good of the whole. Hence, the law which restrains a man from injuring his fellow-citizen, increases the civil liberty of mankind. Every causeless restraint of the will of a subject, whether done by one or more, is tyranny, and every law concerning things indifferent, is a law destructive of LIBERTY. How many such laws are there to be found in the history of nations? To mention a few may suffice.

In the ninth and tenth centuries, the greatest princes in Europe wore wooden shoes, with long points to them. The clergy, who ruled, being highly offended, declaimed against the long pointed shoes with great vehemence. . . . At length the Parliament of England interposed by an act, A. D. 1463, prohibiting the use of shoes or boots with pikes exceeding two inches in length, and prohibited all shoemakers from making shoes or boots with longer pikes under severe penalties. This was not sufficient; it was necessary to denounce the dreadful sentence of excommunication against all who wore shoes or boots with points longer than two inches.

Religious liberty signifies a freedom to believe in God, and to obey him according to the manifestation which he has made to man, in his works, in the Scriptures, and by the spirit of truth, the manifestation of which is given to every man to profit withal.

Every kind of human law respecting religion, is inconsistent with real religious liberty, and the interference of the magistrate in matters of religion is the same as though they should make laws to bind us to our food, manner of preparing it, how and when it should be eaten, etc. The operations of the mind, are not, can not be, subject to the laws of men, no more than the light of the sun, the rain, wind, or seasons of the year can be under their control.

Liberty, either civil or religious, has respect to something more than the name of liberty. Real liberty respects the rights of mankind in general, and this subject can not be well understood, unless the rights of men are understood.

You will notice in the fourth paragraph, an instance cited by Mr. Smith referring to the Parliament passing the act against the wearing of the long pointed boots and shoes, which was the common custom at that time, that they did not pass it simply from a civil standpoint and inflict a civil penalty; but they passed it from a religious point of view; from the fact that the wearing of them offended THE CLERGY, and one of the penalties denounced was excommunication from the church.

S. H. CARNAHAN,

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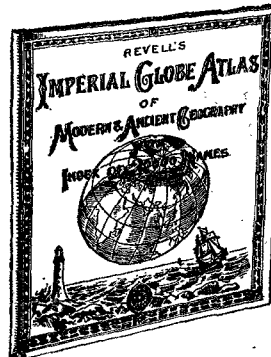
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GOVERNOR PATTISON presided at a mass-meeting, held in Harrisburg, Pennsylvania, on the 6th ult., to protest against the Sunday opening of the World's Fair.

OF the proposed new and more liberal Sunday law for Pennsylvania, the "Pearl of Days" says:—

The snake in this bill is the submission of the question of necessity to the verdict of a jury. Any one can see that this would cause delay and expense and uncertainty, which would make the enforcement of the law almost impossible.

It must be a bad cause that is afraid of trial by jury.

AN aged minister in this State writes as follows: "My sympathies are with you in the work in which you are engaged. I am glad to realize that when dangers threaten, God is sure to raise up some to give the warning. Now, while many are zealously laboring to subvert the free institutions of our Government, THE AMERICAN SENTINEL has been brought into service to give the warning of the danger that threatens."

THE American Sabbath Union now has a State auxiliary in Massachusetts. It was organized in Boston on the 18th ult. The officers are as follows: President, Rev. R. G. Adams; Vice-Presidents, Hon. Rufus S. Frost, Hon. Edward H. Dunn, Mr. Daniel S. Ford, Mr. Robert Gilchrist, Hon. Newton Talbot; Secretary, Rev. George A. Crawford; Treasurer, Mr. Franklin Damon. These gentlemen are supposed to have enough of the "breath of the Puritan" to qualify them for their several offices.

THE labor bill now before the German Reichstag provides for the rigid enforcement of Sunday rest. "The bill forbids," says the *Christian Advocate*, "Sunday labor in mines, salt-pits, quarries, collieries, founderies, workshops, and factories of all kinds. In Austria a recently enacted ordinance forbids Sunday toil, including that on newspapers, so that printers in Vienna are free on Sunday. Denmark and Holland have taken a step in this direction, and even in Russia petitions demanding that factories and shops be closed on Sunday, bid fair to meet with a

successful issue. The question has been taken up in the Federal Parliament of Switzerland, and effective measures securing rest to working people, to some extent, on Sunday, have been adopted. The *Review of Reviews* has an article on this topic, showing the progress this movement has made within recent years."

REV. DR. WILLIAM J. R. TAYLOR, Corresponding Secretary of the American Sabbath Union, has removed his office from New York, to Washington, D. C. The "Pearl of Days" says that "as the able representative of the national society for the preservation of the Christian Sabbath, the day of rest and worship, he has already received a cordial welcome from many influential residents of Washington."

THE Rev. Minot J. Savage, is a Protestant clergyman and a well-known writer, of Boston. He said a few days ago: "We talk as though the Catholics had no rights. We say this is a Protestant country. It isn't. Were I a Catholic I would fight to the bitter end before I would submit to have a religion taught in the public schools which I believed would endanger the eternal welfare of my child's soul. The causes which led our forefathers into rebellion were less than this. The cure seems to be simple. It lies in justness and fairness to all."

THE power of England has been invoked to force a Sunday law upon Hong-Kong. Some months since, the British Mercantile Marine Officers, formed themselves into an Association, and carried on during the year an active campaign against Sunday labor. They obtained the Chamber of Commerce's promise to co-operate in a voluntary effort to lessen Sunday labor, but the officers were not content with this. They desire a law to be passed enforcing the same provisions as in custom ports, and as the local Government will not move, they have appealed for support from England.

THE San Antonio (Texas) Secular Union is circulating the following petition for the repeal of the Sunday law of that State:—

Realizing the pernicious evils that have blemished the history of the nations of the Old World, by the combining of Church and State, and fully appreciating the sublime wisdom of the founders of our Government in their unmistakable condemnation and inhibition of such an evil,

Therefore, We, the undersigned citizens of Texas, would most respectfully represent that nothing is more obvious than that all Sunday laws contained in our statute books are infringements upon our liberties and natural rights, as defined by our fathers and clearly set forth by them in the Declaration of Independence and Constitution of the United States, and we would most respectfully petition your honorable body to repeal all laws requiring the observance of Sunday as a religious institution, or tending to that end.

This is a good deal better than the hot and cold deliverance of the American Secular Union upon the same subject. The fact is that all the Sunday laws now in existence rest upon the religious character of the day, and were it possible to separate from such laws all religious considerations without totally destroying the laws, nobody would care to retain them upon the statute books or to enforce them if so retained. Sunday is nothing, if not religious.

IN *Our Day*, for January, Rev. Mr. Crafts, in telling "what was done for Sabbath reform in 1890," says:—

The richest contribution of the South to the sheaf of the year is the petition of its great Baptist Convention, its Presbyterian Assembly, its Cumberland Assembly, and of the Episcopal Council of Virginia, asking Congress to forbid Sunday work in the military and mail service, in interstate commerce, and in the District of Columbia and the Territories, which, with the further indorsements of the Lutheran General Synod, the National Council of Congregational Churches, and many other bodies, made an army of two million one hundred thousand representative petitions presented in one day of this year to the present Congress. How strangely unmoved it is by this appeal, like the sound of many waters, for the emancipation of millions from Sunday slavery! Let the petitioning go on. The Breckinridge Bill for a rest day in the capital, asked for by its commissioners, and approved by the President, may be passed in the present Congress if earnestly urged.

And yet many people fondly imagine that the backbone of the national Sunday-law movement is broken, and that little or nothing remains to be done in opposition to it. In this very sense of security, and in the indifference which it begets, lurks the most serious danger of the situation.

FEBRUARY 9, the following resolution was offered in the United States Senate and referred to the Committee on Foreign Relations:—

*Resolved*, That the Senate of the United States has heard with great concern the statements in the newspapers in regard to the alleged persecutions of the Jews in Russia, and also in reference to the cruel treatment of State prisoners in Siberia, and other places of imprisonment in the dominions of the Czar.

And the President of the United States is hereby requested to appeal, on the ground of humanity, to the Emperor of Russia to take measures to inquire into these alleged wrongs and cruelties to the subjects of Russia, and to place them in a condition of freedom and equal right.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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

VOLUME 6.

NEW YORK, MARCH 12, 1891.

NUMBER 11.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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REV. MORGAN DIX, D. D., Rector of Trinity Church, says: "I have no confidence in the judgment or wisdom of those who tell us that the Church must . . . purify politics, elevate the laboring classes, increase incomes, obtain the enactment of laws regulating meat and drink, and for all I know, take up and settle the questions of the currency, the tariff, etc."

In the minds of almost all religious persons, even in the most tolerant countries, the duty of toleration is admitted with tacit reserves. One person will bear with dissent in matters of Church government, but not of dogma; another can tolerate everybody, short of a Papist or a Unitarian; another, everybody who believes in revealed religion; a few extend their charity a little further, but stop at the belief in God and in the future state. Wherever the sentiment of the majority is still genuine and intense, it is found to have abated little of its claim to be obeyed.—*John Stuart Mill.*

THE *Northern Light*, the official organ of the Knights of Labor of Washington and northern Idaho, Western Central Labor Union of Seattle, and Trades Council of Tacoma, has the following on the Sunday-closing question:—

We are decidedly opposed to closing the World's Fair on Sundays. Sunday, above all other days, is the day when workmen could visit the various places of interest and devote sufficient time to profit by the advantages which such an institution affords to its visitors. The National Farmers' Alliance and Industrial Union would never have adopted such

resolutions had there been any one to show the injustice of it to the working people, who have to toil daily from early morning until late in the evening. The closing of the World's Fair on Sundays would virtually deprive them of deriving the least benefit from it, and we would rather see that Fair closed all the rest of the week, and open on Sunday, than to see it open every day excepting Sunday.

The laboring men are far from being a unit in favor of Sunday closing.

### "What Does the Bible Teach about the Sabbath?"

LAST week, in the examination of this question propounded by Mr. Crafts, we found that, according to his own words, the Bible teaches that the Sabbath is religious; that its observance is to be wholly religious; and that the occupation of persons on that day is to be the worship of God, and "work for the souls of men." It is therefore the genuine expression of the wish of the American Sabbath Union, when the Sunday bills introduced in Congress propose to forbid all *secular* work on that day; that is, all work that does not pertain to the souls of men and to the world to come.

There are yet some other points to be noticed in this inquiry which has been raised by the American Sabbath Union, and also by the Woman's Christian Temperance Union. We propose, therefore, in this article, to notice what further Mr. Crafts, and Mr. Mott, and the Woman's Christian Temperance Union find the Bible teaches about the Sabbath. In the writings of these persons the effort is not so much to find out what indeed the Bible says about the Sabbath, as it is to find out how to get the Bible to sustain Sunday as the Sabbath. Consequently, among the very first of the statements by Mr. Crafts, under this question, is the following which he puts in italics:—

Observe that there is nothing in the record of the original Sabbath to identify it with our Saturday.

He knows that this statement is not true; and the other parts of the same article show that he knows it. For instance, in arguing against the Seventh-day Advent-

ists for holding to the fourth commandment as it reads, he says:—

We only are consistent who accept both groups of like evidence, and believe that the seventh day was observed before the Hebrew nation, and that the Lord's day inherited its birthright at the resurrection.

Now the day which has always been observed by the Hebrew nation is "our Saturday." And the seventh day, which was observed before the Hebrew nation, was the identical day which was observed by the Hebrew nation. Also the seventh day which was observed before the Hebrew nation, was the original Sabbath. Therefore, as the seventh day, which was observed before the Hebrew nation, was the original Sabbath; as that day is the identical one which was observed by the Hebrew nation; and as the day which has always been observed by the Hebrew nation is identical with our Saturday, it is demonstrated by Mr. Crafts's own words that the original Sabbath is identical with our Saturday. This also demonstrates that he knows that that statement which he put in italics is not true.

Nor is this the only evidence which he gives to that effect in the article under consideration. He constantly contrasts the seventh day with the first day of the week, and yet professes to deny that the term seventh day means the seventh day of the week; but in this again his argument contradicts itself, for he adopts as his own the argument of another, in which it is said that,

The Creator observes the week in the development of his cosmos, and crowns the seventh day with his personal benediction. We in fact know the week only as it is marked by a religious day.

It is alone the action of the Creator in working six days and resting the seventh, that makes that division of time which is known as the week. The first series of seven days that ever passed upon the earth was by the Creator made the first week, and the last day of that series—the one upon which the Creator rested which he blessed and which he sanctified—that is the day which he made the Sabbath. Con-

sequently, that was the seventh day of the week. There was no other period or division of time in existence of which it could be the seventh day. The week was the only portion of time there had yet been. The record is that "God did rest the seventh day," and that seventh day could not possibly have been any other than the seventh day of the week. This is precisely what is argued in the foregoing extract. As we know the week only as it is marked by a religious day, as the Creator observed the week in the development of his cosmos, and then crowned the seventh day with his personal benediction, it is thereby proved, beyond a question, that the seventh day which the Creator thus crowned by his benediction, was the seventh day of the week. Consequently, again it appears that Mr. Crafts's argument disproves the theory which he propounds.

Again, he says that,

It can never be proved that the Saturday of our almanacs was the day originally appointed.

Now he constantly asserts that the Sunday of our almanacs is the day of the resurrection of Christ. And that was the first day of the week. Now as the resurrection day, the first day of the week, is the Sunday of our almanacs, it never can be denied that the day before the resurrection day was the Saturday of our almanacs. The Scripture record is that "when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2. By this, therefore, it is plain enough that the Sabbath is the day before the first day of the week. And as the first day of the week is the Sunday of our almanacs, it is plain enough that the Sabbath being only the day before, is the Saturday of our almanacs.

Again, the Scripture speaking of the day and the fact of the crucifixion: says, "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus." Luke 23:54-56; 24:1-3.

The day upon which these folks rested was the Sabbath according to the commandment. It was the day before the first day of the week. The day before the first day of the week, is the seventh day of the week. That being the Sabbath of

the commandment, it is thereby demonstrated that the Sabbath according to the commandment, is the seventh day of the week. Therefore, as the resurrection day was the Sunday of our almanacs, the day before, upon which those folks rested could have been nothing else than the Saturday of our almanacs." Let it be borne in mind that this is demonstrated upon the arguments and admissions of Mr. Crafts himself.

Again, the Sabbath of the commandment is the original Sabbath. This being the day before the first day of the week, and therefore the Saturday of our almanacs, it follows inevitably that the original Sabbath was identical with "our Saturday."

This is admitted, too, in the following perfect jewel of inconsistency:—

The Sabbath is a movable feast. A Jewish by-law located it on Saturday; a Christian by-law puts it on the day following, which is just as surely the seventh day in the sense of the commandment as Saturday ever was.

This admits that Saturday "was" once the seventh day "in the sense of the commandment." He says that it became so by a "Jewish by-law," but this statement is not true. The Jews had nothing to do with locating it on Saturday. It was not their work at all. The Lord did this himself. In the 16th of Exodus is the record. The Lord there told them, that "on the seventh day which is the Sabbath," there should be no manna for them to gather. Nevertheless the people went out on that day to gather. Then the Lord said, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. 16: 28-30.

By this it is seen that the Lord himself appointed the observance of the seventh day against the will of the Jewish nation. Therefore it is as plain as anything can be that instead of it being a Jewish by-law which located the Sabbath on Saturday, it was the Lord himself who located it there: and in so doing he simply gave to that people his own interpretation of his own law, enjoining the observance of the Sabbath. This interpretation he held before them by the absence of the manna every seventh day for forty years. This being the Lord's construction of his own commandment, proves that this is "the sense of the commandment." Now Mr. Crafts says that that day was Saturday; therefore, it follows from his own admission, and it is the logic of his own statements, that the seventh day of the fourth commandment is identical with the Saturday of our almanacs, and that that is the sense of the commandment.

And this is what Mr. Crafts finds the Bible to teach about the Sabbath. Then

why does he want a Sunday law to enforce the observance of the Sabbath? As we have often said, so say we now again: It would be altogether wrong and wicked to call for a State or national law to enforce the observance of that day which is indeed the Sabbath; but it is doubly wrong to demand any law to enforce as a Sabbath, the observance of a day which is not the Sabbath at all.

All this which has been admitted in Mr. Crafts's argument, is also confessed in the argument of the Rev. George Mott, in the American Sabbath Union leaflet before referred to. He there says:—

Our opponents declare, "we are not satisfied with these inferences and suppositions; show us where the first day is spoken of as holy, or as being observed instead of the seventh; we must have a direct and positive command of God." We admit there is no such command.—Page 7.

Christians are keeping Sunday and they want laws, both State and national, to compel themselves and everybody else to keep it. What authority then have they or do they claim for the obligation of Sunday? No divine authority; because he plainly says there is no divine command for it. This is plainly saying that Christians have no divine command for the observance of Sunday. That is true. THE SENTINEL has always said so, and now they themselves say so. Yet they blame THE SENTINEL for saying that it is so. Nor is this Mr. Mott's view only. He writes under the official title of "Vice-President of the American Sabbath Union," and that organization sends this forth as one of its official documents on the Sunday-law question.

Nor yet is the American Sabbath Union alone in holding this view. The Woman's Christian Temperance Union likewise occupies the same position. Leaflet number three, of the Woman's Christian Temperance Union's department of Sabbath observance, is a concert exercise on the fourth commandment for Sunday schools and "Bands of Hope." From this leaflet we copy the following:—

Question 5.—Why do we not still keep the seventh day for our Sabbath instead of the first or Sunday?

Answer.—We still keep one day of rest after six of work, thus imitating God's example at creation, and at the same time we honor and keep in memory the resurrection of Jesus Christ, who on the first day of the week rose from the dead, and thus completed our redemption.

Question 6.—If Jesus wished the day changed why did he not command it?

Answer.—A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He probably gave his own disciples such directions afterwards when "speaking of the things pertaining to the kingdom of God."

This also plainly confesses that there is no command for any change from the observance of the seventh day, to that of the first or Sunday. By what right then does this organization demand State and national laws compelling people to observe, as an obligation to God, that for which there is no command of God? Where



there is no command of God, there is no obligation towards God. They themselves confess that there is no command of God for the observance of Sunday; yet they demand laws to compel men to observe that day as an obligation enjoined by the Lord. In so doing, therefore, they require as an obligation to God that which they themselves say God has not required.

In so doing they put themselves in the place of God, and require that their will shall be accepted as the will of God. They require that their views, without any command from the Lord, shall be enforced upon all men; and that all men shall be required to yield obedience then as to an obligation enjoined by the Lord. This is the very spirit of the Papacy. That is precisely what the Papacy has done over and over again. That is what made the Papacy that which the Scriptures declared it would show itself to be, the "mystery of iniquity" opposing and exalting itself above all that is called God or that is worshiped; so that he as God sitteth in the temple—the place of worship—of God showing himself that he is God. And the Papacy has justified itself in those things in the same way in which this organization justifies itself in doing the same thing. That is by tradition, and what Christ "probably" taught or might have intended to teach, or would have taught, if the matter had only been brought to his attention.

Now, in conclusion, let us not be misunderstood. We do not deny the right of any of these persons to keep Sunday. We maintain that they all have the right to keep Sunday if they choose, without molestation from anybody, even though there be no command of God for it. This is their right and they are responsible to God only for the exercise of it. What we object to is their assumption of authority, and their demand for laws, to compel anybody to keep it. Nor do we object to their doing this because there is no command of God for it. We would object just as much to their doing it, though there were ten thousand commands of God for it. No authority but that of God can ever of right enforce a command of God. Men are responsible to God alone for their conduct with respect to anything enjoined by him.

In review of the arguments of the Sunday-law workers, we were brought to the consideration of their own published questions as to what the Bible teaches about the Sabbath, and as to which day is the Sabbath. We have found by their own arguments and admissions that they know that the Bible teaches precisely what the commandment of God says—"the seventh day is the Sabbath."

We have likewise found by their own plain statements, that without any divine command, they have adopted the observance of Sunday, and now demand laws, both State and national, to enforce upon

all, as of divine obligation, the observance of that for which they say there is no divine command.

We have stated to our readers simply, what these organizations say in their officially published arguments for Sunday laws. It was our duty to do so, and the conclusion of the whole matter, the sum of all that has been said, is: As it would be totally wrong and utterly unjustifiable to enforce, by State or national law, the observance of the day which God has commanded; it is infinitely more so, and the very "mystery of iniquity," to enforce, *as duty towards God*, the observance of any institution, or day, or rite, for which there is no command of God. A. T. J.

#### Historical Precedents.

THOSE who are seeking religious legislation—a union of Church and State—do not argue the question on its own merits, showing that such legislation is in harmony with equal liberty and the rights of conscience; but instead of this they hunt for historical precedents, as though the practice of our fathers sanctified anything however erroneous, and made wrong right. Accordingly they speak of "securing teachers in all American schools who are imbued with the American spirit, and are able to instruct the children in historic American principles;" and also that in the selection of text books "to see that they do justice to the facts of American history and to conceded American constitutional principles." They say that a school from which the Bible is excluded "is not in the historic sense, an American school, and does not conform to the actual character of American institutions."

If they go back to our colonial history, they will find the beauties of religious legislation exemplified in the persecution of those whose consciences led them to differ from the creed of the majority. And by a very few steps they might trace these "American principles" back to Rome. Our American Constitution was intended to prevent the repetition of religious persecutions. It was designed to protect all in their religious rights, and to give no special favor to any. If the Christian religion can enjoy the equal protection of civil laws, it asks no more. To ask more is contrary to the principles of Christianity—a violation of its Golden Rule.

To go back of the formation of our Constitution for "historic American principles" is to enter the shadow of the Dark Ages. The "conceded American constitutional principles" are not conceded by all, nor by any who justly expound that instrument. Let them come to the Constitution itself for proofs and arguments, and not plead what somebody has conceded. When they find what they want in the Constitution, they will no longer ask for a "religious amendment." Their

argument amounts to this: "Our Government has been a Christian Government from the beginning; therefore the Constitution must be so amended as to make it a Christian Government."

R. F. COTTRELL.

#### Could They Be Trusted?

THE *Christian*, a religious paper, published in Little Rock, Arkansas, is perplexed over the condition of the political parties in that State, and appeals to the secular press for light upon the subject. The difficulty is that the papers, one and all, affirm that politics in the State are corrupt. "It is a common expression," says the *Christian*, "in the lips of every one, that the politics of this country are as corrupt as hell." But this the *Christian* ironically argues, must be a mistake so far as Arkansas is concerned, "because the leaders are all members of the church in good standing and full fellowship!" "Now you don't suppose," continues our contemporary, "this would be true if we were given to lying, slander, ballot-box stuffing, ballot stealing, intimidation, misrepresentation and bribery? Certainly not. A man who is a member of the church, in good standing and full fellowship, is a saint, or a hypocrite. The politicians of this State are all members of the church, therefore, they are all saints, and the politics of this State are as pure as the driven snow."

After naming a number of the State officers, and giving the churches of which they are members, the *Christian* continues:—

In the lower House of the last Legislature, out of nearly a hundred men, sent up here from all parts of the State, *all but thirteen* wrote themselves down as members of the church. So the secular press is mistaken about there being any corruption in politics. These men seem to be on opposite sides, but they are not. They are all "pilgrims and strangers on the earth seeking a city that hath foundations whose builder and maker is God." "They have crucified the flesh with all its affections and lusts," including desire for office. They have all renounced the hidden things of darkness and are walking in the light as children of the day. They have each pledged themselves to seek for the other's good and not his own, therefore, each candidate is trying his best to secure votes for his opponent; and is ready to deny himself that his brother may be elected.

Then in a graver tone, the *Christian* says:—

In all seriousness, the churches of Arkansas are responsible for the corruption in politics. "Salt is good: but if the salt has lost its savor, wherewith shall it be seasoned? It is fit neither for the land nor yet for the dunghill; but men cast it out. He that hath ears to hear let him hear." You [the churches] are losing your savor rapidly. You are hardly fit for the dunghill now. It is all your women can do to keep you alive by suppers, festivals, fairs and all kinds of schemes to get a little money out of unwilling contributors. People do not want to support your churches, and if left to your own merits for support you would die in one short year. . . . O Lord convert the preachers and leading members!

This is from a religious organ, and yet

the National Reformers want the politics of the country turned over to the churches in order that the political pool may be purified!

### Somewhat Muddled.

In an address delivered by Col. Edwin A. Sherman, of Oakland, California, in Music Hall, Boston, Massachusetts, October 20, 1889, he made some very stirring appeals to the American people with reference to the encroachments of Rome upon our American institutions, and said every American should be awake to the danger threatening our country by Roman Catholic ecclesiastical interference with our public schools. He charges them with "manipulating our conventions, and our public schools, wherever they can." This is evidently true, and they have secured large sums of the public school money with which to educate the Indians and others. This is decidedly wrong, and Mr. Sherman says: "The time is come when the American people, by their representatives in Legislatures, should make their laws so *fast* and so *firm*, amending their Constitution where it may be necessary, that not *one single cent* shall ever be appropriated for any *sectarian purpose whatever*." And we say, let it be so. And how he can so soon take another position directly opposed to that is what the writer does not understand, unless it be that Mr. Sherman is somewhat muddled.

Of the American people, the speaker said: "There is no danger of *our* falling from grace. *We* are true to the Scriptures." "We do not believe that they should be driven out of the public schools. . . . We require our presidents, legislators, judges, and governors to be sworn upon the Bible; then in the name of God, why drive it out of the public schools?" From this statement we see that he is an ardent supporter of the Bible in the public schools, and of course he would have the Protestant version used. Just how he can in one sentence declare that *not one cent* of the public money should be used for any sectarian purpose whatever, and then in another declare that the Bible should be kept in the public schools, is what I fail to see. To keep the Bible in the public schools, means at least to have the teacher read the Bible; and to hire a teacher to read the Bible, would be using the public money for sectarian purposes; because the Bible is a sectarian book; it belongs to Protestants as a sect; and because of it (the Bible) they came out from the Catholic Church. More sects have been produced from the reading of the Bible than from the reading of all the other books in the world. Therefore, to hire a teacher to read the Bible in the public schools, is to use the public money for sectarian purposes; just what Mr. Sherman says should not be done; "no, *not one cent*, should be appropriated for any sectarian purpose *whatever*." How he

can harmonize these two conflicting statements, is not easy to see.

The only reason why he is so opposed to using the public money for sectarian purposes, in the one case, is, because the Catholics are getting the public money, and consequently are teaching the *wrong sectarian principles*; while in the other case, it is all right to use the public money for teaching sectarian principles if those principles are in harmony with Mr. Sherman's theology. Then the wrong is not in the use of the public money, but in the kind of sectarian principles taught with the money. It follows, then, according to his reasoning, that in a country like this, where the majority rule, that the Bible which contains the sectarian principles of the largest number of voters, should be the Bible read in the public schools, and the very evil which he is seeking to avoid, namely, the use of the public money by the Catholics for school purposes, would be used for that very purpose soon; for he says, "eighty per cent of the employes in the departments at Washington, are Roman Catholics. They control your telegraph systems, they are upon your newspapers, and prevent honest reports. . . . They manipulate your conventions, and public schools where they can, they aim for the destruction of your Government, and they breed faster than grasshoppers." Now it will not take a prophetic eye to see what kind of *sectarian* principles would ere long be taught in the public schools, according to Mr. Sherman's own words.

As American citizens, are we ready for such an issue as this? If not, then keep the Bible out of the public schools, and everything else that savors of religion. "Leave the matter of religion to the family altar, the Church, and the private school, supported entirely by private contribution. Keep the State and the Church forever separate."\*

Mr. Sherman further says of the American people, "There is no danger of our falling from grace; we are true to the Scriptures." Here again he seems to be somewhat muddled with the idea of a wholesale religion,—a national Christianity.

In order for the American people to fall from grace, they must have been once established in grace. Will Mr. Sherman please tell how, and at what time this took place because of their truthfulness to the Scriptures? We know of no such time.

A nation can only be in grace so far as each separate individual in the nation has received the grace of God, that is to say, such individuals as have confessed their sins and been forgiven; thereby being made recipients of God's grace *through faith*, Eph. 2:5, 8. God establishes men in grace so far as they individually receive it by faith, and continue in it, but no further. When we consider that not one-

\*U. S. Grant.

third of the American people have so received the grace of God, it is evident that as a Nation we have not yet been established in grace.

As to the benefit derived by the Nation or to the individuals that make up the Nation, because the "presidents, legislators, judges and governors," are compelled to be "sworn upon the Bible" we have yet to learn. A larger part of them do not know what is in the Bible, and a great many of those who do know what is in it, we are sorry to say, do not believe it; for these reasons, why make them take their oath upon the Bible? No, it ought never to be done, it is only a relic of the old idea of the divine right of kings.

H. J. FARMAN.

Newburyport, Mass.

### Our D. D. M. D's.

It is generally supposed that the abbreviation D. D. attached to a man's name stands for Doctor of Divinity, while M. D. denotes Doctor of Medicine. We should naturally expect the former to be expert in theological diagnosis and ardent to avert spiritual decay and death, but to the latter are especially entrusted the care of the body and the application of laws for physical health. When, therefore, we see certain Doctors of Divinity the foremost advocates of laws ostensibly in the interests of health, while the large and intelligent medical profession is almost silent, the question arises whether this zeal is most due to the inefficiency of the medical fraternity, the real benefit of the race, or to some ulterior religious scheme under a secular and philanthropic garment. One of the latest prescriptions of this compound school is a homœopathic dose of rest, applied externally once a week, extending from the middle of Saturday night to a corresponding point Sunday night. If the mean temperature of a patient become so high that he objects to the measure and begins to "rave," be he old or young, strong or feeble, he must have the additional treatment of a period of quiet in jail, unless he prefers to take this part of his rest in hard labor to pay the fine his doctors impose, to make him careful not to overwork.

Of course, to a novice in such heroic kindness it looks as if the religious character of the time selected might be uppermost in the mind of its advocates, especially as they frequently call it, in plain language, the "Lord's day," and the "Christian Sabbath," but they strongly assert that this is insulting to their knowledge and skill, for all they desire is a day for the recuperation of hard-worked men, like saloon-keepers and others.

When practicing before the public they likewise give it the learned and technical title of the "civil Sabbath," well knowing that no one can understand that language. This sugar coating disguises the real taste,

however, and many swallow it as eagerly as they would the apples of Sodom, but like the poor woman mentioned in Scripture, under the doctor's care, they grow continually worse instead of better. In fact some who have tried it the longest and hardest and have most faith in it, for others, frequently become so weak that they wander away and buy a newspaper on the day of rest, greatly to the annoyance of their divine doctors.

Why do not the physicians in charge of the case vary the treatment a little and ask for a law to enforce other Christian practices demanded, for the health of the people? Paul tells Timothy to take a little wine for his stomach's sake and for his often infirmities; bread and wine are used by the doctors in Christian communion. Why not have a law to compel every person to accept bread and wine at regular intervals as a "civil communion," for his health. That wouldn't enforce religion at all! How easy it is to allay suspicion by just calling a thing something else! And then, you know, they are so anxious for the poor workingmen, no one can doubt that they mean well; and, besides this, such a course would impress the foreign sons of toil who come to our shores, that this is a Christian Nation.

Then, again, a weekly bath is considered conducive to health. Most of the doctors in the churches agree that water is necessary to Christian baptism, and even immersion is given to chronic cases. Why not unite these results and have a "civil baptism" as a police regulation, for the health of the toiling masses, under the supervision of the churches and doctors of divinity? What a grand healthy country this would be! Civil Sabbath, civil communion, civil baptism, not as religious measures at all, but for the good of the public health. No wonder the D. D.'s are working for such a measure! Indeed, it seems the more that the subject is investigated the larger the field appears, and a few such innovations carefully made would open the way to an immense practice. Those who could not be cured by these methods could be sacrificed in the interests of advancing science.

For the present all who wish to help secure even half a loaf are asked to clamor for the proposed civil Sabbath law to prevent the desecration of the Lord's day; and especially must they denounce those who pretend to see any attempt in this to unite Church and State or to legislate on matters of religion and conscience. Workingmen should be occasionally reminded that it is for their interest to take the medicine promptly, for in some States where such laws exist it has been found necessary to amputate men from society and their families because they did not rest for their health on Sunday.

This, we are assured, is not persecution for religion nor a deprivation of just liberty; it is only enforcing the law!

H. E. ROBINSON.

#### Some Conclusions Drawn from Sunday-Law Arguments.

In regard to the American Sabbath Union's proposed Sunday law for California, the Pacific Coast Secretary says: "It may operate with inconvenience to some, who contend that they must have the right to sell liquor, run theatres, and do all sorts of works of gain." Now, the Union and its supporters generally denounce these occupations as desperately wicked. But the proposed Sunday law virtually says they are all right six days in the week, even including the day which the commandment says is the "Sabbath of the Lord."

The Union makes the further plea that "the Legislature is bound to enact laws that shall conserve the good order, peace, welfare, and happiness of the people." Then we are left to infer that it will "conserve the good order, peace, welfare, and the happiness of the people" to "sell liquor, run theatres, and do all sorts of works of gain" six days in the week, provided they are prohibited on Sunday. And furthermore, it is proposed to allow that such occupations are all right even on Sunday if the works be done *privately*, and the doers thereof will be "regularly" religious some other day in the week.

Again, it is stated that the proposed law "is to prevent the physical and moral debility which springs from uninterrupted labor." Here, again, we are left to conclude that it is not the nefarious liquor traffic, etc., that the Union is striking at; it is the moral debility of not taking sufficient rest, on the part of the poor fellows who are engaged in the wicked work. Says the Secretary: "Rest on one day in seven better enables men to acquire on the other six days of the week." Is it so very important that liquor dealers should increase their power of acquiring, that everybody must be obliged to observe Sunday as a holiday in order to accomplish that end?

It is not here designed to convey the idea that the Union really wishes to see the acquisition of the rumseller increased, or that they want to see him conduct his business even six days in the week; but such are some of the entanglements into which "civil Sunday-law" champions are continually running, in their efforts to evade the religious aspect of their cause. But their true colors will crop out occasionally, despite the effort to hide them under a cover that is too short at both ends. This is well illustrated in the Union's monthly document for October, where is inserted approvingly, the following expression of Rev. Josiah Strong: "A holiday sabbath is destructive of popular morality, because it is *hostile to religion*, which is the root of morals."

Now the "holiday sabbath" is just what the Sabbath Union has been holding up for the admiration and delusion of the people of California, from its first advent in the State, beginning with Mr. Crafts's first visit. From first to last, the Union's rep-

resentatives have cited all the legal holidays in the calendar as parallels of their proposed Sunday-law. Yet there is nothing that they so much deprecate and denounce as the usual amusements indulged in by certain classes who voluntarily make a holiday of Sunday.

All sorts of saints and sinners may eat, drink, and be merry to their heart's content on the Thanksgiving holiday, and it all goes as exuberant thanksgiving; but if the same gushing outburst occur on Sunday, it is terrible to contemplate. All police courts, on the morning after a general legal holiday, are wont to treat the "drunks" with unusual leniency, and let them off with merely nominal sentences; and the public—saints and sinners alike—smile approvingly upon such tender consideration.

But the Sabbath Union's proposed law for a Sunday holiday contemplates no such considerate solicitude for the overzealous observers of this particular holiday occasion. Not only will the ordinary inebriate fail to receive the customary leniency incident to other holidays, but the industrious citizen who chooses to spend all or a part of the day in honest labor, must be given to understand that on this holiday such labor is a crime punishable by fine and imprisonment. Where, then, is the parallel, so blandly paraded, between the proposed Sunday "civil holiday" and those which have no uncivil phase in the back-ground.

But, according to the Union's own acknowledgment, Sunday is already a holiday in California, in the sense that these agitators would have us believe is their sole aim. Here is their acknowledgment, as set forth in the monthly document before alluded to:—

The Legislature prohibits judicial and official business on Sunday. It likewise enacts concerning commercial business. For instance, notes, when the last day of grace falls on Sunday, must be presented to the maker on Saturday in order to hold the indorser.

The representatives of the Sabbath Union have, over and over again, cited the Fourth of July, Admission-day, Thanksgiving, Christmas, New Year's day, and Washington's birth-day as illustrative of the Legislature's prerogative to enact a Sunday law. On the strength of these, this people demand that Sunday be made a "civil holiday." The foregoing quotation is proof from their own words that if a civil holiday, such as those now in existence, be all they want, they have it already. The laws in regard to other legal holidays do not compel the closing of places of business, or stop the running of railroad cars, or forbid the voluntary labor of any private citizen. There is nothing estopped on any of those days that is not estopped on Sunday.

Then, having already a legal or civil holiday as rigidly protected as any of those so persistently held up as examples, what must we conclude as to their real

motive in demanding a Sunday law? One would naturally suppose the object of so much labor to be the securing of something not already possessed. Then it must be something not directly asked for. Some of them say, "Half a loaf is better than no bread." What they ask now they ask in the name of physical rest, in the name of a civil holiday, etc., hoping by this means to get some kind of a special Sunday law, a direct legal recognition of the day, and then demand more as sentiment can be worked up among the people.

Clearly, the ultimate aim, whatever the present pretense, is a legal *religious* Sabbath, rigidly enforced as such. And some of the leading ones in the movement do not hesitate to openly avow such intent.—*W. N. G. in Signs of the Times.*

### Keep the Schools to Their Own Work.

PROTESTANTS are contending, many of them, for a special religious training in the schools, not of a sectarian character, but general, fundamental.

I am beginning to doubt if the matter of religion can be safely or consistently, or perhaps justly, placed in the common schools, which belong wholly to the people. I do not see how I can justify my opposition to the principles and conduct of the Catholics in this matter, if I insist upon a course which in another way I myself adopt. Ex-President Woolsey, a great Christian scholar, and among the wisest of men, said: "I question very much whether the formal reading of the Bible in school does so much good as to be justly regarded as essential." I believe in my whole heart that religious training is of first importance for the development of full rounded character, and for the saving of men's souls. But that is the mission of the Church, not of the State. "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's"

Multiply churches, multiply Sunday schools, intensify the religious example and training in the family; but keep these common schools of our country to their own work of mingling these children into a oneness of life, a unity of patriotic purpose and love, an intelligent and responsible understanding of the meaning, duties and dignities of American citizenship.

Fellow-citizens: What we need just now in this Republic is a revival of pure Americanism. There is an American life; there is an American character; there is an American history; there is an American destiny, and these are good enough and glorious enough for any man or woman who walks American soil. Allegiance to any other nation let every one here forswear. Alliance with foreign nobility let every American daughter contemn. Every other flag of any other fatherland, let them one and all be left behind, as born or adopted citizens of this peerless American

Nation. We salute with a rapture of loyalty the one flag whose stripes were baptised in the blood of the struggle of a people for its independence, whose stars came forth from the awful darkness of a mighty civil war to shine with an increasing radiance upon a people's commonwealth.—*Rev. George B. Spalding, D. D., Pastor First Presbyterian Church, Syracuse, New York.*

### How Sunday Laws Conduce to Morality.

A LITTLE practical experience is worth a good deal of theory. From the Boston *Herald* I clip an article bearing the suggestive title of, "Tobacco a drug on Sunday." Were it not for lack of space, I am sure the readers of THE SENTINEL would be interested in it all. I shall, however, only refer to a few points, and make one or two brief extracts accompanying them with comments.

It seems that the "Puritan City," the so called "Hub" of the moral and intellectual universe, prohibits by law the sale of tobacco and cigars on Sunday; also the sale of newspapers on the street, after 10 A. M. The industriously inclined bootblack is also prohibited from shining the soiled shoes of even the pious church-goers. Of course it is argued, as usual, that these laws are in the interests of morality and religion, but where is the evidence for such a claim?

The following conversation is vouched for as having taken place between a newsboy, and a bootblack, the newsboy meanwhile secreting his few remaining papers under his coat:—

"We's goin' to be moral, anyhow," chirruped the newsboy as the policeman came up within hearing, "even if we does do widout 'nough to eat. I would'n't break de law, I would'n't."

"Neider would I," chimed in the juvenile shoepolisher, who had hidden his establishment—the shoeblick's regulation kit. "I am like de mistrels in Stones's, I does n't black on Sundays."

The same article gives an account of the Sunday sale, by the druggists, of gin-cocktails disguised as "Woodbury's Antidote."

Many continued to sell their tobacco and cigars in spite of the law, though one clerk testified that on that Sunday morning, although the cigars were there in the case, yet he had refused some fifty would-be purchasers.

Many of the men as they slammed the door behind their retreating forms muttered a word that sounded so much like the "slam," that it was drowned, as it were, in the echo.

One clerk told the reporter that he would not wonder if they soon had a way of disguising cigars.

Then comes the following:—

As if prophetic, the echo of the words still rung in the reporter's brain when he dropped into a druggist's shop, after taking a short ride to the South end, and asked for some cigars. The young gentleman back of the counter handed over a peculiar package that looked as if it might contain cough drops or a corn cure.

"Twenty-five cents," said the young man significantly, "or we can give you something made from a different formula for fifteen cents."

The package consisted of a cardboard 4 x 6 inches, and so folded as to make an elongated case open at the ends. Around this carefully folded was a dark paper wrapper sealed at the ends with red wax. Upon one of the broad sides of the package was printed the following:—

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The scribe broke the sealed ends and drew forth three good cigars. The clerk of the Court Square establishment had spoken like a prophet.

These things speak for themselves. How much has been gained to the cause of morality and religion by these Sunday laws? Many have sold in spite of the law, and thus, perhaps, taken their first step in conscious willful law breaking. Others have found means of selling under disguise, thus adding to their other sin, that of deception. And all who, on account of the law, have refused to sell, have simply done so for fear of the law and are therefore no better morally than those who have sold, only a little more cowardly. The very newsboys and bootblacks are made, by the law, liars and hypocrites and every would-be purchaser is morally as guilty as if he had succeeded in making his purchase, to say nothing of the additional guilt of swearing at the discomfiture of his failure.

Where is the gain to the cause of morality? *Where?* It is a question that those who believe in morality enforced by law ought to answer. G. E. FIFIELD.

THAT part of religious history written with the blood of martyrs, shows that from time immemorial legislation for Christ's sake has been the work of the devil's ambassadors. Christ himself did not escape. A religion that needs the strong arm of the State to support it, should be abandoned in the interest of good government. Morality cannot be legislated into any man or community.—*Chicago Chronicle-Record.*

UNION of Church and State? The world has tried that for centuries, and reaped a harvest of persecution and bloodshed. Shall we swing backward to those reigns of terror, and try the experiment over again, as certain bigots propose? This question is coming up for consideration. Let us be prepared to answer it.—*Progressive Age.*

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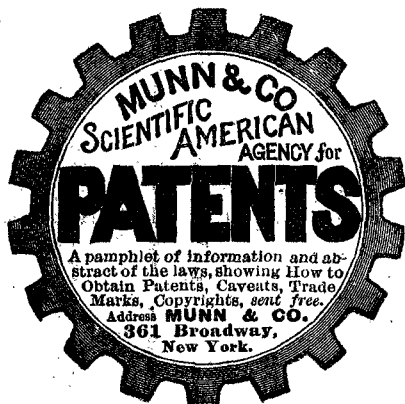
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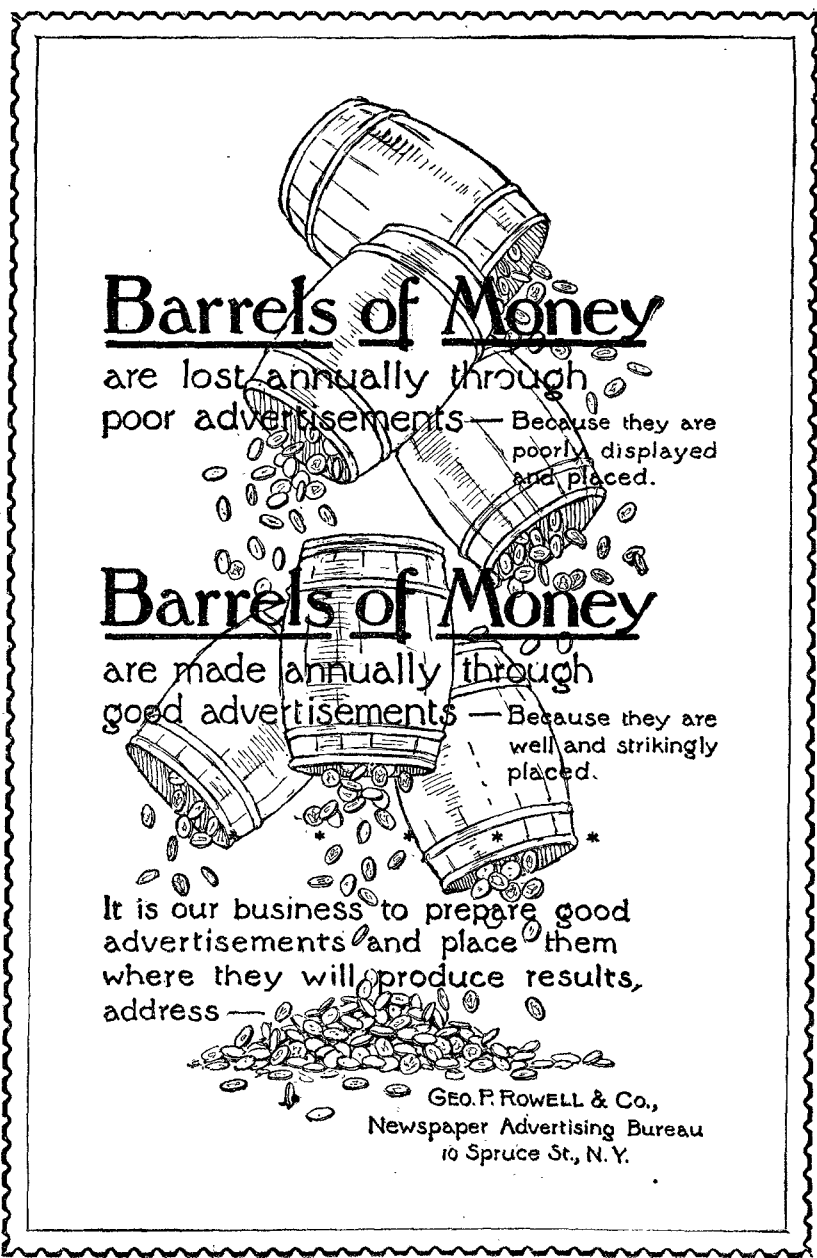
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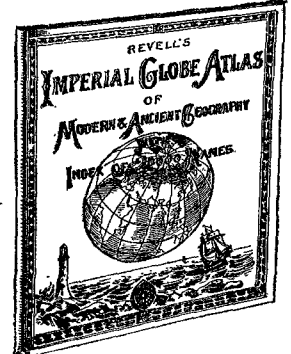
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It is proposed to hold, next October, in Philadelphia, a National Reform Conference, at which papers upon various National Reform topics will be read by leading men in sympathy with the movement.

It is stated that the Sunday Rest League, of Chicago, has a branch organization in every ward of that city, and numbers thirty-two thousand members. One principle of the League is to give municipal support to no man unless he pledges himself to close the saloons on Sunday.

THE Oakland (Cal.) *Times* says that Judge Green, of that city, recently refused naturalization papers to one Rev. Axel Magnus Le'Vean, because he "failed to answer the questions propounded to him. The Court advised him to read the Constitution of the United States, and postponed further examination until some future time."

It is stated that the new Mayor of Savannah, Georgia, is moving forward in a rigid enforcement of the State Sunday law, not only closing all saloons on Sunday, but those horrid hot-beds of vice—the barber shops as well. Now if blacking boots and splitting kindling could only be stopped in Savannah on Sunday, the millennium might begin at once.

THE SENTINEL has mentioned the report which the *Independent* was able to make upon the question of Sunday closing as viewed by individual members in the Congress of the United States. It will be remembered that a considerable majority of those who expressed an opinion are in favor of Sunday closing. Now if the question of a Sunday law for the Nation, or even the question of Sunday closing for the World's Fair, should come before Congress for action, can any one doubt that these members who have expressed their opinion in favor of it, would cast their vote as congressmen in the same direction? And in that case, in view of the figures given, can any one doubt that a Sunday bill would pass that body if it were presented?

THE SENTINEL has been sneered at by some people in the United States, for say-

ing that there is danger that a Sunday bill would pass Congress, if such a bill were to come before that body for a vote. We have cared nothing for any of those sneers, because we have known all the time, precisely what we were talking about; and the figures of the *Independent* simply demonstrate that THE SENTINEL is a *sentinel* indeed, and not an *alarmist*.

This is not saying that we believe that those members of Congress do themselves keep Sunday, or have any real regard for it; but because throughout the land, as well as in Congress, there is in the minds of many men, who really care nothing at all for Sunday, a touch of superstition which causes them to fear that there may be something about Sunday and its observance, which they ought not to oppose; and which causes them to think that it would be better for them to keep on what they think is the safe side. They will therefore yield to the superstition instead of looking into the matter for what it is, and acting upon conviction. There will yet be enacted by Congress some kind of a law that will commit this Nation to the doctrine of the sacredness of Sunday.

THE *Baptist Examiner*, of this city, publishes an "appeal to the people of New York," from which we take the following extract:—

An act to repeal what is familiarly known as the "Ives Pool bill" has been introduced in the Assembly, and has been referred to the Judiciary Committee. The Pool bill was passed in 1887, and was ostensibly "for the purpose of improving the breed of horses." Its real purpose was to permit and legalize betting on races or "pool-selling" for five months in the year, suspending during that period certain sections of the penal code. *By a strange inconsistency, an act which the laws pronounce a felony and prison-offense during seven months of the year, is authorized and made innocent during the remaining five.*

There is the same "strange inconsistency" in Sunday laws, which make criminal upon one day of the week those things which are not only harmless upon all other days, but necessary and commendable. Pool bills of the Ives ilk, and Sunday laws should be blotted out together.

A CURIOUS question of conscience was raised at the Philadelphia meeting of the American Sabbath Union. It was this: The new Constitution as submitted by the committee directed the new Board of Managers to divide themselves by lot into three classes, whose terms should expire in one, two, and three years respectively. The Rev. Dr. Barr, of the United Presbyterian Church, took the position that the lot was the ordinance of the Lord, and was never to be resorted to if the same thing could be accomplished in any other manner; and he proposed that the Union should designate the managers in the various classes, notwithstanding that the New York law required them to be divided by lot. The Doctor maintained that the State

had no right to require the observance of a divine ordinance.

The difficulty was gotten over by striking out all allusion to the method of dividing into classes, and simply providing that there should be a board of twenty-one managers, one-third of whom should go out of office and their successors be elected each year.

It seems very strange that men who were assembled for the express purpose of influencing legislation in the direction of compulsory Sunday observance, claiming that the keeping of that day is required by the law of God, should be so tender upon such a point as that raised by Dr. Barr.

IN accepting the Prohibition nomination for the Kentucky Legislature, last fall, Mr. Emmet C. Rudolph said:—

If elected, I shall do all in my power to assist in restoring the protection of law to the sanctity of the Sabbath in every community of the State.

This appears to have been the point which Mr. Rudolph especially emphasized, and commenting upon this fact a Western paper says:—

This strikes us as rather strange. We presumed that if a man were elected by the Prohibition party, he would do all in his power to secure prohibition; but this man assures his party that if they elect him, he will exert himself to the utmost to throw a law of protection around the Sabbath.

Well, that is not strange when in some States it is not difficult to find so-called Prohibitionists who say that "if the saloon would only close on Sunday it would be about all we could reasonably ask."

A "CIVIL" Sunday-law circular that is being extensively scattered in California, bears upon its margin, this legend:—

Keep this in your Bible, work and pray night and day, until our Sunday law is restored and faithfully kept

But what has this to do with a "civil" day?

It is confidently asserted that both ex-Governor Beaver, of Pennsylvania, and Governor Pattison, are in favor of retaining upon the statute books of that State the Sunday law of 1794, which is a fit companion piece for the Sunday law of Tennessee.

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VOLUME 6.

NEW YORK, MARCH 19, 1891.

NUMBER 12.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, ALONZO T. JONES.

ASSOCIATE EDITORS,

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CONSCIENCE is a tender thing and tenderly to be regarded; and in the same proportion in which a man treasures his own moral integrity, so ought he to regard the conscience of every other man.—Stanley Matthews.

IN the House, February 14, Hon. Joseph D. Taylor, speaking of Indian schools, said: "Mr. Chairman, the schools ought to be non-partisan and non-sectarian. They ought to be exclusively Government schools. I have no criticism to make of any church; on the contrary, I honor every church which has labored to educate and Christianize the Indians. . . . But it was never the aim of the Federal Government to support or encourage sectarian schools. The Constitution itself is not silent on this subject, and at least, thirty of the States of the Union have incorporated into their Constitutions provisions against supporting sectarian schools at public expense, including the six new States recently admitted."

WRITING of the restrictions which Sunday laws put upon the poor, a correspondent of the *Denver News* says:—

We may have wise and good and just laws, but not even a Solon can give us laws to meet the wants and needs of the individual soul, and the rich should be very careful how they curtail the few pleasures of the poor. Those who have never known what it is like to have their time, their strength, and their skill belong to others, are not proper judges in a case of this sort. It is easy for the rich to legislate for the poor, but they should take heed, lest, re-

stricted here and forbidden there, the latter some day cry out, like Icelius of old:

O, spare us in your cruel hate,  
Your yet more cruel love.

We think it was Abraham Lincoln who said that, "you can fool all the people part of the time, and part of the people all the time, but you can not fool all the people all the time." It is true in the matter of Sunday legislation; thousands are beginning to see that the liberty promised them, by the Sunday-law agitators, would prove to be only slavery.

### Some "Reasons" for Some Virtues.

THE subject of the public schools, is one of deep concern to every American citizen, and the question, What shall be taught therein? is of the greatest interest.

The churches are demanding that religion shall be taught in the public schools; and although the influence and support of this demand are great, the majority of the people are as yet opposed to it; because anybody who has taken the time to think of the matter to any extent, knows that such a system of teaching would destroy the public schools. There is another demand for a system of instruction in the public schools which is no less dangerous in itself, and much more dangerous on account of the more general support that it has; that is, the teaching of what is called *morality*, without religion. Such a system might not destroy the public schools so quickly as the religious, but it would more quickly destroy the State. This point has been discussed considerably through all the history of THE SENTINEL. Lately it has been necessary to notice it quite fully again. We now propose to recur to it in a way in which we have not discussed it before.

Although there is much demand made that instruction in morals, without religion, shall be given in the public schools, very few of those who make the demand have ever attempted to define what shall be taught As Morals, and why it shall be taught; and fewer yet have attempted to

formulate a system or manual of morality which should be a part of the public school curriculum. About a year ago the American Secular Union offered a prize for such a manual; but it has not yet been published. There is, however, a book already in existence, issued in 1888, which sets forth "a system of ethics for society and schools." It has been highly recommended. It is entitled, "The Virtues and Their Reasons." It was written by Austin Bierbower, and is issued by George Sherwood & Co., Chicago. The preface states the object of the book, and, in view of what the book contains, is worthy to be quoted in full. Here it is:—

This treatise, while intended for the general reader, and emphasizing those virtues which have a particular interest at this time, is especially adapted for moral training in the public schools and higher institutions of learning. Moral instruction is often excluded from public schools on account of the different religions represented, and the want of text books acceptable to them all. This exclusion has led to serious attacks on our public-school system, threatening its existence. In presenting systematically that morality which is common to all civilized peoples, the author has had no occasion to take notice of religious differences. Catholics, Protestants, Jews, and unbelievers may use this book with equal approval.

As this subject is one of much interest just now we shall notice it quite fully. In this article, we shall notice *the reasons* which are given for the virtues which are recommended.

The virtues which are discussed are: kindness (in its several forms and manifestations, and its antagonistic vices), truth, honesty, family duties, public duties, self-development, industry, self-support, self-control, temperance, self-respect, purity, and conscientiousness.

The "reason" for the virtue of deference, is that

one who neglects such courtesies is disliked as mean; few get more respect than those who yield in trifles. . . . One who can make more by giving up than by retaining, is foolish not to give up.—Page 44.

Now according to THE SENTINEL'S idea of morality, that is not a sufficient reason for virtue, nor a sufficient incentive to keep

men virtuous, because, on the other hand, it might be said with equal reason that one who can make more by retaining than by giving up, is foolish not to retain.

The reason for the virtue of politeness is this:—

To wear a smile is to have a great power in society, making often all the difference between the popular and unpopular person. . . . The polite man only is considered a gentleman. . . . To be polite is to appear elegant and dignified.—Page 45.

Now the query is, if a person practices politeness, in order to have great power in society, to be popular, to be considered a gentleman, and to appear elegant and dignified, then in that case is politeness entirely a virtue?

The reasons for the virtue of cheerfulness, are as follows:—

The cheerful man has a great power in society. As an orator he gets attention by his quick sympathy; his good fellowship makes him desired as a companion; men like to trade with him, and women are more apt to love him.—Page 74.

Again, we ask, If a person is cheerful for such reasons as that, then in that case is such cheerfulness a virtue? Is it not rather a vice?

Next, the author discusses the vices which are antagonistic to the virtue of kindness; the first of which is hate. The reason why hate "is not the proper feeling to have for anything," is because hate has no utility. It gives no pleasure, furnishes no protection, reforms no depravity. So that if one has simply his own happiness in view, he should avoid hate as unprofitable. . . . Nor is there any corresponding action for hate that is at all useful.—Page 32.

This is to argue if hate had utility, or if it gave great pleasure, or were profitable or useful, then it would be perfectly proper to exercise it for all it is worth. This is utilitarianism with a vengeance. As for us, indeed, we should not want our children to be taught that kind of morality in the public schools or anywhere else. His reasons for not indulging anger are to the same purpose. Merely, it is "useless" and "gets little respect from either friend or foe."—Page 86.

One of the chief reasons for the virtue of veracity is this:—

No trait has more commercial value than veracity. When one is known to be unflinchingly true, so that in every circumstance he can be relied on, and especially in the greatest temptation, he becomes a man much sought after. . . . To be true and to have a reputation for truth is thus a large capital for the average man. . . . He who would lie much, and preserve a reputation for truth, will find his task harder than to tell the truth uniformly, and in the end less successful. The disadvantages of lying are obvious.—Pages 102, 103, 104,

Now from the "commercial" point of view, everybody knows that there are very often times when the advantage of lying is the most obvious thing in the world. Does anybody suppose that to all the millionaires in this country, the disadvantages of lying have always been obvious? But whether anybody supposes this or not, the questions still recur, Is that a sufficient reason for the virtue of

veracity? are such reasons as this sufficient proof that veracity is a virtue? In other words, if lying had more commercial value than telling the truth, and was a larger capital to the average man, and if the advantage of it were obvious, then, according to this system of morality, would not lying be a virtue?

The reason for honesty, is the same precisely as that for veracity, as logically, it ought to be. Here it is:—

Honesty like truthfulness has much commercial value.—Pages 119.

And again, we may merely inquire, If it should be found that dishonesty has greater commercial value than honesty, that is, if a man can make more by being dishonest than by being honest, then is not dishonesty a virtue? These reasons throughout, it will be seen, are a large improvement upon that which we have so often heard that "honesty is the best policy." By this system of morality, honesty is the best policy—if you can make it pay.

It is evident that if all these virtues should be exercised, for the reasons that are given in this book, the result in every case would be nothing else than a supreme selfishness clothed with a perfect self-satisfaction. This is not only the logic of the subject; it is the teaching of the book.

The reasons for the "virtue" of pride, are these:—

To take satisfaction in keeping within the virtues, and not merely within the fashions, is a worthy gratification, as also to take a lively interest in your abilities and not in your superficial accomplishments.—Page 258.

Yes, that is so. We remember having read somewhere, in an old book, a description of an individual who took satisfaction in just that kind of gratification, because of that kind of virtue. The description reads thus: "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Luke 18: 11, 12. This is a genuine and authentic description of the character that would be developed by conformity to the teachings of the book now under consideration. Every reason that is there given for every virtue that is there described, is summed up in one word, *selfishness*. To such an extent is this so, that by the teaching of the book, unselfishness itself is turned into selfishness; for it said:—

Selfishness is not necessarily self-sacrifice, but, as it is to our advantage to be unselfish, the unselfish man enjoys his own life more than does the selfish.—Page 32.

Thus the logic of this system of morality is *supreme selfishness*. And that is proposed as a system of ethics for society and schools. There is enough selfishness in society already, without making it the chief element in the instruction of all the

children in the country in the public schools.

This is also the logic of every system that ever proposed to teach morals without religion; but we shall have more of the same in subsequent articles. A. T. J.

### Civil Sunday Laws.

As noticed briefly a week or two since, the founder of the American Sabbath Union, in an article in *Our Day*, for January, says:—

It is significant that the American Secular Union, instead of condemning all Sabbath laws, asks only for the "repeal and prevention of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one justified by physiological and other secular reasons." As there are no Sunday laws that enforce its religious observance, this "plank" "nailed on the fog," is waste timber.

Let us examine this matter a little and see just how much truth there is in the statement made in *Our Day*. What are the grounds of the Sunday laws of the several States? and upon what grounds does the American Sabbath Union demand additional laws for the enforcement of Sunday rest? In answering these questions we observe first, that the basis of the organization in question, is the fourth commandment of the Decalogue. There can therefore be no doubt that the American Sabbath Union itself is a religious organization. That the observance which it wishes to enforce by civil law is also of a religious character is plainly shown by many utterances of representative members of the organization. The President of the association has himself declared:—

We do not rest this work on mere human reasoning; we rest it wholly and directly on the divine commandment.

And of the so-called "civil Sabbath," the founder of the Union says:—

Take the religion out and you take the rest out.

And again the same authority is credited, by the *Denver News* of January 17, with the following utterance:—

The chief reason, however, why civil law forbids Sunday amusements is not the injury that comes to individuals from Sunday work and noise, but the fact that to allow them would be to destroy the rest day itself.

The *Christian Advocate*, of this city, a paper thoroughly in sympathy with the Union, referring to Europe, says that workingmen, who were told that a secular Sabbath would be advantageous to them because it would afford them opportunity for recreation and pleasure which was impossible on the other days, find that they have been deceived; the secularization of Sunday really means additional burdens for laborers.

This is simply putting in another form, the statement made by Mr. Crafts, and means that Sunday must be preserved as a religious day if it is to be preserved as a day of physical rest. Right in harmony with these utterances are the following words from a Presbyterian pastor, in San Francisco, California:—

Christianity does not teach that men can be made religious by law, but it does enjoin that men should



abstain from all unnecessary avocations on the Lord's day. This civil Sabbath is what the civil Government in America is called upon to enforce. First, because it is the right of all to be allowed one day of rest out of seven; second, because such rest is the command of God. Morality without religion is impossible. If the Sabbath, therefore, be abolished, the fountain of life for the people will be sealed, and all our civil and religious institutions will be jeopardized.

And to the same import are the following resolutions adopted, a few days since, by the Sabbath Union, of Massachusetts:—

*Resolved*, 1. That we believe that when Christ said "The Sabbath was made for man," he uttered a principle of perpetual validity, and we deprecate the theological instruction which severs all connection between the Lord's day and the principle of one day's rest in seven as recognized in Revelation, at the creation, and in the fourth commandment.

2. That we believe that the substitution of the first day of the week for the seventh day as a Sabbath, with undiminished moral obligation, was intended by "the Lord of the Sabbath" as a perpetual memorial of his resurrection, and that it was confirmed by apostolic precept and example.

3. That we will resist all attempts to divest the Christian Sabbath, as a day of rest and worship, of the sacredness of a divine law.

It will be noticed that in all of these quotations the religious idea is prominent; true, the idea of a day of physical rest is also there, but in every case it is secondary; and so it is all through the utterances of the Sunday-law advocates. And no wonder, for it is the preservation of the "Christian Sabbath," the "Lord's day," that is sought; it is as a "Christian Nation," and because of "national obligation to obey the law of God," that we are exhorted to preserve "the Sabbath." The quoted expressions are stock phrases with those who are foremost in the advocacy of Sunday laws. The "civil Sabbath," the "rest day," is a secondary thing with them, an afterthought, and is in fact a mere figment used to break the force of the arguments against religious legislation.

The State of New Jersey affords just now an excellent illustration of the true attitude of the Sunday-law advocates. The liquor dealers of that State are making an effort to secure some modification of the law which forbids the sale of liquors upon the first day of the week. In a fervid appeal for the retention of the law, the *Christian Union* says:—

The attempts made by the liquor dealers to break down the Christian Sabbath in New York last year, is being repeated this year by the liquor dealers in New Jersey. "This is an attack on the Christian Sabbath." "No honest traffic ventures to break in upon the Sabbath quiet."

Scant reference is then made to the evils of Sunday liquor selling because of the number idle upon that day, and then the editor returns to the charge in this manner:—

More than this, the Christian church owes a duty to itself, and to the State of New Jersey, which it ought not to be slow to perform. Some sort of organized expression of public sentiment against this proposed legislative action ought to be called forth from every part of the State. Let the Church, without reference to divisions, act as a unit in giving leadership and direction to the public opinion in this matter.

There is no mistaking this language; it is the "Christian Sabbath" that is to be preserved in New Jersey in the interests of the "Christian church." The sanctity of the day and the good of the Church are the great considerations urged. It matters not where or by whom this subject is discussed, the fact crops out that the real spring of the Sunday movement lies in the fact of the religious character of the day. In a sermon preached, not long since, in Pendleton, Oregon, Rev. W. A. C. Rowse, pastor of the Baptist Church, at that place, right in the midst of an impassioned appeal for the "civil Sabbath," said:—

There can be no religion without worship and no worship without Sunday. It is not too much to say that without Sunday the Church of Christ as visible socially can not exist on the earth. Those who desire to do away with a day of rest are those who are willing to corrupt the morals and enslave the bodies of the workingmen in order to satisfy their own selfish ends.

And right in line with this is the following utterance, cheered to the echo, in a recent "civil" Sunday-law meeting in Tacoma, Wash.:—

What makes the Anglo-Saxon people what they are, but Christianity? What but the Almighty God? And he made the Sabbath at Mount Sinai when he pronounced the words, "Remember the Sabbath day to keep it holy." The Sabbath is part of the system of Christianity, the source of all our good. We may as well pass a law that will cause the destruction of our goods and chattels, as our eternal souls. I have lived in cities where I saw the effects of disregarding the Sabbath, and I say to every young man here, "Take care that you don't let any outpost of Christianity be broken down with your consent, and I call upon you, young men, to note what it is to be on the right side. Break down the barriers, espouse the wrong, and when you come to the grave you will be a lost soul, sinking ever lower and lower in the bottomless pit. On the other hand, if you embrace Christianity you will tend ever upward and upward until you embrace the right hand of Majesty, and are folded to his bosom.

Where in this language is there a hint of any motive but a religious one? To repeal the Sunday law would "cause the destruction" of "our eternal souls;" it would be to surrender an "outpost of Christianity." And to maintain the Sunday law is to "embrace Christianity." Yet we are assured by another speaker at the same meeting, that they

do not ask legislation for the religious Sabbath. We don't want to make men religious by legislation.

Certainly not; the object simply is to get men to accept Christianity that they may "embrace the right hand of Majesty, and be folded to his bosom." That this is desirable is true, but that to make laws with reference to it is any part of the duty of human governments does not follow. In the first place it is beyond the power of government to secure such results; and in the second place to attempt anything of the kind is to usurp the prerogatives of God himself; and such attempts carried to their logical end will ever result as they ever have resulted, namely, in persecution for conscience' sake.

But we are told that courts have sustained Sunday laws, declaring that they

rest, not on religious but on civil grounds. It is true that such decisions have been made, but other courts have decided that such laws are religious, and that they rest upon the divine law.

In the case of *Bramhall vs. Van Campen*, (8 Minnesota Reports, 13), Judge Flandrau, of the Supreme Court of Minnesota, gave the opinion that "the Sabbath laws of the State can have no other object than the enforcement of the fourth of God's commandments." In the Supreme Court of Texas, Judge Caldwell held that "the object of the Legislature was to forbid all secular employment on the Sabbath, not excepted in the act. The disregard of the Sabbath, the refusal to recognize it as a day sanctified to holy purposes constitutes the offense." (*Elsner vs. the State*, 30 Texas Reports, 524.) In deciding one of these Sunday cases the Supreme Court of Alabama also said: "We do not think the design of the Legislature in the passage of the act can be doubted. It was evidently to promote morality and advance the interest of religion, by prohibiting all persons from engaging in their common and ordinary vocations." (*O'Donnel vs. Sweezy*, 5 Alabama Reports, 467.)

Similar cases are reported from several other States notably Connecticut and New Hampshire. (See *Wright vs. Geer*, 1 Root, 474; *Fox vs. Able*, 2 Connecticut Reports, 548; *George vs. George*, 47 New Hampshire Reports, 27.) But such decisions are simply statements of the fact revealed more or less plainly in the laws themselves. Only recently a Georgia lawyer has discovered that the preachers of that State are required by law to read from their pulpits, four times a year, an act regarding the observance of Sunday. The statute was framed by the Colonial Assembly in 1763, section 10 reading as follows: "And be it further enacted, that this act shall be read yearly, and every year, and at least four times in each year before sermon begins; and every minister is hereby required to read the same in his respective place of divine worship." The act provides penalties for vice, profanity, immorality, and for not "keeping holy the Lord's day commonly called Sunday."

The conclusion is unavoidable that Sunday is a religious institution, and it is because of the religious regard in which it is held that laws are made requiring its observance. The "civil Sabbath" is simply the religious institution enforced with varying degrees of strictness by civil law.

C. P. B.

### The Religious Oath.

A SHORT time ago, in noticing the Nine Demands of Liberalism, we made some remarks upon the religious oath; and now comes the *Christian Statesman* and confirms all that we then said on that question. It says:—

The efficacy of the oath which is simply an appeal to God, as witness and Judge, depends on the fear of God in the hearts of men.

This is true. What is the worth, therefore, of such an oath taken by men who have no fear of God in their hearts? To oblige a man who has no fear of God in his heart, to take an oath, the sole efficacy of which depends on the fear of God in

his heart, in order that he may be a competent witness, is to destroy all the value of his testimony. Because when such a man takes such an oath, he publicly professes that he has the fear of God in his heart, when he and all who are acquainted with him know full well that it is not so. He therefore publicly professes a lie as a pledge to society that he is going to tell the truth! And any State which compels men to take such an oath in order to be competent witnesses, adopts the surest means of undermining both public and private integrity, and of destroying the value of judicial testimony.

The *Statesman* knows of course that there is not as much of the fear of God in the hearts of men in the United States as there should be to lend the religious oath its necessary efficacy; and therefore it proposes in the regular National Reform way, to put the fear of God in the hearts of all of the people in Pennsylvania by strictly enforcing the Pennsylvanian statute, which declares that

If any person shall willfully, premeditatedly and despitefully blaspheme, or speak loosely or profanely of Almighty God, Christ Jesus, the Holy Spirit, or the Scriptures of truth, such person shall be liable to a fine of one hundred dollars, and an imprisonment of three months.

The *Statesman* therefore declares that "a crusade against profanity would be an incalculable blessing;" and calls upon the "religious newspapers" to summon "Christian citizens to undertake it." Now we are not in favor of either blasphemy or profanity; but at the same time we are not in favor of any effort to put the fear of God into the hearts of men by penalties upon their bodies and goods. The fact of the matter is, that State laws on the subject of blasphemy are themselves blasphemous.

A. T. J.

#### Can Ask Only Protection.

OUR Government is equally tolerant of all religions. It no more fosters the Christian Church than any other temple of worship of other religious worshipers. It tolerates and protects the Church as against annoyances, but it is no more based upon Christianity than Mohammedanism. So our highest tribunals have often decided. There is not an instance in history where any civil government has attempted or assumed to foster and support the Church, but what thereby both the Church and civil government have been corrupted and demoralized. Christianity being of a kingdom not of this world, can not be united with that of this world. This is too plain a proposition to be denied, and when the Church descends to asking civil power to aid in its support there is something dangerously carnal in the purpose.

Religion addresses itself entirely to the heart and the conscience, and no man should be forced in any direction of his conscience, in favor or against any religious doctrine or faith. That all are to be protected in

the free right of worship can not be denied, whether Christian, Buddhistic, or Confucian. And that a day of rest or Sabbath day should be recognized and observed is not to be denied. But this should be done in a way equally protective to the conscientious views of all.

No honest religionist or worshiper can ask anything more in this respect, than peaceable protection in his observance and worship on any day. He has no right to demand of any other person a sacrifice of any right of conscience. An honest man will make no such demand. If any one does so there is something rotten in his moral nature. The observers of the first day of the week as the Sabbath can ask no more for their religious convictions than can those who observe the seventh day. If the seventh-day worshipers were to demand of Government a forced observance of their day, those of the first day would look upon it as intolerance and presumption, and rightfully so, too, and so is the demand of the observers of the first day toward those of the seventh day; and a free Government must so consider it.—*Judge Barlow, in Rome (N. Y.) Daily Sentinel.*

#### Protection.

It is well known that Joseph Cook is delivering another series of his famous Monday-noon lectures, in Tremont Temple, Boston. The following is one of his characteristic utterances on that platform:—

We hear of protection for tin, coal, wool, salt, etc., but where is protection for Christianity? The duty on things should wait for the duty on men.

This is a fair sample of the stuff that the *elite* of Boston accept from their idol, and not only accept, but greet with cheer on cheer. Does it seem possible that so much knowledge as Mr. Cook displays, can exist in the same head, concomitantly with so little wisdom, and such inbecility of reasoning?

"Where is protection for Christianity?" Where, indeed, should it be but in the *Almighty* Author and upholder of Christianity? When he ceases to be almighty, and when he ceases to verify his promise that we, *through him*, may be "strengthened with *all might according to his glorious power*," then, indeed, it will be time for the believers in Christianity, if such there still be, to class their heaven-born religion with tin, coal, wool, salt, etc., as a fit subject for State protection. Such an utterance as the above falls but little short of what "the fool hath said in his heart," namely, that "there is no God." At least it is a confession that in the mind and heart capable of fathering such a sentiment, God, as a source of moral and spiritual power and protection, is either dead or absent, and that, therefore, his religion, in that person's conception, has degenerated like the paganism of old, into a mere piece of statecraft.

Why do we protect tin, coal, wool, salt, etc.? The answer is: because we can not compete with the cheaper labor of other countries, in their production. When, therefore, men ask for protection for Christianity, it is a confession that in their judgment Christianity can not compete with agnosticism and the false religions of the world. All truth is from God; all error, from the father of lies. When, therefore, men say that the true can not compete with the false, they simply say that God can not compete with Satan, or that Satan is stronger than God. What is that but to dethrone God, and make the devil god of the universe in God's stead? This is simply what paganism, and all false religions, have, in different ways, always accomplished. When Mr. Cook asks for State protection for religion he is either, as before shown, logically dethroning God, and deifying Satan, or else he is publicly admitting that the religion he wants protected, is a false religion, which really needs protection in order to compete with the true. Which horn of the dilemma he would choose, I know not, but either is bad enough.

It were well for all such to remember the prayer of Jesus for his Church, when he was about to leave the earth and ascend to the Father: "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. *Holy Father, keep through thine own name* those whom thou hast given me, that they may be one, as we are. While I was with them in the world, *I kept them in thy name*: those that thou gavest me, *I have kept*, and none of them are lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, *but that THOU shouldst keep them from the evil*. Neither pray I for these alone, *but for them also which shall believe on me through their word*. Sanctify them through thy truth, thy word is truth; that they all may be one as thou Father art in me and I in thee, *that the world may believe that thou hast sent me.*" John 17:9-21.

Christ did not ask for the protection of the world, *i. e.*, the State, but for the protection of his Father. It is evident from these solemn words of Christ's prayer, that the Church was not to be the world, nor the world the Church, but the Church was to be the faithful few who would leave the world to walk the highway of holiness with God. These were to

be protected in the way by the *power of God*, and thus be a living illustration of that power which could lift them above the State, and all their environment, and in spite of the error of the world, and the temptations of the world, the flesh, and the devil, sanctify them through the truth. The world seeing this evidence of divine power and protection, was to be led to believe in Christ, and in the Father who sent him. So long as Christians have faith in that prayer of Christ and in the power of the Father, who promised to answer that prayer, they will ask no other protection. When they do ask and receive State protection, that kind of Christianity is no longer an illustration of a power above the world, to lift mankind to God, but it is an illustration of a power of the world to hold all mankind down on a level. And, therefore, when Christianity is thus protected, the Church, as in the fourth century, soon becomes the State, and the State the Church. Such protection is simply *destruction*. The Church really ceases to exist, for it is lost in the State, and its officers are officers of the State who use Christianity but for political ends.

Christianity then either ceases to exist, or lingers only in the hearts of a faithful and persecuted few who are compelled thereby to resist both the Church and the State.

There is one other reason why the Government protects "tin, coal, wool, salt, etc." It is to secure a revenue with which to maintain or enhance its power. May not this be a hint of the true reason why so many ministers are now clamoring for State protection? Having lost in a large degree the *power of God*, and the revenue which freely flows from the honest hearts and converted pockets of true Christians, they want to make up the lack by the *power of the State*, and the revenue of the State, by which they hope in the future millennial Utopia to be supported.

G. E. FIFIELD.

#### No Sunday Law Needed.

THIS is a land of liberty. This is the chosen spot to which the oppressed of all nations have flocked in hope to find a haven of freedom. Here, if anywhere, should the shackles be taken from the mind as well as from the body. Here, if anywhere, should that independence of action and of intellect, denied in the Old World, be not only permitted, but sacredly guarded as a right.

The *Bee* is unalterably opposed to any Sunday law that will in any manner interfere with the freedom of the individual. For that reason, it is heart and soul against the measure which a few people desire that the Legislature shall cram down the throats of the citizens. The State has no more moral right to pass a Sunday law than it has to pass a Saturday

law; for Saturday is the Sabbath of the Jews and of the Seventh-day Adventists. To the law-giving power, all religions should be equally sacred, and all should be kept beneath, and not allowed to flaunt above, the Constitution.

The *Bee* believes in one day's rest out of seven, but it does not believe that the churches should be permitted to crack their whips over the shoulders of the people. Those who do not go to church, and they are fully two-thirds of the population, certainly have equally as much right as the one-third who do attend. Laws which aim to enforce a proper, respectful and orderly treatment of the usually accepted Sabbath day are well enough, and to those we could have no objection. But we certainly do protest against any such measure as is now before the Legislature—a measure redolent of slavery and of the crushing out of individual liberty.—*Sacramento (Cal.) Bee*.

#### Sunday-Law Logic in Canada.

BRITISH COLUMBIA, like several of the States of our own country, is wrestling with the Sunday-law problem, or rather the friends of religious liberty there are battling to maintain their rights against the assaults of those who would destroy them in the supposed interests of religion. In a recent discussion of a Sunday bill in the Legislature of that province, reported in the *Victoria Times*, Hon. Mr. Davie said that he

did not intend to pass a silent vote on this question, nor yet did he intend to support the second reading of the bill before the House. He was entitled to give his individual opinion for so doing, and he must say he was not in favor of the bill. For his part he believed in freedom of action, and so long as a man does not trespass on the rights of his neighbor he has a right to do as he pleases, whether on Sunday or any other day. The mere question of morals is one entirely for himself and his Maker. As for trying to legislate for morality, it is a mistake altogether. Mr. Davie was perfectly prepared to admit the sanctity of the Sabbath, but thought that law should not interfere with private rights. If one has a billiard room and asks a friend to come and have a game of billiards on Sunday or any other day, he has a perfect right to do so. This act has the very same fault that the old Elizabethan act had, to which Mr. Davie made reference the other day. The persons mentioned in clause 2, with the general term "or any other persons," simply meant those people. Therefore this is a law in favor of what are called in the old statute, "gentlemen." It will restrict the workingman, or any one who has to work for a living, from everything almost, on Sunday, and will give the rich man or the idle loafer the utmost freedom. As to tipping (whatever that might be), why should that be forbidden on Sunday any more than on other days in the week, if it is wrong? And then gambling with dice, why is the act, he asked, restricted to this, while any one who is inclined can go into the back parlor and play faro and poker, which are worse? Then why should the man who had been working hard all the week be prevented from taking his gun and doing a little potting on Sunday? Did it do any one any harm? That clause is too ridiculous to be entertained.

Altogether Mr. Davie considered the act an undesirable measure, as being entirely unnecessary, and

as endeavoring to infringe upon private rights. It would be a retrogressive movement to pass it.

Colonel Baker, although he would not vote against the second reading of this bill was inclined to agree with the Attorney-General that it is not desirable to restrain individual rights.

Another view of the matter was presented by Mr. Robson, who, according to the report, urged the passage of the bill on religious grounds.

Honorable members must recollect that they are legislating for a British country, and they must remember that the very basis, so to speak, of the British throne is the Bible. He believed that Great Britain is great because she is a Christian nation. This being a branch of that nation, an important question like that before the House should be discussed in a spirit of sobriety and earnestness, desiring to place this province in at least as good a position in regard to legislation of this kind as the other provinces of the Dominion. He was sorry he could not agree with the remarks of the Attorney-General. It was a very broad view to take that a man should be allowed to do as he liked, so long as he did not interfere with the rights of his neighbor.

The Sabbath imposes a great obligation upon us—we must observe it not only as a day of rest, but of worship. Mr. Robson hoped he was right in saying that this House represents, at all events, a nominally Christian community. Now if a man is allowed to do as he pleases, the Sabbath disappears altogether in the light of a Christian obligation. Mr. Robson thought it would be most unfortunate if we were to attempt to copy the customs of some of those continental countries which have disposed of the Sabbath altogether.

Hon. Mr. Pooley referred to the statement of the leader of the Government that it would be a standing disgrace to British Columbia not to have a Sunday law. Mr. Pooley took exactly the opposite view of the matter.

He considered it a great credit to British Columbia that there has never been any necessity to pass a law of that kind. British Columbia has always been a most orderly, well-conducted province. Why a law of this kind is needed, he did not understand; the country is as well conducted to-day as when he first came into it twenty-eight years ago. The honorable member for New Westminster had stated that football, cricket, and other games are an annoyance to certain members of the community. Mr. Pooley had never seen any of these games played on Sunday, but if they did take place, he would not seek them if they were an annoyance to him. Why should people who do not like these matters, go for a walk on Sunday after church? They are taking their enjoyment in their own way; why should not others, who also engage in innocent amusement, take their recreation? Mr. Pooley could not see why this should be, and while saying this, he was a church man, but would not say to his neighbor, "You must do as I do." He thought it a bad class of legislation to bring into the House. Mr. Pooley personally believed in staying at home and enjoying the rest which the Sunday gives, but he did not think it his duty to legislate that a man may not do as he wishes. He would vote against the bill.

From all of which it appears that about the only difference between the Sunday-law contest in the Dominion and in the United States, is that in the former they are more bold to demand enforced Sunday observance upon the only real ground that there is for it, namely, the religious character of the day.

"A GOOD thing to perpetuate—freedom."

### A Deserved Tribute.

THE *Mail and Express* pays the following deserved tribute to the Constitution of the United States:—

The founders of our Government knew how liable power is to wax into tyranny, and there is, therefore, nothing in our national Constitution in which we see such wisdom and consummate statesmanship as in the numerous checks provided for this dangerous tendency in human government.

The Constitution of the United States is the most wonderful work of human wisdom and prudence extant. It was framed by the master minds of the country. In it we see the patriotism of Washington, the comprehensiveness of Hamilton, the sagacity of Franklin, and the loyalty and love of liberty of all those splendid heroes who fought and struggled and suffered for our national independence. In it we see a free representation and mutual checks. We see the legislative authority lodged in three distinct branches and properly balanced. The executive authority is divided between two branches, and the judicial authority is reserved for an independent body, who hold their office during good behavior. In it we have secured to us those sacred rights handed down with *Magna Charta*, and the due and salutary conservation of the mutual rights between the governed and the governing.

In it the clashing interests of the States are so exquisitely adjusted and nicely balanced that the rights of all are recognized. The Constitution is a compromise into which all the States have entered, and involves mutual sacrifices and forbearance. The peace and prosperity, the very existence of the Nation depend upon the fidelity of the States to the Federal Constitution.

This is remarkable, coming, as it does, from a paper of decided National Reform tendencies.

### Tax Them.

A CIRCULAR reaches us from a far Eastern State, with this heading, "Shall Church Property be Taxed?" We answer emphatically, Yes! It should be taxed equally with all other property. Either all property should be taxed or none should be. The Church has no rightful claim to special favors from the State, but is an institution that can and should bear an equitable share of the burden of taxation. It is not the business of the State to look after the Church, further than to give it the same protection extended to all other institutions—no more, no less. If the Church cannot exist without the aid of the State, that is entirely its own affair, and no concern of the State's. The Church is, or ought to be, purely a religious institution, voluntarily supported by those who accept its tenets or beliefs, or not at all. The State is, or ought to be, purely a secular institution, existing solely to preserve civil and national rights, liberty, equity, and justice, and extending equal protection to all, but favors to none.

In so far as a portion of the property in a community is exempted from taxation, by just that much is the taxation of the remainder increased, and this is neither right nor just.

All over this country there are wealthy religious associations whose vast property is safe from the touch of the tax-gatherer. All over this country are humble homes

ready to be sold for taxes. The bronze doors of Trinity Church in New York City, presented to it by William Waldorf Astor, are alone worth \$100,000, yet it pays no taxes. Another church edifice has one window worth \$50,000. These associations are able to pay their preachers from \$5,000 to \$25,000 a year, yet their property bears no share of the tax burden. Not far away are the homes of hundreds of workingmen and poor people, whose humble property is taxed to the full limit, and whose share of the public expense is proportionately greater because the magnificent possessions of favored institutions go free. Surely there are few who cannot see the injustice of this.—*Phelps County Herald, Bertrand, Neb.*

### A Fraud.

THE "civil Sabbath" plea is a fraud, and of it may be said, as President Lincoln once said of another matter, "You may fool some of the people all of the time, and all of the people some of the time, but you can't fool all of the people all the time." I venture to say that if the American Sabbath Union directed its efforts toward securing an absolute enforcement of the Sunday laws now on the statute books of the States, instead of trying to obtain more laws, the American people would rise in their might, repeal the Sunday laws as they did in California in 1883, and down this organization with its civil Sabbath nonsense, its sophistries and its pretensions for the good of the workingmen. These so-called Sabbath reformers, with awakened sympathies for the laboring classes, should turn their attention to the poor seamstresses, who, sixteen hours a day, for six, if not seven days a week, are, for a pittance, pricking the blood out of their bony fingers and driving hope out of their hearts. Let them attempt reforms that will mitigate the oppression of the industrial classes six days in the week, before they blame us for generally believing, as we now do, that it is power to coerce the observance of a traditional holiday, rather than the good of the workingman, that they desire.—*Rev. H. B. Maurer, Baptist.*

### Proper Sunday Observance.

THE *Catholic Review* has the following upon proper Sunday observance:—

There are two ways of keeping Sunday. One is rational. The other is irrational. The irrational one assumes that every man, woman, and child has a home in which, surrounded by books, pictures, emblems of religion, ample comfort of mind and body, it is at once dutiful and delightful to spend Sunday, crossing its threshold only to go to church. No more absurd idea can be conceived. Every great American city population contains say ten per cent. of church goers; and all the rest of the people have ways of living that are modified by moral standards, educational advantages, social needs and actual necessities. In all great American cities there is a vast element every year growing more numerous, without homes; whose ways of spending

Sunday are made inevitable by the conditions that surround their individual relation to society. For these, saloons are open. In some cities nothing else is open, except churches which they will not enter. Is it humane, is it sagacious, is it in the interest of true American progress, to exclude these from art galleries and the reading rooms of libraries, from museums and lectures, from music, and conversation with their fellow-men under dignified and uplifting surroundings?

Of the World's Fair the *Review* says:—

So far as the visitors to the Fair in Chicago are concerned, it must be remembered that it will afford to wage workers an unparalleled opportunity for comparison and reflection. . . . Will they be worse morally, intellectually, socially, for having spent part of Sunday in such precincts instead of all of it or most of it in saloons? It is possible to settle the question of Sunday opening reasonably. Why shall not the educational exhibitions be open Sunday afternoons?

We quote these paragraphs merely to show that even among Christians there is a very wide difference of opinion upon the question of Sunday closing of the Fair. The majority of Protestant Christians demand that it shall be closed on Sunday. Probably a majority of Catholics agree with the view expressed by the *Catholic Review*, while the great mass of non-professors of Christianity are decidedly in favor of Sunday opening. It follows that the unqualified demand for Sunday closing is nothing less than a demand that the Fair shall be run according to distinctively Protestant ideas, and in the interests of popular Protestant Christianity.

### Still Something to Do.

THE Bosque County, Texas, Farmers' Alliance, at its January meeting, adopted the following preamble and resolution:—

WHEREAS, The National Farmers' Alliance at its recent session at Ocala, Florida, adopted a resolution requesting the closing of the Columbian Exposition on Sunday, or as it was termed the "American Sabbath"; and

WHEREAS, Governmental interference in the interests of any particular creed or religion is an abridgment of the untrammelled exercises of religious preferences and religious liberty guaranteed by the Constitution of the United States, and therefore an infringement of a cardinal feature; and

WHEREAS, Our order being strictly non-sectarian, should take no stand discriminating either for or against any particular religious tenet; and

WHEREAS, If the request were granted thousands of toilers living in or near Chicago would be denied admission on the only day of the week in which they would have time to visit this ennobling institution;

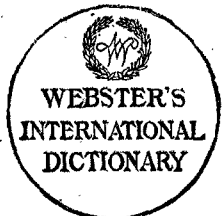
*Resolved*, That we deprecate this hasty and ill-considered step toward the restriction of individual freedom of conscience, and earnestly request our Supreme Council to reconsider its action.

We are glad to record the fact of the adoption of this resolution, as it shows that so-called National Reform has something to do before it can dominate the whole Farmers' Alliance.

DIONYSIUS says, "the love of liberty is implanted by nature in the breasts of all men." Patrick Henry gave vent to that nature when he said, "Give me liberty or give me death!"—*Independent Patriot.*

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NEW YORK, MARCH 19, 1891.

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THE *Western Herald*, an Iowa paper, says: "The movement for Sunday observance is contrary to the spirit of the Constitution and opposed to the teachings of the Saviour."

THE *American Sabbath*, is the name of the new official organ of the American Sabbath Union. It is to be published under the direction of the Union, at No. 23 Park Row, New York, in March, June, September, and December.

THE attempt to reduce the age of consent, in this State, from sixteen years to twelve years, should damn politically every member of the Legislature who favors it. That any member could be found to introduce such a measure is a disgrace to our civilization. The bill is in the interest of brothel keepers and libertines. Every honest man and woman should cry out against this proposed change in the law.

THE *Caledonia Advertiser* is authority for the statement that the Baptist, Presbyterian, and Methodist Churches, of Albion, this State, recently refused the use of their church buildings to the Woman's Christian Temperance Union, upon the ground that it was simply a political organization. The *Advertiser* defends the action of the churches, and expresses the opinion that the use of a church by the Union for political purposes could be justified only by sentimental reasons.

At a recent Sunday-law meeting in Tacoma, Wash., Rev. B. S. McLafferty is reported by the *Ledger* to have said:—

We do not ask legislation for the religious Sabbath. We don't want to make men religious by legislation. But no holiday can continue in existence without law. Without it, every man would keep his own holiday, and no holiday would result. It is impossible to maintain the civil Sabbath, like any other holiday, without laws. Take down the barriers and how long would it be before some employer, finding it profitable to have his men work seven days in the week, would press in his employees to work on that day? Others would follow, and little by little the laboring man would lose his Sabbath. This the laborer, more than any other class, can not afford.

Such talk does not rise above the dignity of twaddle. Secular work is not forbidden on civil holidays. On a holiday every

man can work or not, just as he chooses. On the so-called "civil" Sabbath men are forbidden to work. Nobody, except those who are pleading for a "civil Sabbath," would object to a law making Sunday a legal holiday in the same sense as the Fourth of July, and the Twenty-second of February. But that is not what they are asking for, and not what they mean to have.

A CORRESPONDENT of the *Sacramento Record-Union* indignantly denies the charge of the Sunday-law advocates that California is the most immoral State in the Union. And not only does he deny the charge but he refutes it with words from the mouths of the very ones who make it. But considering the nature of the whole Sunday-law movement, it is not a matter of surprise that its promoters think it legitimate to do evil that good may come. The whole thing is Jesuitical, and why should its methods not be so too?

MR. CRAFTS, who has patted himself upon the back not a little for his liberality in conceding the expediency of exempting from the operations of Sunday laws common labor by those who observe a day other than Sunday, appeared recently before a committee of the Pennsylvania Legislature to plead for the preservation intact of the old Sunday law of that State, under which Seventh-day Baptists have repeatedly suffered persecution for conscience' sake. He is in favor of mild Sunday laws only when he thinks it impossible to get the ironclad sort.

A CALIFORNIA paper says:—

During the public hearing on the Sunday-law question in the Senate Chamber, on the 11th ult., Senator Carpenter, of Los Angeles, put this pointed question to Rev. Dr. Thompson, "You have been representing all along that this bill is in behalf of the laboring men; now, sir, I want to know which one of the many labor organizations have petitioned for a Sunday law?" The Doctor had to admit that he knew of none.

The fact is that the demand for Sunday laws comes from the churches and from church people, and it is made solely because Sunday is a religious institution. This fact should be kept before the people.

The American Secular Union announces that the \$1,000 prize offered by them, about a year since, has been awarded to Nicholas Paine Gilman, A. M., Editor of the *Literary World*, Boston, and Edward Payson Jackson, A. M., Professor of Physical Science in the celebrated Latin School of Boston. The prize was offered for the best essay, treatise, or manual adapted to aid and assist teachers in our free public schools, and in the Girard College for orphans, and other public and charitable institutions professing to be unsectarian, to thoroughly instruct children and youth in the purest principles of morality, without inculcating religious doctrines; thus recognizing the legal right, under our Federal Constitution, of all our citizens, Jews and Gentiles, Catholics and

Protestants, Liberals and Agnostics, and all other classes, whether believers or disbelievers, to have their children instructed in all the branches of a common secular education, in our State schools, without having their tender minds biased for or against any sect or party whatever.

The circular of the Union announcing the award of the prize says that the committee decided that no one manuscript presented, fully met the conditions of the offer, but that two of them together did, clearly showing that morality can be taught without teaching theology, and how to do it. The \$1,000 prize was ordered to be equally divided between two gentlemen. They have accepted the award, and the essays will be published in one volume.

It is further stated that the book will appear about September 1, 1891. We still feel, as we stated more than a year ago, considerable interest in this matter; our interest is, however, principally one of curiosity. We want to know how they propose to give the required instruction according to the stipulated conditions.

THE *Paragraph* and the *Dial*, two weekly papers, of Oakland, California, having outgrown that city, have removed across the bay to San Francisco, where they are now issued seven times a week, as *The Daily Sun*. We are glad to note this evidence of prosperity, and *The Daily Sun* company has our best wishes for continued prosperity. We reproduce the following from the "Platform" of the new daily:—

*The Daily Sun* is the open enemy of all forms of fanaticism which seek to enact Sunday or "Sabbath rest" laws. We hold that all such attempts to enforce religion by law are contrary to the Declaration of Independence and to the Constitution of the United States.

We believe that most people do not realize the dangerous extent to which the Sunday-law movement has already gone in this country. We shall discuss the subject fully as new movements arise.

Blackmail and libel we hold to be grave offenses. No newspaper has any right to malign private citizens or abuse public officers. No end should be sought in any other direction than along the line of truth. The shortcomings of citizens should not be held up to ridicule, or made public, except, for the general welfare, in rare cases.

Hypocrisy in public or semi-public places is a dangerous vice, which every good citizen and good newspaper ought to expose. Such exposures may be made without violating the rights of citizens, for hypocrites have no rights which decent people are bound to respect.

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VOLUME 6.

NEW YORK, MARCH 26, 1891.

NUMBER 13.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

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No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

RELIGION is contented with the freedom and the power which it enjoys in its own sphere, and with the place which it occupies. The empire of religion is never more surely established than when it reigns in the hearts of men, unsupported by aught besides its native strength.—*De Tocqueville.*

As American citizens, we hold to the American doctrine that human government relates solely to external affairs, and does not reach, and is not intended to control, our spiritual relations. Civil government covers the relations of citizens to each other, and to the State. Divine government concerns our relations, both individually and collectively, to the Supreme Being, and does not come under the control of State enactments. The only office of civil government relating thereto is to "hold its hands off."

A WRITER in the *Advance* reports that the General Passenger Agent of an important railroad running into St Louis, and a very good friend, fires at me spontaneously two letters which have just come to him in the regular course of business, appending to them some plain-spoken comments. He says: "You often speak about Sunday trains. Here is the great Methodist Episcopal Church applying from two points on our line for Sunday excursion trains; and they not only want to get the people to the Conference, but want to speculate on it, making something for the benefit of the churches. What can a soulless corporation do under the circumstances?" The enclosed letters are applications for trains to run to the annual Conference only on Sunday, and, as my correspondent says, are both manifestly inspired by the prospect of money-mak-

ing, being full of questions as to the control of fares, right to pick up way passengers, etc. In response to inquiry I learn that these applications are not unusual, but that some Methodist Conferences get such trains each year.

Well, why should not every Methodist Conference get all of such trains that it can each year? There is no harm in it, and there is no sin in it. That part of the matter is all right, only we wish the Methodist Conference would stop calling for laws to compel people to keep Sunday. If the Methodist Conferences would have such sermons preached all the time as we have heard from some of the Methodist ministers and bishops, we know that the people would get a thousand times more good from the preaching, than they would get harm from the Sunday train that carries them to hear the preaching. Let all the Methodist Conferences join in this good work.

### The Grounds of Right.

IN further notice of Mr. Bierbower's system of "Ethics for Schools," we are brought to the discussion of the grounds of morality or right. Last week we found that the only "reasons" which he gives for the virtues, are all summed up in the one word, "selfishness." So entirely is this so that unselfishness itself is by this system turned into selfishness; thus every virtue is transformed into a vice, because selfishness is the root of all vice and of all sin. Now in examining the grounds of morality or right which this author propounds it is found that this also ends at the same place—in supreme selfishness. Thus says the book:—

As to what constitutes right, thinkers differ: some maintaining it to be a course in harmony with the necessary order of things; others, the will of God, as revealed in Revelation or nature; others, utility, happiness, or the general good of mankind. This question leads into speculative philosophy, which we shall not here enter. It is enough now to observe that, whatever men's opinions touching the ground of right, they all deem those things right which are thought best for men, and consider that morality which will bring them most happiness.

They all deem those things right which

are "thought" best for them. Thought by whom? Who is to do the thinking? Men themselves of course. Well then, if they themselves are to do the thinking, and by that decide what is best for men, then it follows that whatever men think best for themselves, that is right. This is, in fact, the statement of the book. The very next paragraph after the one just quoted, begins with these words:—

Accordingly when people are asked to do right, they are asked to do simply what is best for themselves.

Now it is a fact that multitudes of men often do what they *know to be wrong* simply because they *do* think it best for themselves. Yet, according to this system, whatever men may think best for themselves, that is right, and there is an end of it. In other words, that which a person knows to be wrong, becomes right if only he thinks it best for himself. And *that* is to be considered the ground of morality or right! But it is written: "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

This latter quotation from his book suggests another thought; it says, "When people are *asked* to do right," etc. This suggests that some people are not doing right, and that they are to be asked by others to do right. But the rule has been already established that men do right when they do that which they think to be best for themselves. Now when it is suggested that any one shall be *asked* to do right, it is thereby argued that somebody else has taken it upon himself to think and decide what is best for the other man; and to decide for the other man what is right. Thus one man's views of right are allowed to be the standard of action for another man, when that other has just as much right to think for himself as has anybody else on earth. In such a system of morality as this propounded by Mr. Bierbower, there is no morality at all. It is either selfishness on one hand, or man-worship on the other, and in either case is only naturalism.

The truth of the matter is that, as respects real virtue and right, this whole book is but a series of platitudes. As regards virtue, it simply mentions as that which ought to be done, what everybody already knows ought to be done. Every person knows that he ought to be kind, cheerful, honest, truthful, deferential, and all the other things in the catalogue. The difficulty is not that men do not know that they ought to do these things: the difficulty is to do that which they know they ought to do, and which they know to be right.

Having noticed the "reasons" which Mr. Bierbower gives as to why these things ought to be done; and the reason why it is *right* to do them; it is of interest next to inquire the means by which he proposes that they may be done.

That men do not always do what they ought to do, is admitted by the book. For instance, one of the virtues inculcated is "thinking kindly of others," yet, it is admitted that some do think badly of others. Thus says the book:—

If we think badly of others, it is more the result of a bad heart than of a good judgment.

Family love is one of the virtues inculcated, yet it is admitted that in some families love is not manifested. Thus says the book:—

If one does not think highly of his parents, it is not because they are unworthy, but because he is. . . . One who does not love his parents can not well take on any virtue.

Another virtue inculcated, is love for all mankind; yet, it is admitted that this is not manifested by all. Yet another virtue inculcated is kindness, which it is likewise admitted, is not always shown by all. Thus we might go through all the book, naming the virtues and finding the constant admission that those virtues are not always manifested by all. These which we have named, however, are sufficient to show that such a condition of things amongst mankind, is clearly recognized in this proposed system of morality.

Now, what help does the book give, or what source of help does it suggest, to enable men to do the good which is required? When it is admitted that to think badly of men is evidence of a bad heart rather than a good judgment, what remedy is proposed for the bad heart? Here it is:—

We should make it a habit of judgment to think well of everybody until we learn the contrary.

Can a bad heart be made good by "a habit of judgment"? More than this, where is the habit of judgment to come from? As he thinketh in his heart, so is he. Then, as to think badly of another is more the result of a bad heart, than of a good judgment, this is to say the judgment is bad also. In other words, the bad judgment is the result of the bad heart. Then if the heart is bad, how can it possibly be that the judgment may form a habit to think well. This is to say that the heart

can reform itself, that the bad heart can make itself good. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." But the Ethiopian can not change his skin, neither the leopard his spots. The heart being bad, it never can make itself good, nor can it ever create a habit of judgment that will think well of everybody.

Yet, we are reminded that the book does not say *without qualification* that the habit must be to think well of everybody. You are only to think well of everybody "until you learn the contrary." Then, we suppose this system of morality and virtue would allow it to be virtuous to think ill of men. But "charity," and that is morality, "thinketh no evil," at any time.

Again, the book says, that if one does not think highly of his parents, it is because "he is unworthy," and such an one can not well take on any virtue. In this case, therefore, the key of the whole situation lies in that unworthiness being turned into worthiness. Lack of love for his parents is evidence of a fault in himself, and until this fault is remedied, he can not well take on *any* virtue. How, then, shall the fault be remedied? Well, only nine pages before this statement, under the heading of "Love for all," are these words:—

Nobody can be unkind to one whom he well knows. . . . It is our duty, therefore, to know men well enough to love them.

But if a man does not know his parents, who in the world can he know? And if he does not know them well enough to love them, how can he ever find anybody whom he can know well enough to love? Especially when the reason that he does not love his parents is not in them but in himself. The lack of love for his parents is admitted not to be in his lack of knowledge of them, but *in his own unworthiness*. This brings us to the same point as before, that the fault is not primarily in the judgment, nor in outward circumstances but in the heart. And if the condition of the heart is such that he does not love the very ones whom he knows best and to whom he owes the most of all on earth, then how is that heart to be brought to a condition in which it will love anybody? The book says that it shall be "by thinking of them more and understanding them better." But his heart is already impure, unloving, and bad, how, then, can thoughts of love come from it? The Ethiopian can not change his skin. The heart can not change itself. If love is not in the heart, it can not appear in the thoughts, nor in the life.

Again, when an individual does not find kindness manifesting itself in his conduct toward others how shall this lack be remedied? This book says it is "the object of ethics to engender *this kindly feeling* as the most general *guarantee of morality*."

How then is it proposed that this system of ethics shall engender kindly feeling? Here is the "how":—

This may be done by concentrating the will unswervingly upon it and keeping the resolution to be continually kind.

Yes, that is quite a nice prescription if it was worth anything; but everybody knows by a lifelong experience, that it is utterly worthless. Every person knows for himself that he has attempted many a time to concentrate his will unswervingly upon such things as that, and he knows that his will has swerved many a time. Everybody knows that he has made resolutions of this sort an infinite number of times—New Year's days, birthdays, and many other anniversaries—and he knows that the difficulty is not in making the resolutions, but in *keeping them*. It is written, and it is the living experience of every man on earth, that "that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that do I.

. . . I find then a law, that, when I would do good, evil is present with me."

There is over every man a *law* which prevents him from doing the good that he knows, and that he wills to do—a law which causes evil to appear in the very best efforts of men to do strictly and continually what is right. That law is as fixed as the law of the seasons or of gravitation: and it will hold every man in the bondage of an everlasting and wretched captivity unless he will be delivered by Him who is above that law, that is by Jesus Christ. Jesus Christ has power and grace to deliver men from this law of sin and death, and to clothe them with the power to do the good, not only which they already know, but all additional good that may be made known by the Spirit of God. Professed philosophers, eminent teachers, and would-be saviours, in large numbers, have set forth systems of morality and rules of life; but they not only failed to bestow the power to perform, but they themselves failed to perform the duties which they enjoined. The excellency of the knowledge of Christ Jesus, the Lord, is in that he not only set forth the grandest system of right known to the universe, but he imparts *the power to perform it*. Therefore no man need ever be ashamed of "the gospel of Christ, for it is the power of God, unto salvation to every one that believeth." And the power of God, working in him who is of faith, enables him "both to will and to do" of God's good pleasure.

Without this power no man can ever do



the good that he knows. Not to do the good that he knows is immorality. To tell him that he ought to do the good that he already knows, without telling of the power by which alone he can do it, does not help him a particle. To tell him of the power by which alone he can do it, is to point him to Jesus Christ. To point him to Christ, to obtain this power, is to inculcate faith in Christ, because the power is manifested only to those who believe in him. This is to teach distinctively a religious and even a sectarian doctrine. Therefore the culmination of the logic of the whole matter is that upon which THE SENTINEL has always insisted, that aside from a living faith in Jesus Christ, there is no morality in this world; and that, as the State can not teach faith in Christ, by which alone morality can be attained, the State can not teach morality.

This work was committed by Christ to the Church. To the Church, and not to the State, he said, "Go and teach all nations whatsoever I have commanded you, and lo, I am with you." Upon the Church, not upon the State, he bestowed the gift of the Spirit of God, by which is manifested the power of God to men, enabling them to will and to do the good which every one may know. Instruction in morality, therefore, can be given only by the Church of Christ through the power of God. If the professed church of Christ has lost the power and Spirit of God, that is her fault. But when this loss is discovered, let not the State, either by the professed church, or by any other consideration, suffer itself to be drawn into any attempt to do the work of the Church, and supply her lack. Let the civil Government keep its place, and attend to that which is civil. Let the State inculcate the principle of civil rights, not moral right. This the State can always do with profit. But the State can never touch the ground of moral right, without obtruding its clumsy form into the realm of faith and conscience, and working only irreparable wrong.

We have yet another article to present upon the system of ethics propounded in this book; therefore we shall close this one with the single observation that the grounds of morality or right presented by Mr. Bierbower—are only *sinking sand*, and will swallow up in both civil and moral perdition, all who put their trust in them.

A. T. J.

THE object of the Sunday reform movement is not single—it means more than merely a release from compulsory labor. It would punish voluntary labor, other than laid down by its narrow limits—which is rest and worship. Whenever we enact a compulsory worship law, we shall have turned back the hands of progress and freedom to the days of darkness and horror implied by the "Blue Laws" and the Inquisition.—*Western Herald*.

### Some Observations on National Reform.

THE following from the *Christian Nation*, an organ of the Reformed Presbyterian Church, will be of interest to the readers of THE SENTINEL:—

A subscriber has propounded to us a series of questions, asking for our reply to each one.

*Question 1.*—Would it not be the proper way to settle the trouble in the church to leave it to a vote of the church whether members can vote and hold office? Would it not be all right to petition Synod to do this?

*Reply.*—The church has already declared that voting and holding office under an immoral Government is sin.

*Question 2.*—Is not voting and paying taxes the same thing, or on the same principle: one helps to put the man in office while the other pays his salary.

*Reply.*—Government is of God, for the good of those who are under the Government. Because men have made it immoral, does not relieve us, as Christians, from paying our just proportion of its legitimate expenses for promoting the temporal welfare of the people. Neither does our paying this proportion involve us in the sin of the Government. Christ paid taxes for the support of a government which was in open rebellion to him.

*Question 3.*—Does not the Bible tell us to choose out men for office?

*Reply.*—Yes, it does. And when this Government is ordained and established in God's name, as was the government to the citizens of which that instruction was given, we will be ready and happy "to choose out men for office," and take a few offices ourselves occasionally.

We suppose that inasmuch as "the church has said that voting is sin," those who are in "the church" will have to abide by that decision or else get out of "the church." It would seem, however, that it would be altogether more satisfactory to Christians to know what the Bible teaches on the subject than to know what "the church has already declared."

In the eighth chapter of Acts is recorded the baptism of "a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure." It is related that Philip preached the gospel to this man, and that coming to water he baptized him, but no hint is given that Philip required the eunuch to resign his office. Evidently Philip was not a Reformed Presbyterian. And it is also evident that at that time "the church" had not decided that, "holding office under an immoral Government is sin."

Another thought. Are we to understand from the *Christian Nation* that only "moral governments" are ordained of God? What about the Roman Government under which Paul lived? Is it not much more reasonable and much more scriptural to believe that by the very act of placing social beings together in this world, God ordained that they should govern one another in social matters? that he ordained that civil government should exist? and that that government should be carried on by the people either directly or by chosen representatives, or rulers, irrespective of their moral characters? To hold otherwise outlaws all government except the Church, or that which the

Church shall endorse, and really makes government a thing to be enjoyed only by those who are religious, or at least by those who live among those who are religious. And then only the religious have any right to participate in it, which brings us again to the National Reform conclusion that infidels should be disfranchised, or banished, and that only Christian men should be eligible for office. Well may the National Reformers say: "We will be ready and happy to choose out men for office; and take a few of the offices ourselves occasionally." Certainly they will; they will see to it that the offices are properly filled—by themselves. C. P. B.

### Not a Christian Government.

TO THE EDITOR: In the *Christian Nation*, of November 19, we find the following:—

A committee of ministers and laymen, headed by Dr. I. N. Hays, of Pittsburg, Pa., about three weeks ago called on President Harrison and urged that Christ be suitably acknowledged in his forthcoming Thanksgiving proclamation. We regret to place on record that he refused the committee's request, stating that he did not believe it would be in harmony with our institutions.

The same request was made the year previous with like result. Some have always held that the Government of this country is not Christian. This view is confirmed by the President, who, of all men, should understand the character of the Government of which he is the head. Now a question arises: May an individual or nation approach God apart from Jesus Christ the Mediator, and the Governor of nations? It is written, "Thrones and dominions, principalities and powers, were created by Him and for Him." Will the editor please consider it and speak his mind? SAMUEL ALLEN.

Balm, Pa., Jan. 8, 1891.

This demand for a formal recognition of the sovereignty of Christ appears to have its origin in a looseness of phraseology and a consequent confusion of ideas. It may be well enough in ordinary conversation to call a people who, as a whole, accept the Christian religion theoretically, a Christian nation, because no one is deceived by that expression. But before basing an argument on any word it is necessary to make sure that the word, as used, expresses an exact and correct idea.

Does Mr. Allen really believe, that in the proper significance of the word, the American people are a Christian Nation? And if they are not a Christian Nation how can they possibly have a Christian Government? A Christian, strictly speaking, is a man who believes on the Lord Jesus Christ as his personal Saviour, and who, because of his acceptance of Christ, has been adopted into the family of God. Are all the people of this country Christians? Are there even a majority of Christians in the Nation? If not, how can we possibly be a Christian Nation?

Jesus himself said "My kingdom is not of this world." It is no part of his plan under the present dispensation to impose his authority on unwilling hearts. An official recognition of Christ as the ruler of this country would be a recognition of a claim which he has never authorized to be made on his behalf, and would be a

misstatement of fact. There can be no question about God's supremacy in all matters to the extent to which he sees proper to interfere; that he overrules even the actions of wicked men to work out his plans is a truth which can not be successfully disputed; but the personal sovereignty of Christ is, as yet, a sovereignty of love only. He reigns by love in the hearts of those who voluntarily receive him as their King.

It would indeed be a glorious thing if Christ was crowned King by even one nation upon earth, but that can only come to pass through the action of the individuals of which that nation is composed. It could not be done by a simple vote of the majority, even if the majority were so disposed.

Would it not be a mockery for the President to announce, officially, that Christ is Lord paramount in this country when every smart schoolboy knows that the devil has a great deal more to do with the Government of the country and with the habits of the people than Christ has?

Brooklyn, the home of the *Christian Nation's* editor, from which Mr. Allen quotes, is called "the City of Churches." Surely there, if anywhere, the fact of Christ's rulership should be visible. Yet what do we see? Less than 300 Protestant churches and more than 3,000 saloons, not to speak of other establishments whose business it is to promote the interests of the devil's kingdom. The churches are open for business one day in the week, and for an hour or two at different times during the week; the saloons are open for business at least six days in the week and eighteen hours a day. The people who support the churches think they are doing as much as can reasonably be expected of them in subscribing to building funds, paying pew rents, and attending a few stated services; the people who support the saloons go there for their own pleasure and think very little of the money that it costs them. The simple fact is that a very small proportion of Brooklyn's population of 800,000 serve Christ a little, and for the most part as a matter of obligation; a very much larger proportion of the same population serve the devil a great deal and that willingly.

And the other big cities, with the exception of Philadelphia, and, perhaps, Boston, are much worse than Brooklyn. In the country districts there is much less open or visible wickedness, but there is also much less active and aggressive goodness. The difference between the country and the city in the matter of moral and spiritual tone is, therefore, more a matter of intensity than of quality.

Then, look at the character of our governments. In New York City, Tammany Hall reigns, and Tammany is dominated by saloon-keepers, some of them of the most disreputable character; would it not make the devil laugh if our Tammany Mayor

should issue a proclamation declaring that Christ is the Supreme Ruler, and that he derives his authority from Christ? Or, to take a step higher up, how would such a proclamation look if issued by Governor Hill, who is in league with Tammany and owes his office to his shrewdness in the use of the most indefensible kind of political tactics?

And, whatever may be the opinion of the reader as to the character of our Federal Government in the hands of those now in charge of it, an official recognition of Christ's over-lordship would be quite as incongruous coming from Washington as it would be if issued from Albany or from our own City Hall; for the difference between the Kingdom of Christ and the government of this world is not a mere matter of degree, but one of kind. His kingdom is a spiritual and not a material one, whether good or bad.

If it were merely a question as to whether goodness or badness was the most prevalent feature, then every Democrat would be bound to assume that the devil is king wherever the Republican party is in power, and every Republican would be bound to assume that the devil is king wherever the Democratic party holds power—that is, if they each believe the accounts of things given in their respective party organs.

The very absurdity of this suggestion is, of itself, a sufficient reply to the demand that Christ should be recognized by a government under the control of one of these parties, or of any other party, as the personal sovereign of this country.

We who do joyfully accept Christ as our Lord and Master, can do better work for him than to demand a formal recognition of his authority from those who in fact, and in their personal conduct, repudiate that authority.

Let us see first that we set his will before us as the *one* thing to be accomplished in our lives both in our private and public relations. Let us also seek earnestly to do all that we can to encourage goodness and to discourage badness. And above all, let us strive to hasten the coming of the Kingdom of Christ by persuading all whom we can persuade to forsake sin and consecrate their lives to his service.

And as citizens of this "alien country," let us, who are, by virtue of the new birth, natives of the heavenly Jerusalem, seek the peace of the land in which our lot is providentially cast, as the Jewish exiles were commanded to seek the peace of the Babylonian empire while held in bondage there.—*New York Weekly Witness, January 28, 1891.*

STOP for a moment, and look at the nations that have made religion compulsory. Where are they? Did they succeed? You cannot shove people into the kingdom of God. They must go there voluntarily.—*Chicago Chronicle-Record.*

### The Persecuted Jews and the Duty of Free Nations.

No one who impartially studies the melancholy past of the Jews can rise from the perusal of their history but with the mingled feelings of admiration and commiseration—admiration for their greatness, and glorious achievements, and commiseration for their sad decline and cruel sufferings.

But you say this is a matter of the past and belongs to the dark periods of barbarism! Not so. In the five million Jews who live to-day in Russia we have the most abject subjects of oppression and persecution.

To publish in full the awful experiences suffered by the unhappy victims of the anti-Jewish restrictive laws of Russia would startle the world with some of the most terrible tragedies of martyred innocence, devotion and patriotism ever written in any language.

In order to have an intelligent comprehension of the full significance of these infamous anti-Jewish laws, it is necessary to study the general attitude of the Russian Government toward the Jews. It is well known that Russia retains the worst form of mediæval darkness and despotism, inasmuch as with her Church and State are identical. Those who do not belong to the orthodox Russian Church are not regarded as true Russians. Jews are, therefore, both heretics and aliens before the Russian laws. But it may be inquired, do not the followers of other creeds suffer with the Jews under the application of the same principle? By no means. This exclusive principle is not carried out in reference to other religionists, because of the fear on the part of the Russian Government that such action might result in serious international complications. And this fear is not without reasonable foundation. But it must be remembered that the Jews in Russia have no natural protectors. No national church can take up their cause, and to no paternal government or fatherland can they make their appeal on the score of obligation. It is, however, above all things, this truly pathetic picture of the helplessness and friendlessness of these persecuted Russian Jews that gives strength and eloquence to the mute appeal of their cruel wrongs and heartrending sufferings.

To show the hideous character of the spirit that animates the whole Russian system, it is only necessary for a Jew to become a convert to the Russian Church, in order to be immediately freed from all the degrading restrictions on his freedom of movement and his choice of a profession. He is also helped pecuniarily by a stated sum down and a release from taxation for a specified term. If he is married, his conversion procures him a divorce.

By a profession of conversion to the Russian faith a Jew may also escape the

consequences of any misdeed against a fellow-Jew, for, to quote the Russian code, "in actions concerning Jews who have embraced Christianity, Jews may not be admitted as witnesses if an objection is raised against such admission." All that a Jew, therefore, need do in order to escape any legal process against him by a brother Jew is to be converted to the Russian Church, and his victim is powerless to secure satisfaction. And yet, notwithstanding all these powerful temptations held out to them to abandon their religious convictions and traditions, they still cling to their faith with all the fervor that characterized their ancient devotion.

It is difficult to bring home to the minds of the citizens of free nations the misery and degradation caused by this diabolical system of legislative and administrative persecution of Russian Jews. Our sympathies are stunned at their very source by the awful spectacle of a whole community—an entire race—crushed beneath a system of studied injustice and oppression on the part of a great and so-called civilized government.

It is now high time for the free nations of the world to utter their protest against this system of barbarous despotism, and to demand of the Russian Government that its Jewish subjects shall enjoy at least the elementary rights of human beings, liberty of movement, freedom in choice of a career, and equality with all orderly citizens before the law.—*Mail and Express.*

#### Self-Condemed.

SOME months since, in remarking upon the liberality of Thomas Paine, we said:—

An important difference between Paine and many of his modern disciples, is, that whereas he conceded to others the same freedom of opinion that he claimed for himself, the average "Freethinker" of the present day is about as intolerant as a Jesuit.

The editor of *Freethought* was very indignant at this statement, and called upon us either to cite proofs or else acknowledge that we had made a false statement. We did neither, but simply waited. Now the very gentleman who waxed so wroth over this matter, though no longer editor of the *Freethought*, furnishes us in that paper abundant evidence that our statement was true, at least, so far as he is concerned. March 7, he says:—

Most Christians fail and make an assignment to the devil trying to discover any reason why they should oppose religious exercises in the Legislature or anywhere else, and they are excusable in doing so. If religion is a good and beneficent thing, the more places it can be found the better. Only people who know that Christianity is a fraud can have a sufficient excuse for objecting to its enforcement, so long as they advocate the enforcement of anything.

That is to say that in opposing religious exercises in legislative bodies and elsewhere under State patronage, Christians virtually admit that religion is not a good thing; for, says Mr. Macdonald, in sub-

stance, *if religion be a good thing it ought to be enforced.* In other words, he admits that did he believe in religion he would be in favor of enforcing it; that is, he would be a National Reformer of the most pronounced type. But he is not a believer in religion, he is an infidel, and furthermore he believes, or, at least, professes to believe, *infidelity* to be a good thing, a very good thing; not simply that it is a matter of indifference what men believe, but that it is very much better for men not to believe in religion, that is, not to believe in the Christian religion. It follows just as naturally as night follows day, and as logically as it is possible for any conclusion to follow a reason, that had the ex-editor of *Freethought* the power he would enforce infidelity upon everybody, at least to the extent of giving it State support, and of putting it everywhere that the State has the power to put it. In short, with him tolerance is not a matter of principle at all, but simply of power. Does not the ex-editor of *Freethought* stand self-condemned? And if he is a representative Freethinker, did we not well say that "the average Freethinker is about as intolerant as a Jesuit"? We know that there are many noble exceptions, but we fear that as a class Freethinkers are neither more free themselves nor more liberal toward others than are other men, and why should they be? for they deify human nature, and human nature is intolerant.

We maintain that the truth or falsity of religion has nothing whatever to do with the question of the propriety of giving it governmental recognition and support. To be of any value religion must be free; service to God must be voluntary; God has made it so, and men and governments should leave it as God has made it. Indeed, in the very nature of the case, it can not be otherwise without destroying religion itself and the reasons for its very existence. In order for it to remain a good and beneficent thing, religion must be kept separate from the State. Mr. Macdonald should remember the words of Paine:—

All religions are, in their nature, mild and benign, and united with principles of morality. . . . How is it that they lose their native mildness, and become morose and intolerant? By engendering the State with the Church, a sort of mule animal, capable only of destroying, and not of breeding up, is produced, called the Church established by law. . . . The Inquisition in Spain does not proceed from the religion originally professed, but from this mule animal engendered between the Church and State.

To prevent this engendering, the Church and the State must be kept entirely separate, and who has as good a right, or who can so consistently insist that they shall be kept separate as those who above all others are interested in the Church and in preserving its purity? In the Scriptures no sin is denounced more strongly than is the sin of spiritual adultery, and who more than Christians, or

who indeed but Christians, can consistently insist that the Church shall not again prostitute herself to the State? that it be not again said of her, "The kings of the earth have committed fornication with her"? C. P. B.

#### A Few Words from Jefferson.

[The following valuable contribution to our early religious liberty literature is from the pen of Thomas Jefferson, written in Virginia in the year 1781, in Query xvii of his notes on the State, and subsequently published in English and French. It describes the religious state of Virginia during the major part of the seventeenth and eighteenth centuries.]

#### RELIGIOUS INTOLERANCE IN VIRGINIA.

THE first settlers in this country were emigrants from England, of the English Church, just at a point of time when it was flushed with complete victory over the religions of all other persuasions. Possessed, as they became, of the powers of making, administering, and executing the laws, they showed equal intolerance in this country with their Presbyterian brethren who had emigrated to the North.

The poor Quakers were flying from persecution in England. They cast their eyes on these new countries as asylums of civil and religious freedom; but they found them free only for the reigning sect. Several acts of the Virginia Assembly of 1659, 1662, and 1693, had made it penal in parents to refuse to have their children baptized; had prohibited the unlawful assembling of Quakers; had made it penal for any master of a vessel to bring a Quaker into the State; had ordered that those already here, and such as should come thereafter, should be imprisoned till they should abjure the country; provided a milder punishment for their first and second return, but death for their third; had inhibited all persons from suffering their meetings in or near their houses, entertaining them individually, or disposing of books which supported their tenets. If no capital execution took place, as did in New England, it was not owing to the moderation of the church, or spirit of the Legislature,—as may be inferred from the law itself;—but to historical circumstances which have not been handed down to us.

The Anglicans retained full possession of the country about a century. Other opinions began then to creep in, and the great care of the Government to support their own church having begotten an equal degree of indolence in its clergy, two-thirds of the people had become dissenters at the commencement of the present Revolution. The laws, indeed, were still oppressive on them, but the spirit of the one party had subsided into moderation, and of the other had risen to a degree of determination which commanded respect.

The present state of our laws [in 1781] on the subject of religion is this. The convention of May, 1776, in their declar-

ation of rights declared it to be a truth and a natural right that the exercise of religion should be free; but when they proceeded to form on that declaration the ordinance of Government, instead of taking up every principle declared in the Bill of Rights, and guarding it by legislative sanction, they passed over that which asserted our religious rights, leaving them as they found them. The same convention, however, when they met as a member of the General Assembly in October, 1776, repealed all *Acts of Parliament* which had rendered criminal the maintaining any opinions in matters of religion, the forbearing to repair to church, and the exercising any mode of worship; and suspended the laws giving salaries to the clergy, which suspension was made perpetual in October, 1779. Statutory oppressions in religion being thus wiped away, we remain at present under those only imposed by the common law or by our own Act of Assembly.

At the common law, *heresy* was a capital offense, punishable by burning. Its definition was left to the ecclesiastical judges, before whom the conviction was, till the statute circumscribed it by declaring that nothing should be deemed heresy but what had been so determined by authority of the canonical Scriptures, or by one of the first four general councils, or by some other council having for the grounds of their declaration the express and plain words of the Scriptures. Heresy, thus circumscribed, being an offense at the common law, our Act of Assembly of October, 1777, chapter 17, gives cognizance of it to the general court by declaring that the jurisdiction of that court shall be general in all matters at the common law. The execution is by the writ *de hæretico comburendo*.

By our own Act of Assembly of 1705, chapter 20; if a person brought up in the Christian religion denies the being of a God, or the Trinity, or asserts that there are more Gods than one, or denies the Christian religion to be true, or the Scriptures to be of divine authority, he is punishable on the first offense by incapacity to hold any office or employment ecclesiastical, civil, or military; on the second by disability to sue, to take any gift or legacy, to be guardian, executor, or administrator, and by three years' imprisonment, without bail. A father's right to the custody of his own children being founded in law on his right of guardianship, they may of course be severed from him, and put, by the authority of a court, into more orthodox hands.

This is a summary view of that religious slavery under which a people have been willing to remain, who have lavished their lives and fortunes for the establishment of their civil freedom.

The error seems not sufficiently eradicated that the operations of the mind as

well as the acts of the body are subject to the coercion of the laws. But our rulers can have authority over such natural rights only as we have submitted to them. The rights of conscience we never submitted, we could not submit. We are answerable for them to our God.

The legitimate powers of Government extend to *such acts only as are injurious to others*. But it does me no injury for my neighbor to say there are twenty gods or no God. It neither picks my pocket nor breaks my leg. If it be said his testimony in a court of justice can not be relied on, reject it then, and be the stigma on him. Constraint may make him worse by making him a hypocrite, but it will never make him a truer man. It may fix him obstinately in his errors, but will not cure them.

Reason and free inquiry are the only effectual agents against error. Give a loose rein to them, they will support the true religion by bringing every false one to their tribunal, to the test of their investigation. They are the natural enemies of error, *and of error only*. Had not the Roman Government permitted free inquiry, Christianity could never have been introduced. Had not free inquiry been indulged at the era of the Reformation the corruption of Christianity could not have been purged away. If it be restrained now the present corruptions will be protected and new ones encouraged.

Was the Government to prescribe to us our medicine and diet, our bodies would be in such keeping as our souls are now. Thus in France the emetic was once forbidden as a medicine and the potato as an article of food.

Government is just as infallible, too, when it fixes systems in physics. Galileo was sent to the Inquisition for affirming that the earth was a sphere; the government had declared it to be as flat as a trencher, and Galileo was obliged to abjure his error. This error, however, at length prevailed, and the earth became a globe, and Descartes declared it was whirled round its axis by a vortex. The government in which he lived was wise enough to see that this was no question of civil jurisdiction or we should all have been involved by authority in vortices. In fact, the vortices have been exploded and the Newtonian principle of gravitation is now more firmly established on the basis of reason than it would be were the Government to step in and make it an article of necessary faith. Reason and experiment have been indulged and error has fled before them.

*It is error alone which needs the support of government.* Truth can stand by itself. Subject opinion to coercion: whom will you make your inquisitors? Fallible men—men governed by bad passions, by private as well as public reasons. And why subject it to coercion? To produce uniformity. But is uniformity of opinion

desirable? No more than of force and stature. Introduce the bed of Procrustes then, and as there is danger that the large men may beat the small, make us all of a size by lopping the former and stretching the latter.

Difference of opinion is advantageous in religion. The several sects perform the office of a *ensor morrum* over each other. Is uniformity attainable? Millions of innocent men, women, and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch toward uniformity.

What has been the effect of coercion? To make one half of the world fools, and the other half hypocrites; to support roguery and error all over the earth.

Let us get rid, while we may, of those tyrannical laws. It is true we are as yet secured against them by the spirit of the times. I doubt whether the people of this country would suffer an execution for heresy, or a three years' imprisonment for not comprehending the mysteries of the Trinity. But is the spirit of the people an infallible, a permanent reliance? \* Is it Government? Is this the kind of protection we receive in return for the rights we give up? Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.

♦ ♦ ♦  
 WHETHER men behave themselves from right motives or from wrong is a point of vital importance from the religious point of view. From the secular point of view, which is that of the State, it is of no consequence whatever.—*New York Times*.

\* On this point, too, Mill emphasizes the assertion made by Jefferson, and utters a warning that should be heeded by every lover of liberty. He says:

"But unhappily there is no security in the state of the public mind, that the suspension of worse forms of legal persecution which has lasted for about the space of a generation, will continue. In this age the quiet surface of routine is as often ruffled by attempts to resuscitate past evils, as to introduce new benefits. What is boasted of at the present time as the revival of religion, is always in narrow and uncultivated minds, at least as much the revival of bigotry; and where there is strong permanent leaven of intolerance in the feeling of a people, which at all times abides in the middle classes of this country, it needs but little to provoke them into actively persecuting those whom they have never ceased to think proper objects of persecution."

**A New and Valuable Publication on Religious Liberty.**

EVERY discussion of political questions, as a matter of course, stimulates research; and research often brings to light very important contributions to our political literature. As an illustration of this is the new work entitled, "American State Papers Bearing on Sunday Legislation," compiled and annotated by William Addison Blakely, Counselor at Law, Ann Arbor, Michigan. This octavo volume of nearly four hundred pages, contains some rare documents on religious legislation that have long since been out of print and are only now and then seen in an obscure corner of some large library. These old papers are important not only for the sound political principles enunciated, but also to show the ideas that the founders of the American political system held concerning the relation of civil government and religion.

The question of Sunday legislation is not by any means a new question. The editor of this work has half a dozen or more old reports of Congress on the question, besides a number of memorials and petitions—one from the State Legislature of Indiana—all matter exceedingly interesting

to those interested in any way in this question. The following is from a review of the work by the *University of Michigan Daily* :—

The work contains the ideas and opinions of many of the founders of our American political system upon Sunday legislation, extracts from the national and State Constitutions, and other Government documents bearing on the question. Among others there are the opinions and decisions of Jefferson, Madison, John Adams, Patrick Henry, Col. R. M. Johnson, Chief Justice Terry, Justice Orton, Judge Cooley and General Grant. The editor has made a careful selection of documentary evidence relating to the Sunday question, and has by these extracts and reports not only shown Sunday legislation to be contrary to the spirit of many of our Constitutions and to the judgment of some of our leading statesmen, but he has also made a valuable contribution to the literature of this subject. The copious annotations and foot-notes give evidence of careful and painstaking work.

In addition to the foregoing features, it contains, in whole or in part, the decisions of the Supreme Courts of the States of Ohio, California, Missouri, Wisconsin, and Arkansas, on the question of the constitutionality of Sunday laws, and of the reading of the Bible in the public schools, with numerous notes from various other decisions in England and America.

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State Constitutions guaranteeing or restricting religious liberty, are also accurately transcribed in full from the original statute books of the several States and Territories.

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No intolerance is equal to religious intolerance. It is just as far removed from the truth, and the freedom and breadth inspired by truth, as the devil is from God. None can afford to place themselves in the clutches of this monster of the Dark Ages, and all should remember that our only protection from it consists in creating and maintaining a clear, full, and sharply defined separation of Church and State, especially in educational work.—*Independent Patriot, Lamoni, Iowa.*

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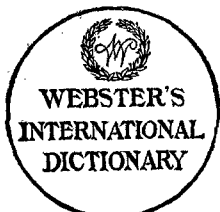
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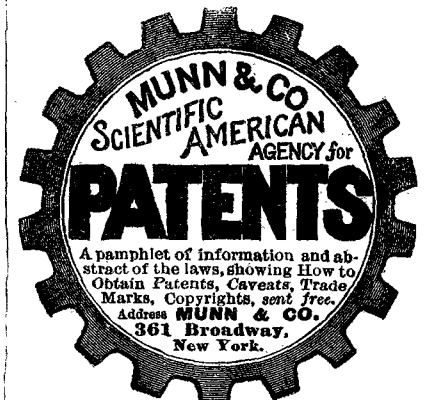
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NEW YORK, MARCH 26, 1891.

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.

NOTWITHSTANDING the efforts of the Sunday-law hosts, of that State, re-enforced by the American Sabbath Union, California is still free from the thralldom of a Sunday law. It is pretty sure to remain so for two years at least.

DR. WINDTHORST the leader of the Catholic party in the German Reichstag is dead. Dr. Windthorst had for years virtually held the balance of power in the politics of the German Empire, and it was he who compelled Prince Bismarck to rescind the May laws, which weighed heavily on the Roman Catholics of Germany, and deprived them of privileges enjoyed by the Protestant clergy and people.

"In the western part of Rhode Island are many Seventh-day Baptists. Recently one of the political parties selected *Saturday* as the day for the special election to Congress. Another party alleged that it was done to disfranchise the Seventh-day Baptists. A convention of Seventh-day Baptists, on Monday, February 16, resolved that they could not take part in an election held on Saturday; whereupon one candidate withdrew, declaring that he would not be in an election where any part of the citizens were disfranchised on account of their religious belief. This is probably," says the *Christian Advocate*, of this city, "as peculiar an introduction of religion into politics as has been seen."

It is stated that in a recent sermon on civil and religious liberty, Cardinal Gibbons said that the Catholic Church has always been the zealous promoter of civil and religious liberty, and that "whenever any encroachments on these sacred rights of man were perpetrated by professing members of the Catholic faith, these wrongs, far from being sanctioned by the church, were committed in palpable violation of her authority." This sounds well, but let us see what the Cardinal calls religious liberty. He says:—

A man enjoys religious liberty when he possesses the free right to *worship God* according to the dictates of a *right* conscience, and of practicing a form of religion most in accordance with his duties to God.

The words which we have set in italics are the key to the Cardinal's real sentiments. A man to enjoy religious liberty

must *worship God* according to the dictates of a *right* conscience. The trouble with the Catholic Church is that it has always claimed the right to define worship to God, and to judge the conscience. Certainly the Cardinal has not abated aught from that claim. "Rome never changes," and the Cardinal is a genuine Romanist.

THE first complaint under the law forbidding the sale of cigars on Sunday, says the *Sun*, was heard in the Dorchester District Court, in Boston, a few days ago. Postmaster Jones, of the Dorchester Post-office, was the purchaser, a druggist was the accused, and a policeman made the complaint. At the trial, the clerk who waited upon Mr. Jones testified that he had previous knowledge that Mr. Jones was a sufferer from bronchial catarrh, and that he sold the cigars to him for purely medicinal use. Mr. Jones corroborated this testimony. Judge Churchill read the law which permits the sale of cigars on Sunday as a drug, gave his decision that Mr. Jones was entitled to his regular medicine, and dismissed the complaint.

OF Sunday observance in Great Britain and Ireland, the *New York Observer* says:—

Mr. Lawson, M. P., has given notice of a motion for opening museums on Sundays. There are three hundred and fifty-seven museums, galleries, and public libraries in the United Kingdom. After an agitation extending over thirty-five years, twenty-five are opened on the Lord's day, and the attendants are deprived of Sunday rest. At the Guildhall and Liverpool efforts to open the museums and public libraries on Sundays have failed. The attempt of the *New York Herald* to establish itself as a daily newspaper seven days a week in London has signally failed. No daily newspaper in Great Britain publishes a Sunday edition.

Referring to the English Colonies, the same paper remarks that

Sydney Sunday concerts for money have been suppressed. In Victoria a law has been passed prohibiting the publication and sale of Sunday newspapers.

The Sunday-law agitation is world-wide and means much more than many think. It is especially significant when we consider the fact that it is *one* thing that Protestants and Catholics are agreed in forcing alike upon Jews, non-religionists, and seventh-day Christians.

It seems not at all improbable that the Reformed Presbyterian Church will be rent in twain over the action of the Pittsburgh Presbytery, in suspending seven popular young ministers for holding that it is not a sin to vote under a Constitution which does not recognize God as the source of all power. Writing to the *Christian Nation*, Rev. C. Wylie says:—

The Reformed Presbyterian Church presents the appearance of two companies of an army engaged in conflict with each other. Time and strength which ought to be employed in combating the foes of Christ and his cause are employed in bitter conflict among ourselves. One stage of the conflict is

already past. The result is, seven young ministers have been suspended. The next stage will be reached at the approaching meeting of Synod. The subject in controversy is not local, but concerns the entire church. It is expected that the whole church, ministers, elders, deacons and members will rank themselves on the one side or the other.

This statement being true, the outlook for the Reformed Presbyterians, as a body, is not promising, "Revolutions never go backward," and it is not at all likely that this revolt in the Pittsburgh Presbytery can be quelled even by vote of the Synod.

A REPORTER of the *World* has been investigating the matter, and says that the Metropolitan Museum of Art, in this city, is open on Sunday—not indeed to the public, as many, especially of the working people, are painfully aware—but

to favored friends of the Trustees. Provided with one of the printed tickets which the Trustees, or some of them, use for the purpose, their friends can visit the Metropolitan Museum on Sunday, and have it all to themselves. Half a dozen employees are kept on duty there on Sunday, at public expense, to open doors and care for the coats of the visitors.

Which only shows that which we have often had occasion to remark, namely, that there is a good deal of humbug about the whole Sunday-closing business. The reporter watched the side door for some time and saw a number of people enter and leave the building. The greatest number seemed to have first attended church somewhere, as some of them carried prayer-books. It would be well if both they and the Board of Trustees would carry their religious studies far enough not only to carry prayer books, and to read the Golden Rule, but to become imbued with its principles. If the Museum is a proper place for a select few on Sunday, it would be a proper place for the general public, especially for those who can not afford the time to visit it upon other days.

THE *Plaindealer*, a Michigan paper, tells of the sentence imposed by the Tennessee court upon R. M. King, for Sunday work, and then says: "There seems a strong probability that these terribly outrageous sentences will soon be the rule all over the country; for, without the most earnest and active effort in opposition by every liberty-loving citizen, fearfully rigid and obnoxious and unjust Sunday laws will be enacted, and vigorously enforced by the general Government."

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VOLUME 6.

NEW YORK, APRIL 2, 1891.

NUMBER 14.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

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READING, writing, arithmetic, and geography are not taught differently by a Methodist and by a Jesuit, but in precisely the same fashion, if they are taught properly. To say that a "godless" instruction in these branches of knowledge, or in any others that are properly within the province of the public schools, is "necessarily immoral," is to make a perfectly meaningless assertion.—*New York Times.*

THE Christian religion made its way into the world in opposition to all human governments. Banishment, tortures, and death were inflicted in vain to stop its progress. But many of its professors, as soon as clothed with political power, lost the meek spirit which their creed inculcated, and began to inflict on other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured.—*Col. Richard M. Johnson.*

OF the Saturday half-holiday and the law which makes it such, the *World* says:—

It is difficult to see what can be done, apart from persuasion, to secure a more general observance of the Saturday half-holiday. The law does not compel any merchant or shop-keeper or factory owner to close his establishment on Saturday afternoon. Indeed, there is no power in the Legislature to enact such a law. All that can be done by statute is done. The law makes Saturday afternoon a half-holiday. It compels banks to close, renders the protest of notes and the like illegal, and thus makes it less easy than it would otherwise be for general business to go on. As a consequence most large, and many small, establishments close at noon on Saturday

during the summer. If they decline to do so at other times of the year they violate no law. . . . If employers do not see fit to observe the half-holiday in their own business there is nowhere any authority to compel them.

We have italicized one sentence in the foregoing to call attention to the central thought in it, namely, that "there is no power in the Legislature to enact" a law compelling suspension of business on Saturday afternoon. This we believe to be the truth. Then how is it that laws are not only passed but are sustained by the courts compelling suspension of business on Sunday?

### What Is the Guide to Morality?

AT the end of his discussion of the subject of "Ethics for Schools," Mr. Bierbower come to "conscientiousness." In fact this point is touched upon in the very beginning of the introduction of the book, so that the beginning and the end, the first and the last, deals with the question of conscience. In stating "the ground of right," the second paragraph in the book says:—

We recognize right by our judgment of what is best, and by a feeling—conscience—which indicates, as the result of many impressions, what we ought to do, and impels us thereto.

And the last chapter of the book begins with the following paragraph:—

The most general rule of morality is to do what you believe right and good, and to preserve the perpetual consciousness of this by instantly performing your duty, when seen. Goodness is simple when thus reduced to one rule. For you have but to look at your conscience to see your duty, conscience being the sense of what we ought to do, which results from all our thought and information on the subject.—*Page 233.*

This ground of right is just as treacherous as that which was discovered in the previous article on this subject; in fact, it is the same thing only stated in other words; yet as it enters the realm of conscience it touches the real ground of supreme right, and ultimate good. If conscience were a true guide, then this rule would be good enough; but conscience is not a true guide. Conscience as a guide

is as erratic as any other faculty in man. The truth is that conscience itself must be guided. This is admitted by the book now under notice. One statement to this effect is as follows:—

It is important then in taking conscience as a guide, to have it in working order.—*Page 234.*

Yes, we should naturally suppose so. Any kind of an instrument that is not in working order is not of much use; and especially in questions of conscience and of ultimate right. And in this case even to think of taking as a guide an instrument that could ever by any possibility get out of working order, seems a most singular suggestion. Another statement to the same purpose is as follows:—

We can not do right to-day on yesterday's wrongs; so that men should often straighten out their conscience to get its legitimate indications.—*Page 234.*

And again:—

Inspect your conscience as well as your observance of it, or, rather, look after your views of right as well as your conformity thereto.—*Page 290.*

Of what use is a rule of right which goes so much awry and becomes so easily kinked that it needs "often" to be straightened out? And, of what use is a guide that has to be held up for inspection every little while?

Again we read:—

Though conscience may err, it is the best judgment we have—the pointing of the compass after all the conflicting forces which would diversely impel us, and so coming of our knowledge to a head in the will.—*Page 233.*

With how much certainty can a compass be depended upon which not only may, but confessedly does, often point the wrong way? What insurance company or ship-owner would send a ship to sea with such a compass as that? What captain or sailor would think of starting to sea with such a compass? The strangest part of this whole system of ethics, is that conscience would be recommended as a guide, when it is stated repeatedly not only that it may err, but that it does err, often.

There is another question which arises here. How is conscience to be inspected? Who is to conduct the inspection? Who

shall straighten it out? By what standard shall it be compared when it is straightened, to know whether it is straight or not?

As to *who* shall do this, the directions are plain enough. Inspect *your own* conscience. "*Men* should often straighten out *their* conscience." That is, each individual is to be the judge of his own conscience, as to whether it is in working order, or as to whether it is straight or not. This being so, then who is really to guide the individual, or the conscience of the individual? Clearly the individual; but this directly reverses the order of the book. The proposition of the book, is that conscience is the guide to right, and the indicator of what we ought to do. And when the one who is to be guided must needs inspect and straighten out, and put in working order, that which is to guide him; then the one who is to be guided becomes in fact the guide. In other words the one who is guided, must guide his guide. This brings us once more round the circle to the starting point, that whatever each individual thinks to be right, in his own case, that is right.

As to the *standard* with which the conscience is to be compared when straightened, to know whether it is straight or not; to know whether it is in working order; and to know whether it fitly passes inspection,—this is the same as that discovered in our examination of the grounds of right, namely, whatever each one thinks best for himself. So says the book, as follows:—

Nothing is duty which can not be clearly done. Duty being that course which, in view of all the circumstances, is best. . . . Duty is indicated by the preponderance of interests, which when learned makes conscience clear. It is sometimes difficult, indeed, to learn this and so to determine duty, so that the knowledge of right is not always without effort. We must *work hard* to know our duty, as well as to do it, which labor then becomes part of our duty. But when we once decide what is best, conscience takes it up.—Page 292.

Thus it appears that the individual by "working hard" must discover where the preponderance of interest lies, in order to find out what is best, and so determine duty and attain to the knowledge of right. And this "makes conscience clear"! Without this effort of the individual, conscience is cloudy, it is not in working order, it will not pass inspection. But when all this is done, so that the individual knows just what is right, then conscience becomes clear. Conscience takes it up and says, "Very good, I agree to that." But in such a system, conscience is not only not a guide, it is not even a helper; for all the work must be done and the knowledge of right attained, before conscience is clear, and before conscience takes it up.

Then, according to this system, of what earthly use is conscience? None whatever. In fact, this statement demonstrates that in this system of ethics, conscience really has no intelligent place at all. It is virtually destroyed. And again we are brought

round the circle to the original starting point, that whatever each individual may think best for himself, that is right, and ending in supreme selfishness. By the evidences already given, it will be seen that in the final analysis, this system of ethics comes dangerously near to the fatalistic doctrine that "Whatever is, is right." This would be bad enough if it stopped with going dangerously near, but it does not stop there, it goes all the way, as logically every system of morals without religion must do; and here is the evidence:—

Though conscience may err, it is the best judgment we have—the pointing of the compass after all the conflicting forces which would diversely impel us, and so the coming of our knowledge to a head in the will. *If we go wrong* by following it, *then wrong is inevitable* and *any other course* would still *more likely be wrong*. If the result is not good, *it is the best we can have*. For, going by conscience, we simply go on our best information.—Page 283.

This is in very substance the doctrine that "Whatever is, is right." It is fatalism, and fatalism only. In fact it can not be anything else, proceeding upon the theory which it does. It proposes to leave religion out of the question and to teach morality without religion. But when man is separated from religion, he is left wholly to himself. Himself is his only resource, and in searching for the supreme right and ultimate good, he starts for himself and whatever course he follows, he is inevitably brought back to himself. This is precisely what this book has done three times. And when men do this, over and over again, groping round and round in the narrow circle of self and finding only "apples of Sodom" at the end of every circle, they are driven to the precise point to which, by this system of ethics, they are driven, that is, to the despairing sink of fatalism.

Another name for it is *paganism*, for it is the identical conclusion to which paganism came in its supremest day. Compare with the foregoing the following from Marcus Aurelius:—

What then is that about which we ought to employ our serious pains? This one thing, thoughts just, and acts social, and words that never lie, and a disposition which gladly accepts all that happens, *as necessary*, as usual as flowing from the principle and source of the same kind. *Willingly give thyself up to Clotho* [one of the Fates], allowing her to spin thy thread into whatever things she pleases.

The final conclusion of Mr. Bierbower's proposed system of ethics for society and schools in the United States, in this nineteenth century, is identical with that of the pagan, Marcus Aurelius, in the second century. And this open and sheer paganism, it is seriously proposed, shall be taught to the children and practiced by society in the United States! And Mr. Bierbower actually seems to have so much confidence in his proposed system, that he thinks that "Catholics, Protestants, Jews, and unbelievers may use this book with equal approval." For our part we should like very much to see a single Catholic, or Protestant, or Jew, or unbeliever who,

having examined the book, would use it with any manner of approval whatever.

Again, we say that which is so often admitted by this book, conscience itself must needs have a guide. *And faith is the guide* and the *only* guide of conscience. Whatever a man believes to be right, to that his conscience will freely assent. Therefore a right faith is essential to a good conscience. Now the only right faith in this world, is the faith of Jesus Christ. Without faith in Jesus Christ, there can be no right conscience; without a right conscience there can be no genuine morality.

This is the logic of the question and it never can be escaped; and it only demonstrates once more by proofs that can not be refuted, the position which THE SENTINEL has always occupied, that *morality without religion is a misnomer*. And more than this, that morality without the religion of *Jesus Christ*, is a misnomer. Jesus Christ is the author of the right faith through which he leads men to the right morality. The teaching of this faith, by which alone right morality can be attained, he committed to the Church. The Church he endowed with the Spirit of God by which the teaching may be performed with power. If the Church or the family does not teach it, it never can be taught. The teaching of it was never committed to the State; the power by which alone it can be inculcated has never been bestowed upon the State.

Therefore as genuine morality can come only from a right conscience, and a right conscience can come only from a right faith, and a right faith can come only by Jesus Christ, it is demonstrated that there is no genuine morality outside of a genuine faith in Jesus Christ. And as the State can not teach faith in Jesus Christ, as the State can not teach the religion of Jesus Christ, the position of THE SENTINEL is impregnable, that *the State can not teach morality*. Civility is the realm, and the conservation of it the prerogative, of the State. Morality is the realm, and the conservation of it the prerogative, of God. "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things which are God's." A. T. J.

AN English judge at one time set forth that Christianity is part of the common law of England, and several American judges have repeated this dictum. So far as it relates to rights and duties, Christianity is a part of the common law only in so far as it is distinctly embodied in the common law. You can not indict a man for not loving his neighbor as himself. Christianity may require a man to sell all that he has and give to the poor, or when one cheek is smitten to turn the other also to the smiter, but these duties are not enforced by the penal code of any Christian nation in our time.—*New York Times*.



## Plain Talk by a Chicago Divine.

In a sermon on the subject of religious liberty, published in the *Inter-Ocean*, of February 9, Rev. Geo. W. Ballenger, pastor of the First Evangelical Church of South Chicago, said:—

"You can fetter the limbs, lacerate the flesh, and torture the body, but the conscience cries, 'I will be free.' The people of God love this freedom of conscience so dearly that in the history of the past they have chosen to suffer every imaginable kind of persecution that blind zeal and satanic hatred could inflict, millions choosing death in the most horrible manner, rather than recant and surrender their right to worship God according to the dictates of conscience. And firmly believing that there are many at the present time who guard the wealth of conscience with as much sacredness, and would suffer equally as much now as did our ancestors in the Dark Ages rather than hush the voice of conscience and surrender their God-given rights, I am in favor of religious liberty alike for all. I am decidedly opposed to the present attempt on the part of many—and some of them high in the church—to secure legislation on purely religious matters, which can not but result in religious persecution. These so-called reforms demand the careful study of the American people at the present time. Especially does it become the pressing duty of the clergy to acquaint themselves with the signs of the times. I am compelled to believe there is a necessity for rallying in defense of the United States of America—which guarantees to every man the right to worship God according to the dictates of his own conscience.

"The venomous head of the persecuting monster can be seen to-day in the King case now pending in the District Court of the United States. The treatment which this Christian man and many more of the members of his denomination in Tennessee, Georgia, and Arkansas, have received, is enough to mantle the cheek of every true American with shame, and fire the Nation with just indignation. The evidence in the case proves him a Christian; the law, which is unconstitutional, treats him like a felon; and while the secular press, North and South, and many statesmen, East and West, have in positive terms expressed their indignation at this outrageous persecution, I take shame to myself as a Christian minister that my brethren of the ministry, and members of the Christian churches have not protested in behalf of these our brethren. Have denominational lines so divided us and priestly creeds so separated us that the common brotherhood of Christ is lost sight of? And is the Church of America so great a backslider in heart that it must resort to the civil law in order to protect its doctrines? Beware of that man or body of men, no matter how exalted their

position or high sounding their title, who move in legislative halls, seeking thereby to secure the strong arm of the law to enforce their creed upon a free people!"

## Another Sunday-Law Convention.

THE American Sabbath Union recently held a convention in Boston for the purpose of organizing an auxiliary State association. Such an organization was effected, and bears the name of the Massachusetts Sabbath Association. The following officers were elected:—

President, Hon. Rufus S. Frost; Vice-Presidents, Ex-Governor W. Claffin, Rev. A. S. Gumbart, Hon. Newton Talbot, Mr. Robert Gilchrist, Mr. C. B. Botsford; State Secretary, Rev. George A. Crawford, D. D.; Treasurer, Rev. W. C. Wood; Board of Managers, Rev. J. H. Twombly, D. D., Rev. W. R. Clark, D. D., Rev. A. H. Plumb, D. D., Rev. R. J. Adams, D. D., Rev. M. D. Kneeland, D. D., Rev. A. A. Miner, D. D.

After such a striking array of Reverends and D. D.'s as officers and directors, it would seem a trifle difficult for the Sabbath Union to continue as of old, to declare that the movement is not in any sense a clerical one, but that it is only the effort of the poor overworked laboring man to secure his rest. Nevertheless, even this manifestation of assurance has, through much practice, become habitual to the Union, and so, if it should be repeated here in Massachusetts, there would still be "nothing new under the sun." The convention delivered itself of the usual number of speeches against Sunday newspapers and Sunday travel, and all sorts of Sunday work; and resulted in the appointment of a committee to intercede with the Massachusetts Legislature for such a change in the State Sunday laws as will prohibit the publication of the Sunday papers, the great "competitors of the Sunday sermon."

The Chair announced as the committee to petition the Legislature relative to the publication of Sunday papers, the following:—

Rev. Dr. Cook, Rev. Dr. Miner, Rev. Dr. Gordon, Rev. Dr. Thomas, Rev. Dr. Brodbeck, Rev. Dr. Chadbourne, Hon. Jonathan A. Lane, and Hon. E. H. Dunn, with power to fill vacancies.

Another list of Rev. D. D.'s, which makes the poor-overworked-laboring-man plea look as though it were smitten with consumption. When these Reverend gentlemen are lecturing before popular audiences, for the purpose of arousing sympathy and support for their Sunday-law schemes, one would often think, to hear them, that they had so utterly forgotten themselves and their own clerical interests, and had so completely become *en rapport* with the hard-fisted toilers, that they stood there before the people, the personification of the combined interests of organized labor, a sort of a national Knights of Labor combination, boiled down to one man. When, however, you hear them, in their own convention, tell the real rea-

son why they want these Sunday laws, this rose-tinted illusion of supernal unselfishness quickly vanishes, and it is seen that they, too, are men of like passions with common humanity, and even (shall I say it?), with all the persecutors and inquisitors of old. Not a word about the interests of the poor toilers then, only in so far as they can twine that so-called interest into the support of their own Sunday-law schemes. All is about the post-offices, and the Sunday papers, and the Sunday trains being *competitors of the churches*, and so for this reason they must be controlled by law.

The first resolution passed by this Boston Convention was as follows:—

*Resolved*, That we believe that when Christ said, "The Sabbath was made for man," he uttered a principle of perpetual validity. We deprecate that theological instruction which severs all connection between the Lord's day and the principle of one day's rest in seven as recognized in the Revelation at the creation, and in the fourth commandment.

And yet, no organization in the world has ever done so much to "sever the connection" between the Sabbath of to-day, and the divine commandment at creation and at Sinai, as the American Sabbath Union. They have everywhere insisted that there really was no necessary connection between them, that there really were two separate Sabbaths, the "civil American Sabbath," and the religious Sabbath, *i. e.*, the Sabbath resting on the divine commandment.

They have everywhere insisted that these two Sabbaths were so totally separate in nature that the civil American Sabbath could and should be enforced by law, without these laws being religious laws or in any way affecting the religious Sabbath. When we have denied that total separation, and have declared that Sunday laws were religious laws in disguise, they have ever said we were unfair, and that we misrepresented them.

Now a convention of the American Sabbath Union, right while it is working for stricter laws to enforce Sunday observance, declares that we are right, and have been right all the time, and that they too deprecate all attempts to sever the connection between the Sabbath and the divine commandment.

Well, we are glad they have acknowledged it; but it must be remembered that this was all done in their own convention before their own people. Undoubtedly the American Sabbath Union will play the civil Sunday-law game *before the public* here in Massachusetts as it has done elsewhere. In fact, one of the prominent speakers in that convention has already done so very adroitly, from the Tremont Temple platform, since the convention.

The next resolution passed by the convention reads as follows:—

*Resolved*, That we believe that the substitution of the first day of the week for the seventh day, as a Sabbath, with undiminished moral obligation, was intended by "the Lord of the Sabbath" as a per-

petual memorial of his resurrection, and that it was confirmed by apostolic precept and example.

Now this convention evidently met to organize for the purpose of securing stricter Sunday legislation. We would like to inquire what that resolution has to do with the securing of so-called civil Sunday laws in harmony, as they say, with our Federal Constitution? No one doubts their civil right to believe that, or to believe anything else they choose; but the right to force others by law to believe it, or to force them to act as though they believed it, is a very different thing. If they really had a good reason for their belief, they would be content to show that reason to others, and then trust to the awakening of their moral sense for stricter Sunday observance.

Truth has always been willing to stand on its own foundation, trusting to its own inherent strength. The early Christian Church while it remained true to the simple and beautiful principles that Jesus and the apostles taught, needed not the support of the civil power. Strong in the power of truth, which is the power of God, it went forth conquering and to conquer, and in spite of the civil power, in spite of an established and venerable paganism, in spite of the world, the flesh, and the devil, it did conquer till the gospel was preached to the civilized world. It was only after, according to Gavazzi, "a pagan flood, flowing into the Church, had carried with it its customs, practices, and idols," till the teaching of the Church was false instead of true, that the Church sought the support of the civil power. Then an unholy alliance was made with the unholy State, and Christianity and the world darkened down into a night of a thousand years. We repeat, in history it has not been the true but the false in religion that has ever sought the support of the civil power, and it has sought such support that it might force for a little longer upon the minds and consciences of men dogmas that they were outgrowing.

This is the philosophy of religious legislation, and of persecution. Viewed in this light it is easy to see what relation that resolution has to the effort of the Sabbath Union to secure Sunday laws. "Chambers' Encyclopedia," article "Sabbath," has the following:—

At what date the Sunday, or the first day of the week, began to be generally used by Christians as a stated time for religious worship, we have no definite information either in the New Testament or in the writings of the fathers of the Church. By none of the fathers before the fourth century was it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or his apostles.

Kitto, in his "Encyclopedia of Biblical Literature," article "Lord's Day," says:—

We will merely remark that though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient Church to have assumed the form of such an observance as some modern religious com-

munities have contended for. Nor do these writers in any instance pretend to allege any divine command or even apostolic practice in support of it.

So we see that, though such a doctrine was never taught by Christ, or the apostles, or by the Christian Church for the first four centuries, the American Sabbath Union now declares that Christ and the apostles changed the Sabbath from the seventh to the first day of the week; and as in the case of all past religious legislation, because they have no better evidence for their belief than mere assertion, they seek to force it upon the world by the civil power. This is the only relation that resolution can have to the object of their convention to secure stricter Sunday laws. Not that they would have any more right to enforce that belief by law, if it were true; but that if it were true, and they could show it to be true by undisputed evidence, that would suffice, and they would not be found trying to compel such belief and practice by law. One more resolution I will notice. It is the third, and reads as follows:—

*Resolved*, That we will resist all attempts to divest the Christian Sabbath, as a day of rest and worship of the sacredness of the divine law.

Now the inevitable result of all attempts to enforce the divine law by the civil power, is to "divest" that law of the sacredness of divinity, and to lower it to the standard of human civility. The divine law reaches to the thoughts and intents of the heart. The civil power, though backed by all the infernal machinery of an Inquisition, can only occasionally reach the thoughts and enforce that law. It follows that in the great majority of cases its greatest attempts to enforce religion and divine morality result only in the enforcing of a human civility, that is, it takes cognizance of the act only and not of the thought, or if it occasionally does reach the thoughts through torture, even then it fails to bring them to submission. As the State comes to be acknowledged as the authorized teacher and enforcer of religion and morals, and it only punishes the outward act, the conception of the divine law in the public mind is soon lowered to the mere human standard of outward sin.

Even in the theocracy of Israel, after it ceased to be a true theocracy, by rejecting God as king, and neglecting the warnings of his prophets, this was the inevitable result. They came to think that unless a man broke the law of the State against murder, however much he might hate his brother and wish to kill him, he had not broken the divine law, which says, "Thou shalt not kill;" and however lustful they might be, unless they committed the open act they were not adulterers. Jesus had to teach them otherwise, and magnified the law by lifting it to its high position in the heart.

So while the American Sabbath Union resolves that they will resist all attempts

to divest the Christian Sabbath of the sacredness of the divine law, if what they call the "Christian Sabbath" ever had any such sacredness, they themselves by seeking to enforce it by the civil power, upon all, whether they recognize its divine sacredness or not, are doing more than all others combined to lower it to a mere civil institution. Verily consistency is a jewel.

G. E. FIFIELD.

#### Despotism of One or Many—Which?

MANY people seem to think that the majority should always have their own way; that it is only necessary to ascertain what is the will of the majority, and then to carry out that will at whatever cost. If somebody's rights are in the way—why, so much the worse for the rights, that's all. If some one objects to such high-handed interference with that which is most sacred and dear, and without which life itself has no charm—he is confronted with the reply, "The majority has rights as well as you," and then he is treated all the worse for his insolence. Thus it has ever been since power has been with the people. *Vox populi, Vox Dei*, is the cry, and they endeavor to carry out that voice, private rights to the contrary notwithstanding.

It was intended, however, when the American Government was established, to give this theory—as well as the theory of the divine right of kings—its death-blow in this country. In nearly every State paper, notably the Declaration of Independence, and the Constitution of the United States,—the *inalienable* rights of man or the existence of the eternal law of justice was asserted, and the framers of these immortal documents were not at all careful about concealing the meaning of the words used. They asserted, and they meant to assert, that there are certain inherent and inalienable rights in man, given by his Creator, that no power on earth, whether it be a Solomon in all his glory or a majority of teeming millions, has a right to molest or in any way interfere with. Governments may be established for the protection of these rights, but any encroachment upon such rights is an illegitimate use of the power entrusted,—is tyranny, and should be so stigmatized. "The rulers who are guilty of such an encroachment," says Madison in his famous Virginia memorial, "exceed the commission from which they derive their authority, and are tyrants. The people who submit to it are governed by laws made neither by themselves nor by an authority derived from them, and are slaves." Jefferson likewise asserted that "our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us."

This principle was not only laid down

by the founders of our great political system, but has been emphatically re-asserted by the Supreme Court of the United States, the most august judicial tribunal in the world. "It must be conceded," says our highest court, "that there are such [private] rights in every free government *beyond the control of the State*. A government which recognized no such rights, which held the lives, the liberty, and the property of its citizens, subject at all times to the absolute disposition and unlimited control of *even the most democratic depository of power*, is after all but a despotism. It is true it is a despotism of the many, of the majority if you choose to call it so, but *it is none the less a despotism*. It may well be doubted if a man is to hold all that he is accustomed to call his own, all in which he has placed his happiness, and the security of which is essential to that happiness under the unlimited dominion of others, whether it is not wiser that this power should be exercised by one man than by many.

"The theory of our Governments, State and National, *is opposed to the deposit of unlimited power anywhere*. The executive, the legislative, and the judicial branches of these Governments are all of limited and defined powers.

"There are limitations on such powers that grow out of the essential nature of all free governments;—implied reservations of individual rights, without which the social compact could not exist, and which are respected by all governments entitled to the name. No court, for instance, would hesitate to declare void a statute which enacted that A and B, who were husband and wife to each other, should be so no longer; but that A should thereafter be the husband of C, and B the wife of D; or which should enact that the homestead now owned by A should no longer be his but should henceforth be the property of B."

Judge Cooley, in his "Constitutional Limitations," also asserts, in part, the principle underlying the foregoing decision of the Supreme Court. It must be borne in mind that rights are just claims according to natural law—the law of justice. Declarations of rights are simply declarations of these claims;—the claims are valid and just, whether recognized in our Constitutions or not. Judge Cooley says:—

The bills of rights in the American Constitutions forbid that parties shall be deprived of property except by the law of the land; but if the prohibition had been omitted, a legislative enactment to pass one man's property over to another would nevertheless be void. If the act proceeded upon the assumption that such other person was justly entitled to the estate, and therefore it was transferred, it would be void, because judicial in its nature; and if it proceeded without reasons, it would be equally void, as neither legislative nor judicial, but a mere arbitrary fiat.

The Parliament of Great Britain, indeed, as possessing the sovereignty of the country, has the power to disregard fundamental principles, and pass arbitrary and unjust enactments; but it can

not do this rightfully, and it has the power to do so simply because there is no written Constitution from which its authority springs or on which it depends, and by which the courts can test the validity of its declared will.

The rules which confine the discretion of Parliament within the ancient landmarks are rules for the construction of the powers of the American legislatures; and however proper and prudent it may be expressly to prohibit those things which are not understood to be within the proper attributes of legislative power, such prohibition can never be regarded as essential, when the extent of the power apportioned to the legislative department is found upon examination not to be broad enough to cover the obnoxious authority. The absence of such prohibition can not, by implication, confer power.

Nor, where fundamental rights are declared by the Constitution, is it necessary at the same time to prohibit the Legislature, in express terms, from taking them away. The declaration is itself a prohibition, and is inserted in the Constitution for the express purpose of operating as a restriction upon legislative power.—*Chapter 7, pages 175, 176.*

These fundamental principles of our Government are too often overlooked. The truth is, according to the American political system, that the rights of man are wholly "beyond the legitimate reach of sovereignty," as Madison says, "*wherever vested or however viewed*." And it is just as much a citizen's right and a citizen's duty to resist interference by the Government when it tramples on one right as when it tramples upon another. It is just as much his right and duty to disregard a law depriving him of one seventh of his time, as is done by Sunday laws, as it would be to disregard a decree giving to some one else one seventh of his property. Viewed even in a purely civil light, nothing less than this flagrant disregard of his private right can be seen;—and the further disregard of his religious right adds just so much more to the outrage upon the individual.

In this connection is seen the truth of Professor Francis Lieber's statement upon the question of majorities:—

Liberty has not unfrequently been defined as consisting in the rule of the majority; or, it has been said, where the people rule, there is liberty. The rule of the majority, of itself, indicates the power of a certain body; but power is not liberty. Suppose the majority bid you drink hemlock, is there liberty for you? Or, suppose the majority give away liberty and establish a despot. We might say with greater truth, *that where the minority is protected* although the majority rule, then probably liberty exists. But in this latter case it is the *protection*, or in other words, *rights beyond the reach of the majority*, which constitute liberty,—not the power of the majority. There can be no doubt that the majority ruled in the French massacres of the Protestants; was there liberty in France on that account? All despotism, without a standing army, must be supported or acquiesced in, by the majority. It could not stand otherwise.—*On Civil Liberty and Self-Government (London, 1853), page 15.*

It is only by a just appreciation of these principles that liberty can be preserved; for any infringement upon the rights of the minority, if persisted in, always results in trampling them in the dust. There is no longer any danger to America from oppression by a despotic king; but there are far graver dangers against which the American people must stand guarded. A

man can better defend himself against a tyrannical king than he can against a tyrannical majority. "It may be doubted," as the Supreme Court of the United States declares, if we are to have a despotism over us at all, "whether it is not wiser that this power should be exercised by one man than by many."

"From kings, indeed," says John Fiske, "we have no more fear; they have come to be as spooks and bogies of the nursery. But the gravest dangers are those which present themselves in new forms, against which people's minds have not yet been fortified with traditional sentiments and phrases."\* Then let us not spend all force against past evils,—evils which have gone down never again to rise;—but rather guard against the actual evils that threaten us. Paternalism, centralization, nationalism, a despotism of the majority, the deprivation of the rights of the minority, are evils coming on with a force in this country, that, if not checked, will yet prove as destructive of individual liberty as any despotism of a single man ever did. The rights of man can not be too securely guarded against the encroachment of any and all tyranny whatsoever. When this is done—when every man is insured his every right, and every individual realizes that he himself is a sovereign—then, and not till then, will the possibilities of a democracy like ours be fully realized.

W. A. BLAKELY.

#### What People Say about "The Sentinel."

FROM lawyers and magistrates in North Carolina who have received two numbers of THE AMERICAN SENTINEL:—

As well as I can understand the purpose of THE AMERICAN SENTINEL, I am in full accord with its views. I favor allowing the widest latitude in religious opinion, and no interference with the opinion or conduct of others while they conform to the requirement of the law enacted in compliance with the Constitution.

I have perused your paper carefully, and consider it worthy of the attention of all good people. I feel grateful for the numbers sent to me, and would be happy to read more of them. Success to your paper.

I have received THE AMERICAN SENTINEL, and like its contents, and the position it takes. I believe it is the duty of every Christian who is a lover of religious liberty, to keep posted upon all matters and laws that have a tendency to make the least encroachment upon the same. I further believe that every church organization should be free and independent of another, and as a church, should recognize no authority except the Bible, and no law-giver but our Lord Jesus Christ, and that in the New Testament.

Please put my name on your subscription list for THE AMERICAN SENTINEL. I like the principles of the paper very much.

THE SENTINEL was received the other day and carefully perused. I think it is correct on the question of uniting Church and State. Let us have anything before that. You may send me a few num-

\* "The Beginnings of New England," page 32.

bers of the paper, as I would like to see what is being said on the subject.

I think THE SENTINEL a first-class paper, and I see solid opinions expressed in it. I think the sacredness of the Sabbath should be left to the people and their common sense, and Church and State should be forever separate. The government that governs the least and with the least expense, I think soundest and healthiest. My best wishes for THE SENTINEL.

Your letter and valuable paper have reached me, and found me in sympathy with your views as regards the union of Church and State. I like to read all such, and if you see fit to send me a few numbers, I will be very much obliged.

**A Sunday-Law Petition.**

IN 1889 we were obliged to say considerable about the manner in which the petitions for a national Sunday law were gotten up by the American Sabbath Union and the Woman's Christian Temperance Union. Having exposed the thing quite fully, we have not said anything further about it for somewhat more than a year past; now, however, we have to mention it again for the sake of showing that their original manifestations have not yet been abandoned.

Being in the city of Washington, lately, and looking over the petitions for a Sunday law, we found one of which the following is as nearly a perfect copy as we can make with type. On the back of it was the indorsement that it is a—

Petition of 131 persons from the Second Cong. Dist. of Louisiana and elsewhere, collected by the National W. C. T. U., asking for a national Sunday rest law against needless Sunday work in the Government mail and military service, and inter-state commerce.

Following this is the official congressional indorsement:—

Sep. 15, 1890.  
Referred to Committee on Labor.

The original we have had in our hands and have had it copied, and can certify that the following is an exact copy of the original:—

Petitions Gathered by the Woman's Christian Temperance Union.  
For a National Sunday Rest Law.

The petition which follows was endorsed by a standing vote of — to — (men and women of 21 years of age or more) by a meeting of the citizens of the State (or Territory) of the State of Penn., County of Jefferson, City (or town) of Knox, on the 29th of June, 1890.

Attest: Rev. James Gilbert, Presiding.

The petition which follows was indorsed at regularly called meetings by the following churches, labor societies, temperance unions, and other organizations of the above-named locality:

M. E. Church, 27 members, by vote of 27 to 0. Attest: James Gilbert. R. P. Church, 8 members, by vote of 8 to 0. Attest: ——— Jefferson Co., Pa.

To the House of Representatives of the United States:

We, the undersigned adult citizens of the United States, respectfully petition your honorable body to pass a bill forbidding needless Sunday work and

traffic in the mail and military service of the Government and in inter-state commerce, and in the Territories and District of Columbia, except such private work by those who habitually and conscientiously refrain from work on Saturday as shall not interfere with the rest and worship of others.

| Name.                | Occupation.  |
|----------------------|--------------|
| J. S. Himes,         | Laborer.     |
| John H. John,        | Farmer.      |
| D. N. Wiley,         | Laborer.     |
| W. H. Wiley,         | Farmer.      |
| Joseph Hawthorn,     | Farmer.      |
| C. C. Chitester,     | Labórer.     |
| G. G. Chitester,     | Labórer.     |
| S. A. McAninch,      | Farmer.      |
| C. C. Averill,       | Farmer.      |
| Sarah Hunter,        | Housekeeper. |
| Rosa McAnink,        | Housekeeper. |
| Katie Neel,          | Servant.     |
| Margaret Hawthorn,   | Housekeeper. |
| Emma Averill,        | Housekeeper. |
| Mary A. Wiley,       | Housekeeper. |
| Ella M. Wiley,       | Teacher.     |
| Esther A. Swineford, | Housekeeper. |
| E. E. John,          | Farmer.      |
| Minta Johns,         | Housekeeper. |
| Martha Chitester,    | Housekeeper. |
| Jennie Chitester,    | Housekeeper. |
| Katie Rhoads,        | Housekeeper. |
| Katie Fuller,        | Housekeeper. |
| Alice Davison,       | Seamstress.  |
| Mertie Eshbaugh,     | Housekeeper. |
| J. S. Davis,         | Farmer.      |
| Silas R. Anderson,   | Farmer.      |
| Porter Davison,      | Farmer.      |
| Wilson Smith,        | Farmer.      |
| B. F. McCan,         | Farmer.      |
| Craig Fuller,        | Miner.       |
| S. R. Anderson,      | Farmer.      |

**Petition to Congress against Sunday work.**

(To be signed by adults, or indorsed by resolutions of organizations or meetings, and signed by the secretary, giving membership represented. Form of indorsement suggested.—“Resolved, That we indorse this petition against Sunday work.”)

To the House of Representatives of the United States of America in Congress Assembled:

We, the undersigned citizens of the United States, respectfully petition your honorable body to pass laws forbidding Sunday work in the mail and military service of the Government and in inter-state commerce.

| Name.                | Occupation.  | Name.                | Occupation.  |
|----------------------|--------------|----------------------|--------------|
| J. S. Himes,         | Laborer.     | J. S. Himes,         | Laborer.     |
| John H. John,        | Farmer.      | John H. John,        | Farmer.      |
| D. N. Wiley,         | Laborer.     | D. N. Wiley,         | Laborer.     |
| W. H. Wiley,         | Farmer.      | W. H. Wiley,         | Farmer.      |
| Joseph Hawthorne,    | Farmer.      | Joseph Hawthorne,    | Farmer.      |
| C. C. Chitester,     | Laborer.     | C. C. Chitester,     | Laborer.     |
| G. G. Chitester,     | Laborer.     | G. G. Chitester,     | Laborer.     |
| S. A. McAninch,      | Farmer.      | S. A. McAninch,      | Farmer.      |
| C. C. Averill,       | Farmer.      | C. C. Averill,       | Farmer.      |
| H. H. McAninch,      | Laborer.     | H. H. McAninch,      | Laborer.     |
| Sarah Hunter,        | Housekeeper. | Sarah Hunter,        | Housekeeper. |
| Rosa McAninch,       | Housekeeper. | Rosa McAninch,       | Housekeeper. |
| Katie Neel,          | Servant.     | Katie Neel,          | Servant.     |
| Emma Averill,        | Housekeeper. | Emma Averill,        | Housekeeper. |
| Margaret Hawthorn,   | Housekeeper. | Margaret Hawthorn,   | Housekeeper. |
| Ella M. Wiley,       | Teacher.     | Ella M. Wiley,       | Teacher.     |
| Mary A. Wiley,       | Housekeeper. | Mary A. Wiley,       | Housekeeper. |
| Melissa McAninch,    | Housekeeper. | Melissa McAninch,    | Housekeeper. |
| Mellica(?) McAninch, | Housek'r.    | Mellica McAninch,    | Housek'r.    |
| Esther Swineford,    | H'keeper.    | Esther Swineford,    | H'keeper.    |
| S. Swineford,        | H'keeper.    | S. Swineford,        | H'keeper.    |
| E. E. Johns,         | Farmer.      | E. E. Johns,         | Farmer.      |
| M. A. Johns,         | H'keeper.    | M. A. Johns,         | H'keeper.    |
| Martha Chitester,    | H'keeper.    | Martha Chitester,    | H'keeper.    |
| Jennie J. Chitester, | H'keeper.    | Jennie J. Chitester, | H'keeper.    |
| Katie Rhodes,        | Housekeeper. | Katie Rhodes,        | Housekeeper. |
| Katie Fuller,        | Housekeeper. | Katie Fuller,        | Housekeeper. |
| Alice Davison,       | Seamstress.  | Alice Davison,       | Seamstress.  |
| Mertie Eshbaugh,     | Housekeeper. | Mertie Eshbaugh,     | Housekeeper. |
| I. S. Davis,         | Farmer.      | I. S. Davis,         | Farmer.      |
| Silas R. Anderson,   | Farmer.      | Silas R. Anderson,   | Farmer.      |
| Melissa Anderson,    | Housekeeper. | Melissa Anderson,    | Housekeeper. |
| Porter Davison,      | Farmer.      | Porter Davison,      | Farmer.      |
| Wilson Smith,        | Farmer.      | Wilson Smith,        | Farmer.      |
| B. F. McCan,         | Farmer.      | B. F. McCan,         | Farmer.      |
| Craig Fuller,        | Miner.       | Craig Fuller,        | Miner.       |

It will be observed that to make the 131 names claimed for this petition, the entire membership of the two churches must be counted, and to this number must be added all the individual names, each of which, with the exception of four, appears three times. It is thus that they are still swelling the number of petitioners for a Sunday law by *triplating* names.

**Their Strong (?) Reasons.**

THE following are some of the reasons given by prominent ministers why saloons should not be open on Sunday:—

*Lyman Abbott, Pastor Plymouth Church, Brooklyn:* The general policy of the State is to prohibit secular business on the Sabbath.

*Thomas Stacy, Pastor Brown Memorial M. E. Church:* The subject has been considered in our Pastor's Ministerial Association in Syracuse, representing over sixty churches, all of whom are unanimously opposed to opening the saloons on the Lord's day.

*William Merle Smith, Pastor Central Presbyterian Church, New York:* I wish to assure you of my hearty sympathy in all the work your society is trying to do, and particularly to express the hope that the friends of the Sabbath may be successful in defeating the infamous legislation proposed at Albany.

*Vito L. Calabrese, Pastor Italian Mission of the M. E. Church, Varick Place, New York:* No friend of the Sabbath, whether he be an American or an Italian, or any other foreigner, wants the saloons open any part of the Sabbath day. In this Christian land the Sabbath day is Sunday, and God has instituted the Sabbath in that he declares in his word that on six days only shall man labor and the seventh shall be hallowed unto Jehovah. The saloon keeper is included in this command. To give him the right to open his saloon on the day thus to be hallowed is to say to him, “you must not hallow that day as God has decreed, but you must work that day and the other six days also.” That will be the meaning of his license under such a law.

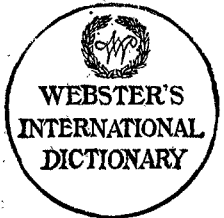
*R. S. MacArthur, Pastor Calvary Baptist Church, New York:* It is almost impossible to overstate the importance of protecting our American Sunday. The man who would destroy the sacredness of the day is an enemy to God, to the Republic and to the race. I trust the appeal which has been made will defeat the proposed legislation. Should this proposed legislation prevail, it would practically destroy the Sabbath. I shall use every endeavor to thwart the enemies of the American Sunday and to defeat their proposed plans.

One would naturally expect that those who oppose Sunday liquor selling would dwell largely upon the evils of the drink traffic, and plead that because of the great numbers idle upon Sunday the evils would be augmented by open saloons upon that day, but instead of that the great consideration urged, the one reason above all others, is the religious character of the day! Do we not well say that the “civil Sabbath” is a fraud? and that were it not for the sacredness, which in many minds attaches to Sunday, none would be found so poor as to do it reverence, or to plead for laws restricting the liquor business upon that day more than upon any other? The disposition manifested by many to compromise with the saloons, giving them six days out of seven, shows that it is the exaltation of Sunday rather than the prohibition of liquor selling that is desired.

“MEN have a great deal to learn before they shall unlearn the lesson of intolerance—that fearful lesson too easily learned, which suffocates the mind and intercepts other good lessons which the intelligent mind should receive.”—*Rev. O. B. Frothingham.*

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NEW YORK, APRIL 2, 1891.

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THE *Progressive Age* very properly remarks that "our schools should be so conducted that a child would never be reminded that he was a Protestant or Catholic, Jew or Christian, Unitarian or Trinitarian."

THE *Central Presbyterian* says:—

The truth is, there seems to be a craze in certain quarters for human machinery within the Church. There seems to be a want of confidence in the efficacy of the agencies and means which our Lord has instituted. It is a subtle form of unbelief creeping into the Church.

And in nothing is this unbelief more plainly manifested than in the demand for civil-law props for the tottering faith of the multitude.

THE *Loyal American* complains that "the Governor of Minnesota has appointed priest Ireland, a Roman bishop, chaplain of the State militia." Well, what of it? If chaplains are appointed by State authority why should Roman Catholics be excluded? Of course, the proper thing to do would be to abolish all such relics of a union of Church and State; but is the *Loyal American* ready to take that position?

REV. WAYLAND HOYT, D. D., says in the *Baptist Examiner*, of March 26:—

The State has no right to compel religious teaching, as such. But the State has a right to compel, for its own weal, similar speech, and so homogeneity of feeling and of interest among its citizens.

This is simply an attempt to justify the State in doing that which it clearly has no right to do, namely, to meddle in religious matters. The State has no right to compel religious instruction, as such, nor as anything else. The State has a right to insist that public business shall be conducted in the language of the State, and to this end that those who are to carry on that business for the State shall be familiar with that language, but by no possibility can a justification be wrung from this fact for the teaching of religion by the State, or for the teaching of religion as something else than that which it really is.

CLOSELY akin to this idea that for the sake of homogeneity the State may properly teach religion as something that it is

not, is the theory of the "civil Sabbath." Those who admit, because they must, that the State can not enforce the keeping of the religious Sabbath, turn right around and say, "But the State can enforce the keeping of the civil Sabbath." Upon examination, however, the two are found to be identical in everything except in the sacred regard for the day which resides in some hearts, while it is absent from others. The "civil Sabbath" is simply a fraud, a pretense; it is simply a religious day masquerading in secular garments for the sake of civil support which it could get in no other way. How long will it be before somebody will be explaining that the State has no right to compel baptism, as such, but for hygienic reasons it might properly require the wholesale immersion of the people? Great possibilities are bound up in Dr. Hoyt's suggestion that "the State has no right to compel the teaching of religion, as such."

It is stated that "the severity of the anti-Jewish penal laws, in Russia, has been redoubled in vigor, and, in view of these persecutions, about one hundred thousand of the poorest classes of Jews have embraced Russian orthodoxy." This should greatly encourage our National Reform friends for it disproves (?) the assertion that people can not be made religious by law. These Jews are, it seems, even made Christian (?) by law. Truly, great are the possibilities of National Reform; and the influence of Christian (?) rulers such as the Czar, like the old college professor's momentum, is "simply prodigious"—when backed up by genuine National Reform laws.

THE pastor of a Presbyterian Church, in this State, writes:—

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

This is doubtless the real sentiment of many not only in the Presbyterian, but in all Protestant churches. Not all, however, have the courage to say what they think on the subject.

THE *Christian Statesman* declares that the combination of the church members in support of pending and practical measures of reform, is the duty of the hour; accordingly, it advocates an outward, or rather pretended unity amongst the churches, and says:—

Convictions in favor of some form of practical unity among the followers of Christ are deepening and widening every year. The spirit of union has

reached every branch of the Church of Christ, even the most exclusive and the most conservative. It is not the union of particular churches, for the purpose of strengthening kindred denominational interests, but a union of all the churches of Christ, for the discharge of their common and joint responsibility toward the Nation and the world, which engages the attention of the most open and thoughtful minds.

Yes, this is the same kind of unity they had in the fourth century, and then political church leaders palmed it off upon Constantine as though it were real. By this means they succeeded in getting the control of the civil power; but just as soon as political and financial benefits became a certainty, the blessed unity which had been extolled, was dissipated, and neither the State nor the Church ever afterward knew peace. Such unity as is proposed by the *Statesman* can never prove anything else than a curse to the Nation.

THE *Christian Instructor* is a religious paper of the Simon Pure National Reform stripe; consequently, it was very much offended when the President's Thanksgiving proclamation, last fall, did not have the name of Christ in it; and it indignantly inquires, "Has not the time come when the churches should unite in issuing a proclamation of their own in which their Lord should be recognized?"

Well, if the time has not come yet, we should think it high time the churches were finding it out. It is a queer thing, indeed, if the churches can not give a thanksgiving to their Lord, or even issue a proclamation in which their Lord shall be recognized. It is singular, indeed, that the churches must depend on a civilian officer to appoint for them days of thanksgiving. It is bad enough if the churches can not give thanks to their Lord, without having the President of the United States turn himself into a national high priest—Pontifex Maximus—and appoint a day, and tell how to give thanks.

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VOLUME 6.

NEW YORK, APRIL 9, 1891.

NUMBER 15.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

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No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

As soon as we leave generalities about the "inculcation of Christian morals" and undertake to determine specifically what Christian morals the public schools shall inculcate, we come upon matters of controversy about which people differ whose rights as citizens, as parents, and as taxpayers are precisely the same.—*New York Times.*

ENFORCED labor on Sunday is a tyranny, and enforced idleness is the same. The civil, or any other, Sabbath is not nor ever was necessary for the preservation of our free institutions. California, where the civil Sabbath does not exist, and where institutions are as free as anywhere, proves the claim for the necessity of a Sunday law to be false. Sunday laws are necessary only to the preservation of religious institutions, and they are necessary to that purpose for no other reason than that professing Christians are not sincere enough to keep Sunday without being forced to do so.—*San Francisco paper.*

REFERRING to a large foreign element in this country and the relation to Sunday of those who compose it, Alex. S. Bacon, Esq., of Brooklyn, at the second anniversary of the American Sabbath Union, said:—

It is useless to argue with them from the word of God, for they do not recognize it as a rule of life.

The *Sabbath Recorder*, the organ of the Seventh-day Baptists, thus states what it conceives to be one reason why it is useless:—

It is useless to argue with them from the word of

God; but the reason which he assigns for such vain attempts hardly meets the case. It may be true that they do not place that importance upon the Bible as the rule of life which Protestant Christians in this country give it, but they also know that there is not one word of authority in the Bible for the observance of Sunday, as Mr. Bacon, or any one else, can easily ascertain. These foreigners, with their "bright intellects," and "susceptibility to argument," can not fail to see that these zealous advocates of Sunday fly in the face of the Scriptures to get rid of the Seventh-day Sabbath—the only weekly Sabbath known in the Bible. For this reason it is useless to argue with them from the word of God.

Is this not the reason also why they appeal to the State rather than to the divine law? If they had a divine statute for Sunday would they be so ready to demand civil enactments?

### The American Sabbath.

MUCH inquiry has been made lately, as to what is "the American Sabbath." It seems to have been found out at last what it is. It seems to be the official organ of the American Sabbath Union, for there has just come to our table, Number 1, of Volume 1, of a twenty-four page publication, entitled, the *American Sabbath*, which is declared to be "the official organ of the American Sabbath Union." We are rather of the opinion that this is as definite an idea of what the "American Sabbath" is as can ever be attained. Yet, in several places through the paper, we find reference made to "the American Sabbath, or Lord's day."

Now, the Lord's day certainly belongs to the Lord. The expression being in the possessive case, the day must be possessed by the Lord. He is the possessor of the Lord's day. Therefore if the Lord's day is the American Sabbath, it follows inevitably that the Lord must be an American.

The National Reformers have been a long while trying to make him an American citizen. The Woman's Christian Temperance Union, several years ago, joined the National Reformers in this project; and the two organizations have since been working diligently together to that end.

They propose to have the Lord made the chief executive in this Nation; but as the Constitution declares that "no person except a natural-born citizen, or a citizen, of the United States at the time of the adoption of this Constitution, shall be eligible to this office," it inevitably follows that they must suppose the Lord to be a citizen of the United States. Such, however, is a very grave error into which these organizations have fallen; yet, to it they seem to be wedded.

Now, we suppose that the members of these organizations who may read this, will cry out that we are very irreverent in thus writing; but this is a mistake also. With sincere reverence toward the Lord, we simply set forth the blasphemous irreverence of the pretensions and the demands of the American Sabbath Union, the National Reform Association, and the Woman's Christian Temperance Union.

According to the *American Sabbath*, and the Constitution of the American Sabbath Union, "the object of the American Sabbath Union is to preserve the Christian Sabbath as a day of rest and worship." The means by which it is proposed to accomplish this object, is by looking after "national and local legislation, for the protection of public peace and order, and for the rights of all classes of people to their weekly rest day." Every piece of legislation that we have yet seen that this Union favors, in behalf of the day of rest, has been to compel the observance of the day as such, under penalties all the way from \$2.00 to \$1,000. Now according to the declared objects of the Union, all this is in behalf of the *Christian Sabbath*; therefore this Union does distinctively propose to preserve and extend the observance of Christian institutions, by law, that is, by the power of the State.

More than this, these laws are intended to act alike upon all—Christians, and non-Christians, Jews, infidels, and atheists. This is, in short, an attempt to compel all who are not Christians to recognize and observe a Christian ordinance. It is to compel those who are not Christian to act

as though they were; it is to compel every man who is not a Christian either to become a hypocrite or a violator of the law. And every man who has the real manliness of a freeman will violate the law rather than to act the hypocrite by obeying the law. Every man in violating such a law, only exercises his inalienable and God-given right.

Let us make this plain. It is the inalienable right of every man in this world, to worship whom he pleases and when he pleases. It is every man's right to be a Christian or not, as he chooses. He is responsible to God alone for the exercise of this right. Every man in this world has the inalienable right to dissent from any church doctrine, and to refuse to conform to any church discipline. Every man has the right utterly to disregard every church ordinance, rite, and institution. Church ordinances, church rites, and church institutions, are of obligation only upon those who voluntarily assume the place of membership in the church.

Now, when the State attempts to enforce the observance of church ordinances, rites, or institutions, it simply proposes to rob men of their inalienable right to think and to choose for themselves in matters of religion, and of church order. Men, are therefore, compelled either to submit to be robbed of their inalienable right of freedom of thought in religious things, or to disregard the authority of the State. The State by thus stepping out of its place and becoming the supporter of the Church, attempts to rob men of their inalienable right of dissent, and forces them, in the exercise of their inalienable right, to be rebels.

Now, Sunday is acknowledged to be a *church institution* only. As we have lately shown in THE SENTINEL, the American Sabbath Union itself says so. But the Union is not alone in this; all the authorities on the subject of Sunday observance agree that the custom was adopted by the *early Church* without a divine command. That the observance belongs only to the Church is admitted in this very statement of the object of the American Sabbath Union: that is, that it is to preserve the *Christian Sabbath*.

Now Christian institutions and Christian observance belong only to confessed Christians. And not only has neither Church nor State, any right to require any others to observe them, but no others have any right to observe them. Baptism is a Christian ordinance; none but believers in Christ have any right to celebrate it or conform to it. The Lord's supper is a Christian ordinance; none but Christians have any right to approach the Lord's table, or partake of the Lord's supper. Not only every preacher, but every Christian in the American Sabbath Union, the National Reform Association, and the Woman's Christian Temperance Union, will acknowledge that this is cor-

rect, and would refuse to allow any one, who is not a professed believer in Christ, to partake of this ordinance. If any such non-professor, while still holding his unbelief, should presume to celebrate this ordinance, there is not a Christian in any one of these organizations, who would not count such a thing as gross sacrilege.

Now, these same people insist that Sunday is the Christian Sabbath, and the Lord's day; and at the same time demand that the civil power shall compel men to observe it who are not Christians, and have no respect whatever for the Lord. Thus in their arrogance, they stultify themselves by compelling men to observe in one instance, what they count these same men only as blasphemers for observing in other similar instances.

To be consistent, nay, to deal even in common fairness, the people and the organizations who demand Sunday laws, should confess that the observance of the Christian Sabbath, or the Lord's day belongs only to Christians, to those who respect the Lord; or else demand laws that shall compel all alike to observe baptism and celebrate the Lord's supper. Upon what principles of right or of common fairness can men be refused Christian baptism, and compelled to observe the Christian Sabbath? Upon what principles of right or common fairness can men be shut away from the observance of the Lord's supper, and be compelled to observe the Lord's day? Oh, the depths of the hypocrisy and the meanness of the whole Sunday-law system are unfathomable!

The utter baselessness of the claims of the American Sabbath Union is further expressed in the statement of its declared basis. Here it is:—

The basis of the American Sabbath Union is the divine authority and universal and perpetual obligation of the Sabbath, as manifested in the order and constitution of nature, declared in the revealed will of God, formulated in the fourth commandment of the moral law, interpreted and applied by our Lord and Saviour Jesus Christ, transferred to the Christian Sabbath, or Lord's day, by Christ and his apostles, and approved by its beneficent influence upon personal and national life.

Neither the divine authority nor the obligation, either universal or perpetual, of the Sabbath, is manifested at all in the order and constitution of nature. There is nothing whatever in nature that marks the Sabbath. The week is not a natural division of time. The day, the month, and the year, are all natural, but in nature there is nothing to mark the week. This they themselves well know. Herrick Johnson, D. D., is one of the vice-presidents of the American Sabbath Union. He spoke for the Union before the Senate committee in 1888, and in his speech he said:—

This appointment of one day in seven is arbitrary. There is nothing in nature to indicate that division of time. There is the day of twenty-four hours, there is the month, there is the year, all these are natural divisions; but there is nothing in nature to indicate the weekly division; the observance of one

day in seven. It is arbitrary, and we regard that as an evidence of its divine origin.

Thus again the American Sabbath Union knowingly contradicts itself.

The second element in this basis is as knowingly self-contradictory as the one already shown. "The Sabbath as declared in the revealed will of God, formulated in the fourth commandment of the moral law, interpreted and applied by our Lord and Saviour Jesus Christ," is the seventh day and not Sunday. In the revealed will of God, in the fourth commandment, and in the teaching of Christ—from the beginning to the end of revelation—the only day that is ever referred to as the weekly Sabbath, is the seventh day, and not the first day of the week.

This is admitted in the publications of the American Sabbath Union, and even in this basis itself, for the very next element in the basis of the Union, is, that the Sabbath of the revealed will of God, of the fourth commandment, and of our Lord and Saviour Jesus Christ, "*was transferred* to the Christian Sabbath or Lord's day." What the Union means by the Christian Sabbath, or Lord's day is the first day of the week; and for the Sabbath to be transferred to this, necessarily it had to be transferred *from* something else. That is from another day to this. That other day, the only one from which it could possibly have been transferred, according to the fourth commandment and all the rest of the Scriptures, is the seventh day.

More than this, the first day of the week is not the Lord's day according to the Scriptures. This is as plain and logical as anything needs to be. The Lord himself said: "The Son of man is Lord also of the Sabbath." Mark 2:28. The same Lord said "The seventh day is the Sabbath." Here are two plain Scripture statements which put in logical formula, stand thus:—

*Major*: The Son of man is Lord of the Sabbath.

*Minor*: The seventh day is the Sabbath.

The only conclusion that can ever be drawn from these premises is,—

Therefore, the Son of man is Lord of the seventh day.

That conclusion is just as sound as these two statements of Scripture are; and the two statements of Scripture are as plain and positive on that subject as any two statements ever can be made. Forming from this another syllogism, we have this:—

*Major*: Whatever day it is of which the Son of man is Lord, that is the Lord's day.

*Minor*: The Son of man is Lord of the seventh day.

Therefore, the Lord's day is the seventh day.

This logic is unquestionable; and the conclusion is just as true as the Scripture itself.



Another element in this basis is that this transfer was made "by Christ and his apostles," and this the Union knows is not true. Only four weeks ago we printed an official statement of the Union itself, that there is no divine command for the observance of the first day of the week; and here we print another statement from the same document then quoted. It says, that the observance of the first day of the week

grew up spontaneously in the apostolic age, and out of the heart of believers, and so became the Sabbath of the Christian era.—*Saturday or Sunday—which?* Page 5.

And this with a number of other things is said to be the same document to

furnish a reliable presumption that, during those years following the resurrection, the first day of the week was observed in a religious way.—*Pages 6, 7.*

And as to the authority for Sunday observance, Herrick Johnson on the occasion and in the speech before referred to, argued with the chairman of the Senate committee in the following words:—

MR. JOHNSON.—I think that no one who accepts the Bible doubts that there is one day in seven to be observed as a day of rest.

THE CHAIRMAN.—Will you just state the authority?

MR. JOHNSON.—Remember the Sabbath day to keep it holy. . . . Six days shalt thou labor and do all thy work.

THE CHAIRMAN.—Is there any other?

MR. JOHNSON.—There are references to this law all through the Bible.

THE CHAIRMAN.—Now you come and change that Sabbath day to which the Lord refers.

MR. JOHNSON.—That we hold was changed by the Lord himself.

THE CHAIRMAN.—When did he do that, and by what language?

MR. JOHNSON.—There was a meeting for worship on the first day of the week, the day the Lord arose, and seven days after there was another meeting for the same purpose, and then it is referred to as the Lord's day.

THE CHAIRMAN.—After the change?

MR. JOHNSON.—Yes, sir; after the change.

THE CHAIRMAN.—It is based then upon two or three days being observed as days of religious worship after the resurrection.

MR. JOHNSON.—Yes, sir.

These statements show that the members of the Union know, that when called upon for any statement that the Lord or his apostles did transfer the day of rest from the seventh to the first day of the week, they can not furnish any such statement. And this, for the simple reason that there is no such statement. They are driven therefore to "presumptions," and "probabilities," and "spontaneous growths" from the "hearts of believers." And such is the basis of the American Sabbath Union, for the last element in the basis is as intangible as all the others.

And the result which these men and associations have reached by their presumptuous presumptions, probabilities, and spontaneous growths—this they will have enforced upon all the people of this Nation and even of the world, by the power of the State and national authority. The arrogance of the Sunday-law scheme is as

colossal as its hypocrisy and meanness are unfathomable.

This is our candid opinion of the Sunday-law movement from beginning to end.

A. T. J.

### Give Us Rest.

FROM the sayings of National Reformers one would be led to think that labor is one of the greatest curses that afflicts humanity, and that rest is the thing most to be desired, the one thing needful, the panacea for the ills of life! How they feel for the poor laborer! Much more than he feels for himself in this direction. What the laborer wants is work, and a fair compensation for it. Every person has the right to rest. He can rest one day in seven, if he choose and his conscience so dictate, without a law of the State to compel him; and the State has no right to interfere in this matter.

R. F. COTRELL.

### Shall Our Schools Be Sectarian?

SHALL we have our schools sectarian or not? Shall we teach history trenching on religious ground or not? The question has so far been mooted with reference to the Roman Catholics who have complained of the sectarianism of some of the textbooks used in the public schools. But the question is not one that concerns only the Roman Catholics as against the Protestants, as our Presbyterian friends in Tennessee are finding out. For they have sent in a petition to the Legislature protesting against the introduction into the schools of the State of a history written by the Hon. James Phelan, especially for use in the public schools of the State. These Presbyterians assert that in his chapter on "Churches," Mr. Phelan has sadly misrepresented the Presbyterian Church, and the reasons for the origin of the Cumberland Presbyterians. And it is further charged that our historian exhibits too strong Methodist proclivities.

Very likely the reader will ask why teach the scholars about the churches any way? Why, indeed, except that an account, origin, and development of the churches is history, and if we must teach history regardless of its religious or sectarian trend, why should we stop at the churches, why not teach that department of history too? The reason why it should not be taught, is that every one looks at history with different eyes; and whether or not Mr. Phelan is open to the fault charged against him, it goes without saying, that he could not see Presbyterianism as Presbyterians see it, and be the good Methodist that he probably is, and *vice versa*. In all such matters, therefore, it seems best to refrain from offending the consciences of any.

The departments of physics, writing, language and literature, grammar, algebra, geometry, astronomy, geology,

chemistry, hold no necessary relation to religion or to sectarian belief. But when we come to church history, will Presbyterians see the Reformation as the Romanists do, or will they even regard Luther as the Lutherans do? Is there common agreement as to the work of Zwingli? In entering that field are we not trenching upon debatable ground, which alike in the interests of peace and regard for the convictions of others it would be as well to avoid? So at least it seems to us.—*The Christian at Work.*

### A Remarkable Publication.

A FEW days since, there came to our table a marked copy of the *Evening Sentinel*, published at Keene, New Hampshire, containing the following notice of a new pamphlet:—

"THE STATUS OF THE CHURCH AND WHITHER IT IS DRIFTING."

There is in press, soon to be issued, a pamphlet of most unique character, with the above title, and which is calculated not only to interest a large class of people but to stimulate thought on the subjects of which it treats beyond anything of the kind that has recently come to our notice. The character of the work is indicated in its title. Although its contents can be digested in an hour, it is voluminous in thought far beyond many works of greater pretensions. Some of the propositions discussed are both momentous and startling; but they are supported in the main by quotations from recognized authorities that must largely relieve the writer of any charge of indulging in fanciful speculations. The timely reference which the author makes to the legislation sought in the direction of restrictive laws touching Sunday observance, etc., is well calculated to arouse such interest as will lead to a profound consideration of the whole subject. This work was written by one of our best-known citizens—a gentleman who has the courage of his convictions, and who, from the thought he has given these and kindred subjects, is well qualified to discuss them, not only in an interesting, but a logical manner, as will be apparent to the reader.

The same mail that brought to us the paper containing the foregoing notice, brought also a copy of the pamphlet which the title page tells us is "by a layman;" but as the *Evening Sentinel* assures us that the author is "a gentleman who has the courage of his convictions," we will suppose that his only motive in withholding his name from the public was that attention might be attracted to the subject rather than to the author.

"The present status of the Church," as depicted by the writer of this pamphlet, is simply deplorable. The author's opening statement is:—

The fact is but too apparent that the influence of the Church is on the wane, however repugnant the admission may be to its adherents and supporters. The leading men and papers in the religious world acknowledge the low condition of the churches and the many evil practices of which they are guilty.

In support of this indictment against the churches, the following extracts are then quoted from the *Southern Presbyterian* and from the *Christian Advocate*, respectively:—

"The churches get up a miniature theatre, mostly farcial, and ask godly and ungodly men and women

to take parts, so as to draw money out of godly and ungodly pockets. And what does the sinner think and say of this? Why, that the Church is no better than the world."

"Disguise it as you like, the Church, in a general sense, is spiritually in a rapid decline. While it grows in numbers and money, it is becoming extremely feeble and limited in its spirituality, both in the pulpit and the pews. It is assuming the shape and character of the church of Laodicea. There are thousands of ministers, local and conference, and many thousands of the laity who are as dead and worthless as barren fig trees."

Following these are other testimonies of a like nature, and then comes this statement from the late Rev. Austin Phelps, Professor in Andover Theological Seminary:—

We live in an age in which individualism in matters of religion has run wild. The waning of authority in the Church has carried with it, on the downward grade, the restrictive duties and courtesies of Christian morals which were once subject to the common conscience of believers, in which now every one does that which is right in his own eyes.

To this the author adds:—

In spite of the efforts put forth on the part of those who feel admissions of waning strength would prove detrimental to church interests, the fact can not be ignored that its influence for good, for building up Christ's kingdom, evangelizing the world is on the wane; that the garments of the Church are donned by many more for serving their own purposes than for the grand object of practically adopting the teachings and examples of the Master. Look at the defalcations, thefts, and rascalities every day coming to light, of those who have held high position in the Church, bringing ruin oftentimes to widows and orphans whose all has been confided to their keeping.

While there are many noble examples to offset these, yet the lamentable fact confronts us that the tendency is to a laxity of morals and discipline that is bringing disgrace and contempt upon the Church, neutralizing in a large degree its power for good. What wonder, in view of this, that so many should be led to question the fundamental principles of Christianity and stray to other folds, accepting the doctrines of liberal churches and freethinkers. Well may we pause and ask, "Whither are we drifting?" The religious tenets of the Church are based on the great fundamental principles of the Bible; and when in conformity to its teachings it labors for the salvation of mankind there can be no doubtful result.

Following this, our author refers to the various theories of the origin of the earth, once rejected by the Church as anti-Scriptural but now accepted and taught; also to the doctrine of a future probation, and then says:—

When the fact is considered that its influence is all-pervading, sapping and undermining the churches in a measure that threatens destruction, it is time the tocsin of alarm was sounded. Not only is Andover and other staunch theological institutions being shaken, but ministers, as also laymen, in high places everywhere are contaminated; oft publicly advocating adversely to the old creeds that but maintain the basic principles of divine authority. To remedy this it is evident that the most decisive measures are demanded, in lieu of the palliatives that have so long been unsuccessfully resorted to.

The Sunday-rest bill now pending in Congress, as also the proposed amendment to the Constitution wherein God and Christ are recognized as the head of all authority will, upon final enactment, insure largely the benefits sought by their promoters, as also go far towards securing further and more pointed legislation in the interests of the Church, which must be had in order to fully protect itself

from the freethought heresies and liberal sentiments that are so surely gaining on it. Among the advantages thus to be secured is the control and censorship of the mails to the exclusion of all matter antagonizing the authority and doctrines of the evangelical churches, when, indeed, will Satan be shorn of a power hardly to be measured in words.

This the author realizes is pretty strong meat for the average American mental stomach, and he adds:—

This may seem too dominating, the wielding of a power not consistent with our boasted land of freedom. There is a just limit to freedom as to all things else. The laws already refuse the use of the mails for certain demoralizing agencies, obscene literature, lotteries, etc.

The agency of the press, through the mails, in disseminating heretical and liberal doctrines to the injury of the Church, is a thousand-fold greater in its terrible and far-reaching consequences than is all the literature to which the mails are closed. This assertion may be a startling one, yet nevertheless true, unless the doctrine, as distinctly declared by the Bible and as held by the Church, that mankind can only be saved through the atoning blood of Christ, be false.

Who that accepts the Bible in its fullness, in contemplation of the millions that are being led through the soothing doctrines of liberal and easy-going church influences down to everlasting perdition, could for a moment hesitate to lend his influence in shutting out from the mails every paper, pamphlet, or book that gives countenance to the theory that there is any hope for the salvation of mankind except through the merits or atoning blood of Christ?

When the advantage coming of the Sunday-rest bill and others allied to it is secured, together with that which is sure to follow, then it is that not only the control of the mails but all else pertaining to the authority of the Church, will be established on a basis so firm as to be able to withstand and overcome all opposing influences.

That this would be strictly in accordance with National Reform theories the author shows by a number of quotations which he gives as follows:—

In speaking of the advantages to be gained by the adoption of the proposed amendment, Rev. R. C. Wylie, a member of the National Reform Association, whose object is to promote and aid in these reforms says, "We would then have a vantage ground we have not now." Says M. A. Gault, a leading worker in the Association, "Our remedy for all these malefic influences is to have the Government simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it." Says Jonathan Edwards, D. D., of New York City, "We want State and religion and we are going to have it.

The Christian oath and Christian morality shall have in this land an undeniable legal basis. We use the word *religion* in its proper sense, as meaning a man's personal relation of faith and obedience to God." Again, in a convention of this Association, in 1887, it was held that the Woman's Christian Temperance Union, local, State, national and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king:—*Yea, verily, this world's king* in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics."

In the *Christian Statesman*, of February 21, 1884, Rev. J. M. Foster, District Secretary of the National Reform Association, declared that among the duties the reigning Mediator requires of nations, is an "acknowledgment and performance of the nation's duty to guard and protect the Church by suppressing all public violation of the moral law. . . . By exempting church property from taxation," and

"by providing her funds out of the public treasury, for carrying on her aggressive work at home and in the foreign field." Says another avowed champion of this cause, "I want to see the day come when the Church shall be the arbiter of all legislation, State, national, and municipal; when the great churches of this country can come together harmoniously and issue their edict, and the legislative powers will respect it, and enact it into law."

Thus are we encouraged by these and a host of other noble workers, who are determined that the ends sought shall be gained at whatever sacrifice it may cost. It is evident that a more powerful leverage than that of words must be brought to bear on those who persist in their opposition to the rights of the Church and its wholesome restraint.

The only possible defense of such methods is thus stated:—

To make our protests effective they must be backed by a power beyond that of words alone.

But the cry is made that in the rigid application of this principle the right of conscience would be denied. Even so, regardless of the conscientious scruples of these Seventh-day Sabbath keepers, the Jews, and others who assert their right to disregard the Sabbath recognized by the Church.

So long as this right is recognized and tolerated, so long will the Church be hampered in its efforts to overcome the heretical doctrines that have ever been a hindrance to its advancement. Says a prominent writer, referring to the legislation asked for, "When this is had, as it soon should be, then we will rule the interests of godliness and sweep away those impious laws of liberty of conscience which are an insult to God and man." Rev. David Gregg, D. D., pastor of Park Street Church, Boston, a vice president of the National Reform Association, affirms that the civil power "has the right to command the consciences of men."

To show that all that he has indicated may be realized, our author says:—

It is to be especially noted as one of the most hopeful signs of gaining the desired object, to secure legislation that shall forever settle the matter in the interests of the Church, that nearly all the States have enacted laws recognizing the sanctity of the Sabbath, as held by the Church.

Following this he very logically argues that

if government, State or national, has the right in any degree to abridge or interfere with the right of conscience, of punishing by fine and imprisonment the Seventh-day Baptists and others of like faith who claim to conscientiously regard and keep the seventh day as the Sabbath, and as conscientiously labor and attend to secular interest on the first day, it certainly can do so to any extent it can be made to appear the welfare of the Church demands.

In justification of this course our author presents the following argument which every logically consistent National Reformer must practically make his own:—

The sacredness of Sunday in the higher sense could not be consistently maintained if the essential belief were lacking in the fundamental doctrines of the Church—the fall and redemption through the atonement. Hence, it is evident that laws against the desecration of the Sabbath were inspired by the belief that the fundamental doctrines of the evangelical order should be accepted as against the views of liberalists, who deny the sacredness of the Sabbath. It is also evident that the freedom so long accorded to those who ignore the basic principles of Christianity; but strengthens their purposes to gain the supremacy, to displace the doctrine of the atonement by that of progression, of the ultimate salvation of the whole human family. To counteract such pernicious teaching the Church should be invested with full power to suppress, at least so far as open advocacy is concerned, all such heresies. It is evident that the infliction of the se-

vere measures that the stubbornness of these heretics might make it necessary to adopt, would call forth bitter denunciations. This is to be expected. But finding the "powers that be" fully arrayed against them, they will be obliged to accept the inevitable, to submit to the ruling laws as they exist. Better if it were necessary that some, at least, of the leaders of heretical doctrines be given to the fagot and the rack than be allowed to lead deluded armies down to everlasting perdition. But fearful as such a condition would be, it far better come than that the teachings of the Church be supplanted by doctrines and agencies that so inevitably lead to certain ruin.

He then takes up the objection that nothing of this kind would be tolerated in this age of freedom, and says:—

Of course not, under our present loose system of allowing the most blasphemous doctrines to be advocated *ad libitum*, protected by laws in so doing. So long as this condition exists there can be but little hope of the supremacy of the Church. But when the legislation sought for is had, the Church will defend itself in the measure demanded by the assaults of its opposers. It is evident there is to be a life and death struggle; either the Church or its adversaries are to prevail. Can there be any doubt that God will approve any measure, however severe, to sustain his authority against the powers combined against it? . . . With this blessed assurance to encourage, all who would see the Church sustained and prosper should labor to this end with unrelenting vigor.

More might be quoted to the same import, but this must suffice. The pamphlet is valuable as portraying the real spirit of National Reform. The author makes but one serious mistake, and that is in arguing that National Reform is in harmony with the spirit of Christianity, and that the God of the Bible would be pleased with such methods. But can we wonder that this "layman" should thus mistake the spirit of Satan for the spirit of the Master, when so many ministers of the gospel fall into the same grievous error?

Christianity is of itself a most benign thing, National Reformers and Free-thinkers to the contrary, notwithstanding. Christ himself ever rebuked the spirit that would call down fire from heaven to devour his enemies, and it is only when his followers have departed from him that they have invoked the sword of the civil power to coerce men in spiritual things. The conclusion, therefore, of our author is not justified, namely that

when the Church, aided by State and governmental laws, shall come back to the old orthodox standard, uninfluenced by freethought and progressive ideas, not allowing conscience to be exercised adversely to its interests, then may we feel assured that God's blessing will follow in a measure that shall leave no doubt that the low spiritual condition, the lack of vital power and influence that has so largely characterized the Church status, its inefficiency, was largely due to the undue leniency toward all opposing elements.

On the contrary, the Church would gain nothing by the securing of the civil power. The blessing of God follows trust in him, and not force. The National Reform theory which, by the way, is closely akin to the infidel theory, that Christianity is dependent for its very existence upon

human effort and support, is as dishonoring to God as it is destructive of true religion.

"When those first fair Eden glories met the eager,  
raptured eyes  
Of our then unsinching parents in that pristine paradise,  
Our good Father gave them all things, save the  
fruit of one fair tree,—  
Set the good and ill before them, made their power  
of choosing free.  
God doth ne'er compel our spirits—we may choose  
the good or ill.  
'Tis the willing heart he loveth, but he never chained  
the will.

"Through the portal man threw open when he broke  
God's high decree,  
Poured the clouds of error, followed by dark mists  
of misery,—  
Error blinded human vision, so that mortals did  
not see,  
Through the long Dark Ages after, that God made  
the spirit free.  
So they sought to make it servile by the prison and  
the rack,  
Till the beams of truth broke o'er them, and the  
clouds were drifted back."

C. P. B.

#### Burdensome Laws.

It is apparent that, taken as a Nation, our statute books, are burdened with many uncalled-for laws. And the spirit of the age is in this line, taxing its ingenuity to discover new paths in which to legislate, each enactment forging another link in the restricting chain of personal liberty. It is the spirit of "paternalism." Were all these laws strictly enforced nearly every man in the country would be behind prison bars. Attention needs to be given to the enforcement of existing law and the repealing of one thousand and one unnecessary enactments.—*Moral and Scientific Companion.*

#### The Sabbath Question.

*For the Bulletin:*

THE discussion of the Sabbath question now so vigorously carried on throughout the country was specially sprung in 1888, when the American Sabbath Union was organized. Auxiliary societies have been established in nearly all the States, and the friends of the Union are pushing its purpose with great zeal. Wisely or unwisely opened, the battle is on. The issues are in the hands of God and the patriotic citizens of the United States.

There is, perhaps, no graver or greater question—certainly none which so directly concerns the liberties of our people—because involved in the outcome is the interference or non-interference of the State with religious institutions. The American Sabbath Union is working to secure the legal recognition and protection of a specific and religious day, called Sunday, regardless of the moral rights and consciences of vast numbers of God-fearing and loyal citizens of our country. The Union is not willing that the Jew shall have a Sunday or Sabbath, nor that the large number of Seventh-day Adventists and Baptists shall be regarded with respect. As many crimes have been com-

mitted in the name of liberty so have many curses come upon the people in the name of religion. Great majorities on any subject are apt to become unpatriotic and tyrannic. The duty of the people is to watch principles, not majorities, and learn that vigilance and personal action and independence are often absolutely necessary to the perpetuation of pure religion and pure civil government.

We have come to that sort of a crisis in the history of our religious institutions. We are now compelled to say whether or not we want the State to legislate on religious subjects, and fix by law our religious institutions. The American Sabbath Union declares its wish that the State shall declare itself in favor of one specific day as the Sabbath of America, and thereby force thousands of its own citizens either to disregard its behests or the behests of their own moral and religious conscience. We must face the issue. The labors of a life-time ought to protect one from the charge of foreignism on this subject. It is for the good of our free institutions and for the good of religion that we give our voice against the purpose of the American Sabbath Union. Nor are we able for a moment to believe that the objects sought by the Union are other than sincerely desired and religiously entertained. We think, however, the movement a blunder. The zeal of the Lord's house has eaten them up. They seem blind to everything on this subject other than majority notions of religion. They seem to forget that to oppress one sincere conscience in religion is ungodly. They also seem to forget that the national Constitution forbids Congress, and therefore the State, legislating in the interests of religion or fixing any moral status by statute.

We feel sure that the purpose of the Union, so far as legislation is concerned, will fail. The grounds of opposition to the legislative phase of the Union's work will be stated in a few brief papers which, by courtesy of the editor will be published in the *Sunday Bulletin*. The opposition in no way touches the great fact that we do sorely need, in these reckless times, some higher regard for the office of a sacred rest day. Our people ought to love and practice the privileges of a worshipful rest day. But to attempt to secure this good by law—to force the conscience of any of our fellow-citizens—is both unpatriotic and unreligious. I am heartily in favor of the movement looking toward the better observance of the Christian Sunday by Christians themselves. And just as heartily do I desire to see among the general mass of non-professional or non-religious citizens a more respectful behavior toward the worshipful rest day that custom has established in our country. But there is a lawful and an impartial way to reach this desired end. That way does not come through legislation.

In the paper to appear next Sunday, the

question, "What is the Sabbath?" will be discussed, and in the light of the answer given we hope to find the true grounds of reform.—*Lux Benigna, in Bloomington (Ill.) Bulletin.*

#### Religious Persecution.

R. M. KING, of Obion county, Tennessee, was arrested in March, 1890, and fined seventy-five dollars for working in his own field on Sunday. The Judge and the prosecuting attorneys, as well as the neighbors, have declared that if Mr. King and his brethren continue to labor on Sunday, they will have to leave the State. Mr. King was arrested the third time last June; he says, "I went out in the morning and hoed six rows of potatoes, working just about one hour, then went to hear the Methodist minister preach, was arrested Monday, and fined five dollars and costs." In the same neighborhood on the same day, there was a man cutting grain with a binder, working the necessary hands to shock it, but there was no complaint made of his breaking the Sabbath. Mr. King can see from the jail windows men working on Sunday, but there is nothing said about it; of all the prosecutions for Sunday breaking in Dyer County, of which there have been a considerable number in the past eighteen months, not one arrest has been made outside the number of those who are acknowledged conscientious Christian men. If it is true that the price of liberty is eternal vigilance, is it not equally true, if we would preserve our own liberties, we must respect the rights of others? If Christians as Christians would leave the civil laws alone, and take the Bible for their creed, the conflict with sin would be shorter, sharper, more conclusive, and glorious.—*J. H. Sargeant, in Leader, Long Prairie, Minn.*

#### On Sunday Laws.

It is very strange indeed, that in this day of progress and general enlightenment, any person, or sect of persons, should be so narrow-minded as to set forth and teach doctrines and principles that characterized the Dark Ages. To compel people to do a thing on the first day of the week, and in which they do not believe, is but one form of tyranny. Is this synonymous with the American boast of free Government? We think not. Although we were brought up to revere and keep the first day of the week, we feel it would be wrong to force our views upon those who might differ with us in a religious point of view, or holding to contrary convictions.

George Washington declared that the United States were not founded on the Christian religion. The American Republic has never claimed the right or privilege to inquire into the religious views of its citizens any more than it has

to punish any one of them for exercising his elective franchise. What our neighbors may think, can not affect us, so long as their actions are confined within the common rules or regulations of rights and morality.

An attempt to legislate on the Sunday law would be the first step toward the union of Church and State, a union that has done more to sacrifice and destroy the lives of innocent men and women, than the political blunders of all the world combined. For our part we shall oppose such measures as undemocratic, and shall aim with a direct purpose to defeat the thrust at American liberty with all our power.—*Yolo (Cal.) Democrat.*

#### In Russia.

OFFICIAL.—You cannot stay in this country, sir.

Traveler.—Then I'll leave it.

Official.—Have you a permit to leave?

Traveler.—No, sir.

Official.—Then you can not go. I give you twenty-four hours to make up your mind as to what you shall do.—*New York Sun.*

#### The Reason Why.

THERE are several reasons why, in our judgment, the clergy should not take an active part in political organization; even if it be dubbed non-partisan. They are not often skillful organizers of practical movements. Their function is to teach truth not to conduct affairs; and while occasionally the same man is equally good at both, more frequently the man who drops the first function to undertake the second, drops a higher for a lower office, and he who undertakes to fulfill both fulfills neither. The American people are jealous of the interference of the clergy in political administration. The attempt to carry on the State by the Church has been very thoroughly tried in the Old World, and the success of the experiment has not been such as to encourage a repetition of it in the New World. Cardinals have not purified statecraft in France, nor have bishops sanctified the House of Lords in England. Ministers are but men, and when they drop the vantage ground which their profession gives them for quiet and unselfish reflection and enter the environment of other men, they become much like them. If the minister goes into politics, he is certain to take concern for his church with him, and then the question often stares him in the face between service of the Church or the State, the two not infrequently seeming to present conflicting claims upon him.—*Christian Union.*

INTOLERANCE is the shadow which dogs the footsteps of faith, and in many cases more than obscures its benefits.—*Laing.*

#### A Sunday Question.

REV. THOMAS C. EASTON is apparently not above begging the question when he wants to make a point. "We are confessedly a Christian people," he said yesterday, and then he proceeded to argue that therefore the Columbian Exposition should be closed on Sunday. We do not see why, even were this confessedly a Christian Nation, the Exposition should be closed on Sunday, for we fail to understand how such a display would dishonor the day. We are certain that all over the land places that dishonor week days as well as Sundays are allowed to keep open all the year round. But this is not a confessedly Christian people, and Dr. Easton will find no such statement or confession in our Constitution. The fact is that the clergymen of Chicago want to gather the crowds of visitors into their churches every Sunday, and receive on their collection plates the money that would otherwise be spent at the Exposition. So, of course, the clergy all over the country lend them a fraternal helping hand. We do not blame them either. But they should debate the question fairly.—*San Francisco Daily Report.*

A CITY has clearly the right to see that no disorderly conduct is indulged in within the corporate limits on Sunday or any other day. Whether it has the right to stop an orderly game of baseball, or of any other kind that is not in itself immoral, is another question.—*Gilpin County Observer.*

The law can compel no man or congregation of men to observe Sunday as a religious day. The right to worship is left with the individual, as well as the object which he desires to worship. A town has a perfect right to maintain peace and quietude within its corporate limits. If baseball playing on Sunday is indulged to the annoyance of the citizens it can be abated as a nuisance, after the nuisance is proven. Such testimony, however, must necessarily be direct, positive, and from persons living in the immediate vicinity of the place where the game is played. The same evidence would suspend baseball playing in the same location on any other day of the week. In other words, a nuisance on Sunday is as much a nuisance on Monday.—*Colorado Graphic.*

STRANGE as it may appear, in this age of enlightenment, and this land of freedom, there are some who seem not yet to have broken through the shell of error and superstition of the past, and learned that it is not the business of the Church to dictate the policy of the State, nor of the State to say by whom, or by what means, men are to be saved in a kingdom not of this world.—*Western Herald.*

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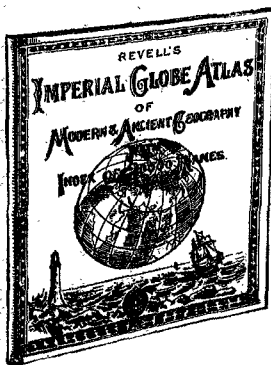
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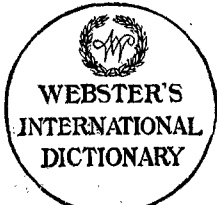
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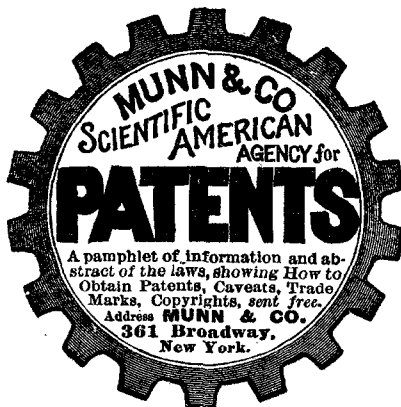
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PENNSYLVANIA has decided to retain the Sunday law of 1794.

TENNESSEE has passed a law against the running of freight trains on Sunday.

FORTY thousand ministers were appealed to during the month of February to assist in the work of securing signatures for the Sunday closing of the World's Fair in 1893.

"THEY do some very queer things indeed in England," says the *Recorder*, "for instance, at Birkenhead, the Brooklyn of Liverpool, the municipal authorities have carried their no-Sunday-labor zeal so far that they have prohibited interments in the cemeteries on the one day in the week when workingmen can attend a funeral without sacrificing valuable time." And yet this whole Sunday business is, we are told, a movement in the interests of the "poor workingman."

GEN. T. J. MORGAN, United States Commissioner of Indian Affairs, in a recent address in Chicago, expressed the opinion that the Indians should be taught the English language, that they should be given a knowledge of the use of machinery and tools, and that they should be induced to become Christians. He made it clear to his auditors, however, that schools supported by the Government had no right to teach religion. His idea was that missionaries should give the needed religious instruction.

THE *Christian Nation* brings against us a railing accusation because we wished success to a paper in San Francisco which is issued seven times a week. We would be glad to see everybody, including our critic, keeping the Sabbath of the Lord our God, but we have no disposition to dictate to those who do not see this matter as we do; and we must certainly decline to wish ill of those who, for reasons satisfactory to themselves, refuse to follow our example in the matter of Sabbath-keeping. But we are not surprised at this outburst of our contemporary, since it has many times shown itself to be governed by a spirit other than that of Michael, who when under not an imaginary but a *real* provo-

cation durst not bring against even the devil, a railing accusation, but said, "The Lord rebuke thee." (Jude 9.) However, the attitude of the *Nation* is only what we might expect, since, as we have many times shown, the whole National Reform scheme, to which it is wedded, is not only non-Christian but essentially *anti-Christian*. The truth of the Scripture (2 Cor. 11:13, 14), which our contemporary applies to us, is well exemplified in the fact that a paper advocating so-called National Reform, calls itself "Christian." To what base uses are noble names oft applied!

It is stated that Rabbi Marcus, a Jewish physician and *chassanovitch*, living in Grodno, Russia, has been arrested and exiled for two years; for sending to the Government a Jewish petition demanding redress for an outrage committed by a Russian doctor Granolosk, who is charged with having branded the word "thief" in three languages upon the forehead of a Jewish boy who was accused of having stolen a small quantity of fruit. The petition sent said this would excite the indignation of the civilized world. Russia is a thoroughgoing National Reform country; its rulers pose as Christians, and tolerate those who don't if they "do not rave," that is, if they carefully conceal their religious beliefs.

It is thought in Ottawa that the Parliament to assemble there May 1, will be the stormiest the Dominion has ever witnessed. Cardinal Taschereau and the Canadian bishops of the Catholic Church are demanding the disallowance of the Manitoba act abolishing separate schools in that Province. This demand has fallen like a thunderbolt upon the Government. It places the Government in a very perilous position. One of the first acts of the Liberal party when Parliament assembles, it is said, will be to move a vote of censure against the Government for not interfering to prevent the abolition of separate schools, which is a vested right of the Catholic Church in the several Provinces. The Government, it is thought, stands a much greater chance of defeat on this than upon the trade question.

A GENTLEMAN writes us:—

I am sure you do not wish to do the Baptists any wrong. They emphatically deny being *Protestants*—they never came out of the Romish Church.

From this it seems that we must have alluded to Baptists as "Protestants," and even now it does not appear to us that our error was a serious one. Webster defines Protestant thus:—

1. One who protests;—originally applied to those who adhered to Luther at the Reformation in 1529, and protested against, or made solemn declaration of dissent from, a decree of the Emperor Charles V. and the Diet of Spire; and appealed to a general council.

2. Especially, a Christian who protests against the doctrines and practices of the Roman Catholic Church; one who adheres to the doctrines of the Reformation.

Of course in the first sense Baptists are not Protestants, but in the second sense we trust that we make no mistake in applying the term to them. We are not prepared to think that the Baptists have ceased to protest against the doctrines and practices of the Roman Catholic Church, nor do we think that our correspondent wishes to be so understood. Doubtless in this sense he will agree with us that Baptists are Protestants.

APROPOS of our note of last week, in which it was stated that owing to persecutions about one hundred thousand of the poorest class of Russian Jews had embraced the Russian faith, is the following item from the *Recorder*, of this city:—

The Russian Government gives a reward of fifteen roubles to every Jew who becomes a Christian, and conversion is becoming as common an employment as peddling. One Jew who has been converted seven times, and has consequently absorbed one hundred and five roubles' worth of Christianity, is in prison; but his fate does not deter his fellows from rallying round the Cross for an appropriation.

Is there not in this a suggestion for National Reformers? Could they not after all buy the infidels more easily and even more cheaply than they can hope to coerce them? True, the fagot and the rack may be necessary to the conversion of such men as Ingersoll, who is already well to do in the things of this world, but for the "common herd" is not the commercial plan the better one? is it not at least more in harmony with the spirit of the age than imprisonment, whipping, etc., to say nothing of the still more coarse and even brutal methods of the Inquisition? Certainly our National Reform friends could study Russian methods of evangelism with profit. The Russian methods differ in degree but not in kind from those advocated in this country.

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VOLUME 6.

NEW YORK, APRIL 16, 1891.

NUMBER 16.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

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Entered at the New York Post Office as Second Class Matter.

EDITOR, ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

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TAKING everything into consideration we are justified in saying that this is the best Government in existence, and could the principles of the Constitution and the truespirit of equality, freedom, and liberty, that Lincoln spoke of in the dedication of the monument at Gettysburg, be carried out, it would be indeed the model Republic.—*American Standard.*

ALFRED the Great incorporated the ten commandments and Golden Rule, in the early English Constitution, but they are yet far from being the laws of English industrial and social life. Laws written on tables of stone and printed in statute books, are but the playthings of politicians if they are not written on people's hearts. Laws can not make men unselfish. They can restrain; but all legal righteousness is but temporary. Police righteousness is not divine righteousness.—*Rev. George D. Herron, in Christian Union.*

THE truth is that the talk about "a godless and therefore necessarily immoral education" loses sight altogether of the end and aim of the public school system. It does not attempt to make Christian men and women. That is left for other agencies, among them the churches. It aims to make men intelligent and independent citizens, to give them such an education as will enable them to exercise their political rights for the general welfare, and as will enable them to keep out of jail and out of the poor-house. In this it has been

successful, and has amply vindicated its right to be maintained at the public expense. Whether men behave themselves from right motives or from wrong is a point of vital importance from a religious point of view. From the secular point of view, which is that of the State, it is of no consequence whatever.—*New York Times.*

### An "Easy Lesson" for the American People.

IN reading the literature department of the *Independent*, of March 12, 1891, we found the following book notice which, in view of the teaching of the book which it notices, we print in full:—

*Easy Lessons in Christian Doctrine. Prepared for the Use of Mixed Schools.* (Stevenson and Foster, Pittsburg, Penn.) With the approval of the managers of the Pennsylvania Reform School, at Morganza, near Pittsburg, the chaplain of the institution and the vice-president of the Board prepared this little manual of fifty pages, which has now been in use long enough to justify the high expectations entertained of its usefulness. It is not a colorless, emasculated system of doctrine, which might be accepted by all simply because it contained nothing positive. It follows a broad and truly Christian path, teaching nothing militating against the doctrines of any church that retains faith in the gospel of Jesus Christ. It is simple in language, convenient in arrangement, clear, concise, positive in the general treatment of the essential truths of the Christian religion, and neither goes beyond the Scripture nor brings up the mooted points of Scripture. As the Pennsylvania school contains many Catholic youth, a copy of the catechism was sent to, Bishop Phelan, of the diocese of Western Pennsylvania, who, after examination, wrote as follows to Mr. J. A. Quay, Superintendent:—

The book, "Easy Lessons in Christian Doctrine," is the only book of religious instruction that has come under my notice which claims to keep within the lines of belief common to all who profess faith in Jesus Christ. It is, therefore, well suited for a text-book in public institutions where Catholics and Protestants at all times receive instruction. Catholics can accept all that the book contains, and the important truths of the Catholic religion which it does not contain can readily be supplied by the priest who conducts special services for the Catholic inmates of the institution in which the book is used.

The Bishop here suggests an important point. The manual, while teaching the fundamental truths of Christianity, can for the rest be supplemented by pastors of any church. Methodists, Baptists, Episcopalians, or Presbyterians will find in the minds of the students a scriptural basis of truth, upon

which, if they please, they may build up the distinctive dogmas of their various creeds. The Rev. James Allison, D. D., of Pittsburg, a "pillar of orthodoxy," a hearty believer in, and a staunch defender of, Calvinistic doctrine, connected with the Morganza Board for many years, and much experienced in this difficult field of labor, writes to the Superintendent:—

As you know, I am a Presbyterian minister and editor of the *Presbyterian Banner*, as well as Chairman of the Committee of Instruction and Discipline of the Pennsylvania Reform School. After careful examination of "Easy Lessons in Christian Doctrine," I am happy to say that I believe this little work to be admirably adapted to be useful in reform schools and similar institutions, and, also, that it contains nothing to which any one can reasonably object.

In these days of Church unity and plans for reuniting the separated fragments of the Church universal, there is the earnest desire to remove the practical barriers existing between churches which hold much in common. The use of the little book, "Easy Lessons in Christian Doctrine," is evidence that there is, and that there may always be, a comprehension and acceptance of the fundamental truth of pure Christianity, separate and apart from the denominational theories and practices which have divided the Church catholic. We bespeak for the collection careful examination on the part of teachers, and considerate judgment on the part of ministers and prelates.

As soon as we had read this notice, we sent for a copy of these "easy lessons." It will be noticed that the title is "Easy Lessons in Christian Doctrine," and that these lessons have been prepared for the use of mixed schools. As it has been so long in use in the Pennsylvania Reform School, the claim seems about to be made, and is strongly hinted at in the foregoing notice of the *Independent*, that it may also be used with propriety in the public schools. And, indeed, why not? Is not the Pennsylvania Reform School a public institution? Is it not supported by taxation of all the people? and if these lessons can be taught there, why not in every other public institution? Why not, therefore, in public schools?

But by what right do the managers of this public institution teach *Christian doctrine* at public expense? And if these managers may do this then if they were succeeded by a Board of atheistic managers why might not that Board teach a series of easy lessons in atheistic doctrine? They would have the same right to do

that, that this Board of Managers have to do this.

The equity of the case, however, has been largely discussed in past numbers of THE SENTINEL. It is not that point that we now wish to notice, but rather the character of these "easy lessons" which are so highly recommended by the *Independent*, Bishop Phelan, and the editor of the *Presbyterian Banner*.

The book itself is a little pamphlet of fifty-three pages, four by five and one-half inches in size, and is put together in two parts. Part I, thirty-two pages, is made up of twenty-three lessons in Roman Catholic doctrine, concerning creation, the trinity, the fall, the redemption, the commandments, and the judgment. Part II is a short history of the Christian religion reaching from creation to the day of Pentecost when the Holy Spirit fell upon the disciples of Christ.

Of course, we can not notice each lesson in detail. We have said that the lessons are lessons in Roman Catholic doctrine, and this is precisely what they are; and to show to our readers that this is so, is the object of this article. The phraseology throughout betrays a Roman Catholic writer, one who has been instructed in Roman Catholic religious books. The phraseology never would have come from any one who has been instructed from the King James version of the Bible or in Protestant lines of thought. For instance the word "justice" is used where the King James version, and Protestantism, always use "righteousness;" "Sem" where these use "Shem;" "Pasch" where these always use "Passover."

This will be observed also, as we note the doctrines that are inculcated. The following passage upon the subject of sins, distinctly sets forth the Roman Catholic doctrine of mortal and venial sins, but here the thing is made "easy" by calling them "grievous offenses" and "small offenses":—

*Question.*—Are all actual sins equally great?

*Answer.*—No; all sins are not equally great; there are grievous offenses against the law of God, and there are also small offenses against the law of God.

*Ques.*—What are the effects of grievous offenses against the law of God?

*Ans.*—Grievous offenses against the law of God kill the soul, by depriving it of the true spiritual life of grace, and make it liable to eternal punishment in hell.

*Ques.*—What are the effects of small offenses against the law of God?

*Ans.*—Small offenses against the law of God do not rob the soul of the true spiritual life of grace; but they hurt the soul by lessening its love for God, and by disposing to great sins.

*Ques.*—Is it a great misfortune to fall into grievous sin?

*Ans.*—It is the greatest of all misfortunes.

The next thing after this piece of papal doctrine is to find a purgatory for those souls who are hurt by the small misfortune of "small offenses" against the law of God; and this is done in the following "easy" lesson:—

*Ques.*—Did Christ's soul descend into the hell of the damned?

*Ans.*—The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest.

*Ques.*—Who were in this place of rest?

*Ans.*—The souls of the just who died before Christ.

*Ques.*—Why did Christ descend into this place?

*Ans.*—To announce to those spirits that were in prison the joyful tidings of their redemption.

*Ques.*—When did the souls of the just who died before Christ go to heaven?

*Ans.*—When Christ ascended into heaven.

*Ques.*—Where was Christ's body while his soul was in limbo, or the place of rest?

*Ans.*—In the sepulcher, or grave.

This limbo is an "easy" word for the latin, *limbus patrum*, and is essentially the Roman Catholic purgatory. This indeed is evident from the doctrine of the whole lesson. Query: How can the *Independent* endorse this "easy lesson," and oppose the Andover New Theology as it does? It does not seem to us that it can consistently do both.

Lesson three of part II, sets forth the Roman Catholic doctrine of Gen. 3:15, which, according to the Catholic Bible, reads as follows:—

I will put enmities between thee and the woman and thy seed and her seed. *She shall crush thy head and thou shalt lie in wait for her heel.*

Now this "easy lesson" easily insinuates this Roman Catholic doctrine in the following words:—

*Ques.*—How was a Redeemer promised?

*Ans.*—To show how hateful sin was to him, God cursed the serpent which had deceived Eve, condemning him to crawl upon the ground and to eat the dust; besides, he said enmity should exist between the serpent and the woman, but in the end the woman would crush his head.

Lesson five, of part II, easily inculcates the "easy lesson" of the Papal *unbloody sacrifice* of the Mass, as follows.—

*Ques.*—What were the principal religious rites and festivals of the Mosaic law?

*Ans.*—The principal religious rites of the law given to Moses were sacrifices offered to God; they were either *bloody*, in which were offered heifers, and sheep, and goats, and doves; or *unbloody*, in which were offered *cakes*, and *unleavened bread*, and *wine*.

It is not surprising that Bishop Phelan should say that Catholics can accept all that this book contains for it is essentially Catholic in every intent and purpose; and that the *Independent* and "a pillar of orthodoxy" the editor of the *Presbyterian Banner*, should endorse it as being adapted to general use only shows how far the so-called Protestant profession has become like the Roman Catholic. Yes, it is true; Catholics and Protestants are uniting, but it is the same way that the lion and the lamb unite. It is true they are all becoming one, but the Roman Catholic is the one. Roman Catholicism has not abated one jot of her claims nor modified in one tittle her doctrine; and the only way it is possible for the Roman Catholic Church and the Protestant churches ever to unite is by the Protestant churches becoming Roman Catholic. This is what they are

doing. Roman Catholic forms and institutions are adopted, observed, and enforced, by those who boast of their Protestantism. Roman Catholic doctrines are held and inculcated by churches calling themselves Protestant. And the statement of the *Independent* that these "easy lessons" teach nothing militating against the doctrines of any church that retains faith in the gospel of Jesus Christ, shows how far this Protestant apostasy has gone toward the great general apostasy.

Yet, upon this THE AMERICAN SENTINEL would have no criticism to make were that all that it is. Any man has the right to be a Roman Catholic and to believe all that the Roman Catholic Church teaches; and every Protestant has the right to apostatize from Protestantism and become a Roman Catholic. Any person, Protestant or otherwise, has the right to adopt any form, institution, or rite of the Roman Catholic Church, and observe it. Protestants have the right to adopt as many "easy lessons" in Roman Catholic doctrine as they choose, and teach them in their churches and in their homes as they please. Therefore we say that if this were all there is of this question THE SENTINEL would have no criticism to make. Unfortunately, however, this is not all. Indeed it is but the beginning, and the beginning of a gigantic and dangerous scheme to usurp the public authority and force these things upon all the people.

This book itself is now being used in public institutions in the State of Pennsylvania. It is recommended for use in mixed schools everywhere. The union of Protestants and Catholics, in this thing, is only a union for the bad purpose of forcing religious doctrines upon all the people, and that at the expense of all the people. It is a proposition to force the religious views of certain ones upon others who have just as much right to believe for themselves as these have. This pamphlet itself distinctly attacks the religious standing of certain classes of citizens who have just as much right to stand where they do as the believers in these "easy lessons" have to stand as they do. Lesson seventeen of part I, is on the first of the ten commandments, and a part of that lesson is as follows:—

*Ques.*—Mention some of the sins against this commandment?

*Ans.*—Idolatry, infidelity, indifference to religion, witchcraft, superstition, and spiritism.

*Ques.*—What is idolatry?

*Ans.*—Idolatry is to pay to any creature the honor which belongs to God alone.

*Ques.*—What is infidelity?

*Ans.*—Infidelity is the want of faith in the word of God.

*Ques.*—What is spiritism, or spiritualism?

*Ans.*—Spiritism, or spiritualism is to believe that the souls of the dead communicate with men, by rapping and moving furniture, or by writing, or by speaking to mediums.

Now, against this in itself we can not say that we have any particular objection. But we want to know what right the State



has to set itself up as the judge of the religious standing of its citizens? We want to know what right the State has to adopt the views of one class of religionists and set itself up as the judge upon, and condemn as idolaters, other classes of its citizens? We want to know what right the managers of any public institution, or the instructors therein have, to use their position and authority to favor the religious views of one class of people and to condemn, as idolaters, other classes? We want to know by what right these managers or instructors use the money that is raised by taxation upon all the people, in teaching the religious views of a part of the people as against, and in distinct condemnation of, the religious position and views of another part of the people. We want to know by what right certain citizens shall thus be compelled to pay money for undermining and denouncing their own religious principles.

The editors of THE AMERICAN SENTINEL are neither infidels nor Spiritualists. We are just as far from both infidelity and spiritualism as it is possible for Christians to be; and THE SENTINEL is the same. Nevertheless, any man has as much right to be an infidel, or a Spiritualist, or both together if he chooses, as we have to be Christians or as the believers in these "easy lessons" have to be Roman Catholics. Infidels and Spiritualists have just as much right to hold their beliefs *unmolested and free from attacks by the State or by any public authority* as have Christians or Catholics or Catholicized Protestants. The money which is raised by taxation upon infidels and Spiritualists alike, the State has no more right to use in denouncing, through its officials, the beliefs of those classes, than it has to do the same thing with Christians.

Yet all this is precisely what is done by the public officials in the State Reform School, at Morganza, Pennsylvania; and this is precisely what is proposed by the *Independent* and other believers in these "easy lessons," shall be done in public institutions everywhere. And it is wickedness. Let the State and public officials keep their meddling, clumsy, and bungling forms out of the field of conscience. Let them attend to the public business, the business that belongs alike to all the people, without distinction, and leave entirely alone the religious belief or unbelief of the citizens.

A. T. J.

THE AMERICAN SENTINEL comes to us from New York every week, and is always most welcome. Its arguments are unanswerable. It stands for religion resting on no force, no State, no law, but pure persuasion alone. That is our position. All the religion that you like, that you can win men to, by fair argument. None that can not stand on that basis.—*San Francisco Political Record.*

#### Duties and Rights.

THESE terms are frequently confounded, but there is the greatest difference between them. Rights begin where duties end. The exercise of rights is optional, while the performance of duties is imperative. This is true both in the realm of morals and in that of civics. Anything which is not optional with the individual is not a right, but a duty.

To say then that a person has the right to do a certain thing implies that he also has the right not to do it. If we say he has the *moral* right to perform the act, we mean that he can do it without bringing himself under the penalty of moral law; but if it is the *civil* right to which we refer, we mean that he ought not to be subjected to civil pains and penalties for it.

I have said that the exercise of rights is optional. Some may be inclined to dispute this. For example, they may ask, "Is not voting a civil right?" I reply that it is. "And is it not also a civil duty?"—By no means. If it were, then there should be a civil law compelling every one to vote. As all moral duties are covered by moral law, so all civil duties—not always *are* but—*should be* covered by civil law.

But a law compelling men to vote would defeat its own purpose. The object of the ballot is to get an expression of the will of the people, but this can never be secured by compulsory voting. To illustrate: Suppose a Republican should, for some reason, refuse to vote. That would please the Democratic party, consequently no one in that party would enforce the law compelling him to vote. If the law were enforced at all, it would have to be by his own party; but as surely as the Republicans compelled him to vote, when he did not want to vote, so surely would he, out of spite, vote the ticket of some other party, even though he might be opposed to the principles of that party. A man may be compelled to be civil toward others, but no one can be forced to be honest with himself. And you can never find out the will of the people by compelling them to vote against their will. The State can never determine whether a man is voting his own principles or not; but if he is neither tempted by bribes nor enraged by compulsion, he is under the most favorable conditions for the free and just exercise of his right.

Voting, therefore, is not a civil duty, and can not be so regarded in our legal system. But it is a right which every citizen may exercise if he wishes to do so.

It is not the duty of government to punish a man for exercising his rights, or for not exercising them. The chief function of government is to *protect* each citizen in the exercise of his rights. In doing this, it is not necessary for the government to define these rights. The citizen should be pro-

tected in doing *anything he desires* to do, provided it is not uncivil. That is the only limit which the government has the authority to set for him. The government has no more authority to trespass upon the rights of a citizen than the citizen has to trespass upon the rights of the government. The citizen was not made for the government, but the government for the citizen.

The three great dangers to which governments are subject are these: first, that the government will gradually extend the limits of its jurisdiction until it infringes upon the rights of citizens, or the prerogatives of God; second, that it will not even *protect* the citizens in the exercise of all the rights which it nominally recognizes; and third, that partiality will be used, so that the rich will have better protection than the poor, and the majority be allowed to swallow up the rights of the minority.

Although not so bad as many other countries, all of these errors are dangerously apparent in our own Government to-day; and for their removal there should be pledged the prompt and energetic cooperation of all patriotic citizens.

A. DELOS WESTCOTT.

#### This Accounts for It.

In a recent meeting in Tacoma, Wash., to rejoice over the defeat of a bill practically repealing the Sunday law of that State, one of the speakers, a minister, said:—

The Church depends for its foundation upon the Sabbath. Eliminate the Sabbath and there is a question whether the Church would continue to exist.

This accounts for the great interest which the ministers everywhere take in the so-called "civil Sabbath." It is not true, however, that the Church is dependent upon the Sabbath in any such sense as that indicated by the gentleman whose words we have quoted; and to assert it is simply to say that the Church is dependent for its continued existence upon State support, for it is said that "without Sunday laws the Sabbath can not be maintained." If this be true of the popular modern Church, it simply shows that it is unlike the early Church, for that existed in its greatest purity and power, not only without a State-enforced Sabbath, but in spite of the most bitter and unrelenting opposition on the part of the secular power. Truly the modern Church is in a sorry state if it is thus dependent upon the whim of the law makers and the energy of the police.

In spite of all metaphysical theorizing, it remains true that the common sense of mankind recognizes no basis of practical ethics except belief in God and in man's obligation to obey him.—*Baptist Examiner.*

### Religious Teaching in Secular Schools.

THAT children should be taught religion, which with us means the essential doctrines of Christianity, is a proposition advocated as strenuously by all classes of Protestants as it can be by the Romanists. The real question is, How can this best be done? Our minds should not be diverted from this main point. Rome claims that this religious education should be not only co-ordinate with the secular, but intermingled with it in the instruction of each day, and should form a part of the school curriculum, and must be under the supervision and control of her priests. In other words, that the State must provide for instruction in the tenets of each denomination. She must do what she never has done—recognize denominational distinctions in her public policy.

Certainly, when so radical a change is demanded, very substantial and convincing reasons should be presented. It is not enough to appeal to denominational preferences or prejudices. It should be shown most clearly that such a method of combining the secular and religious in the same school, is the completest way of imparting religious truth. And to persuade of this, we require more than philosophical argument. Facts should be adduced. We should inquire whether such a system has been tried, and what have been the results. I propose to show that the experiment has been made under circumstances more favorable to success than we can inaugurate in this country, and that the result is such as by no means to encourage us. The idea which Rome advances has been worked out in Prussia on a Protestant basis. And the statements I make are culled from a paper read before the Western College Association at Grinnell, Iowa, December 27, 1882, by Prof. Hugh M. Scott, of the Chicago Theological Seminary. This is a paper which has not attracted the attention its importance deserves.

1. Let me present the *principle*. The fundamental idea, as in every German school system, is that the nation is Christian in instincts, history, and aims, and therefore no plan of instruction is complete which does not include the thorough teaching of Christian doctrine and morals. Von Muhler, the Minister of Public Instruction, said in 1870:—

An attempt to dissolve the intimate union between culture and religion, between school and Church—a union of more than a thousand years' growth—would be an impossibility.

This was proposed in 1848, but dropped because of opposition throughout the country. The Constitution, he says, “determines that religious instruction shall not be given apart from the schools, but in the schools; and that the churches and religious societies shall have a leading influence in giving such instruction. It desires to have confessional (denominational) distinctions regarded as far as possible in the

schools. . . . We regard religious instruction as an integral part of the sum total of school instruction. . . . The training of teachers is not to be separated from connection with the Church and religious culture.”

A Government circular announces:—

It is the aim of the religious instruction in schools, in connection with the catechumen, and confirmation teaching, to help lead the youth to a living knowledge of their belonging to the kingdom of God on earth, and to evangelical church-fellowship in it.

This is their theory of public schools, and this defines accurately the position of the Romish Church in our country.

2. Let me now sketch the *plan* by which this principle is carried into operation. Prussian educational institutions are divided into three classes—the common school, the high school, and the university. In the first, elementary religious instruction is given by the ordinary teacher, preparatory to and in harmony with the more advanced curriculum of the high school. In the *high schools*, the Prussian system of teaching religion finds its most important field, and to those we shall restrict ourselves. Omitting much that would be very interesting as to the general methods of these schools, of which there are four grades, space requires that we be restricted to the plan of *religious* instruction. Religion is regarded as one of the regular studies of the course, and occupies the place of honor at the top of the list. All teachers must pass an examination in religious knowledge. Teachers in the highest classes must stand an examination in the contents of the Bible, the fundamental doctrines of faith and morals, Church history, New Testament Greek, and Hebrew. But these qualifications are acquired less often than formerly, so that in many cases the local clergy must undertake the religious instruction by single hours in school.

In the lowest class, Bible narratives from the Old Testament to the times of the kings are taught from a book of Bible stories. The first part of the catechism, with Luther's explanations, is learned by heart, the second and third parts being committed to memory without the explanation. A certain selection of texts and hymns is given to be memorized.

In the next class the New Testament narrative is to be learned in the same way, and the general division and order of the books of Scripture, catechism, and hymns are reviewed.

In the next higher class, prominent portions of the Old and New Testaments are read and studied in their connection, also the geography of Palestine. Catechism is reviewed, and the third part learned with Luther's explanations, and proof-texts. The fourth and fifth part are committed to memory. Hymns are reviewed and new ones learned. As occasion offers, the meaning of Church usages is to be taught.

In the yet higher class a more advanced

course in biblical instruction is imparted. In addition to a review of hymns and texts already acquired, apostolic and Church history is begun. In the next class higher these studies are continued, and the history of dogma is entered upon.

The highest class takes up the exegetical study of the Gospel of John, and the epistles to the Romans, Galatians, Hebrews, and parts of the 1 Corinthians. The fundamental doctrines of faith and morals in their connection are taught, also an outline of creeds.

The teaching in all these classes is accompanied by proper devotional exercises, at least in form. These consist of singing, reading the Scriptures, and prayer. This is held every morning with the whole school. Each hour's work in the forenoon is to be begun with prayer. The school closes on Saturday at noon, usually with devotional exercises, including a short address by the principal. Teachers are directed to induce their pupils to attend public worship in church; also at the proper time to turn their thoughts toward the sacrament of the Lord's supper. A similar course is followed in the Roman Catholic religious teaching, with such modifications as their doctrines would require.

We have now an outline of the religious instruction in the Prussian school system. Thus the State maintains the compulsory *religious*, as well as secular, education of every child. It must be admitted that this scheme is well-nigh perfect. One more comprehensive and thorough can not easily be devised. It seems to meet every requirement of a complete religious education. It should lead into the fellowship of the Church, as it is designed to do. Fully complied with, it would fit the apt scholar almost to enter the ministry. And now we may well inquire—

3. What has been the *result*? This system has been in operation nearly one hundred years, and during all this period religion has declined, so that the skepticism and rationalism of Germany have become proverbial. In 1838, students of theology left the gymnasia so ignorant of the Scriptures that they could be put to shame by children. Teachers came in who regarded religion as only a moral department of the State; in whose tuition, as Christlieb declares, “heathen classics and natural science are exalted, the Christian belief constantly pulled down, or even ridiculed in the eyes of the pupils.” “In most of our high schools the religious instruction is given so badly that this is one of the chief causes of our common rationalism, and the infidelity and religious indifference amongst our educated classes.” So writes the same high authority.

This system, so admirably arranged, has failed to keep Prussia Christian except in name. It produced a formalism which made every one a member of the church, but at the expense of vital piety. This

system superseded the necessity of Sabbath-schools, because the children were supposed to be taught the same religious truths which are inculcated in the Sabbath-school system. Yet, as a fact, this end was not secured, so that the evangelical portion of Germany feel the need of the Sabbath-school, and are establishing them in all parts of the empire. The wisest and most devout clearly understand that their elaborate course of religious instruction in the public schools can not be relied upon to make the children truly Christian.

England and America, on the other hand, have maintained and perfected the Sabbath-school system during the same period. And what have we to show as results? A most marked improvement in public morals, and a great advance in all forms of religious activity. Space will not permit me to present the proofs of this. They can be abundantly furnished. Let those who doubt this read the chapter on the "Social Condition of Great Britain," in Mackenzie's "Nineteenth Century," or Dorchester's "Problem of Religious Progress." In our own land churches have kept pace with the marvelous growth of population, and untiring efforts are made to elevate the masses. The multiplicity of denominations presents an insuperable obstacle to the State in any endeavor to teach that amount of religion which each denomination desires for its own children. Those specific doctrines must be left to the family and the Sabbath-school. If they are not inculcated there, they can not be imparted satisfactorily in any other place. This plan has been so successful in our own land that we have no reason to venture on some other scheme. Much less can we adopt the method advocated by Rome, which has produced such undesirable results in Germany.—*Rev. Geo. S. Mott, D. D., in New York Observer.*

### The Intolerance of Unbelief.

APROPOS of our observation in No 13 of THE SENTINEL, concerning the intolerance of infidels, is the following contribution to the *Truth Seeker* by one of its regular correspondents, William Allen Smith, of this city:—

The *Twentieth Century* takes Samuel P. Putnam to task for calling the Mexican Government the most liberal government on the face of the earth to-day, in the face of certain restrictions placed upon clericals in that country. Mr. Pentecost says:—

I judge from this that if the Mexican officials should drive the church people out of the country, or make it a capital offense to be a Christian, the Mexican Government might be considered still more liberal.

As the Mexican Government has done neither of these things, let us inquire what it is that it has done which would invalidate its title to be "the most liberal government on the face of the earth."

It is reported that a vast amount of church property has been confiscated. Converts are forbidden. The clericals are not allowed to wear their official garb on the streets. They must dress like other folks. They can not perform a legal marriage.

This is what the government has done, and it has done well. If our Government would do the same it would perform but acts of justice and right.

The trouble with Mr. Pentecost's idea of liberty, to let every one do as he pleases, is that it will not conform to present conditions, for the reason that by social and political usages we are made interdependent, and a superstitious Church and its blinded followers are a menace to the natural thought and rational action of those who do not affiliate with them nor wish to have their children imbued with their senseless doctrines. The Church is always seeking converts, is always aggressive. Have not the people as good right to ask for its abolishment as a common nuisance as its adherents have for its continuance?

Its property is the aggregate outcome of the trembling fear of deluded victims powerless to help themselves. Let it be returned to the people and put to some useful purpose. Mr. Pentecost forgets that the average man is no match for the arguments of these dealers in brimstone and eternal fire. They deceive men, they rob them, and they should be exterminated with a relentless hand, just the same as we do a burglar from our homes. The strong must protect the weak. . . . No government or country should tolerate, much less protect, any institution which aims at the subversion of the human mind from its natural liberty of thought to one of base subjection to superstitious beliefs. Let them first prove the truth of their contentions, then give them license. Otherwise let the institution subside and end its disgraceful reign. We can find all the religion necessary at our hand within the realm of visible nature without groping aimlessly on its outside.

In our previous article we remarked, that as a class, Freethinkers are neither more free themselves nor more liberal toward others than are other men; and certainly the foregoing quotation from the *Truth Seeker* (like the one made three weeks ago from *Freethought*) bears us out in this opinion.

We are not sufficiently familiar with the real condition of affairs in Mexico to form a positive opinion upon the merits of the contest between the Mexican Government and the Catholic Church. That church has a very pernicious habit of meddling in politics, as a church, and we are not prepared to say that restrictive measures are not for this reason necessary in Mexico, as they seem to have been at times in other countries. If Mr. Smith had stopped with an attempt to justify a policy of this kind, for purely political reasons, we would have no criticism to pass upon his words; but he does not stop there; indeed, he does not enter upon the discussion of that phase of the question at all; but seeks to justify governmental opposition, not only to the Catholic Church, but to all churches, because, as he assumes, they teach error.

"Let them," says the gentleman, "first prove the truth of their contentions, then give them license." But who is to decide when they have proved "the truth of their contentions"? Evidently the government must be the judge, that is, it must sit as judge of all religious questions, and must exterminate with a relentless hand all religions that, according to its decision, do not teach truth! About how much tolerance is there in this?

We have no word to say in defense of

Roman Catholicism, but we do maintain that it has the same right to exist as has Freethought, or as has any other form of belief or of disbelief. If it be the province of government to sit in judgment upon religious questions, why does the Freethinker find fault with those governments that have done this in the past? They did only that which this Freethinker says governments should do now, namely, they sought to exterminate that which they adjudged to be error. There are many Christian parents who do not wish to have their children imbued with infidelity; should the State, for this reason, and because infidelity is aggressive, abolish unbelief by law as a common nuisance? Should the State seize property devoted to the dissemination of Freethought and use it in the support of orphans or to endow schools? But this is exactly the principle that this Freethinker advocates in the columns of this Freethought paper, the *Truth Seeker*. And thus it appears again, that the boasted liberality of Freethought is only a figment of the brain of those who deify human nature, which is essentially intolerant.

A despotism of "Freethought" would be quite as intolerable as a despotism under some less pretentious and, therefore, more appropriate name. C. P. B.

### The Sabbath Question.

For the Bulletin:

In our paper in last Sunday's *Bulletin*, the general purposes of the American Sabbath Union were set forth. In this paper the Sabbath day and its purposes, or purpose, will be set forth. It is generally understood that the word "Sabbath" means rest. Such meaning carefully examined, is of doubtful reliability. Its clearer meaning is that time, day, era, wherein one act, or series of actions, ends and another begins. It is a word which, at its root means time-marking. It means the end of six days and the beginning of the seventh day. The cause or causes given or the signs or statutes authorized, such as cessation of labor, are in no way directly related to the meaning of the word.

Whatever be the particular meaning of the word, there can be no question, if the accustomed claim of inspiration of the Old Testament Scriptures is granted, that God appointed the day—gave it its name and number. It was evidently given to commemorate the great success of creation and completion of man and this earth—a day to mark that era. The prohibition of labor on that day was not an end but a means to an end. The purpose was, without doubt, twofold; that of remembering the Creator, and through that remembrance, on a day set apart especially for it, the divine in man was to be developed. Rest was to afford man an opportunity to possess himself of an evenly balanced

nature—one wherein neither the animal nor the fanatic in him should have any particular advantage, either over the other. To a certainty there was a sanitary significance connected with the prohibition of labor, which of itself is of inestimable value to man. But commemoration and worship were evidently the purpose of the seventh day.

There is nothing after the order of the Old Testament Sabbath in all history. It stands out in the moral firmament of the world as a glorious heavenly bonfire to enlighten the nations of the earth. The Jews still keep that day. They are praiseworthy faithful to the command of God. No one questions the Jew's authority to observe the seventh day—the only Bible Sabbath.

Christianity has no Bible Sabbath. It has no Sabbath at all by authority of the Old or New Testament. It has a "Sunday." It is the old *dies Solis* of Rome. It was adopted by our Saxon ancestors and called "Sunnentag." It comes on the first day of the week instead of the seventh day. The earliest Christian held it in connection with the seventh day. They observed both days. The utmost that can be claimed for it by way of authority, in the absence of any command of God or of Christ, is custom.

The first day of the week, or Lord's day, as it is severally called, was without any legal recognition until the fourth century, A. D. Constantine connected it with the State, and the State has been its worst enemy ever since and will continue to be such as long as the aid of the State is sought to appoint or enforce religious institutions. It was, originally, a day of feasting and rejoicing. It grew into use because Christ chanced to be raised from the dead on the first day of the week instead of the seventh day. I say "chanced" to be raised, because there is no scripture specifying the day on which Jesus was to be murdered by his enemies. The third day after death he was to rise from the grave. Had he been crucified on Thursday he would have been raised on Saturday or seventh day.

Christendom, by common consent, has set apart Sunday for a rest day—a worshipful day. Some irresponsible teachers claim that it is the Bible Sabbath, but it is not. Some also, who are not as extensively read as others, claim that Jesus repealed, or eliminated, the fourth commandment from the Decalogue. He did nothing of the kind. (See Matt. 5:17-18.) There was never any repealing of sacred enactments. The first monumental inscription calling the Sabbath, Lord's day, is dated A. D. 403. (See American Encyclopedia.)

If it is to be a religious day, then the State can have nothing to do with establishing or enforcing religious institutions. On the subject of religion the State must be silent; and between citizens of different

religious beliefs and customs the State must remain neutral. The attempt to force majority notions of religion on the conscience of the minority, is abominable. The American Sabbath Union would do well to modify its purpose.—*Lux Benigna, in Bloomington (Ill.) Sunday Bulletin.*

#### Rome Is Willing.

"THE statement," says the *Catholic Review*, "that the Bible is read in 13,000 out of 21,000 Pennsylvania schools is not strong enough to warrant the assertion that the State schools of the country are Christian. The Bible could be read every day in an agnostic school, or in a school conducted by Mr. Renan, and not make the school Christian; and the fact must be well known to Pennsylvanians, as it is to others, that in many of the schools where a trustee ordinance commands the use of the Scriptures the teachers are not believers in the divinity of these writings, and had as lief read a chapter of the Koran or Carlyle."

To the expression of opinion by the *Christian Statesman*, that Catholic Americans want nothing Christian except what bears the impress of the Pope, the *Catholic Review* responds:—

This is true, but it should not disturb a Protestant. It ought rather to ease his mind, since the very doctrines held by Protestants and Catholics in common all bear the Papal sanction. The dogmas of the Catholic have all been formulated by Rome, and these dogmas are maintained in part by Protestants. The inspiration of the Scriptures, the divinity of Christ, the need of grace, the life to come, and many other tenets of Protestant belief were all made dogmas before Luther's time. For the support of these principles of human action Catholics and Protestants can work in perfect harmony. It is no reflection upon Catholic sincerity that the church considers all other teachings beyond its own dogmas, past or to come, as heretical. The *Statesman* can see at a glance just where Catholics stand by a knowledge of their beliefs, which they do not hide, but delight to profess before men.

And the *Statesman* has more than once expressed a willingness to join hands with Rome upon those things that they hold in common. Rome is willing.

#### Simply Indefensible.

THE Sunday law is simply indefensible. It is entirely without the province of the State. The mystic and the supernatural have no part in the affairs of government. To enact such a law would be to overstep the bounds of state-craft to endorse a shaky theological hypothesis. It would be as sensible to revive the laws to enforce the observance of Lent. The spirit that incites such legislation is a belated survival of mediæval intolerance and superstition. The Sunday law is an anachronism. It has no place this side of the Renaissance.

Of course, though, there are examples of the State embracing the supernatural. A number of civilized nations have established churches and legalized and subsidized worship. But these are mouldy her-

itages of the Dark Ages, and owe their existence, not to their merits or appositeness, but partly to the phantom of the past, which still lurks in the dark corners of many a mind, and mainly to that blind inertia, innate in human nature, that always favors whatever exists, and is the greatest obstacle to reform and progress. State religions are weakening with the advance of light, and their dissolution is simply a question of time.—*Oakland (Cal.) Times.*

#### Must Teach Morals.

"PARENTS in the United States must teach religion at home if their children are educated in the public schools," says the *New York Christian Advocate*, and adds:—

A lady of wide experience, noted for caution and truthfulness, one of the superintendents in a large Methodist Sunday school, informs us that in her opinion home teaching, except a few words in a very few cases upon the Sunday-school lesson, is entirely omitted, even in the homes of church members.

We can readily believe this when we remember that only a short time since a Presbyterian pastor in Iowa said:—

Keep the Bible out of the schools and our children are deprived of moral instruction.

This is only putting in another form the statement made by the Methodist lady, referred to by the *Advocate*, for the minister's words are credible only on the supposition that moral training is almost utterly neglected even in so-called Christian homes. Hence on the very face of it the demand for religious instruction in the schools is a confession of parental neglect in the home circle.

WITH a view to justifying the persecution in Lima, Peru, of a missionary who sold Bibles without first obtaining the consent of the priests, the *Catholic Review* quotes the *Peruvian Mail* as follows:—

Has Penzotti in the exercise of his profession, broken the laws of this country, or not? If he has, it is but just that he should suffer the penalty imposed by those laws. If he has not, he has a claim against his aggressors which every honest man in the country will help him to make good. This question of law is to be decided by the Supreme Court, and we await its decision. So much being admitted, it is manifest that any sympathy for Mr. Penzotti should be withheld until it is proved that he is innocent of the misdemeanor he is being tried for.

This is the argument that has ever been used in justification of persecution for conscience' sake, in all ages in every clime. It is strange that people do not stop and think that laws which make such things possible are all wrong and should be promptly repealed; in the meantime they should be allowed to slumber in innocuous desuetude, and this would be the case were it not for the wicked intolerance that still disgraces the Christian name.

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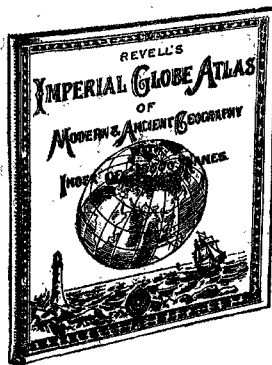
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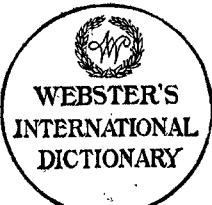
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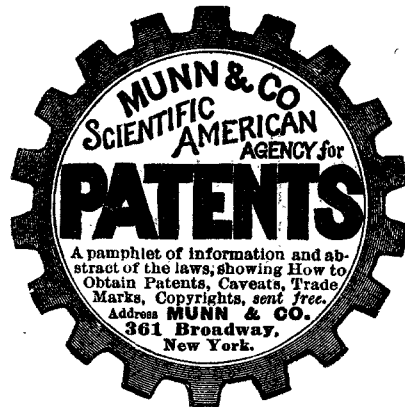
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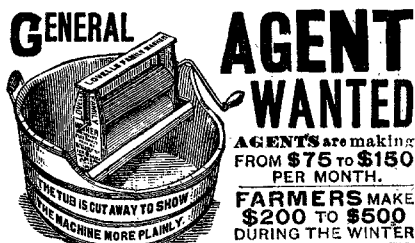
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WE learn from a Spokane, Wash., paper that Rev. Sam Small is now in the Northwest. He is expected in Spokane early in May, and the ministers are planning a boom for the Sunday Sabbath. Mr. Small's wit is, we suppose, expected to supply the lack of divine authority for the observance of the day, and also to bolster up in the State of Washington the somewhat shaky sentiment in favor of "civil" Sunday laws.

"LUX BENIGNA," a correspondent of the *Sunday Bulletin* (Bloomington, Ill.) is letting a little kindly light in upon the "Sabbath Question." We republish this week the second of his articles upon this subject. It might be surmised that the writer is an observer of the seventh day, but to the best of our knowledge such is not the case. He is simply one of the many who recognize the fact that Sunday is not the Sabbath by divine appointment.

OF the time of the sojourn of the Israelites in the wilderness, the *Christian Advocate*, of this city, says:—

Manna fell six days out of seven, but not on the seventh, through a long period. That manna, when gathered on Saturday, would keep over the Sabbath.

Can it be that the *Advocate* does not know that in the wilderness no manna was gathered on Saturday? that that day was the Sabbath, and that the manna gathered on Friday was kept over and used upon Saturday? A little more candor in discussing the Sabbath question would be commendable.

IN the prelude to one of his recent lectures, Joseph Cook gave, among others "equally good," the following "argument" against opening the Columbian Exposition on Sunday:—

Our army and navy have always rested upon the Sabbath, and the Constitution of the United States allows the President ten days to affix his name to enactments of Congress, exclusive of Sunday. If the President, then, be allowed to rest on Sunday, certainly the workingman should be granted this privilege.

Nothing could more clearly show the desperate straits to which men are driven to find an excuse for Sunday laws. It seems as though sensible people would soon get tired of exposing their illogical

position as they do in using that clause in the Constitution concerning Sunday. So far as the Constitution *allowing* the President to rest upon Sunday is concerned, it would be the same if that exception were not in it. The President would not be obliged to work on Sunday, even if the Constitution gave him simply ten days in which to sign a bill, without excepting Sunday. But Mr. Cook's plea that the workingman should likewise be allowed to rest on Sunday, seems to be based upon the idea that it requires ten full days of hard manual labor on the part of the President to sign every bill that comes before him, and that if the Sunday were not excepted from the ten days allowed, the President would be obliged to work on Sunday in order to get a bill signed. The absurdity of such an idea is simply the absurdity of the entire Sunday argument.

ALL good citizens will rejoice that the law of this State has been so amended as to make the employment of police matrons mandatory, in cities containing over 25,000 inhabitants. The police authorities have steadily opposed this reform, as they do nearly everything to ameliorate the condition of persons under arrest. The old legal maxim, that a man is to be presumed innocent until proven guilty, has no weight with the average policeman; with arresting and detaining officers the presumption is all the other way, especially if the prisoner happens to be a woman. The employment of matrons ought to correct some very flagrant abuses in this and other cities in this State.

IN an article which has just appeared in the *Christian Statesman* (a little out of season, it is true) Mrs. Josephine C. Bateham, of the Woman's Christian Temperance Union, says:—

We are not pushing the national Sunday rest bill this winter. The session will be short and crowded, and it seems best to hold petitions till next winter, and let the rest bill for the District take precedence if either can be reached. *Have your petitions ready for next winter*, that we may be strongly reinforced for congressional work. For both this and the District bill petitions, give especial attention to the laboring classes, and signify this on the petition. When either bill passes it will be when Congress is convinced the laboring men want it.

And it is safe to say that no means will be left unused to convince Congress that the laboring men do want it. The friends of liberty should be on the alert.

A RECENT number of *America* has a cartoon entitled, "Worshipping the Golden Swine-furth." The central figure represents Schweinfurth, the false Christ of Illinois, sitting upon a throne of money bags; around his head is a halo of dollar marks, while a number of worshipers are making liberal additions to the golden throne. At the upper right-hand corner

of the picture, surrounded by clouds, is seen a strong hand labeled, "Law," extended toward the occupant of the throne, and underneath the whole are the words: "It is about time that the heavens open and put a stop to this blasphemy."

The thought of the artist evidently was that the heavens are about to open in the form of civil law to put a stop to the blasphemous claims of that arrant humbug, Schweinfurth; or, possibly, that as the heavens have thus far failed in what the artist supposes to be their evident duty, the Legislature should do the work by enacting a law to forbid this form of blasphemy.

What a grand thing it is, to be sure, to have people who feel competent to declare the duty of the heavens, and to supply any lack on their part in the way of maintaining the honor of Him who, before the advent of National Reform, ruled the heavens.

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VOLUME 6.

NEW YORK, APRIL 23, 1891.

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EDITOR, . . . ALONZO T. JONES.

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ABSOLUTE duties are such as pertain and belong to particular men merely as individuals and single persons. With regard to absolute duties which man is bound to perform as a mere individual, it is not to be expected that any human municipal law should at all explain or enforce them.—*Blackstone.*

A GOVERNMENT, to be acceptable, must have no religious duties to perform, no religious rites to observe, no religious ordinances to administer, no eternal law to enforce, and no eternal judgment to render. In its educational work it must deal solely with those things which fit for good citizenship, and so far as it is concerned must deal absolutely with nothing else.—*Independent Patriot.*

WRITING of Sunday laws, and of exemption clauses in favor of those who observe another day, a correspondent of the *New Era*, a Prohibition organ, says:—

“As Americans who prize the principles of liberty, we do not want any law which must exempt from its operation any person because of his conscientious convictions. The State has no business to pass any law which, in its general and equal application to all, would interfere with any person’s religious rights. As a matter of fact, “such principles of (mis) government” have always been “disputed.” Is it not perfectly plain that the ground assigned for exemptions in such laws is a *prima facie* admission that the spirit of the law is religiously intolerant?

And is it not equally evident that any person who prefers to observe a different day than the majority, with all its attendant business inconveniences, does it from conscientious motives? And yet does any freedom of conscience “exist practically” when a man whose conscientious convictions are stronger than his “preferences” for a good job, is compelled by law to lose another day besides his Sabbath, and that on the pretense that another man may suffer no pecuniary loss from following his conscience?”

### That Symposium on Sunday and “Civil” Sunday Laws.

It was the General Conference of the Methodist Episcopal Church that took the first official step toward the organization of the American Sabbath Union. The general Secretary of the Union is first in the list of “representative members” appointed by the General Conference, for the four years, from 1888 to 1892. Besides him there are twenty other representative members appointed from the Methodist Episcopal Church. This gives the Methodist Episcopal Church an important connection with Sunday legislation; because the sole purpose of existence of the American Sabbath Union, is to secure and control Sunday legislation. For this reason, therefore, what comes from official Methodist sources on this subject is worthy of note, and for this reason we notice some articles in the *Methodist Review* for March and April, 1891.

In this number of the *Review* there is a symposium on “The Christian Sabbath.” The symposium is composed of an article, by Rev. L. R. Fiske, D. D., President of the Albion College, Detroit, Michigan; another by Rev. J. M. Durrell, D. D., Manchester, New Hampshire; and a third by Rev. J. W. Coxe, D. D., agent Sunday School Union, Washington, Iowa.

Dr. Fiske’s article is upon “The Divine Origin of the Christian Sabbath.” He makes some excellent statements in regard to the purpose of the Sabbath which in

themselves show the utter futility of legislation upon the subject. He says:—

The supreme purpose of the Sabbath is spiritual. Something more than rest—physical or mental—was sought. It was to be a rest in which the less valuable should be supplanted by the more valuable, in which the higher activities should take the place of those that were lower. The great question in the divine government over man was this: How can the human race be brought into the nearest likeness to God, practically live the most perfect moral life, appreciate that which is highest, and love that which is best, and in this sensuous world become more spiritual? It is very plain to every thoughtful mind that the Sabbath was ordained as a condition for this final result.

This is in harmony with the scriptural idea of the Sabbath, that is, that it is for worship and moral and spiritual elevation; and that it is the connecting link between God and men, by which he is held in remembrance. It shows that the Sabbath is wholly religious; and therefore that whenever the State presumes to legislate upon the question it is simply interfering with man’s relationship to God where the State never can rightly have any place. “Every one of us shall give account of himself to God.” As to how a man observes the Sabbath, or whether he observes it at all, or not, are questions for himself to decide before God, and for the decision of which he is responsible alone to God. Therefore, the State never can touch upon this question without entering the field of religion and conscience.

Another most excellent statement by Dr. Fiske, and one which knocks higher than the proverbial kite, the “civil Sabbath” theory of the American Sabbath Union, is the following:—

If the Sabbath were only a holiday, consisting simply of a period of relaxation from physical and mental toil, it would provide an occasion for a multitude of evil influences to undermine the moral life. A day is not made sacred by indolence, but by a prevalence of spiritual activities. It is apparent to every discriminating observer that those who discard the spiritual purpose of the Sabbath largely fall into social vices far more harmful than would be practiced were the hours given to labor. The office of the Sabbath is spiritual, and practically to make it less, or other than this, is to convert it into an agency of terrible demoralization.

This has been the position of THE SEN-

TINEL always. It is absolute truth, and by it the additional truth is manifested that Sunday laws must enforce the religious observance of the day or else stand condemned as the agency of a terrible demoralization. But for the State to attempt to enforce the religious observance of the day is to work a yet more terrible demoralization, as history proves. Therefore, this truth demonstrates the fact, that Sunday laws are in themselves essential evil, and tend only to the demoralization of society and the State. Such is the work in which the American Sabbath Union is engaged, and in which, from its connection with that Union, the Methodist Church is in no small part engaged.

Dr. Fiske closes his article with the following excellent statement to the same effect as the two already quoted:—

In ordaining this day God legislated for man with the purpose of making human history, through spiritual forces, grand and more and more perfect as the years go by, and of procuring the largest benefits of the atonement in the blessedness of the world to come. In harmony with all our other interests the supreme end was the perfection of man's spiritual nature.

Dr. Durrell's article is upon "The Dangers that Threaten the Christian Sabbath," and is an argument to prove that this is a Christian Nation, that we have a national religion, that the observance of the Sabbath is a part of that national religion, and that, therefore, there should be laws to enforce the religious observance of Sunday. He seeks to prove that this is a Christian Nation by saying that "the mother country was, in form at least, Christian," and then inquiring whether the daughter was trained to be less so. Whether she was or not matters nothing, because the form of Christianity without the power, is worse than no pretension at all to Christianity. The Scriptures distinctly denounce the form of godliness without the power, and from such iniquity all Christians are commended to turn away. Yet all that any State can ever do in any such connection, is to make the religion which is professed only a mere form, increasing hypocrisy, and multiplying evil.

From the fact that the Declaration of Independence refers to "nature's God," to the "Creator," the "supreme Judge of the world," and "divine Providence;" because, the concluding resolution of the original articles of confederation recognizes "the great Governor of the world," and because the Constitution requires that all executive and judicial officers of the United States, and of the several States, shall be bound by oath or confirmation to so support the Constitution, he gathers the conclusion that "we have by the fundamental law of the land a national religion, and that religion is Christian."

That is a very large conclusion from small premises. In not one of the things which he has mentioned is anything said about Christ or the Christian religion, any

more than about the religion of the Deist or the Jew. And so far as the oath which is required by the Constitution of the United States is concerned, any atheist can take that just as well as any Christian. To deduce from these statements a national religion for the United States is a large contract. But when this is not only done but that religion is declared to be Christian, then the depth of the genius that could discover it, is something marvelous. In fact, any mind which can deduce such a conclusion from such premises, is perfectly able to create conclusions without any premises at all.

Next, and upon all that has been said before, he declares that the observance of the Sabbath is a part of our religious system recognized by law. And this is how he make the observance of the Sabbath a part of the national religion of the United States. Having thus established his national religion, and the observance of the Sabbath as a part of it, he notes some of the dangers that threaten it. He mentions the mail service, the Sunday paper, Sunday trains, frivolity, irreverence, and indifference on the part of the Church. In order to do away with these perils, he says, "the members of the evangelical churches of the country, constitute at least twenty per cent. of the population, and church-goers number more than half of the people of the United States;" and upon this he declares:—

We are strong enough to effect a reform if we only awake and let our voices be heard. If we all do so, and follow up our public protests by conscientious work at the caucus and ballot-box, politicians will treat us in a very becoming and respectful manner. It is time that God's people should be making themselves felt in American politics.

Yes, religious reform is a fine thing to carry on at the caucus and the ballot-box. And such work by the clergy always has been very conscientious—and so has the work of the Inquisition. When the churches put their dependence in politics, then worse corruption will follow than ever could be without it. Have they no faith in God, that they must appeal to politics?

Another danger which he mentions and which he calls a "grave mistake," is "trying to make the Sabbath a day of rest on purely secular grounds." This is another stroke that hits hard a goodly number of the leaders of the American Sabbath Union, at least in their public speeches. But the greatest danger is *in this danger*, and is, as he says, that

the assertion, by the enemies of the Christian religion, that the sanctity of the Sabbath rests on no religious obligation, and that rest should be "enforced by the State, on the grounds of public and general utility," has made some Christians doubtful as to the wisdom of placing the observance of the day on religious grounds at all.

It is worth while for the "civil" Sunday law workers to study these passages. They do not realize that their compromising, sophistical, "civil Sabbath" argu-

ment is a sword that cuts both ways. They had better stop that method of working and stand with Dr. Durrell openly for the enforcement of Sunday observance upon religious grounds. The Doctor closes his article with this sentence:—

The State and the Church are separate in our polity, and can never come into organic union; but the State and Christianity were married in 1776, and "What, therefore, God hath joined together let not man put asunder."

Yes, it is a very nicely planned scheme, that the State and the Church are separate, but the State and Christianity are united. It is precisely the showing that was made by the bishops to Constantine in A. D. 311 and 312. It was represented that Christianity was a distinct thing from the Church; and as a matter of fact this was true, but not in the sense in which they meant it. And upon this showing Constantine formed a union between the State and Christianity as it was represented to him. But as soon as the union had been formed then it was made to appear that the Catholic Church was the one in which that Christianity was represented. And what Constantine and the bishops had joined together has been forbidden, in every nation but this, to be put asunder.

Dr. Coxe's article proposes "Remedies for Sabbath Decline." The first remedy which he suggests is to "define the issue," and "draw the lines accurately," that is, that there should be made a clear "distinction between the obligation of the Sabbath under civil law and that which is due under religious enactment." The way he does it is this:—

The obligation to observe the Christian Sabbath is rooted primarily in the divine revelation of duty in the Old Testament; that of the civil Sabbath in the equally divine revelation of need in human nature. We aim to secure the integrity of the civil Sabbath; we seek to promote the sanctity of the Christian Sabbath.

Yes, and it is the same "we" who aim to do both. It is the Church and the Church alone, which seeks, and has always sought to promote the sanctity of the Christian Sabbath by aiming to secure the integrity of the "civil Sabbath." There never has been a Sunday law made or enforced except in behalf of the Church.

The clear cut distinction upon which Dr. Coxe insists is further illustrated by his next paragraph, in which the second remedy is proposed which is, that they "must begin in the right place" and immediately upon this says, that "Nehemiah gave us a good example." Then in telling how Nehemiah worked out that good example, he says:—

He began with the nobles of Judea. He first rebuked them for profaning the Sabbath day. He appealed to the religious motive.

Of course he appealed to the religious motive. There was no other motive to which he could appeal. And as Dr. Durrell and Dr. Fiske in their articles plainly show, there is no other motive to



which appeal can ever rightly be made. The government in which Nehemiah was an officer was a theocracy, a religious government. The Church and the State were one. And whenever Nehemiah's example is urged, it can be done only upon the theory of a religious government, a union of Church and State. It is logical enough, therefore, that Dr. Coxe should urge, as the next remedy, "the vigorous enforcement of righteous laws," because of the fact that this is a Christian Nation," and should exhort the pulpit to "lead in this new crusade for the recovery of the holy day."

He closes with a long exhortation in which he strongly urges the enforcement of "civil enactment" upon the basis of the word of God because "the Bible is the common law of England," because the "statutes of King Alfred" enforced the "ten commandments and sundry other laws from Moses, of a moral character;" because "these laws have never been repealed;" because "America is the child of England, the inheritor of her laws, usages, and spirit;" and finally because "the roots of our national life run back to good Alfred's realm [reign?], and our laws through his to Sinai."

And such is the substance of the symposium of the *Methodist Review* on "The Christian Sabbath." The *Methodist Review* is the magazine of the Methodist Episcopal Church. The Methodist Episcopal Church started the American Sabbath Union. The American Sabbath Union exists solely to secure the enactment and enforcement of Sunday laws, both State and national. Therefore this all proves again that which THE SENTINEL has shown time and again, that the Sunday-law movement is religious altogether, with not only not a single civil element about it, but no place for any. The whole thing is but a scheme to make the ecclesiastical superior to the civil power in this country, and to make the State the servant of the Church to execute her decrees.

A. T. J.

#### Sunday Legislation in British Columbia.

A CORRESPONDENT of the *Colonist*, a paper published in Victoria, British Columbia, writes to that paper as follows concerning the proposal to adopt a Sunday law in that Colony:—

I would like to call attention to the most serious aspect of this whole business of introducing Sunday laws, and trying to enforce the same in British Columbia. To begin with, I would suggest that it may just be possible that the larger number of voters throughout this city and throughout the Province would be decidedly averse to anything that would tend in the least measure to hinder the entire and unrestricted freedom of all classes of our people. But apart from that, it seems to be a conclusion arrived at by all men of intelligence, that no majority has any right, either in or out of Parliament, to coerce the minority, or to impair in any measure the freedom of any member of any community. For instance, it is proper for legislatures to make laws having in view the maintenance of

order, the keeping of the peace, or defense from invasion; because all parties are alike interested and concerned in the enforcement of these laws. It would perhaps also be in keeping with good government to insist that all days should be held to be sacred, that no intoxicating liquors shall be sold or exposed for sale, on either day of the week; that falsehood shall at all times be accounted perjury; that cheating in any way shall be considered to be fraud; that gambling of any kind (even to playing marbles for keeps), shall be punishable; but to enact laws that have for their mission the intentional attempt to force even a minority of the peaceable people into observing any certain day of the week in a manner entirely inconsistent with their own ideas of right and wrong is merely a subversion of freedom, a tampering with the rights of an intelligent people; and has the full peculiar flavor of a dish that has been prepared, cooked, and served up as a portion of the *menu* of an intolerant church.

Such laws are not only unreasonable, ungenerous, obnoxious, and absurd, but their tendency and effect are alike harmful and would do more to stir up strife and ill-will and hatred among the sovereign people, and to pollute and defile the free air of our lovely Province, and toward the desecration and defilement of our hearths and homes, and the dethronement of what is indeed and in truth the truest kind of religious liberty, than all the combinations of evil influences that ever beset any community of people. In such a matter let each be a law unto himself.

Let us maintain order, keep the peace, defend our homes, be loving and kind and honest and good and true on the Sunday, and let us maintain order, keep the peace, defend our homes, and be loving and kind and honest and good and true on every other day of the week as well.

Let the air be so free that the sounds of innocent joy that strike over hills from our holiday pleasure haunts shall echo to other lands the full, free, lofty name of LIBERTY.

Another gentleman writes to the same paper thus:—

Sunday is not the Sabbath. Therefore the commandment of the Decalogue does not apply to Sunday. Believing this I can not comprehend on what grounds "Nemo" justifies the Hon. Mr. Robson's Sunday law. If Sunday is an institution of a church, its observance is binding only on the members of that church. One might just as reasonably ask the Legislature to enact a law compelling every one to attend his church and to accept his church's service, as add to the statute book a law forcing them to observe the day his church has set apart for worship. Does he not see that when he admits that Sunday is not the Sabbath day, he completely "gives away" the case of the Sabbatarians. He makes the observance of the Lord's day a matter of liberty and not a matter of law. The day was when those who advocate Sunday laws were logical. They passed laws compelling men not only to observe the day, but to attend the church, by law established. The world has outgrown laws binding men's consciences in these matters.

This man apparently admits that if Sunday were the Sabbath it would be right to enforce it by civil law; but that is a mistake. The seventh day is the divinely appointed Sabbath, but it would be monstrously wicked to make a law requiring everybody to keep it as such. God has nowhere committed such power to men.

THE only favorable conditions for the development of an individual, are those of freedom to carry forward the best that is in him or her. For any other human being to have the power to restrict him or her in that direction is harmful to both.—  
*Jarvis Plummer.*

#### Compulsion.

"AND they gave them drink in vessels of gold, and royal wine in abundance, according to the state of the king, and the drinking was according to the law; none did compel; for so had the king appointed to all the officers of his house that they should do according to every man's pleasure.—  
*Esther 1.*

The religion of Christ is not one of force. The royal wine at the king's feast was forced upon none; it would have been a violation of the king's law to force it upon any; for the law was that every man should drink it according to his pleasure. If any man felt the need of it the wine was free to him, free without money or price; and if he did not want it he was not compelled to drink it.

It was forbidden to none, and forced upon none. A man deserved no praise for drinking it, and merited no censure for not drinking it. It was like God's grace in the gospel, that is for all who may feel the need of it. It matters not how vile and sinful the man may feel himself to be, he is not forbidden to go to Christ. And indeed, the more conscious he is of his sinfulness, and the more he feels the need of the royal wine, the more he appreciates the king's grace in providing it for him; and the more is displayed in him the riches of the glorious kingdom of grace.

All the fitness he requireth  
Is to feel your need of him,  
This he gives.

The king made no requisition upon the poverty of his subjects to aid him in providing the feast for them, but he taught them as God taught Paul when he said to him, "My grace is sufficient for thee."— He taught them that he was rich enough and loved them enough to bear all the expense of it for them.

The feast was designed to show the riches of his glorious kingdom. And that is what God's grace does; it shows the riches of grace; that God's grace is rich enough to save a sinner, a dead, helpless, bankrupt and impoverished sinner, one who has not only not a good thought or desire to contribute, but who is a willing subject of sin and an enemy to God. God's grace is rich enough to save just such a sinner; and if it is not that rich, then not one sinner has ever been or ever will be saved.

It is antichrist to force it upon any. Christ did not force himself or his religion upon anybody. When a certain Samaritan village would not receive him, he went with his disciples to another village; nor would he destroy them for it, though solicited by James and John to do so; but he rebuked them for making a request so contrary to his spirit. There has been recently a good deal of talk, by religious people, about Sabbath keeping, and a disposition is seen to force men to keep it as a religious institution. Now is that of the Spirit of God?

Rev. M. A. Gault, of Blanchard, Iowa, has said:—

Whether the Constitution [of the United States] will be set right upon the question of the moral supremacy of God's law in the Government, without a bloody revolution, or not, depends upon the strength and resistance of the forces of antichrist.

He calls opposition to the religion of force antichrist, when the truth is, that the religion of force is antichrist.

He further said,

Don't think that we are advocating war, but if we are not successful in the use of other means, as it was with the anti-slavery question after they had agitated, and petitioned, and used the ballot, they drew the sword; so shall we as a last resort, be compelled to use the sword and the bullet.

The plea is that this is a Christian Government, but that is not true, for there is but one Christian Government, and that is the government of that kingdom that is not of this world. This is a civil and not a religious Government, a Government of all sorts of people—black and white, Jew and Christian, believer and unbeliever—one in which the rights of the Jew are secured as well as the rights of the Christian, the unbeliever as well as the believer, and in which they are each and all members of the same civil body, and equals before the law.

It is one of the chief glories of our Government that it is one in which religion is free; and it becomes every citizen of the country, whether religious or irreligious, to see that it is kept free, and that there shall be under no form, even the semblance of a union of Church and State.

It will not do to give undue influence and power to any religious denomination, whether Protestant or Catholic. "It is good," said the eminent historian J. L. Motley, in his *Dutch Republic*, "that the world should not forget, how much wrong has been endured in the sacred name of God. It is good that these crimes should be remembered and freshly pondered."

The Roman Catholics, when they controlled the religion of the world, let no mode escape them, in which human beings have ever caused their fellow creatures to suffer. Men, women, and children, old and young, nobles and paupers, opulent burghers, hospital patients, lunatics, dead bodies, all were indiscriminately made to furnish food for the scaffold and the stake.

A poor Anabaptist guilty, of no crime but his fellowship with a persecuted sect, had been condemned to death. He had made his escape, closely pursued by an officer across a frozen lake. It was late in the winter, and the ice had become unsound; it trembled and creaked beneath his foot-steps but he reached the shore in safety. The officer was not so fortunate, the ice gave way beneath him, and he sank into the lake uttering a cry for succor. There was none to hear except the fugitive he had been hunting. Dirk Williamzon, for so the Anabaptist was called, instantly obeying the dictates of a generous nature, returned, crossed the dangerous and quaking ice, at the peril of his life, extended his hand to his enemy and saved him from

certain death. Unfortunately for human nature, it can not be added that the generosity of the action was met by a corresponding heroism. The officer was desirous, it is true, of avoiding the responsibility of sacrificing the preserver of his life, but the burgomaster sternly reminded him to remember his oath. He accordingly arrested the fugitive who, on the 16th of May following, was burned to death under the most lingering tortures.—*See Motley's Dutch Republic.*

Motley was not a religious historian, and may therefore be credited as free from religious bias. These results follow in the wake of religion that is forced upon men. It grows up slowly and insidiously at first, but eventually gets control of men and governments; and then in the name of Christ, persecutes, oppresses, and murders all who do not bow the knee to it.—*R. in Gospel Messenger, Primitive Baptist.*

#### Establishment of Religious Liberty in Virginia.

THE cause for the celebrated memorial of James Madison, which appeared in a late *SENTINEL*, was the introduction in the Virginia Legislature of a bill making a provision for the "teachers of the Christian religion." In a letter to Thomas Jefferson, dated at Richmond, January 9, 1785, Madison gave the following account of the bill:—

A resolution for a legal provision for the "teachers of the Christian religion" had early in the session been proposed by Mr. Henry, and, in spite of all the opposition that could be mustered, carried by forty-seven against thirty-two votes. Many petitioners from below the Blue Ridge had prayed for such a law; and though several from the Presbyterian laity beyond it were in a contrary style, the clergy of that sect favored it. The other sects seemed to be passive. The resolution lay some weeks before a bill was brought in, and the bill some weeks before it was called for; after the passage of the incorporating act [incorporating the Protestant Episcopal Church], it was taken up, and, on the third reading, ordered by a small majority to be printed for consideration. The bill, in its present dress, proposes a tax of blank per cent on all taxable property, for support of teachers of the Christian religion. Each person when he pays his tax, is to name the society to which he dedicates it, and in case of refusal to do so, the tax is to be applied to the maintenance of a school in the county. As the bill stood for some time, the application in such cases was to be made by the Legislature to pious uses. In a committee of the whole it was determined, by a majority of seven or eight, that the word "Christian" should be exchanged for the word "religious." On the report to the House, the pathetic zeal of the late Governor Harrison gained a like majority for re-instating discrimination. Should the bill pass into a law in its present form, it may and will be easily eluded. It is chiefly obnoxious on account of its dishonorable principle and dangerous tendency.—*Writings of James Madison, volume 1, pages 130, 131.*

One of the noblest characteristics of our early statesmen and patriots, as Madison said, was their jealous regard for our liberty. The least step toward infringement aroused the protests of Americans everywhere; and as a result of this spirit

Henry's bill providing for the teachers of the Christian religion raised opposition in every part of the State, and such a protest went up from the patriots of Virginia that Henry's bill went down forever, and in its stead Jefferson's act for establishing religious freedom was passed, and still remains on the statute books of Virginia an everlasting monument to the liberality of Jefferson, Madison, and their co-workers. Jefferson's bill, in which he ever took a just pride, and which will always remain among the first of our early State papers, is as follows:—

#### AN ACT FOR ESTABLISHING RELIGIOUS FREEDOM.

Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and is withdrawing from the ministry those temporal rewards, which proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labors for the instruction of mankind; that our civil rights have no dependence on our religious opinions, more than our opinions in physics or geometry; that, therefore, the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which in common with his fellow-citizens he has a natural right; that it tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honors and emoluments, those who will externally profess and conform to it; that though, indeed, these are criminal who do not withstand such temptation, yet neither are those innocent who lay the bait in their way; that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles, on the supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; that it is time enough for the rightful purposes of civil government, for its officers to interfere when principles break out into overt actions against peace and good order; and, finally, that truth is great, and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them.

*Be it therefore enacted by the General Assembly, That no man shall be compelled to frequent or sup-*

port any religious worship, place, or ministry whatsoever; nor shall be enforced, restrained, molested, or burthened in his body or goods; nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion; and that the same shall in no wise diminish, enlarge, or effect their civil capacities.

And though we well know that this Assembly, elected by the people for the ordinary purposes of legislation only, has no power to restrain the acts of succeeding Assemblies, constituted with powers equal to our own, and that therefore to declare this act irrevocable, would be of no effect in law, yet we are free to declare, and do declare, that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural right.

Jefferson took more pride in this "Act for Establishing Religious Freedom" than anything else he ever wrote, except the Declaration of Independence. The following is a portion of an interesting letter written to his warm friend, James Madison, dated at Paris, December 16, 1786:—

The Virginia act for religious freedom has been received with infinite approbation in Europe, and promulgated with enthusiasm. I do not mean by the governments, but by the individuals who compose them. It has been translated into French and Italian, has been sent to most of the courts of Europe, and has been the best evidence of the falsehood of those reports which stated us to be in anarchy. It is inserted in the new Encyclopaedia, and is appearing in most of the publications respecting America.—*Works of Thomas Jefferson, volume II, pages 55, 56.*

An incident occurred during the adoption of this report that illustrates the breadth of views of the founders of our political system, and shows the extent of the religious liberty that we enjoy in this country. In his "Autobiography," Jefferson says:—

The bill for establishing religious freedom, the principles of which had, to a certain degree, been enacted before, I had drawn in all the latitude of reason and right. It still met with opposition; but, with some mutilations in the preamble, it was finally passed; and a singular proposition proved that its protection of opinion was meant to be universal. Where the preamble declares, that coercion is a departure from the plan of the holy Author of our religion, an amendment was proposed, by inserting the words "Jesus Christ," so that it should read, "A departure from the plan of Jesus Christ, the holy Author of our religion;" the insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and Mohammedan, the Hindoo, and infidel of every denomination.—*Works of Jefferson, volume I, page 45.*

Jefferson endeavored to effect this disestablishment a decade before. Speaking of the General Assembly of 1776, Parton says:—

Petitions for the repeal of statutes oppressive of the conscience of dissenters came pouring in upon the Assembly from the first day of the session. These being referred to the Committee of the Whole, led to the severest and longest struggle of the session. "Desperate contests," as Jefferson records, "continued almost daily from the eleventh of October to the fifth of December." He desired to sweep away the whole system of restraint and monopoly, and establish perfect liberty of conscience and opinion, by a simple enactment of half a dozen lines:

"No man shall be compelled to frequent or support any religion worship, ministry, or place whatsoever; nor shall be enforced, restrained, molested, or burdened in his body or goods; nor shall otherwise suffer on account of his religious opinions or belief: but all men shall be free to profess, and by argument to maintain, their opinions in matters of religion: and the same shall in no wise diminish, enlarge, or effect their civil capacities."

It required more than nine years of effort on the part of Jefferson, Madison, and their liberal friends, to bring Virginia to accept this solution of the religious problem, in its simplicity and completeness.—*Parton's "Life of Jefferson," page 210.*

But, thanks to their earnest efforts, the principles of entire religious liberty were adopted, and a century of unparalleled progress both to religion and Government has resulted. The duty of the American citizen to-day is to see that this liberty is secured to every citizen, and that the intentions of these great men shall not be thwarted. W. A. BLAKELY.

#### What and Whither?

"My kingdom is not of this world." "Render therefore unto Cæsar the things which are Cæsar's, and unto God the thing that are God's," and other New Testament texts in the same trend set forth principles, fidelity to which requires the severance of religious from civil matters. Any departure from such principles must therefore be antichristian, as is also any religious doctrine or practice that has ever been enforced or maintained by civil law, since whatever is Christian must be supported by Christian means. As baptismal civil legislation has in all probability seen its last days, and Catholics and quasi-Catholics probably can not again, or will not, by man's menaces and laws, force those to discard their scriptural baptism or have their children sprinkled, who have in such matters taken God's law as their guide, no further discussion of that phase of the subject is necessary, save to call attention to the fact that these things bear the stamp of error upon them, because they have been heretofore enforced by civil legislation; truth needs no such support. But with Sunday observance the case is different. The power of civil law is still invoked in its favor. Papists, by their agencies, and Protestants, through the National Reform Association, the American Sabbath Union, the third party, and the Woman's Christian Temperance Union, are all uniting to enforce the observance of Sunday by civil law. The former are repeating their tactics of the ante-Reformation era when they supplanted the Sabbath of Jehovah, honored by Christ and the primitive Christians, by a festival taken from the pagan sun-worshippers. The first Sunday law was that of the pagan Emperor Constantine, who, to save his tottering empire, introduced Christianity as a State religion.

This law given March 7, A. D. 321, began thus: "Let no work be done on the venerable day of the sun," etc. Enforced

idleness in those days, as in ours, was no gain to the Church and community since it produced more of crime and debauchery on Sunday than on any other day. The next step, therefore, was to compel the religious observance of Sunday, and a theory was already extant to meet the exigencies, for the great Catholic Father Augustine wrote: "Many must be brought back to the Lord, like wicked servants, by the rod of temporal suffering." (Schaff's Church History.) Of this theory Neander says: "It was by Augustine, then, that a theory was founded . . . which introduced the germ of that whole system of spiritual despotism, . . . which ended in the . . . Inquisition." The enforcement of Sunday laws by the Church, through the agency of the State, was the beginning of those awful persecutions and atrocious crimes which blackened the historical annals of Europe, while American history is also besmirched by persecutions and hardships arising from Sunday laws, as these have been enforced under the Protestant regime.

The history of the Augustine age is now repeating itself, with this difference: then pagan and papist formed an alliance, now it is Protestant and papist. The results of those alliances then will be the results now, a European Sabbathlessness. To enforce idleness is one thing; and to take rest voluntarily and in obedience to God's command is quite another; the former may be secured by law, but the more consistently such law is enforced, the blacker will Sunday become as a day of crime; the latter has even a better chance of succeeding by gospel methods, if evangelical energy will take the place of ecclesiastical inertia, if ministers, with faith in God and in the regenerating power of his gospel, will persuade men instead of trying to coerce them, then Sabbath observance will stand on its own merits as it did before Constantine's time. It can and must be secured through education and persuasion only, and not by coercion. The gospel persuades men to reverence sacred things from motives of love, and does not compel them by force, therefore to do by law what ought to be done by the gospel is antichristian.

One great weakness about this civil Sabbath observance movement is, that to be consistent with American sentiment and to conciliate those from whom opposition will come, attempts are made to remove from the "Sabbath Reform" movement all religious features, and to seek the enforcement of Sunday on utilitarian, sanitarian, and civil grounds. This is but an entering wedge like Constantine's edict, which to reconcile the pagans, did not contain a single Christian sentiment; and Sunday observance, which then had its start, to conciliate the Christian afterward, was fancifully and gratuitously associated with our Lord's resurrection. In the words of President Lincoln: "You can fool all

of the people some of the time, and some of the people all the time, but you can't fool all the people all of the time;" so some of the people may believe that no religious legislation is sought, yet there are some who can not be misled. The meetings of the various societies back of this organized effort are held in churches; its literature is decidedly religious; its *personnel* consists of ministers and church members, and its leading organization has the following in the Constitution:—

The basis of this Union is the divine authority and universal and perpetual obligation of the Sabbath—as manifested in the constitution of nature; declared in the revealed will of God; formulated in the fourth commandment of the moral law; interpreted and applied by our Lord and Saviour Jesus Christ; transferred to the Christian Sabbath or Lord's Day by Christ and his apostles; and approved by its beneficial influence upon national life.

There are many difficulties attendant upon religious legislation, while history is replete with accounts of suffering and misery which such legislation has caused, and whatever religious practice or doctrine stands in need of it it is to be condemned as an error by the principles of justice, liberty, and the Bible.

H. B. MAURER.

#### More than Physical Rest Wanted.

First the blade, then the ear, after that the full corn in the ear. Mark 4: 28.

It is a notable fact that for all that is said about a Sunday rest being so much needed for the poor laboring man, but few laboring men are putting forth exertions to obtain it, or are heard in the lecture field championing it. If they are undergoing an Egyptian bondage as would appear from the claims of some, it indeed seems strange that their cries and groanings should not be heard. About the only men who are heard championing a compulsory Sunday law are ministers.

This being the case, suspicion naturally arises as to whether this is not, after all, simply a religious scheme gotten up in the interests of the Church. But we are calmly assured that this is not the case; that the Sunday law is not intended to compel anybody to be religious, but that it is simply in the interests of the poor laboring man,—to give him a day of *physical* rest, and make Sunday simply a *civil* Sabbath.

This looks plausible, and to quite an extent allays suspicion. But still there remains just a lingering query why it is only the *religious* who are interested in this *civil* affair, and as Sunday is a *church institution*, how it is that these divines can be laboring for it only in the interests of man's *physical* nature. Indeed, it looks like quite a freak in human nature.

But let us compare these ideas with a few quotations from some of the authentic documents and representative workers in this movement and see if this is the objective point in this movement. First, the

American Sabbath Union in its Constitution thus declares its object:—

The object of the American Sabbath Union is to preserve the Christian Sabbath as a day of rest and *worship*.

The Blair Sunday rest bill of the Fiftieth Congress closed thus:—

The same shall be construed so far as possible to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the *religious* observance of the Sabbath day.

Rev. W. F. Crafts, before the Knights of Labor, in Chicago, November 29, 1888, said:—

A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the *religion* out and you take the rest out.

Joseph Cook, in one of his Monday morning lectures, said:—

The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of *worship*.

And Mrs. J. C. Bateham, Superintendent of the Sabbath observance department of the Woman's Christian Temperance Union, in the *Christian Statesman*, of April 11, 1889, said:—

We want it for the purpose for which God designed it when he bade us keep it holy, not for frivolity and amusement, not for sleep and idleness, not for the Sunday newspaper, with its demoralizing literature, but for reading which is elevating and improving, including the word of God, *and for attendance upon church services*.

This puts a rather different face on the question. In the light of these statements all this palaver about a *civil* Sabbath, and wanting a Sunday law simply that the poor laboring man may have *physical* rest vanishes into thin air. It reminds us of the tramp who stopped at a house and thus ingeniously addressed the landlady: "Madam, would you please be so kind as to give me a drink of water, for I'm so hungry I don't know where I'm going to sleep to-night." So with the clamorers for Sunday laws. They want a *civil* Sunday law because the *religious* observance of the day is so small they do not know how they are going to *fill their churches*.

The whole policy of this movement appears to be in the line of the advice given by a minister in San Diego, California. He said:—

In this thing you must not ask for too much at first. Ask just what public sentiment will bear, and when you get that, ask for more.

It is manifestly actuated by selfish aims—to get control of the civil power that it may be used as a tool to play into the hands of the Church. First, they want a law compelling a man to rest. But this only paves the way to coddle (or cudgel) him up to go to church and worship—with his pocket book at least. It is on the plan of the Western farmer who wanted more money to buy more land to raise more corn to feed more hogs to get more money to buy more land to raise more corn, etc. So these Sunday-law advocates want a compulsory Sunday law to

make more people keep Sunday to get more to attend church to get more money to pay more preachers to get more laws to make more Sunday-keepers, etc. They want the whole earth—by law.

W. A. COLCORD.

#### Morality by Law.

Don't leave moral work to be done by the law. We do not want to see our ministers acting as searchers and informers. Others can do that. They have a work which others can not do. It is theirs to do the work which their great Example did. He saved men from their sins, but not with the sword of Cæsar.—*Iowa State Register*.

If moral work was left to be done by law it would never be done, because it is not the province of law to make men moral. It is away beyond the power of law to implant morality in the heart, or even to beget in the heart the desire to be moral. Anything short of the gospel of Christ can have nothing to do with implanting moral principles and moral impulses in the human breast, and whenever anybody talks about legislating morality into man he talks about an impossible thing. Morality is conformity to the moral law, and no man and no woman has ever in this world conformed to the moral law without divine help, because the law is spiritual and reaches to the thoughts and intents of the heart. And whenever we hear people talk about Sunday laws in the interest of morality, we set it down that such persons know but little about morality, or that they want laws that will lay down what a person shall think, and laws that will map out what a person shall believe and what he shall not believe. But this would involve the Inquisition, for how can it be known what a person's thoughts are if he does not choose to divulge them, except they be wrung from him by the rack and the thumbscrew, and by similar persuasive measures?

The work of the minister of Christ is truly, as the *Register* says, "to do the work which their great Example did." If they do this they will preach his gospel and cease to wire-work legislatures in the interests of morality and of the Church. The minister of Christ should never engage in any political work—not even to vote—as a minister, and not even as a Christian. If he feels he must take part in civil affairs, let him do it as a man, as a citizen merely, and not as a religionist. Our Government is a civil Government and is for the citizen, for the good of man in this life, and it has nothing to do with the other life, and for a man even to vote with the intention of fashioning legislation in the interest of any church creed, or of any religious tenet, would be using the franchise in an unlawful way.—*Fresno (Cal.) Inquirer*.

GOD never orders a draft for his army; all must be volunteers.—*Ram's Horn*.

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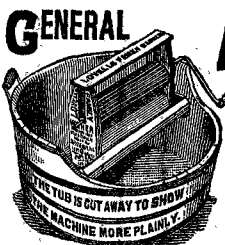
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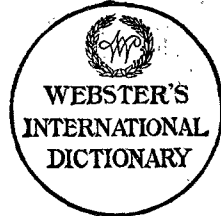
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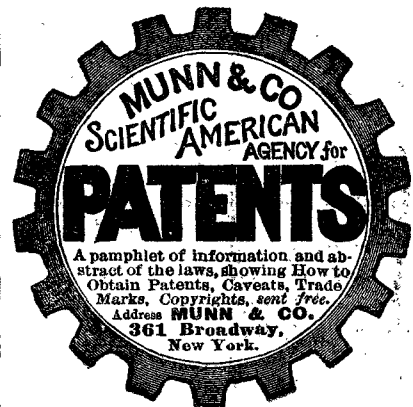
**Rev. Thomas W. Haskins, M. A.,**  
Rector Christ Church, Los Angeles, Cal.

The above is the title of a treatise written by the author at the request of the Ministerial Union of Los Angeles, California. It grew out of a discussion upon the present aspect and aims of the Roman Catholic Church in the United States, the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy, or Vaticanism, is outlined in the prophecies of Holy Scriptures with sufficient accuracy to determine what the "Papacy" is, and what is to be its future development and ultimate end.

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NEW YORK, APRIL 23, 1891.

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.

SAMUEL T. SPEAR, M. D., D. D., LL.D., one of the editors of the *Independent*, and author of several books, is dead. Of his work on "Religion and the State," the *Independent* says: "This volume is the best exponent of the doctrine, which was earnestly his and ours, that Church and State should be absolutely separated, that Church property should be taxed, and that the Bible should not be required to be read in the public schools."

AN attempt to pass the ten commandments through the Common Council of Cincinnati, recently failed. It appears that in his testimony before a committee, Deacon Richard Smith, of the *Commercial Gazette*, testified that he believed that the ten commandments could not be passed by the Common Council without bribery. This made some of the councilmen angry, and subsequently one of them introduced the ten commandments, and moved they be passed under the suspension of the rules. The chairman ruled the motion out of order, and so the commandments remained unpassed.

A WESTERN paper complains that in the Sunday law of Pennsylvania "no exemption is made in favor of those Jews and seventh-day Christians, who observe Saturday as their Sabbath," and remarks that "the latter especially have been singled out in several cases for prosecution or persecution." We believe that both these statements are true, the former certainly is, but the law would be better, not in kind but only in degree, if it made an exemption in favor of seventh-day Christians. Such laws are wrong in principle, and exemptions are really a confession of this fact.

THE *Catholic Review* is calling for the formation of a Catholic party in the United States similar to the Catholic party in Germany. In urging this, it says:—

As far as law-making is concerned, Christianity is a very dead affair in America. It is for this reason we would like to see the formation of a strictly Catholic political party, to do the legislative work which the sects have failed to do. Such a party would have no greater strength than its numbers, its careful organization, its sincerity, and its usefulness would earn for it. . . . It could unite with any party in the enacting of Christian laws, and it certainly would arrest the rooting out of Christianity, a process now going on successfully.

This is simply saying that Catholics would unite with Protestants in securing legislation favorable to those features of Christianity common to Romanist and Protestant alike; that is, these great bodies would, as the National Reformers long since proposed, simply join hands in resisting what they are pleased to call "political atheism," which is simply a logical and consistent divorce of Church and State. Those who trust to the differences between papists and Protestants to preserve religious liberty may awake by and by to the fact that they have trusted to a broken reed.

THE *Colonist*, of Victoria, British Columbia, comes to us containing an article boldly challenging the authority of Sunday as a sacred day, and asserting that it is not the Sabbath by divine appointment. This is one effect of the demand for more stringent Sunday laws, and one rather unlooked for by its friends. But the raising of this question does not seem to discourage the Sunday-law advocates in the least. It is true that it is a point that will not bear too close scrutiny, but the absence of divine law seems only to make them the more anxious to secure human laws; so while the demand for Sunday laws stimulates this wholesome inquiry as to its claims, the inquiry increases the demand.

WE have been severely criticised for the statement made some weeks ago that "the Puritans hanged, but did not burn, persons accused of witchcraft." We are, however, confident that the statement is true. A patient and careful search of the best histories to be found in the libraries of this city has failed to reveal even a hint of any mode of execution of witches in this country, other than hanging; and we are also in receipt of a letter from the well-known writer, W. S. Nevins, of Salem, Massachusetts, in which he says: "There was never a witch burned in New England." Mr. Nevins is engaged in writing a history of Salem witchcraft, and his ability as a writer, and his facilities for research, give assurance that this work will be the best ever written.

Lee & Shepard, Boston, will bring this book out in May, and we shall embrace the earliest opportunity to give our readers definite information concerning it.

APRIL 5, Rev. H. E. Mott, of Dubuque, Iowa, delivered a sermon upon the subject, "Shall the World's Fair Be Opened on Sunday?" "The church was crowded," says the *World*, "and among the congregation was Senator William B. Allison. The preacher took strong ground against the opening of the Exposition on Sunday, stating that it could only accommodate the residents of Chicago who could visit the Fair as often as they desired on week days.

"At the close of the sermon Mr. Mott asked all those in favor of closing the Fair on Sunday to rise. Almost the entire congregation rose, but Senator Allison kept his seat. Various interpretations are put on his action, but it is generally considered that he intended to signify his opposition to the preacher's position."

FIRMLY relying, ourselves, on the truths of Christianity, and acknowledging with gratitude the solace of religion, we disclaim the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.—*Queen Victoria*.

WE have received Volume 1, Number 1, of the *Quarterly Register of Current History*, published by the Evening News Company, of Detroit, Michigan. Its design is thus stated by the publishers:—

The purpose of the *Quarterly Register* is the bringing together at intervals of three months, of such matter appearing in the daily newspapers as may be valuable for permanent preservation. The *Quarterly Register* is not a publication to be read and thrown aside, but one to be carefully preserved and periodically bound up into volumes. In this form there will be few books in the family library which will have a more direct interest to every member, as it will deal with matters familiar in every one's recollection. The want of some such publication has been, no doubt, widely felt. Newspapers are too bulky for preservation, and being necessarily ill-digested, and rarely indexed, are, even when bound, almost useless for reference. The result is that recent history, while the most interesting to the generation which has participated in it, is the most difficult to find any convenient record of. Henceforth it is hoped this want will be supplied in the *Quarterly Register*.

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VOLUME 6.

NEW YORK, APRIL 30, 1891.

NUMBER 18.

## The American Sentinel.

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EDITOR, - - - ALONZO T. JONES.

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LIBERTY and freedom should be understood by all alike. To the American people, it means liberty of action, freedom of thought restricted only by a conscientious determination to do right, to be honest and honorable.—*American Standard.*

THE Ohio Senate has passed the Schulte bill which provides that the question of closing the saloons of Cincinnati on Sunday, shall be submitted to popular vote. By such measures as this thousands will be deceived into giving adherence to Sunday laws under the delusion that they are voting for temperance and civil order.

PUBLIC education, the education given at public expense, by and in accordance with the provisions of law, is a part of the Government, and should in the essential particular of which we write, be entirely in harmony with it. Neither the forms, ordinances, nor sentiments of any religion have any proper place in the public school room.—*Independent Patriot, Lamoni, Iowa.*

IN an article in the *United Presbyterian*, Rev. W. F. Crafts says:—

Our Sabbath laws, though bitterly attacked in many legislatures since April of last year, have not, in a single instance, I think, been even weakened. The courts have decided in Maryland, that Sunday baseball, as a money-making show, violates the law against Sunday "labor;" in Pennsylvania, that Sunday opening of a barber-shop is not a work of necessity or mercy. President Spaulding, of the National Base Ball League, has forbidden Sunday games for 1891, as before, Sunday saloons have

been closed in Los Angeles, and the contagion of its courage has secured the same result all over Southern California. As a result of lectures, literature, and organization, the Sunday opening of the post-office has been discontinued in some places, Sunday newspapers, have, in at least one instance, been suppressed by law, and in another by public sentiment.

Mr. Crafts recommends a wholesale petitioning for the closing of the World's Fair on Sunday, suggesting that eight copies of each petition be prepared in duplicate, to be sent to both houses of the next Congress, to the Columbian commission, to both the commissioners and both the alternates of the State where the action is taken, and to the World's Fair directory.

### American Principles.

MUCH has been said on the proposed national Sunday legislation, and religious amendment to the Constitution, as being subversive of the principles of our Government. None too much has been said on this, and none too much can be said. But the Sunday-law workers, and the religious workers generally, are not the only ones whose aims and workings are subversive of the principles of the United States Government. All those who look to the Government as being the great general parent of the people, which must feed, and clothe, and nurse, and coddle the people, are engaged in the same business.

The Sunday-law workers proceed upon the theory that the people are so completely babyish that they are incapable of deciding for themselves when they are tired or when they should rest, and that therefore the Government must take the place of a parent and decide for them, and compel them to conform to the decision whether they are tired or not, or whether they want to rest or not. The great governmental parent says you are tired, and that is enough, if you are not tired you ought to be and, therefore, must invariably rest on Sunday.

More than this, the Sunday-law workers and the religious legislationists generally

proceed upon the theory, that the people are incapable of deciding for themselves whether they ought to be religious, and to what extent, and after what manner; and therefore the great governmental parent must decide this for them, and compel them to be religious, to whatever extent she chooses, and after the manner of heathen.

The Farmers' Alliance movement, which is just now causing more trepidation than any other one thing, proceeds upon the theory that the farmers are incapable of conducting their business in such a way as to make sufficient money out of it, and therefore the Government, as a good and indulgent parent, must furnish them money in such quantities as they need.

There are other quotations of the same thing, but the nationalist movement sums up all of them, by proceeding upon the theory that the people are incapable of doing anything at all for themselves, and therefore the Government, as the universal parent, must do absolutely everything for them, even to choosing the very tunes that they shall hear.

Of course all who are engaged in these different movements, do not put their respective cases just in this way, that would be rather too raw, but this is precisely what these things amount to from beginning to end. The secret of the whole matter is in the two elements—the incapability or rather the babyishness of the people, and the personality or rather the deity of the Government. Either of these things lies in the other, and both alike are antagonistic to the principles which are the basis of American institutions.

The first of all American principles, and the grandest of all governmental principles, is *the manliness* and in that *the entire capability of the people*. And the second is like unto it, namely, *the absolute subordination*, and in that *the total impersonality of the Government*.

Both of these things are plainly asserted by the Declaration of Independence. That reads as follows:—

We hold these truths to be self-evident, that all

men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

This presupposes that men are men indeed, and as such are fully capable of taking care of themselves; and that instead of needing to be taken care of by the Government, the Government is to be taken care of by them. It presupposes that the people are capable of deciding for themselves as to what is best for their happiness and how they shall pursue it, without the Government's being set up as their guardian to tell them when or how they shall rest, or be religious, or anything else that may pertain to their personal affairs.

This statement clearly shows also, that the Government is but a piece of political machinery, which is created by the people to secure their rights and to assure their safety in the exercise of their rights. This is the doctrine of the national Constitution also, for says the preamble:—

*We the people* of the United States, in order to form a more perfect union to establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

And Article IX, of Amendments says:—

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

And Article X, of Amendments says:—

The powers not delegated to the United States by this Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Thus, is clearly announced by both the Declaration and the Constitution, the doctrine, that the people are supreme, as the source of power and authority; that the Government is but a piece of political machinery set up by the people, by which they would make themselves secure in the enjoyment of the inalienable rights already possessed by them in full measure; and that whenever this piece of machinery fails to accomplish the purpose for which the people made it, it is their "right" to smash it and make another one. Nothing could more plainly show the utter subordination and impersonality of the Government, than do these statements of the Declaration and the Constitution.

Then, these are the American principles, the fundamental American principles, of Government. This, as long as it shall continue, is genuine civil freedom and the conservation of the rights of the people. Thus and for this reason was this established, "a Government of the people, by the people, and for the people."

Any doctrine, therefore, that tends to set the Government above the people, to make it the parent of the people, or to give it a personality, is directly contrary to American principles as announced in the Declaration and in the Constitution; is subversive of Republican government; and is a step toward monarchism. In short it is to renounce the principle of freedom and to advocate that of despotism.

This is precisely what is done in the movement referred to at the beginning of this article, and in a still more dangerous place which we shall notice in our next. Let the reader preserve this copy of THE SENTINEL until he receives one of the next number.

A. T. J.

NOTE.—By a legal fiction Government is given a kind of personality for legal purposes; but such personality only exists in the legal fiction and is the same as that of a steamboat, or joint stock company.

#### On Moral Legislation.

THE ex-editor of *Freethought* doesn't like our criticism of his statement that "if religion is a good and beneficent thing, the more places it can be found the better," and "that only people who know that Christianity is a fraud can have sufficient excuse for objecting to its enforcement so long as they advocate the enforcement of anything;" and not only does he not like it but says we are "guilty of untruth." It is sad that he has so poor a memory as to enter such a denial, for his words were certainly quoted just as they appeared in *Freethought* the last week he presided over its destinies. But hear him in his own behalf; he says:—

Something more than a month ago, in discussing religious exercises in public institutions, I submitted the following:—

"If religion is a good and beneficent thing, the more places it can be found the better."

The drift of my remarks was that religion is a fraud, and ought not to be found anywhere, but the editor of THE AMERICAN SENTINEL makes me say:—

"If religion is a good thing it ought to be enforced."

I do not understand how any argument against what I did not say can possibly apply to what I actually did say. The editor is replying to his own statement—not to mine—which is why I remark that he is having a discussion with himself. I did not say that any opinion, belief, disbelief, or practice ought to be enforced. I have not, therefore, admitted, as the editor says I have, that did I believe in religion I would be in favor of enforcing it; and I respectfully call his attention to the fact that he is guilty of untruth.

The words that he says we put in his mouth were simply the gist of what he did actually say, and it was plainly stated so. Our statement was that in substance he said, "If religion be a good thing it ought to be enforced." And we would like to see anybody show that this is not the substance of what he said. But the ex-editor denies our conclusion, viz., that had he the power he would enforce infidelity, to the extent of putting it wherever the State has power to put it, and we are willing to believe that he would not, now

that he says so plainly. But he should be more careful in his words, and withal more consistent; and above all things he ought, if possible, to make up his mind what he believes, and then when he writes be sure that his words properly express his belief; which they certainly did not do in *Freethought* of March 7, if they do in the same paper of April 11.

But the ex-editor does not relish this phase of the question, and remarks that we need not discuss it further; but adds: "I would be glad to hear what he [the editor of THE SENTINEL] has to say as to the charge that, in favoring moral legislation he is just as great a religious bigot as I should be had he told the truth about me."

To this we reply that the ex-editor should have said, as great a religious bigot as he would be had his words which we quoted, properly represented his sentiments; for we must certainly disavow any responsibility such as he attributes to us in this matter.

Further we would say, and the ex-editor should certainly understand this, that we do not, and never have, favored moral legislation. We have earnestly opposed all legislation that is not justifiable on purely civil grounds. We have been specially guarded in this particular, and no one can point to anything that we have ever written that is in the least out of harmony with this statement. We have constantly maintained that the State has no right to deal with moral questions, and that it can prohibit, only for civil reasons, those things which are uncivil; that is, such acts as trench upon the rights of others. Not only so, but we have been criticised from time to time by the religious press for taking this position, and now this gentleman, who is evidently guilty of writing with only limited knowledge of his subject, accuses us of doing just the opposite.

The ex-editor says that the claim is made that morals and religion are different; yes, so it is; but we have not made such a claim. In fact our contention has been that while not identical in every respect, morals and religion are so closely related that it is impossible to distinguish clearly between them, and that for this reason the State should let moral questions alone just as it is supposed to let religious questions alone, and for the same reason, viz., that such questions belong to the domain of the conscience.

But the gentleman asks, "If the State may legislate on temperance, education, and morals, why not on belief?" We give it up. If the State may properly legislate on morals we do not see how any body could draw the line and say that it should not legislate upon belief. However, we think there is a difference between moral legislation and legislating upon temperance and education, that is, if by temperance legislation is meant the



regulation or prohibition of the liquor traffic, and if by education is meant making provision for the secular instruction of those who are to become members of the body politic.

If the State has the right to exist it has the right to perpetuate its existence; and this it can do in a republic only by maintaining a good degree of intelligence among the people. To this end it seems to us that it would be proper for the State to provide facilities for the education of the children, though we are not of the number who believe that the children are the wards of the State, and that the right of the State is equal to that of the parents.

The principle of the regulation of the liquor traffic is universally admitted. That which the State may properly restrict it may properly prohibit; and the justice of the restriction of the liquor traffic is admitted by everybody. The man who pays a license to sell liquor thereby admits the right of the State to impose that license; and he likewise admits the right of the State to prohibit the traffic by those who pay no license. He not only admits this right but after paying his own license he demands that the State exercise the right. What right then has he to find fault should the State the next year refuse to give him license, and prohibit him from engaging in liquor traffic?

But there is another and even better reason to be urged in defense of temperance legislation, viz., the duty of the State to protect the lives and property of the individuals who compose the State, and to do this at the smallest expense consistent with the public safety. The records of our courts and prisons show that three-fourths of the crime of the country is caused by the liquor traffic, that a very large per cent. of the taxation is due to the same cause; and whatever may be said of the right of the individual to use intoxicating liquors, there can be no question of the right of all the people to prohibit a traffic that makes rich the few at the expense of the many; that puts into the treasury of the State a few paltry dollars, while it draws out indirectly a hundred-fold as much.

Again, Mr. Macdonald assails us for having defended the legal suppression of polygamy. It is true that we have done so, but never upon moral grounds; we have defended it solely upon civil grounds. We have defended it because to permit polygamy is to take away the right of some men to have wives. Taking the world over, and indeed in the United States, the number of males and females are practically equal. To permit polygamy is to permit a monopoly in women. Again, to permit polygamy is either to discriminate unjustly between the sexes, or else it is to permit polyandry also. But this would cause utter confusion in families, and would make necessary a practical application of the pernicious

doctrine that children are wards of the State, because the State would be burdened with the care of numerous children of unknown paternity. These reasons may not seem sufficient to the ex-editor, who is somewhat tinctured with the doctrines of Herr Most, but they are the reasons we give, and they are certainly not moral reasons, they are purely civil reasons, and if they and others of like nature are not sufficient we must admit that the State is not justified in interfering with polygamy; but to us they seem conclusive; and with this we dismiss the matter, trusting that our critic will absolve us from the charge of having told an untruth, and he will in the future better understand our position in regard to moral legislation.

C. P. B.

#### Notes from the University of Michigan.

A most interesting lecture was delivered in the University, April 4, by Mr. A. F. Ballenger, of Chicago, on the history of State-churchism during the Christian era.

The lecture consisted of a drama of seven acts. The first act was the stoning of Stephen, in Jerusalem, in A. D. 34. The second act was the persecution of the early Christians, by the pagans, under Nero and his successors. The third act was the persecution of Christians (non-Catholic) by Catholic Christians. The fourth act was the persecution of Christians (Catholic) by Protestant Christians (in England under Elizabeth). The fifth act was the persecution of Protestants by Protestants (the case of Servetus being used as a striking illustration). The sixth act was the persecution of American Christians (Baptists, Quakers, etc.), by American Christians (Puritans). The seventh act was a vivid portrayal of the persecution of Sabbatarians in Tennessee, by American Christians of to-day.

While, as the speaker portrayed his subject, he passed from act to act, and depicted scene after scene of the tragic drama; as he carried his listeners from mediæval Europe to the wilds of the New World; from intolerant New England of a century and a half ago, to the America of to-day; as he opened the doors of some of our American prisons and visited Christians imprisoned there for their faith; as he knelt on the prison floors and prayed with them, and then turned to the desolate home where loving wife and child await day by day the return of the husband and father;—it was almost with a chill of horror that the listeners realized the final act was being played in free Protestant America, in the closing years of the enlightened nineteenth century.

The speaker stated that the times were some excuse for the persecutions of former days. But what excuse was there for America, after a century of prosperity, unparalleled in the history of the world, to again enforce the unchristian, un-

American laws interfering with a person's religious belief? As a logical deduction the speaker asserted that "Neither Protestantism, Americanism, nor the civilization of the nineteenth century, unaided, is able to cope with the bigotry and intolerance of the human heart. Every persecution presented here was made possible by a union of Church and State; I bring them all, martyred Catholic, and martyred Protestants, martyred Puritans and martyred Quakers,—all from the death of Stephen to our own time—their beast-torn forms, their rack-tortured bodies, and their sacred ashes, and lay them at the door, not of Christianity as taught and practiced by its Author, for I challenge the world to prove that by word or act the great Author of the Christian religion ever sanctioned the propagation or defense of his teachings by means of the civil arm; no, I lay them at the door of civil and ecclesiastical union, and charge them, not upon the religion of the meek and lowly Nazarene, but upon that engine of tyranny which has written the pages of ecclesiastical history in blood and disgraced the name Christian."

A more vivid lecture, or a more convincing presentation, would have been indeed difficult. At the close of the lecture, Mr. Thompson, of the law department, one of the finest bass singers in the University, rendered "The Prisoner," which was quite touching, and a very appropriate song to follow the lecture. The music was Lady Carew's famous piece, "The Bridge," and the words were as follows:—

"I stood in a Southern prison, and held a comrade's hand;  
Not when the war cloud sullen, hung o'er that sunny land.  
The Nation's strife was over, and Peace with gentle hand,  
Round blue and grey was weaving Love's shining, golden band.  
My friend was not war's prisoner; nor of his own misdeeds;  
But victim of passions more cruel, of cold, relentless creeds.

"I asked the kindly jailor to loose the iron door;  
And there in that loathsome prison we knelt upon the floor.  
Not often, no, not often, is heard the voice of prayer  
In a dark and loathsome prison with its poison laden air.  
Yet often, ah, too often, has the scene I witnessed there  
Made Freedom's cheek blush crimson and tarnished her name  
so fair

"Ah, what, I asked the jailor, as he barred again the door,  
What deed of shame committed, the prison records bore?  
What crime against his fellows now barred him a prisoner lone,  
And left a wife and children in a widowed, orphan's home?  
'O shame,' he muttered sternly 'the crime is of the State,  
Your friend is another victim of a bigot's cruel hate.'

"For obedience to his Maker, he lay in that prison cell,  
Till the shadow of death came o'er him the sun could ne'er  
dispel.  
My comrade and brother is sleeping, he lies buried where he  
fell;  
Awaiting the roll-call of heaven: 'a mansion for a cell.'"

Just before the ballad was sung, Mr. Ballenger stated the facts which caused the writing of it which, in brief, are as follows: In 1886, Mr. W. H. Parker, a Sabbatarian, living at Springville, Tennessee, was prosecuted for laboring on his own premises on Sunday, by some whose religious views were disturbed. His case was taken to the Supreme Court of the State; but getting no relief there, and refusing to pay the fine and costs imposed, amounting in all to \$69.81, which he believed to be unjust, he was taken from his wife and child, and put in jail to

serve a period of two hundred and eighty days. From the foul odors that permeated the place, he contracted malarial fever, from the effects of which he finally died.

At the last business meeting of the Religious Liberty Society the following resolution was unanimously adopted:—

WHEREAS, Mr. A. F. Ballenger, of Chicago, has delivered in the University a most interesting lecture on "Religious Freedom," setting forth in a clear and forcible manner the American political ideas of the relation of Church and State, and the dangerous centralizing tendencies of some so-called "reform" movements, injurious alike to both the Church and the State, therefore,

Resolved, That we, the Religious Liberty Society of the University of Michigan, extend to him our appreciation of his interest in the cause of liberty, and heartily thank him for the lecture delivered in this place.

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The oratorical classes have "tackled" the Sunday-law question now, and recently two debates were held in which it was discussed. The first one, "Resolved, That the World's Fair shall be closed on Sunday," was lost in the Junior law class by a vote of one to eleven. The second question, "Resolved, That the University library shall be open Sundays," was won in the Senior law class by a vote of fourteen to twelve. Public opinion is even much more strongly in favor of it.

W. A. BLAKELY.

#### The Hypocrisy of the Sunday-Law Movement.

THE recent Boston Convention of the American Sabbath Union, seemed to devote the lion's share of its attention to the Sunday newspapers, calling them "demons in disguise," and loudly demanding a law to suppress their publication. As has already been noticed in THE SENTINEL, the Convention resulted in the appointment of a committee of D. D's. and LL. D's., to petition the present Legislature for a hearing on the subject of so changing the State Sunday laws as to make the publication of Sunday papers unlawful. This petition was presented to the Legislature, and by that honorable body, was referred to the next Legislature. So it seems that these clerical gentlemen will not have their inordinate desire for speech-making before the Legislature of Massachusetts immediately gratified. Meanwhile, however, they are busy here, as elsewhere, with the old threadbare plea for a civil Sunday, and are emphatic in their declarations before the public that they do not in any way favor *religious laws*, but only ask the enforcement of the "civic day."

It is an old and true saying that you never know a man or a woman till you see them at home, and become familiar with their home life. "If you want to really know a fox, trace him to his den." All this is as true of societies and organizations of men as of individuals. The consummate hypocrisy, and attempt at

fox-like cunning, of the whole Sunday-law movement is never fully realized till these people are visited in their own conventions, and the *real* reasons there given for desiring these Sunday laws, are compared with the false and hypocritical reasons given to the public. Before the public it is continually declared that the movement is in the interests of "liberty." That the poor and weary toiler is *compelled* to labor seven days in the week, and his right to rest must be granted him by law.

They seem to forget that every Sunday law always was and always must be a direct infringement on human liberty, by compelling all to rest even against their will and need. They magnify the importance of Sunday rest till one is reminded of the old cry, "Great is Diana of the Ephesians!" It would seem from their logic (?) that all our glorious civilization, the public school system, the Declaration of Independence, and all, had grown directly out of Sunday keeping. In fact, one would think if the Lord had only understood the matter as well as they do, instead of making the world in six days, he would simply have made Sunday and Sunday laws, and they would have worked everything else that is good. Having thus exerted all their eloquence and ingenuity to magnify the civil benefit of Sunday, they unite in crying for "civil Sunday laws." *All this before the public.*

Now visit them at their own conventions where their object is not to gain Sunday-law support from the public, but to talk over among themselves why they want these laws, and how best they may get them. How quickly the laboring man, and the cause of liberty, and the civil Sunday are all forgotten! The recent Massachusetts Convention is a fair sample of this. Not a single reference is made to any of these things. Let us see what reasons they give here for desiring and demanding Sunday laws, especially laws to prevent the publication of the Sunday papers. Is it that the weary toiler is thereby compelled to work on the rest day? No, for it is well known that the work on the Sunday papers is mostly done on Saturday. Is it that these papers threaten any of our *civil institutions*? No. There is one institution, and one only, that it is claimed they threaten, and that is the modern Church. Because the churches can not stand the competition of the Sunday paper, the churches must be "protected" by law, and the Sunday papers suppressed. Every single reason given for such laws is a religious and not a civil reason.

Hear them. Mr. Lewis R. Dunn, New England Secretary of the American Sabbath Union, says:—

The Sunday press is a demon in disguise.

Supposing that were so, the Bible way to expel the demons, is to exorcise them in the name of the Lord, and not in the name of Cæsar. Paul recommends us to

prepare for the conflict with Satan by putting on the whole armor of *God*, not of the State, and by taking the *sword of the Spirit*, not of the civil power. That is the way Christian conquered Apollyon, but it seems the Church has wandered far from the good old way.

But why is the Sunday press "a demon in disguise"? The very next words plainly tell:—

The young are absenting themselves from church on the Sabbath, and if the best interests of the community are to be conserved, *these must be turned.*

When THE SENTINEL has declared that the real object of such laws was to induce people to attend church, and that if they failed, the logical tendency of all such legislation was to culminate in compulsory church attendance, many have said it was an exaggeration, and the American Sabbath Union has always been the first to sneeringly deny it. But here it is in plain words from their own lips, "*These must be turned.*" The young stay at home to read the paper, so the papers must be stopped by law. They go off on excursions, so the Sunday trains must be stopped by law. If that fails there must be some other law devised to head them off and drive them into the church, for in some way, "*these must be turned.*"

Rev. Dr. Chadbourne, in this same Convention, said:—

The Sunday paper is the foe of the Church and the Sunday school.

We think this proposition needs to be proven, but they evidently believe it is true. Supposing it is true; so is all sin, everywhere and always, the foe of the true Church of Christ. Shall it all be suppressed by the civil law? This Sunday-law logic justifies all the religious legislation and all the persecution the world has ever seen, and would repeat them.

Again, Rev. Dr. Chadbourne says:—

The Sunday paper is a *secular* intrusion upon *sacred* time. It is an open and defiant violation of the purpose of the day. It is an open door for every secular enterprise, for it has no especial rights. It does not aspire to benefit and elevate but only to please.

All these are the Doctor's reasons for asking for laws to suppress the publication of the Sunday paper, and all these are religious and not civil reasons. Let it be remembered, however, that they are the *real* reasons why the American Sabbath Union, of Massachusetts, petitions for stricter Sunday laws. The reasons given the public are only the sham reasons, and in their vast contrast with these they stamp the whole work of the Union with the brand of consummate hypocrisy.

In the same Convention, on the same day, Joseph Cook said:—

The Methodist pastors, who are appointed by the bishops, and do not owe their positions to their congregations, might arraign church members for advertising in the Sunday papers, but I fear such action would unseat any Congregational minister in the State. . . . I am not disposed to say Con-

gregationalists are cowards, but they have more at risk.

This is equivalent to saying that no minister who depends for his place and salary upon his popularity with the people, (and what minister does not, Methodist as well as others?) can dare aim to benefit the people by elevating them above their present way of thinking and acting, but must confine his efforts to simply trying to please them where they are. "They do not aim to elevate but only to please." This is precisely one of the reasons why the same Convention declared that the Sunday paper should be discontinued by law. Should the Sunday sermon also be discontinued for the same reason, and the minister silenced? It actually seems as though, if we would only stand back and give these Sunday-law ministers time enough and rope enough, they would hang themselves. It would not be anything new under the sun if they did. Religious laws often react upon those who clamor for them.

Before this Convention closed, it passed three resolutions declaring the religious origin and nature of the Sabbath, and that that religious nature was transferred by Christ and the apostles to Sunday, and pledging themselves to resist all attempts to divest said Sunday, as a day of rest and worship, of the sacredness of the divine law. So it seems that the American Sabbath Union, when it is by itself alone, does not think that the Sabbath is a "civil institution," and it does not intend to preserve simply our "civil American Sabbath," and it thinks very little about either the cause of liberty, or about the poor over-worked laboring man, but only about the interests of the Church, and the power of the clergy. And yet these same people since the Convention, are busy before the public with the old civil-Sunday-law plea. Nor is all this peculiar to the Massachusetts American Sabbath Union; it is a true and fair setting forth of the Union's underhand method of working wherever it operates.

As has often been shown, their method of obtaining petitions is unfair and deceptive. They ask for laws to "prevent people from being compelled to labor on Sunday," and under cover of such a specious plea, they try to get a law to compel all to cease laboring on Sunday whether they wish to or not. As in the case of the Breckinridge bill, before the people they try to make it appear that if the law is not passed the District of Columbia will relapse into barbarism; but when by themselves, they admit that the reason they want the law is not for the District of Columbia at all, but that the United States may thereby establish a precedent for a national Sunday law. Every gentleman and every Christian knows that truth and right do not have to employ such methods of advancement. It is the old jesuitical doctrine that "the end justifies the means."

Connected with this movement, there are undoubtedly many honest people, whose eyes are blinded; but the best that can be said of the movement, as a whole, is that it is full of insincerity and hypocrisy.

G. E. FIFIELD.

#### Protestant and Catholic Politics in Prison Religion.

"A SHAMELESS Surrender," and "Eternal Vigilance Needed," are the headlines of editorial articles, in the *Mail and Express* and the *Christian Advocate*, on the Freedom of Worship bill which has passed the Assembly of this State, by a vote of eighty-seven to eighteen.

In the words of the *Mail and Express*, "The bill applies to all incorporated and unincorporated reformatory societies securing State and municipal moneys. It forcibly opens these institutions to the sectarian services of all sects and denominations." The question is further characterized in the same editorial as an "ugly sectarian controversy," and the prophecy made that "if this measure becomes a law, resistance to sectarian and ecclesiastical aggressions upon our civil and religious liberties will be forced into politics, and somebody will get hurt." In the closing paragraphs, the sword of the political headman is freely waved and the Republican members of the Legislature called upon to note the keenness of its edge. "Free American sentiment is an element to be considered by men seeking the suffrages of the people, as novel as this statement may appear to those who can hear more easily whispers from the Tiber than thunders from the Hudson. The Republican Senate must defeat this measure. Any Republican senator whose political future is not all behind him had better not say 'yes' on the roll-call, if this iniquitous foreign-born and unnaturalized bill ever gets out of committee and is put upon its passage."

The *Advocate* declares that "the passage of this bill will raise a religious issue," and warns us that "the Roman Catholics are working with tact and vigor" to secure the passage of this measure. The *Mail and Express* also tells us "these bills were skillfully drawn, under the direction and with the approval of Archbishop Corrigan, and they are consequently in the interest solely of the Roman Catholic hierarchy." And upon this the writer is evidently beset with a vision of the dragon of the twelfth chapter of Revelation, for he cries out in terror, "and the horrible visage of the oft-defeated monster, which has for years been clutching at the throat of unfortunate childhood, and striking at the vitals of Christian benevolence, in our unsectarian institutions, emerges from the dark chamber of the Assembly Committee on Revision, under the leadership of Mr. Blumenthal."

The *Observer* also devotes almost two

columns to this same subject, beginning with the question, "Do the Protestant people of this State realize that the old jesuitically framed and named 'Freedom of Worship' bill has passed the Assembly by a vote of eighty-seven to eighteen?" Extended statistics are quoted to show that by far the greater proportion of prisoners, prostitutes, and rumsellers are Roman Catholics, thus showing "the practical folly of yielding to the demand of that religious institution which furnishes the least evidence of being entitled to special denominational recognition."

The fact in regard to this bill is that the unprejudiced mind will fail to find in it a shadow of favoritism or partiality toward any creed or denomination. The reason why the Roman Catholics father the measure evidently is because they find themselves only tolerated in public institutions, and not on an equal footing with the denominations which constitute the "national Christianity" of the United States.

The *Christian Advocate* says, "priests can be admitted. There has never been any trouble on the subject of religion at the House of Refuge, on Randall's Island, except with the Jesuits. Priests can go there now. . . . The Roman Catholic priests are allowed to visit the children, converse with them, teach them, confess them, visit them in sickness, and bury them when dead." Notice the language, "can be admitted," "can go there," "are allowed to visit." The situation is evidently one of toleration not of equality.

The whole question resolves itself into a contest between Protestantism and Roman Catholicism. Protestantism has now the superior place and influence in public institutions, and to yield equal place to Roman Catholicism would be, in the minds of those who hold that this is a Protestant Christian Nation, "A Shameless Surrender."

In a sentence intended to describe the Roman Catholic position, the *Observer* unwittingly characterizes the Protestant bigotry which this discussion has unexpectedly uncovered. The expression is this: "It is absolutely nothing but the old arrogance that despises anything religious that does not include its own ecclesiasticism."

What right has the Legislature of the State of New York to say that any form of worship shall not be accorded a perfect equality with every other form of worship, either in penal institutions or in any other place within its jurisdiction? And if it be true that any creed or form of worship arrogantly assumes to itself to be the national Christianity and only tolerates any other creed or form without acknowledging its equality, why may not the Legislature say authoritatively that no such distinction or discrimination shall be made in public institutions?

This discussion is but another loud-voiced witness to the supreme error of permitting ecclesiasticism to have any influence whatever in the control of civil institutions.

W. H. M.

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RELIGIOUS LIBERTY ASSOCIATION.



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

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C. ELDRIDGE, - - - - - President.  
W. A. COLCORD, - - - - - Secretary.

THE Star Museum, of this city, has been closed for violation of the Sunday law, and the information is published that the Mayor has promised to discontinue its license; supposably, for no other reason is given, because of its persistence in opening on Sunday.

SOME slight agitation of the question of the Sunday opening of museums in this city, has called forth from the New York Presbytery, and the New York East Conference, both of which have recently been in session, sets of resolutions protesting against any such action on the part of the city.

REV. W. F. CRAFTS has published his appointments for the next three months as follows: May 1, Cresco, Iowa; May 4, Winchester, Iowa; May 6, Waverly, Iowa; May 10, Marshalltown, Iowa; June 22, etc., Fremont Chautauqua, Neb.; July 21, etc., Winona Chautauqua, Wis.; August 1, 2, Lakeside Chautauqua, Ohio; September, Western Pennsylvania.

THE trial of the Eighth Avenue Dime Museum proprietor, indicted for opening his museum on Sunday, has been twice postponed. The "Pearl of Days" takes upon itself to speak thus dictatorially upon the case: "The reason for postponement ought to be made public. Do the authorities propose to let him off? The matter is in the hands of Assistant District Attorney McIntyre."

At the formation of a "Rest Day League" in St. Joseph, Missouri, not long since, a series of resolutions were adopted of which the following extract is a sample:—

Resolved, That we deplore the fact that our city, in other respects said to observe the Sabbath better than many, east or west, still falls below Pittsburg, or New York, or Chicago, in allowing the noisy

hawking of newspapers upon the Sabbath to the disturbance of home life and Sabbath worship, and we will call upon our public officers to suppress this affront to Christian sentiment and State law.

Resolved, That we assure our public officers, whose sworn duty it is to prevent and punish the opening of saloons and other infractions of our humane Sabbath law, that we will heartily support them in enforcing it, and we earnestly request our Mayor to publish the Sabbath law of this State, that no violator may plead ignorance of its provisions, etc.

The prominence which is given to the idea of "law" is worthy of note, as well as the peculiar and significant juxtaposition of the expression "Christian sentiment and State law." Steadily, by gradual insistence, the general impression is being conveyed that to affront religious "sentiment" is an infraction of the civil law which public officers must be called upon to punish.

MR. CRAFTS'S late injunction to the faithful National Reformers is noteworthy. Referring to the April week of prayer, he says:—

The world's week of prayer for the Sabbath should be a week of practice as well as prayer, of enforcing the laws we have as well as petitioning for better ones. They pray best who are busiest between prayers in working with God in the answers.

A more terse expression of the idea contained in this paragraph would be "pray and prosecute."

IN the cable news from Berlin, of April 19, is to be found the following spicy paragraph:—

The Kaiser is much annoyed by the disregard of his wishes shown by a number of cavalry officers in attending the Hurdle Society's races on *last Sunday*. The Emperor's brother-in-law, Duke Gunther, of Schleswig-Holstein, who was among the delinquents, received the full measure of the imperial resentment. So loud and menacing was the language in which it was conveyed that the Empress ran into the room to protect her brother, whom the Emperor was denouncing as a *blasphemous* jockey. The Duke and his partners in *guilt* spent this Sunday in the barracks, deprived of tobacco and liquors, and in other respects treated as prisoners.

Certainly the National Reform principles are making rapid progress when crowned heads enforce Sunday observance in members of their own family by military discipline.

IN an editorial on the late Dr. Spear, one of the editors of the *Independent*, who has lately died, occurs this paragraph:—

Here also occurred his account of the Federal Judiciary; and of even more interest to the lay mind, his thorough discussion of the relation of religion to the State. This volume is the best exponent of the doctrine, which was earnestly his and ours, that Church and State should be absolutely separated, that church property should be taxed, and that the Bible should not be required to be read in the public schools.

Yet, notwithstanding this clear expression of policy from the *Independent*, the following tacit indorsement of the enacting and enforcing of religious laws by the

State is to be found in the same issue, having reference to the violation of the Sunday laws in New Jersey:—

But encouraged by the recent expression of public sentiment throughout the State, there has been a rising of the people in Camden, and the result is a change for the better on Sunday, and the prospect of a vigorous enforcement of the law.

Can it be that the *Independent* is blind to the inconsistency between the statement that "Church and State should be absolutely separated," and an expression of satisfaction at the "prospect of a vigorous enforcement of the law" for the observance of a dogma of the Church by the civil power?

THE AMERICAN SENTINEL and the National Religious Liberty Association have not been, and are not, alone in the advocacy of sound principles as to the relation in which human government stands to religion, but how few are willing to carry these principles unswervingly to a consistent conclusion.

CHICAGO has organized a Columbian Sunday Association, with an Executive Committee of eighteen members for the purpose of bringing sufficient influence to bear upon the management of the World's Fair to secure its closing on Sunday, and for the exploiting to the world of the "American Sunday." A number of committees and sub-committees have been appointed and their work systematically laid out.

The following are the published objects of the Association:—

1. To prevent by every practicable means the calamity to our country and the injustice to the fifty thousand or more employes of the Columbian Fair and related industries, by opening the Exposition on Sunday.
2. To distribute literature showing the advantage that has come to America from the observance of the American Sunday, this literature to be printed in all languages, and to be especially distributed during the World's Columbian Exposition of 1893.
3. To arrange for and carry on great mass meetings on the Sundays during the season of the World's Exposition, to be addressed by distinguished speakers on themes appropriate to the day, chorus singing to be a feature of this meeting.
4. To assist in securing occasional holidays for all working people—men, women, and children—that they may, from time to time, attend the World's Exposition, and particularly to this end, to make more nearly universal the weekly Saturday half-holiday.

The Columbian Sunday Association, the American Sabbath Union, and the Chicago Ministerial Committee have joined in the publication of an address to the country at large, setting forth the dangers to the Nation, which, in their opinion, will result from the opening of the World's Fair on Sunday, and calling for an organized demonstration from all classes, directed to the National Commission and the Chicago Directory.

THE Methodist ministers of Cincinnati, have memorialized the Mayor in regard to the suppression of baseball in that city the coming summer.

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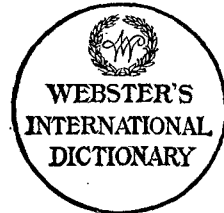
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Rector Christ Church, Los Angeles, Cal.

The above is the title of a treatise written by the author at the request of the Ministerial Union of Los Angeles, California. It grew out of a discussion upon the present aspect and aims of the Roman Catholic Church in the United States, the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy, or Vaticanism, is outlined in the prophecies of Holy Scriptures with sufficient accuracy to determine what the "Papacy" is, and what is to be its future development and ultimate end.

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NEW YORK, APRIL 30, 1891.

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THE *Independent* has obtained the views of ninety-seven Roman Catholic and Protestant archbishops and bishops upon the question of opening the World's Fair upon Sunday. Of course a large majority of the Protestant prelates are opposed to Sunday opening; while out of twenty-two Roman ecclesiastics fourteen would admit the public to the Fair on Sunday, only in the afternoon. Out of twenty-five Episcopal bishops only two favor Sunday afternoon opening. Of the Methodist bishops only one, a colored man, favors Sunday opening.

A WRITER in the *Daily Herald*, of St. Joseph, Missouri, says, "The progress made in the education and refinement of the people since the heyday of the Puritan Sunday, would hardly place in the hands of Mr. Crafts and his associates such dangerous tools as gibbets and stakes to enforce their notions, but the barbarous Sunday legislation still on our statute books gives them the conveniences and facilities of mulcts, jails, and policemen's clubs." That Mr. Crafts and his disciples will use these means there is little doubt—provided the people at large choose to let them.

AN observer of the seventh day, in Texas, writes to the organ of the denomination, the *Review and Herald*, that he has recently been served with the following notice:—

We the undersigned, citizens of this community, inform you that if you keep Saturday for the Sabbath, you must keep Sunday also, thus conforming to the customs and habits of the people. If you refuse, we will whip you within an inch of your life for the first offense; and on the second we will hang you until you are dead, dead, dead.

Judging from this, National Reform has secured a pretty good foothold in the Lone Star State. These zealous Christians (?) ought, however, to know that in this way they will speedily bring their cause into bad repute. They should take the more respectable, but not more Christian, method of invoking the power of the State to coerce those who do not agree with them in religious matters. If they should actually carry the matter so far as to hang somebody, even some of the leading spirits of the American Sabbath Union might be roused to say that "it would seem to be a harmless kindness to permit

observers of the seventh day to do private work on Sunday." Mr. Crafts actually said as much as this in regard to the persecutions in Tennessee, where Sabbatarians have died of fevers contracted in prison; and if somewhere a man should be hanged for Sunday work even the President of the Sabbath Union, who has thus far remained silent, might be provoked to say that a county jail and typhoid fever would have been a more respectable means of execution.

WE are glad to note the following in an account in the *Sabbath Recorder* of a Ministerial conference:—

In the paper, "Sabbath-keeping Women and the Woman's Christian Temperance Union," by H. D. Clarke, we have a long-felt want; that which will make it evident that our Seventh-day Baptist women can not consistently belong to the Union. It is hoped that the paper, in full, will soon be published in the *Recorder*. Other essays were presented which were of interest and instructive to all who heard them.

We are glad to see this, not because we are opposed to the original object of the Woman's Christian Temperance Union, but because the Union has largely lost sight of that object, and has espoused so-called National Reform. That which affiliates with National Reform can be Christian only in name.

It is said that it was the intolerance and bigotry of his rector that drove Charles Bradlaugh into atheism. Young Bradlaugh, who was particularly bright "found some difficulties in the Thirty-nine Articles, which did not seem to him in accord with the New Testament. His rector was a man totally deficient in tact, and on learning of the boy's state of mind, treated his incipient skepticism as a proof of depravity, and scolded him furiously. Young Bradlaugh, with the hasty logic of youth, concluded that Christians could not answer by argument objections made to their faith, and soon became a complete disbeliever in Christianity or any other form of religion." A more Christian course would probably have saved to the cause of Christianity a man of rare talents. This is simply another illustration of the fact that those who attempt to do Christian work by non-Christian methods only mar the work of God and destroy souls.

WE have received from the publishers, Sweet & Sturdy, Brattleboro, Massachusetts, a copy of "Right and Wrong," by William A. Sturdy. The book contains 404 pages, six by nine inches, is well printed, and is neatly bound in cloth, with gold letters. We are not informed as to the price, but that can be learned by writing to the publishers.

"Right and Wrong" relates to "literal ethics and a popular form of government," "showing," the title page says, "the defective character of 'Webster's Diction-

ary,' with its influence upon the disturbances between the ruling class and the common laborer." At first thought, it seems a little unkind on the part of the author of this book to attempt to demolish an old and recognized authority in the English language, just as it has been thoroughly revised at great expense to the publishers; however, "truth is mighty," and if, in the light of Mr. Sturdy's book, a discriminating public shall decide that a particular dictionary does not contain the maximum of truth, as dictionaries go, why, so much the worse for that dictionary. But inasmuch as we have a new Webster's, we shall not decide hastily to discard it. That is to say, compositors and office boys permitting, we shall still follow Webster as closely as possible in the mazes of, it must be confessed, a somewhat perplexing orthography and orthology.

THE *Baptist Examiner* says:—

The total abolition of Sunday travel is not to be hoped for. Especially in the neighborhood of our great cities, facilities of transit are needed on Sunday as on the other days of the week. It is, however, generally admitted that the volume of Sunday travel could be sensibly reduced without serious inconvenience to the public and injury to business.

Certainly "the volume of Sunday travel could be sensibly reduced," and in a very sensible way, namely, by the voluntary action of those who profess a religious regard for Sunday; if all such would cease to travel on that day, the volume of travel would, indeed, be sensibly reduced. This would be not only sensible, but honest, and according to the Golden Rule, in which respect it differs radically from the "civil" Sunday law method.

It is very strange, indeed, that in this day of progress and general enlightenment, any person, or sect of persons, should be so narrow-minded as to set forth and teach doctrines and principles that characterized the Dark Ages. To compel people to do a thing on the first day of the week, and in which they do not believe, is but one form of tyranny. Is this synonymous with the American boast of free Government? We think not. Although we were brought up to revere and keep the first day of the week, we feel it would be wrong to force our views upon those who might differ with us, in a religious point of view, or holding to contrary convictions.—*Yolo (Cal.) Democrat*.

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VOLUME 6.

NEW YORK, MAY 7, 1891.

NUMBER 19.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

TAXES come from all the people; taxes should be used for all the people and can be properly used no other way. The use of taxes, therefore, to impart religious instruction, that is, their use to turn the sentiments of one part of the people against the sentiments of another part, is unlawful and unjust.—*Independent Patriot.*

IN his opening address at the State University, at Cheyenne, Wyoming, D. A. A. Johnson, the Methodist minister lately placed at the head of that institution, said he recognized the fact that State and Church were widely separated and was glad it was so. He understood the genius of public institutions and believed they should be administered in the interests of the entire people without regard to creeds or dogmas. He believed in the Christian religion, and that all its churches were necessary to meet the needs of the people; yet during his administration no sectarian teaching should be allowed in the University. Dr. Johnson's platform is heartily approved by the people of the State.—*Denver Weekly Times.*

THE important lesson of this hour is, that as the common school instruction, in the ideal American State, must be entirely secular, the Church must supplement and reinforce the public school instruction by more vigorous religious teaching at home, and through the varied agencies of the Church. The spiritual energies of the Church must be summoned here, as else-

where, to supply the deficiencies of the State or rather do what the State can not do in the very nature of the case. In the inevitable separation of the Church and State (a separation so complete, that religion is ruled out of our popular education) the Sunday-school rises into an importance of which the founders of that institution had no conception. It becomes the great agent for leavening the minds of the youth of the land, with those religious truths, which are essential to moral conduct as well as to spiritual vigor, the hope and bulwark of modern society. Heavy as is the burden thus laid on the broad shoulders of the Church she is able to bear it, and to gloriously accomplish the work that of right belongs to her.—*Rev. T. D. Peake.*

### The New American Revolution.

LAST week we showed that which is open and clear to every reader of the Declaration of Independence, namely, that the American principle of government is that the Government is simply a piece of machinery which the people set up in order more fully to make themselves secure in the enjoyment of their rights. This principle of the Declaration is carried out in the Constitutions of all the States of the American Union, and of the national Constitution of this Union. These Constitutions, State and national, are simply the expression of the people as to the form of government which they will have, defining the powers and limitations upon the Government which they have thus established. This doctrine of the complete subordination and impersonality of the Government, is one of the two grand elements that formed the American Revolution.

As long as this principle shall be maintained in its integrity, so long the beneficent fruits of the Revolution may remain to bless the American people, and through them other nations; but if this principle shall be lost sight of and it shall come to that place where the Government shall be personified and exalted above the people,

then the design of the Revolution will be frustrated or indeed undone. There will, in fact, be a revolution *backwards* and the re-establishment of the principle of European Governments and of the despotism which it was the design of the revolutionary fathers for themselves and their posterity forever to escape. It may be news to the American people when we state that this revolution backwards has already been accomplished for the Government of the United States. It may be news to the American people to be informed that the American principle and system of government has been supplanted by the British and the Roman. Such, however, is the fact. All this has already been done. This reversal of the American Revolution has been already accomplished. Now to the proofs, and we sincerely ask the reader's careful attention:

May 19, 1890, the Supreme Court of the United States rendered its decision in the case of the confiscation of the Mormon Church property appealed from the Supreme Court of the Territory of Utah. The case arose in consequence of the enforcement of what is known as the "Edmunds Law or Act of Congress, February 19, 1887," forfeiting and escheating "to the United States the property of corporations obtained or held in violation of section three, of the Act of Congress, approved the first day of July, eighteen hundred and sixty-two." By the Act of 1862 "any corporation for religious or charitable purposes was forbidden to acquire or hold real estate in any Territory, during the existence of the territorial government, of greater value than \$50,000." By the year 1887, the Mormon Church corporation had become possessed of real estate to the amount of about two millions of dollars, and personal property to the value of about one million. All of this property, above \$50,000 worth of real estate, was declared forfeited to the United States.

The Mormon Church claimed that this property was held in trust by the corporation for the individual members of the

church who by donations, bequests, etc., had placed their property in the hands of the corporation to be held in trust. The United States disputed this claim. The case was tried in the territorial court, and the whole sum was declared confiscated to the United States. The case was appealed to the Supreme Court of the United States, and the decision of the territorial Court, confiscating the property, was confirmed.

It is not necessary here to enter upon any discussion as to whether the Mormon Church had violated the law of 1862, first, because the Supreme Court of the United States decided that it was not necessary that that law should be violated in order that the corporation might be dissolved, but that "Congress for good and sufficient reasons of its own, independent of that limitation, and of any violation of it, had a full and perfect right to repeal its charter and abrogate its corporate existence, which of course depended upon its charter;" and second, because the merit of the question as between the Mormon Church and the United States is not material for the purpose of this article. The principle upon which the Supreme Court acted is all that is necessary to be discussed here; and that principle is discernible without any examination or discussion as to the merit of the controversy.

The argument of the Court proceeds as follows:—

When a business corporation, instituted for the purpose of gain or private interest, is dissolved, the modern doctrine is that its property, after the payment of its debts, equitably belongs to its stockholders. But this doctrine has never been extended to public corporations. As to this, the *ancient* and established rule prevails, that when a corporation is dissolved, its personal property, like that of a man dying without heirs, becomes subject to the disposal of the sovereign authority.

Now with all due respect to the honorable Court, it may be inquired, why should not the modern doctrine be applied to public corporations as well as to private? Why should the ancient doctrine be adopted in such cases, when, to do it, it is necessary to proceed in the face of the principles and institutions of the Government of which the court is but a part. When the ancient doctrine is adopted the principles of the ancient governments must likewise be adopted, because the ancient doctrine is but the expression of the principles of the ancient governments. And the principles of all those governments were directly the reverse of the principles of this Government. This will be seen more fully as we proceed. It is in fact seen in the above expression that personal property, in such cases as this under consideration, becomes subject to "the sovereign authority."

Upon this the question at once arises, Who or what is the sovereign authority in this Government? And to this question we have an answer that is certainly plainly expressed, and certainly true, if

not absolutely authoritative. Bancroft is the historian of the *Constitution* not less than of the country, and upon this very point he has the following plain statement. "Is it asked who is the sovereign of the United States? The words sovereign and subjects are unknown to the Constitution."—*History of Constitution, Book V, chap. 1, par. 20.*

By this it is evident that the Supreme Court steps upon foreign ground when it suggests the existence, in this country, of a sovereign authority. It is true that the people are sovereign; but the people do not exercise their sovereignty authoritatively as such directly, nor of themselves. "The people of the United States have declared in their Constitution that *the law alone is supreme*; and have defined that supremelaw." *Id. par. 21.* In the foregoing quotation from the opinion of the Court it is made manifest that the existence of a sovereign authority was necessary to sustain a decision confirming the judgment already pronounced by the territorial Court. And as, according to the quotations given from Bancroft, there is no such thing known to American principles or institutions, the Court was necessarily driven beyond this Government and its institutions to find a basis for this sovereign authority. Accordingly the decision proceeds:—

The principles of the law of charities are not confined to a particular people or nation, but prevail in all civilized countries pervaded by the spirit of Christianity. They are found imbedded in the civil law of Rome, in the laws of the European nations, and especially in the laws of that nation, from which our institutions are derived.

But the principle of the government of Rome and all the European nations, and especially that nation from which the Court says our institutions are derived—the British—have always been directly the reverse of this. In those governments there were sovereign authorities. They were not governments of the people, but governments of the sovereign, and the people were subjects. That of Rome was absolutism solely. The Emperor was supreme in everything. He was *parens patrie*, that is, father of the country, and father of the people in the complete and fullest sense. He fed the people, he gave them money and whatever else they demanded, or whatever some political demagogue demanded, and took from them whatever he himself was pleased to demand. It was so also in England, at the period of the Revolution, though there the sovereign had not the absolute character that attached to the Roman; yet, what the king lacked in this respect, Parliament possessed, so that the system of absolutism and of paternalism prevailed there, as formerly in the Roman Government.

Nor is it correct to say, as did the Court, that our institutions are derived from England. Our governmental institutions are as far as possible the opposite of those of England and were intended to be so

when they were established. The Government itself, as we have seen, is directly the reverse of that which existed in England when this Government was established. When the institutions of the United States Government were established the governments of Europe were ruled by sovereigns who held their powers by "divine right." In the Government of the United States that system was revolutionized and governments were declared to derive their just powers from the consent of the governed.

At that time the governments of Europe were all paternal. The Government of the United States is of, and from, *the individual*. For "the distinctive character of the new people as a whole, *their nationality*, so to say, *was the principle of individuality* which prevailed among them *as it had nowhere* done before. . . .

The Constitution establishes nothing that interferes with equality and individuality.

. . . It leaves the individual alongside of the individual. No nationality of character could take form except on the principle of individuality, so that the mind might be free, and every faculty have the unlimited opportunity for its development and culture. . . . The *institutions and laws* of the country rise out of the masses of individual thought, which, like the waters of the ocean, are rolling evermore."—*Bancroft, Id. par. 7, 9.*

In England, and all other European Governments, religion was held to be an essential element of civil government; but when this Government was formed it was entirely separate from religion, and disavowed not only any connection, but any right to any connection with religion.

The Supreme Court itself is an institution which so far from having been derived from any of the institutions of England or any other European nation, was a new creation entirely. The very form of government, that is, the distribution of its power into legislative, executive, and judicial, so far from being from England or any other European nation, was also a new creation. "The tripartite division of government into legislative, executive, and judicial, enforced in theory by the illustrious Montesquieu, and practiced in the home government of every one of the American States, became a part of the Constitution of the United States, which *derived their mode of instituting it from their own happy experience*. It was established by the Federal convention with a rigid consistency that *went beyond the example of Britain* where one branch of the Legislature still remains a court of appeal. Each one of the three departments *proceeded from the people*.—*Bancroft, Id. par. 13.*

The decision of the Court proceeds:—

The manner in which the due administration and application of charitable estates is secured, depends upon the judicial institution and machinery of the particular government to which they are subject.

This statement is certainly clear enough;



and in view of it, it is proper to inquire, Why then should the Court find it necessary to go to the judicial institutions and machinery of the governments of Europe, and even to that of Rome which has been dead more than twelve hundred years? However, instead of adhering to the judicial institutions and machinery of our own Government, the Court in the very same paragraph proceeds as follows:—

In England, the Court of Chancery is the ordinary tribunal to which this class of cases is delegated, and there are comparatively few which it is not competent to administer. . . . There are some cases, however, which are beyond its jurisdiction; as where, by statute, a gift to certain uses is declared void, and the property goes to the king. . . . In such case the king as *parens patriæ* [parent of the country or father of the people], under his sign manual, disposes of the fund to such uses, analogous to those intended, as seems to him expedient and wise.

Now in this country there is no king; nor is there anything anywhere among the institutions of this country that can fill the place, or exercise the office, of *parens patriæ*. Here, instead of the Government or any part of it being the parent of the country or father of the people, the case stands just the reverse. The *people* are the parent of the Government and everything in connection with it. To secure the inalienable rights of men this Government was established, deriving its just power from the consent of the governed, and whenever the form of Government which was established by the revolutionary fathers becomes destructive of the ends for which it was created, "it is the right of the *people* to alter or abolish it and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness." So that in this Government, and according to American doctrine, there is no such thing as *parens patriæ* and there is no place for such a thing even if the thing should be proposed.

Therefore, as there is in this Government, neither king nor *parens patriæ* to which the property in this case might go, it follows logically from the previous statement of the Court (that the administration and application of the estate involved, depends upon the judicial institution and machinery of the particular government to which they are subject), that the decision of the territorial Court should have been reversed and the money involved restored to the individuals to whom it belonged. Such is the logic of the case, according to the principles and institutions of the Government of the United States. But this logic was not followed. Instead of it, the Court proceeded to create and establish a sovereign power, and clothe it with the office of the parent of the country and the father of the people.

The Court first quoted a number of decisions, Roman, Spanish, and English, to

sustain the principles which it had adopted from Rome and England, every one of which is of course strictly in accord with the character of sovereignty and paternalism which is part and parcel of all those governments; but not one of which is applicable under American institutions, nor can be sustained according to American principles. Then the decision says:—

The authority thus exercised, arises in part from the ordinary power of the Court of Chancery over trusts, and in part from the right of the government or sovereign as *parens patriæ*. . . . If it should be conceded that a case like the present transcends the ordinary jurisdiction of the Court of Chancery, and requires for its determination the interposition of the *parens patriæ* of the State, it may then be contended that, in this country, there is no royal person to act as *parens patriæ*, and to give direction for the application of charities which can not be administered by the court. It is true we have no such chief magistrate. But here the *Legislature* is the *parens patriæ*, and unless restrained by constitutional limitations, the Legislature possesses all the powers in this regard which the sovereign possesses in England.

This at once creates a sovereign power and clothes it with paternal authority. And if this doctrine shall be maintained, so that it becomes a principle of American law, and shall become established as a principle of Government here, then the revolution backwards is complete; government of the people is gone; and that of a sovereign parent of the people is put in its place. Then the doctrine of the Declaration of Independence and of the Constitution of the United States is subverted and the doctrine of sovereignty, absolutism, and paternalism, is established in its stead. Then also Bancroft's history in the place above cited, will need to be revised so that it shall read as follows: "Is it asked who is the sovereign of the United States? *The Legislature* is the sovereign and *the people* are subjects."

To prove the correctness of its position the Court quoted from Chief Justice Marshall, in the Dartmouth College cases, the statement that "By the Revolution, the duties, as well as the powers of government devolved upon the people." This is true enough, but it is particularly to be noticed that the Court has made these devolve upon *the Legislature*. It is a singular piece of logic that would prove that certain powers devolve upon *the Legislature*, by citing a passage which declares that those powers have devolved upon *the people*. Again, the Court quoted a statement from Chancellor Kent, that "in this country *the Legislature* or government of the State as *parens patriæ* has the right," etc., and further from Justice McLean, that "when this country achieved its independence, the prerogatives of the crown devolved upon *the people* of the States." Justice McLean's statement, like that of Chief Justice Marshall's is strictly correct in saying that these powers devolved upon the people. But that of Chancellor Kent, like some other legal expressions of his, is utterly false and

contrary to American principles. Among American institutions there is no king, and aside from the people there is nothing that corresponds to a king. And even in the people all that corresponds to a king is in *the individual*; for each individual American citizen is sovereign and king in his own right.

Again, the Court says:—

This prerogative of *parens patriæ* is inherent in the supreme power of every State, whether that power is lodged in a royal person or in the Legislature.

But in this country the supreme power is lodged neither in a royal person nor in the Legislature; but as stated by Bancroft, in *the law alone*, and in the Constitution that supremacy is defined.

It is true that the decision of the Court is qualified by the expression, that "unless restrained by constitutional limitations, the Legislature possesses all the powers in this regard which the sovereign possesses in England." But this is another instance of the reversal of the principles of our Government. This argues that the Legislature is already in possession of power, and can exercise that power to the full, unless it is *restrained* by constitutional limitations. Whereas, the truth is that the Legislature has no power at all, is possessed of no authority at all, and can exercise none except as it is *granted*. The Constitution plainly declares "The powers not delegated to the United States by the Constitution nor prohibited by it to the States, are reserved to the States respectively, or to the people." The express doctrine of the Constitution is, that the powers not delegated are reserved. The doctrine of this decision implied, if not expressed is, that the powers not prohibited are possessed. This in itself would be sufficient ground upon which seriously to question the correctness of the decision but there is laid against it, by the Chief Justice, the additional evidence that the Legislature is restrained by the very constitutional limitations suggested by the Court.

The Chief Justice, with Justice Field and Lamar concurring, dissented from the decision. In his dissenting opinion he speaks as follows:—

In my opinion, Congress is restrained, not merely by the limitations expressed in the Constitution, but also by the absence of any grant of power, expressed or implied in that instrument. And no such power as that involved in the act of Congress under consideration is conferred by the Constitution, nor is any clause pointed out as its legitimate source. *I regard it of vital consequence, that absolute power should never be conceded as belonging under our system of government to any one of its departments.* The legislative power of Congress is delegated and not inherent, and is therefore limited. I agree that the power to make needful rules and regulations for the Territories necessarily comprehends the power to suppress crime; and it is immaterial even though that crime assumes the form of a religious belief or creed. Congress has the power to extirpate polygamy in any of the Territories, by the enactment of a criminal code directed to that end; *but it is not authorized under the cover of that power to seize and confiscate the property of persons, individuals, or corporations, without office found, because they may have been guilty of criminal practices.*

The doctrine of *cy-pres* is one of construction and not of administration. By it a fund devoted to a particular charity is applied to a cognate purpose, and if the purpose for which this property was accumulated was such as has been depicted, it can not be brought within the rule of application to a purpose as nearly as possible resembling that denounced. *Nor is there here any counterpart in Congressional power to the exercise of the royal prerogative in the disposition of a charity.* If this property was accumulated for purposes declared illegal, that does not justify its arbitrary disposition by judicial legislation. In my judgment its diversion under this act of Congress is in contravention of specific limitations in the Constitution; unauthorized, expressly or by implication, by any of its provisions; and in disregard of the fundamental principle that the legislative power of the United States as exercised by the agents of the people of this Republic is delegated and not inherent.

There can be no doubt whatever that the Chief Justice expressed the truth in this matter according to American principles. It therefore as certainly follows that the decision of the Supreme Court of the United States in this case, is not true American law; that it enunciates principles which, if they become established, do actually create a revolution backwards; and that such a thing has, in fact, been done so far as it is possible for the Supreme Court to go in the matter.

A. T. J.

#### A Few Observations.

THE following paragraph under caption "The Sabbath Question," appears in the *Christian Statesman*, of April 23, 1891:—

A petition has just been received from the hands of T. C. Maughlin, of Stafford, Kansas, addressed to the Commissioners of the Columbian Exposition, and praying that the gates of the Exposition be closed every Lord's day during its progress. The petition bears three hundred and eighteen signatures. Mr. Maughlin writes that not one-fourth of the inhabitants of the country have had opportunity to sign; that all classes give their names willingly except infidels and the Seventh-day Adventists. These last, though Christians, are prevented by their peculiar views of the Sabbath, and by their opposition to all moral and religious elements in civil government, from co-operating with other Christian people in this effort.

This is about as fair a statement of the case as respects the position of the Seventh-day Adventists, as we have ever seen in the *Statesman*. It admits that they are Christians; that because of their peculiar views of the Sabbath (which peculiarity, by the way, consists simply in taking the Sabbath commandment as it reads) they can not lend their influence toward Sunday-keeping; and that on account of their opposition to the introduction of religious questions into civil government, they are unwilling to unite in an effort to secure the recognition and enforcement of the Sunday Sabbath, or any other Sabbath or religious institution, by law.

The observations we would make on this are these: (1.) If opposition to moral and religious elements in civil government leads to a refusal to help along a movement for the recognition and enforcement of Sunday by law, what can the favoring of Sunday laws be but an effort to introduce moral

and religious elements in civil government? In other words, what are Sunday laws but religious laws? and what the enforcement of them but the enforcement of religion? And what is the enforcement of religion but a union of Church and State? (2.) If the observance of the Sabbath commandment, as it reads, leads men to oppose a union of Church and State, is not the effect of such observance good? (3.) And if the Christianity of a certain class leads them to take God at his word, and this leads them to oppose a union of Church and State, is not that a good sort of Christianity to have? W. A. COLCORD.

#### Evil Effects of Puritanism.

EVERY question of the day, generally speaking, has both a popular and an unpopular side; for the majority of mankind, if they think at all, are apt to think as others think, depending more upon the judgment of those whom they esteem as scholars and men of deep thought, than upon personal investigation. But often time has proved that the unpopular view of a subject was the right one.

There is no idea more prevalent at the present time than that all we have and are we owe to our "Pilgrim Fathers," and there is no idea more erroneous. The place given them in history has been given too freely, not but that they have wielded a powerful influence in our Nation, but that that influence is not in its effects entirely good.

The desire for freedom from religious tyranny was the motive which induced them to flee from England to the New World. With wonderful beauty of expression has Mrs. Hemans said:—

They left unstained what there they found—  
Freedom to worship God.

But is it true? Read their old "Blue Laws." Attendance at religious worship was made compulsory; and any violation of this was punished by imprisonment and fine; a second offense by stripes; and should the offender protest, he was likely to have a red hot iron thrust through his tongue.

Do you remember the persecution of Roger Williams, who was compelled to flee from them because they were attempting to found a theocracy, and because he maintained that to God, and to God alone, was he responsible for the convictions of his conscience, or the practice of any form of religion? Can you listen to the story of the "Salem Witchcraft"? can you read that black page in the history of our country, when innocent men and women by the score were executed merely to gratify the zeal of a superstitious and fanatical religious body, and still justify the Puritans?

But you say: "Their zeal, their fear of God, prompted them to all this." Granted! But was their conception of Jehovah the conception of a Christian? "There is

no fear in love," and "God is love." And that charity, the greatest thing in the world, could never prompt to deeds like this. They who sought in the literal interpretation of the Scriptures, guidance for every matter of every-day life, must have forgotten the commandment: "Thou shalt love thy neighbor as thyself."

Many outgrowths of puritanism exist at the present time, which from long custom we have ceased to question whether or not they be in accordance with perfect liberty. The observance of any form of religious worship in our public schools is another outgrowth of puritanism. Religion should be taught in the home; for as soon as we refer the violation of right to the law of God, we are sure to interpret that law according to sectarian views and principles, and this interferes with freedom.

The employment of chaplains in the army and in Congress are other traces of the old force which sought so completely to effect the total union of Church and State, though Jesus had once and forever severed them by that clean-cut statement: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

We point to our glorious Republic, and refer all honor to the Puritans, but do we not know that the very principles on which our Constitution was founded, were in direct opposition to all puritanic ideas? Freedom of conscience no less in religious than in civil matters was to be preserved, and no religious test was to be made as a qualification for office.

But puritanic forces are working to-day, and they are all the more dangerous to our Government from the fact that they are in the hands of those who are regarded as our best people. When a New England senator introduces into Congress a bill which provides for the compulsory observance of Sunday as the American Sabbath in a manner consistent with the demands of a Christian Nation, and when he is supported by the National Reform Association, the Woman's Christian Temperance Union, and orders of a like nature—when this is done, and thousands of American people sign a petition to Congress to make that bill a law, is it not time for us to stop and think? Is this the freedom of conscience secured us by the Constitution? Is this the freedom of conscience which is ours as a divine gift? Is this perfect liberty? A thousand times—No. It is tyranny, religious tyranny, no less to-day than of old. It is only a step toward the establishment of a national religion—the union of Church and State. The observance of any day of the week as Sabbath is purely a personal matter which lies between man and God; then how, while liberty exists, can we consent to such a measure?—A measure that binds us in an ecclesiastical servitude, which is of all subjection the most galling.

Consistency of creed and daily works

can, of course, never be fully realized, however much we aim at that quality; but can we not at least note the rocks on which other ships have been stranded and steer clear of them? Can we not preserve the freedom of our Government?

Finally, when we sum up the good and evil effects of puritanism, and while conceding the existence of the former, we look behind them for the motives which actuated their causes, and see selfishness, self-righteousness, lack of charity, persecution of countrymen, do we not fear that judgment from on high, "Weighed in the balance and found wanting"? for "by their fruits ye shall know them."

JESSIE O. BARBER.

Ann Arbor, Mich.

### Compulsion.

AN infidel once said, "It is hard for a Christian to be tolerant;" and why should he have said it but for the fact that so many so-called Christians have been, and are now intolerant? And so learned and eminent a man and historian as Macaulay, has said, "the doctrine of all sects, when condensed into a few words, is simply this, 'I am in the right and you in the wrong. When you are the stronger, you ought to tolerate me, for it is your duty to tolerate the truth; but when I am the stronger, I shall persecute you, for it is my duty to persecute error.'" Macaulay judged as the infidel did; he judged all Christians by the tendencies and acts of the most numerous, wealthy, learned and influential bodies of so-called Christian men, and hence his conclusion; and it will be the conclusion of all thinking men. But the truth is that no real Christian can be intolerant, because it is a fundamental principle of Christianity "that all things whatsoever ye would that men should do to you, do ye even so to them," (Matt. vii.) and "as ye would that men should do to you, do ye also to them likewise." Luke vi. And Christ said, also, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." Matt. x.

What Primitive Baptist would persecute any man for his religion, however erroneous he might know it to be? There is not one that would. There is not a Primitive Baptist church anywhere that would hold a member in fellowship who would join in burning or destroying the property or otherwise injuring a Roman Catholic on account of his religion. Not one would; though knowing, at the same time, that the Catholics have in the past, hanged, drawn, and quartered many of our brethren. Stephen called down the blessing of God upon those who stoned him to death, and Christ prayed for those who crucified him. Surely the religion of Christ is not of this world.

No body of Christians can, in Christ's spirit, seek by law or force to harm any

class of men, whether believers or unbelievers either in person or property. But all denominations of Christians in this country, so far as I know, except the Primitive Baptist, seek to mix, to some extent, Church and State. They all favor chaplains in the Federal and State Legislatures, men who are paid to pray by the civil Government—paid by taxing Jews and unbelievers as well as believers. It is superfluous to ask if that is according to Christian principle, for it is too plain that it is not. They also favor the exemption of all church property from taxation, which is just, as far as religious people are concerned, but it is not just to citizens professing no religion. Christ did not design that his religion should be a burden to any man, nor can Christians in his spirit make it so.

The Ohio Supreme Court held (*American Law Register*), "that there is no such thing as 'religion of State.'" "When Christianity," continues the Court, "asks the aid of Government beyond a mere *impartial protection*, it disowns itself. Its laws are divine, not human; its essential interests lie beyond the reach and range of human governments. United with government, religion never rises beyond the merest superstition; united with religion, government never rises above the merest despotism; and all history shows that the more widely and completely government and religion are separated, the better it is for both. If it be true that our law enjoins the teaching of the Christian religion in the public schools, surely all the teachers should be Christians. Were I such a teacher, while I should instruct the pupils that the Christian religion was true, and all other religions false, I should tell them that the law (the law requiring religion to be taught in the schools) itself was an unchristian law. One of my first lessons would be to show the pupils that it was unchristian, and that lesson would be, 'whatsoever ye would that men should do to you, do ye even so to them.'" I could not look the veriest infidel or heathen in the face and say that such a law was just; I should have to tell them it was an outgrowth of false Christianity, and not one of the 'lights' which believers are to shed upon an unbelieving world."

How then can Christians ask, according to Christ's teachings, for their church property to be exempt from taxation? or, in other words, how can they ask that non-professing tax-payers be taxed to support their religion? That certainly is not Christian. . . . Now consider the value of all the church property of all the denominations in the United States, of the Episcopalians, Methodists, Catholics, Baptists, Presbyterians, and running up in value to hundreds upon hundreds of millions of dollars, exempt from taxation, and the deficiency, aggregating millions of dollars, that is forced out of the non-professing tax-payers to support the so-

called religion of Christ, and that in a Government boasting of religious liberty, and a complete separation of Church and State!

I confess that it may seem that these things are too trifling and unimportant to notice; but when we consider their tendency, they become matters of grave import to lovers of real Christianity and religious liberty, as well as lovers of free government, whether religious or irreligious. It was the beast that had two horns like a lamb that spake as a dragon. Rev. xiii.—*R. in Gospel Messenger, Primitive Baptist.*

### Going too Far.

REFERRING to a quotation from the editor of *Freethought* to the effect that "the Government of Mexico to-day is the most liberal Government on the face of the earth," Mr. Hugh O. Pentecost says:—

To substantiate this statement Mr. Putnam relates that a "vast amount of church property has been confiscated. . . . Convents are forbidden. The clericals are not allowed to wear the official garb on the streets. They must dress like other folks. They can not perform a legal marriage." I judge from this that if the Mexican officials should drive the church people out of the country, or make it a capital offense to be a Christian, the Mexican Government might be considered still more liberal. Is the kind of tyranny Mr. Putnam describes his idea of being liberal? On Mr. Putnam's own showing the Mexican Government is exceedingly illiberal toward the Catholic Church, quite as illiberal as that church is toward other people.

What right should a government have to confiscate church property, or forbid priests to dress as they please, or not recognize the legality of the marriage they solemnize? The Liberals of the United States would do well to regard Mexico as missionary ground, on which to teach the first principles of liberalism, rather than to regard it as the most liberal country in the world. Fie upon liberality that does not concede to the Church liberty to exist and work without governmental interference of any kind! There should be no statutes either favoring or oppressing the Church. It should be given a fair field in which to play its part in this world.

I regard the Church as an unmitigated evil, and, as an institution, have a cordial dislike to it, but as long as public opinion can sustain such an institution its right to exist should be recognized and contended for first of all by Liberals. While we have a Government, the utmost that a Liberal should ask of it with regard to the Church is that it should extend it no official aid. While other property is taxed church property should be taxed, but no legislative discrimination should be made against the Church. If the priests like to wear their absurd petticoats who should object? And if persons wish priests to marry them, whose affair is it but that of the contracting parties?

All of this, with the exception of Mr. Pentecost's expression of dislike for the Church, we regard as good sense. There is by far too much of the "liberalism" that smiles upon an opposition to religion. All should remember that it is no more the province of government to oppose religion than it is to foster it.

A THANKLESS task has he who tries  
To chip and model  
The world to just the form and size  
Of his own noddle.

—Trowbridge.

### What They Say about "The Sentinel."

FROM lawyers and magistrates in North Carolina who have received two numbers of THE AMERICAN SENTINEL:—

I like to read your paper very well. I like your cause, as I do not believe in a law religion. I want it as our forefathers handed it down to us, to worship God according to the dictates of our consciences. Whenever anything else comes it will cause blood to run. Let the Church and God make Christians. When we undertake to run over our Constitution and trample on it, we are a ruined Nation.

Your paper received and appreciated very highly. We fully indorse your cause in regard to religious rights. I am an old-school Baptist and a Democrat. My grandsires fought through the Revolutionary War for religious rights and liberty. I want to march under the same banner.

Yes, I'll gladly receive and read your paper. I am in hearty and prayerful sympathy with every work that looks to the preservation of our civil and religious rights in the United States of America. God bless your paper.

I have examined your paper called THE AMERICAN SENTINEL, and have a good opinion of its merits. I desire to make further examination of the paper.

From individuals who have had THE SENTINEL two or three months:—

I thank you for the copies of THE SENTINEL sent free, but am sorry to say I do not see my way clear to subscribe now. I think the great body of the people want Church and State forever apart, and that only "cranky" individuals and small sects desire a union.

Your paper, THE AMERICAN SENTINEL, has afforded me much light upon the National Reform movement of which it treats. The positions it has taken are to my mind eminently correct. All subjects that pertain to civil and religious liberty should be carefully studied, and all efforts, looking to a union of Church and State, uncompromisingly opposed. Such a thing would eventually lead to the worst results. Allow me also to say the reading of your paper has afforded me much pleasure.

The editor of the "oldest German newspaper in the South" writes:—

The copy of THE AMERICAN SENTINEL you kindly sent us was received. After a careful perusal of the same, we entirely indorse the position you take by it, and shall be only too glad to give expression of our approval through the columns of the *Anzeiger*. At a period when fanaticism, sailing under the false flag of religion, is endeavoring to overthrow our sacred institutions, the publication of a journal like THE SENTINEL, which bravely breaks a lance with orthodoxy and hypocrisy is only to be hailed with pleasure, and every true American ought to make it his duty to spread it among the people, so that they might recognize the danger of the Republic becoming subjugated by the Church. Please place the *Anzeiger* on your mailing list, and oblige.

From gentlemen in Birmingham, Alabama:—

I heartily indorse your sentiments, as expressed in THE SENTINEL of January 22. Please send me a few copies in February and March; if pleased with them will subscribe.

I would be glad to read further on the subjects treated in your SENTINEL.

I will be pleased to receive your journal.

I have, I think, read every word in the copy of THE AMERICAN SENTINEL, received this morning and am more than pleased with it. Wife and children will read to-night. *Send it on.*

## NATIONAL RELIGIOUS LIBERTY ASSOCIATION.



### DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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C. ELDRIDGE, - - - - - President.  
W. A. COLCORD, - - - - - Secretary.

W. F. CRAFTS is now lecturing in the West, in the interest of a better observance of Sunday. Sunday, April 19, he spoke in Moberly, Mo., dwelling principally on whether or not the World's Fair should be closed on Sunday.

At a recent meeting of some of the most ardent advocates of Sunday laws, in Wisconsin, at which J. P. Mills was the chief speaker, it was decided that the present Sunday laws of that State are as good as they could desire. They will direct their efforts toward raising a sentiment to secure their enforcement. They will also hold a meeting in June to revive a nearly dead society, called the "Wisconsin Civil Sunday Association," organized at Milwaukee a year ago last December. They will then work to effect local organizations in every county, city, township, and voting precinct in the State, with a view to canvassing for names to a petition to close the World's Fair in 1893 on Sunday.

In concluding a recent series of sermons Rev. W. E. Copeland, of Tacoma, Washington, said:—

I have preached these sermons and given these lectures to arouse men to see the danger which threatens religious freedom and civil freedom as well. The question has been recently discussed, Will the Republic endure another hundred years? I answer unhesitatingly, No. That is, if certain devout and earnest Christians can have their way. Our liberty, purchased at so dear a price, is in danger, and but few are alarmed. Most persons laugh at any danger, utterly forgetful of the lessons of history written in letters of blood.

As to the position of the Roman Catholic Church on this question of religious liberty no possible doubt can exist. The church stands where it has always stood, the uncompromising enemy of education and liberty. It only lacks the power to compel conformity; the desire is as great as ever. Evidence of this can be seen in the universal opposition of Roman Catholics to the public schools of the United States, in the establishment of parochial schools in every Roman Catholic parish, and in their allegiance to a foreign potentate whose commands are law. You all know this of Romanism.

But only few know that there is a rapidly growing sentiment among co-called Protestant Christians which prominent preachers and laymen give voice to, and which demands with ever increasing emphasis an amendment to the Constitution of the United States that shall recognize God, Jesus, the Bible, and the Sabbath; that shall declare this Nation to be by law a Christian Nation. In the interests of this party a bill was introduced into Congress which proposed a compulsory Christian education, and prominent members of this party declare that to attain their ends even a resort to arms would be justifiable. So anxious are these fanatics to have the first day of the week marked as God's day, which every one shall observe in a fashion to be prescribed by them; that Jesus should be recognized as supreme ruler, and the Bible as the supreme law of the land; that they are willing to go to almost any extremity to secure their ends.

Once this party and the Roman Church join hands and religious liberty is gone, and as history has always shown with religious goes civil liberty. Nor is the prospect of such union as remote as many suppose.

And in the indifference to which Mr. Copeland refers, lies the chief danger of the situation. Were the American people awake to the danger it would cease to exist.

JAMES P. MILLS, general and field Secretary of the sixth district of the American Sabbath Union, has been lecturing in the leading cities of Illinois in behalf of the better observance of Sunday. He spoke in Bloomington April 21, and on the Monday following organized a local union for the county. Those who have attended his lectures state that it is difficult to tell which he is working for the hardest; to secure a better observance of Sunday, or to fight the Seventh-day Adventists. Every place he goes he takes particular pains to tell how hard the Seventh-day Adventist people are working against Sunday laws. This people have evidently been reading history and know what it means to enforce any religious doctrine by civil law. Let all lovers of civil and religious freedom study the question carefully in the light of the record of the past, and the majority will see that it is their duty to oppose such legislation, no matter how highly they may regard Sunday.

*Public Opinion*, of London, says, that "Sir Henry James, M. P. addressing the members of the Liberal Union Club at their annual meeting in Westminster, said it had become a demonstrated fact that the Roman Catholic priesthood held the balance of power between all parties in Ireland, and that if the Government were ever given into the hands of the people it would, in fact, be handed over to priestly control." This is an evil by no means confined to Ireland; a desperate effort is being made to give the Protestant clergy the same power in this country that the priests exercise there.

THE insolence of the aggressor is usually proportioned to the tameness of the sufferer.—*Ames.*

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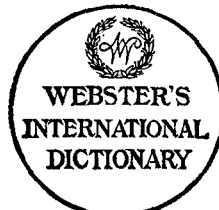
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Rector Christ Church, Los Angeles, Cal.

The above is the title of a treatise written by the author at the request of the Ministerial Union of Los Angeles, California. It grew out of a discussion upon the present aspect and aims of the Roman Catholic Church in the United States, the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy, or Vaticanism, is outlined in the prophecies of Holy Scriptures with sufficient accuracy to determine what the "Papacy" is, and what is to be its future development and ultimate end.

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NEW YORK, MAY 7, 1891.

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 Portuguese Ambassador has left Rome for Lisbon in order to receive the instructions of his government with reference to the proposed submission of the dispute with Belgium to the arbitration of the Pope. The dispute is in regard to the southern portion of the Congo State.

CARDINAL TASCHEREAU and his suffragan prelates of Quebec have protested in joint letter against the act of the Manitoba Legislature abolishing separate schools in that province. The bishops declare that the Church, as the representative of her divine Founder, not only has the right, but the duty to direct through her ministers the moral education of her children.

THE *Mail and Express* says:—

We hope and believe that the end is near, and that the civilized nations of the earth will demand at the hands of the Russian Government that freedom of action, occupation, and residence for the Jews which is enjoyed by all the citizens of free countries.

At the same time the *Mail and Express* is in the van of those influences which are at work in this country to impose similar disabilities upon those in this country who do not conform to the religion of the majority.

THE Cincinnati *Post* remarks that "an Indianapolis church member who subscribed to a church building fund attempted to wriggle out of it by claiming that the contract was illegal as it was made on Sunday, but the Court has decided that he must pay up." It is true that the law of the State makes void Sunday contracts, but as it is also true that Sunday laws are in the interests of the Church, it is only natural that the courts should construe them in that interest. Of course the whole thing is contrary to the spirit of our institutions, but nowadays that don't count.

THE Sunday-law advocates in Hong-Kong are terribly in earnest in demanding Sunday legislation for that Colony. In answer to the objection that it would deprive the poor coolies of a considerable part of their already slender income, a correspondent of the *China Mail* says:—

This cry about the poor coolie losing a day is all "cry and no wool." The business man of Hong-Kong

cares for the coolies about as much as he does for a cockroach. He may not go out of his way to crush a cockroach, but the roach must not run across his foot. And so with the coolies. . . . It might entail a little more night work (but I doubt it), and as that costs the ships no extra expense, I do not see their reason for refusal.

It seems a little strange that Sunday rest is so important that these poor heathen must be compelled to rest upon that day even if they do earn less wages and have to work nights to do it. We suppose that it is, however, for their health in some way.

It is stated that there is under consideration a plan for a grand South American Roman Catholic Council on the model of the one recently held in Baltimore. When it will be held is not yet decided, but the majority of the bishops indorse the project. The aim of the Council will be the entire reorganization of the American churches.

GEN. B. F. BUTLER thinks that the Constitution of the United States ought to be studied in the public schools. He says:—

Would it do any harm if I should suggest that such study might be taken up in the public schools instead of the study of the Scriptures, the prosecution of which, more or less compulsory, has worked great harm in our schools? . . . That there should be no governmental teaching of any religion, or recognition of any religious faith, was fundamental in our Constitution; and after powerful and thorough debate there was no recognition of any religion in that instrument. The first chapter of the first Act of Congress struck out the word "God" from the obligation of an official oath, and the calling upon the Supreme Being in an official oath never obtained until the ironclad oaths of the Rebellion. I feel sure that pure religion will not lose but gain by being withdrawn from contestation among the pupils of the schools, as I trust it will always gain when kept out of controversy.

Well, no; we do not think that the suggestion will do any harm; and we are very certain that the practice would not. The Bible ought to be read and studied by everybody, but the public school is not the place for such study.

THE "Pearl of Days" argues thus in favor of Sunday laws:—

There are now not a few things to alarm the friends of good order, of moral and spiritual prosperity, in our land. Glaring crimes are too frequent. Too many of our sons and daughters are not trained into habits of industry and honesty. We have Sunday concerts, theaters, and many kinds of demoralizing amusement. We have frequent Sunday excursions by railroad and steamboat, baseball, beer gardens and gaming in a thousand forms. We have regular Sunday railroad trains and Sunday newspapers, and consequently Sunday labor to an amazing extent. Our post-offices are open on Sunday, which alone deprives many thousand men and women of a needed day of rest.

It is evidently the thought of the editor of the "Pearl" that it is the duty of the State to remove all these adverse influences; to see to it that our sons and daughters are all properly trained, and

that every evil influence is banished. But something of this kind has been upon trial in Germany for about one hundred years, and the result is that no country in the world can show as large a per cent. of infidels. Faith is a plant of sturdy growth that will not bear potting, and the atmosphere of the hot-house kills it.

"YESTERDAY," says the *Mail and Express*, of April 27, "was a day of days, and a stroll through the park or in the upper part of the city was attended with delights unnumbered. The air in the vicinity of Washington Heights and Fort George was redolent with the perfume of cherry and apple blossoms, the trees on some of the old estates being huge bouquets of beauty. The breeze was just strong enough to temper the sun's rays, and from points where a good view of the noble Hudson could be had, so clear was the atmosphere that one could distinguish houses on the river bank as far north as Tarrytown." This perfect day, this "day of days," was a Sunday, and doubtless thousands enjoyed its beauties to the full; but if the *Mail and Express* had its way only those who live in those delightful quarters of the city and those who own carriages, could enjoy the fragrance of apple blossoms, and the beauty of the suburban landscape, for there would be no Sunday street-cars to take them out of the more crowded portions of the city.

ONE of the neatest things that has come under our notice in the advertising line is a pamphlet descriptive of the new South, issued by the Staunton Development Company, of Staunton, Virginia. The pamphlet will be of interest to both pleasure-seekers and money-getters, as it describes one of the most attractive parts of the South.

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PASSENGER.—Say, Porter, can I get anything to eat on this car?

Porter.—No, sah. It's Sunday, an' its 'gainst de law to sarve victuals on Sunday.

Another Passenger.—Say, Porter, can I get anything to drink on this car?

Porter.—Yas sah, anything you likes; its 'gainst de law, but we has to do it to 'commodate passengers.—*The Voice*.

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VOLUME 6.

NEW YORK, MAY 14, 1891.

NUMBER 20.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THE religious teaching of the children must be left in the hands of parents, friends, Christians. Were the State to undertake to teach religion, in this country, as the majority are Christians, she would teach Christianity. Then the State would have to require every teacher to be an active and earnest Christian. If this were not done, there would be many schools in charge of persons having no interest in religion, and no power to awaken interest in it. But who would go so far toward the union of Church and State, as to have the latter sit in judgment on the religious character of a large number of its servants? Surely the result of such inquisition and patronage would, in the end, be evil to all concerned. Let us have no State religion in our public schools; there is a better and safer way.—*Rev. T. D. Peake.*

BEFORE there is any Chicago Fair open, the demand is made that it close on the Sabbath. As there are two days recognized as the day of religious rest, each by good Christian bodies, which is to have the preference? The seventh-day people have as many rights as the first-day, and the Government has just as much right to protect the conscientious scruples of the one as the other. As a matter of history and of fact the seventh-day folks have the best of the argument, though the great mass of indifferent people are not particular which day is kept, so that there is a day kept. In all other countries there is no harm taken by keeping such an ex-

hibit open on Sunday. On the continent of Europe, Sunday is election day. In Ireland, at present, Sunday is the day of campaign speeches, and priests think it no evil, after their clerical duties, to do a bit of work on the stump.—*San Francisco Alta.*

### The Original Pater Patriæ in its Practical Workings.

THE principles of sovereignty and paternalism announced for the United States Government by the Supreme Court in the decision which was discussed last week, are of more consequence to the American people at this time than appears in the mere enunciation of the principles; though in that, as we have seen, there is accomplished, as far as the Court can go, a total revolution in the principles of government which were established by the makers of the American Union. This can be more clearly illustrated by following the lead suggested by the Court. It will be remembered that the Court cited Rome as one of the authorities for the position which was taken in the decision; and by a brief examination of the Roman governmental system, in its principle and in its workings, in connection with certain claims and movements which are becoming quite popular in this country, the full meaning of that decision can be more clearly discerned.

In the Roman system the government was supreme, absolute, paternal, and divine. "The idea of the State was the highest idea of ethics; and within that was included all actual realization of the highest good; hence the development of all other goods pertaining to humanity was made dependent on this."—*Neander.* Man with all that he had was subordinated to the State; he must have no higher aim than to be a servant of the State; he must seek no higher good than that which the State could bestow. "The first principles of their law was the paramount right of the State over the citizen. Whether as head of a family, or as proprietor, he had

no natural rights of his own; his privileges were created by the law as well as defined by it. The State, in the plenitude of her power, delegated a portion of her own irresponsibility to the citizen, who satisfied the conditions she required, in order to become the parent of her children; but at the same time she demanded of him the sacrifice of his free agency to her own rude idea of political expediency,"—*Merville.*

It is very evident that in such a system there was no place for individuality. The individual was a part of the State. There was no such thing as the rights of the people. The right of the State only was to be considered and that was to be considered absolute. "The more distinguished a Roman became, the less was he a free man. The omnipotence of the law, the despotism of the rule drove him into a narrow circle of thought and action, and his credit and influence depended on the sad austerity of his life. The whole duty of man, with the humblest and greatest of the Romans, was to keep his house in order, and be the obedient servant of the State."—*Mommsen.*

Thus every Roman citizen was a subject and every Roman subject was a slave. It would be difficult to conceive of a system of government whose principles were more radically opposed to those of the United States, than were these.

As the State was paternal the Emperor was father of the people; and as such he gave to the people land, he fed them, he gave them money, in short he dealt with them as a father with his children. But even before there was an emperor this principle was the principle of the government. The only change from the times before the emperors, to the times of the emperors, was that in the imperial authority there was merged in one man that which before pertained to the government composed of the senate, consulate, and tribunate.

In the days of Tiberius Gracchus, B. C. 133, the public lands were leased by the government to capitalists. And although

there was a law which forbade any single holding of more than three hundred and thirty-three acres, the law was of ancient standing and had been gradually disregarded until practically it was forgotten, and the capitalists had entirely monopolized the public land which they cultivated by slave labor, and the citizens without capital being unable to compete with capital in control of slave labor, were virtually crowded off the land. Tiberius determined that the monopolies should be broken and that the public lands should be restored to the citizens. It was done, and within two years the commissioners appointed to distribute the land had settled forty thousand families upon public lands which the monopolists had been obliged to surrender. But the commissioners soon became unpopular. Those who were compelled to resign their lands were exasperated, of course. On the other hand, those to whom the land was given were not in all cases satisfied. It was certain that some would be given better pieces of land than others, and that of itself created jealousy and discontent.

But the greatest trouble was, that in the great majority of cases it was not land that they wanted, in fact it was *money* that they wanted first of all; and although the land was virtually given to them and well improved at that, they could not get money out of it without work. It had to be personal work, too, because to hire slaves was against the very law, by virtue of which they had received the land; and to hire freemen was impossible; (1) because no freeman would work for a slave's wages—that in his estimate would be to count himself no better than a slave—and (2) the new landed proprietor could not afford to pay the wages demanded by free labor, because he had to meet the competition of the wealthy land owners who worked their land with slave labor.

The only alternative was for the new landholders to work their land themselves, and do the best they could at it. But as the money did not come as fast as they wished, and as what did come was only by hard work and economical living, many of them heartily wished themselves back amid the stir and bustle of the busy towns working for daily wages, though the wages might be small. The discontented cries soon grew loud enough to give the Senate its desired excuse to suspend the commissioners and then quietly to repeal the law.

Ten years afterward the same thing had to be done over again. This time it was accomplished under the leadership of Caius Gracchus brother of Tiberius; but it was not enough that he should restore the land law that had been secured by his brother. That law, even while it was being worked at its best, was satisfactory to but few of its beneficiaries. The law was restored, it is true, but the prospect of leaving Rome, and going perhaps to some distant part of

Italy to engage in hard work, was not much of a temptation to men who had spent any length of time in Rome, involved in its political strifes, and whose principal desire was to obtain money and the means of subsistence with as little work as possible. It required something more than the restoration of the land law to satisfy these, and Caius granted it.

With the "enthusiastic clapping" of every pair of poor hands in Rome, he secured the passage of a law decreeing that there should be established in Rome, public granaries to be filled and maintained at the cost of the State, and that from these the wheat should be sold to the poor citizens, at a merely nominal price. This law applied only to Rome, because in Rome the elections were held. "The effect was to gather into the city a mob of needy, unemployed voters, living on the charity of the State, to crowd the circus and to clamor at the elections, available no doubt immediately to strengthen the hands of the popular tribune, but certain in the long run to sell themselves to those who could bid highest for their voices."—*Froude*.

This same thing was repeated over and over before the government became merged in an emperor. In fact it became necessary to repeat it; because, although it was easy enough to distribute the land, it was not so easy to keep it distributed. Those to whom the land was given lived far beyond their means and as the public granaries were open and the poor citizen could get the main part of his living for nothing those who received the land for nothing were not likely to cultivate habits of economy. Their lands were soon mortgaged and at last forfeited, falling back into the hands of the capitalists who, in the nature of things, at each successive turn became monopolists.

Thus at last the distribution of the land became an old story, the distribution of grain still remained a fixture, and as money had to be paid by the government in order to give to the citizen either land or grain, there next naturally grew up the demand that the money should be given direct to the citizen, and in the eyes of demagogy, political necessity justified this step. Cæsar gave to each soldier about one thousand dollars, and to each citizen about twenty dollars with house rent free for a year. In addition to this he provided a magnificent feast for the citizens who were supported by the public grants of grain. Twenty-two thousand tables were spread with the richest viands from which the two hundred thousand State paupers feasted, while from hogsheads the finest wine flowed freely.

Then came Augustus, the Emperor in whom was merged all that pertained to the State and the people. He was *parens patriæ*. So long as Rome was in the full tide of conquest subduing populous and wealthy countries, levying upon them enormous tributes, robbing their treas-

uries, and rifling their temples, there was always money in the Roman treasury to furnish the lands, the grain, or even the ready money, which occasion might demand. But when the era of conquest ceased, as it did with Augustus, then also ceased the abundant supply of money. So far from the demands ceasing, however, they went on as before. As the demands were imperative, the money had to be secured from some source, and as now it could no longer be secured by conquest, it had to be secured by other means and other means were employed.

During the reign of Augustus there was need of money by many classes. The regular and legal system of taxation did not furnish enough, and logically enough *confiscation* was the next step. And why not? Was not the Emperor the father of the people? And may not the father divide up the patrimony amongst the children? If some of the children have abundance and others have little or none, may not the father see that there is an equitable distribution? It is the father's office to care for the children. The Emperor in the exercise of his office of *parens patriæ*, did just this thing. Accordingly says Suetonius, "as often as large sums of money came into his possession, by means of *confiscations*, he would lend it free of interest, for a fixed term to such as could give security for double of what was borrowed." Tiberius continued the same practice, for says the same author, "after the example of Augustus and to satisfy the clamors of the people, he loaned money without interest for three years to all who wanted to borrow."

But the *parens patriæ* had not enough money to supply all who wanted to borrow; accordingly, "he first compelled all money-lenders to advance two-thirds of their capital on land; and the debtors to pay off at once the same proportion of their debts. And still there were many who wanted to borrow. Five million dollars was yet required, and in order to obtain it he turned his mind to sheer robbery. It is certain that Cneius Lentulus, the augur, a man of vast estate, was so terrified by his threats and importunities that he was obliged to make him his heir. . . . Several persons, likewise, of the first distinction in Gaul, Spain, Syria, and Greece, had their estates confiscated upon such despicably trifling and shameless pretensions, that against some of them no other charge was preferred than that they held large sums of ready money as part of their property."

This was Rome. Such was the system of government to which the Supreme Court of the United States appealed for guidance in the decision which we have considered. And such was the exercise of the dignity of *parens patriæ* by the government which originated it, and from which, through the British copy, the dignity has now



been adopted as a distinct feature of the Government of the United States.

We have stated, however, that there is involved in this matter, that which is of greater importance than simply its adoption by the Supreme Court. These very principles are being advocated by certain classes in this country. Some there are who demand that all the land shall be possessed, or rather held in trust, by the Government for the people and distributed for their good. Senator Stanford has already introduced a bill in Congress which proposes to oblige the Government after the manner of Augustus, to lend money—not exactly free of interest but—at two per cent. for thirty years to all who can give security to double the amount borrowed. In the same line with this the Farmers' Alliance demands that the Government shall build granaries throughout the land and advance money upon the farmers' crops as well as to loan money upon their land, and upon whatever other kind of security may be offered.

In these schemes there is involved the whole Roman system in its practical workings. If these things were done the Government would inevitably become possessed of a vast amount of land and of grain; and with the Government in possession of such commodities and having obtained possession of it by such means, the next thing, and according to those principles reasonable enough too, would be a demand that the Government should supply grain at a favorable if not a nominal price, to the poorer citizens. But back of all these enterprises, in which it is proposed the Government shall embark, there lies the important question, Where shall the Government obtain the money to lend to all who want to borrow, and to advance upon the crops of those who want to sell? This Government is not engaged in wars of conquest as Rome was, nor has it the opportunity to become so.

It is proposed, indeed, by those who advocate the scheme, that the Government shall issue treasury notes to supply all the demands. But the more of such notes that the Government issues, the less any of them will be worth. A promise of the Government to pay is worth no more than that of a private individual, if it has nothing with which to make the promise good. The Government may print on a piece of paper the promise to pay a dollar or even one thousand dollars; but the only thing that makes that piece of paper worth a dollar, or whatever sum is promised, is the certainty that the Government has that sum of real money with which to make the promise good. But if, without any such certainty, the Government issues a sufficient amount of such notes to supply the demands of all who want to borrow and to all who want to sell, as they demand it, it would be but a little while till none of it was worth anything; and those who invented the scheme would discover this

as soon as anybody else. Then they would be ready to demand real money and not mere promises to pay.

But the Government would not have real money sufficient to supply the demand, and even the Government can not make gold and silver. What then? Oh, the monopolists, the millionaires, the money-lenders, and the rich people generally, have vast sums of real money. The people need money, the Government is *parens patriæ*, let this father of the people cause an equitable division amongst the children. Will it be said that this would be confiscation? and that it can not be supposed that our Government would ever employ such means? It is a sufficient answer to say that the Government has already done it. The Edmunds law, by the decision of the Supreme Court of Utah, did confiscate three millions of dollars' worth of property belonging to the Mormons. The Supreme Court of the United States sustained the decision and confirmed the judgment.

And at the same time, the Court announced the doctrine, that it is not necessary for a corporation to violate its charter to justify the Legislature in dissolving the corporation; but that "Congress for good and sufficient reasons of its own independent of that limitation and of any violation of it, has a full, a perfect right to repeal its charter and abrogate its corporate existence, which of course depends upon its charter." Let that doctrine be adopted by the States as well as by the United States and what corporation can ever count itself secure? All that is necessary to its dissolution is that the Legislature may have good and sufficient reasons of its own, independent of limitations defined by law, to repeal any charter and abrogate the existence of any corporation. And if it be a public corporation the money is at once confiscated. By the very fact of the dissolution the property is forfeited and escheated to the Government as *parens patriæ*. And as this is accomplished by the application of the ancient instead of the modern doctrine, what is to hinder the adoption and the application likewise of the ancient doctrine in the case of private corporations? If it should be, then private property as well as public, would, upon the dissolution of the corporation, be confiscated to the Government as *parens patriæ*. And, indeed why should not the ancient doctrine be applied in these instances as well as in the other? If Roman and English governmental principles shall be followed in one set of cases, why not in the other?

Everybody knows that these demands from first to last are already being loudly made by different classes in this country. So long as the American principles of government shall prevail all such wild schemes will amount to nothing; but let the European and the Roman principles of government supplant the American, then what is to hinder the carrying into

full effect every item of the different schemes proposed and advocated? This is why we say that the Supreme Court decision, under consideration, means vastly more just at this time than the mere enunciation of the principle which it has adopted.

It is strange enough, indeed, that there should be any class of men who are capable of thinking to any purpose at all who would be so scatter-brained as to make such propositions as those of Senator Stanford, the Farmers' Alliance and others to the same purpose. But the strangest of all things is that the Supreme Court of the United States, should by decision rendered, announce and establish a principle of this Government, the very principle upon which alone any and all of these schemes could be made effective. And that the Supreme Court should cite in its decision that very government by which these things were done in the practical application of the doctrine of *parens patriæ*, which the decision makes a distinctive principle of this Government, is astonishing.

A. T. J.

#### Sunday and the Workingman.

THE *Independent* has the following, relative to the proposal to open the Metropolitan Museum of Art on Sunday:—

We learn that a petition is to be presented to the directors of the Metropolitan Museum, of this city, asking that the Museum be open Sunday afternoons. This petition, it appears, has been circulated by the efforts of a number of young people connected with one of our churches. It is most seriously to be hoped that the prayer of this petition will not be granted. If the question of opening art collections on Sunday afternoon stood by itself it might not be worth while seriously to oppose it; but it does not stand alone. If the Metropolitan Museum were opened at this demand there would be raised a clamor for the opening of theaters and concert halls, and all sorts of places of entertainment, without regard to their moral character or influence. These young people who are so zealous in behalf of the cause of the workingmen evidently do not understand the tendency of their efforts. We have, in all conscience, little enough of Sunday left; let us not fritter away what we have of it. The friends of the Sabbath must make a stand somewhere, and the best place to make that stand is against the opening of the Metropolitan Museum and all other institutions of like character. The very last wish that any friend of the workingman should have for him should be the introduction of the continental Sunday. That means not rest for him, but work. In this matter we are persuaded that a great deal is asked for in his name for which he is in no wise responsible, and which he does not and would not ask for himself. We do not know how thoroughly the mature Christian sentiment of the city will make itself heard when the petition we referred to comes before the directors of the Museum; but we are quite certain that the overwhelming Christian sentiment of this city is decidedly opposed to the opening of the Museum on Sunday.

This is interesting, first, because it shows that even the members of Sunday-keeping churches are not a unit in favor of using the power of the State to force rigid Sunday observance upon the public; and, second, because it reveals plainly the fact

that the fight against the Sunday opening of the Museum is made solely upon religious grounds.

The *Independent* truly says of the workingman "that a great deal is asked for in his behalf for which he is not responsible." This is true; and of nothing is it more true than of the demand for Sunday laws made in the name of the workingmen. It will be remembered that in the city of Washington, February 18, 1890, Mr. Crafts produced before the Committee on the District of Columbia, a Mr. Schulteis who said that he represented Local Assembly, No. 2,672, of the Knights of Labor, and that that Assembly had indorsed the Breckinridge Sunday bill. But unfortunately for this claim Mr. Millard F. Hobbs, master workman of the whole federation of the Knights of Labor in the District of Columbia, was present, and presented the matter in quite another light. He said:—

No one has been authorized by the Knights of Labor to speak in favor of this bill. Mr. Schulteis is not authorized to speak for the Knights of Labor. It is true Mr. Schulteis is a member of a committee having charge of certain matters, but that committee has nothing to do with this question. The Knights of Labor are virtually opposed to this bill. Some are in favor of some parts of it; some are in favor of all of it; and some are entirely opposed to all of it. For this reason the Knights of Labor of the District, as an organization, have refused to have anything to do with it. We are all in favor of a day of rest, some of two days; but we are afraid of the *religious* side of this question. What benefits the Knights of Labor wish to obtain, we think can be better secured by our own efforts through our own organizations than by the efforts of others, through the Church.

One who was present and heard Mr. Hobbs speak, says:—

This speech, coming as it did, was more or less of a surprise to all; but to Mr. Crafts and his party it was "a stunner." It instantly crushed to atoms the whole pet theory which they had so nicely framed and so pathetically presented in behalf of "the poor workingmen who are so cruelly oppressed by being forced to labor on Sunday;" and of the Church's gallant effort to liberate them from "the Egyptian bondage of Sunday slavery." Nothing could have happened that would more clearly expose the perfect hollowness of the plea that is made by the American Sabbath Union, that this Sunday movement is in the interests of the workingmen, than did this unpremeditated and wholly unsolicited speech.

The idea that workingmen are, as a class, so devoted to Sunday that they want art museums closed against them upon the only day that they can as a rule spend time to visit them, is absurd. Such a claim never would be made were it not that the friends of a State-bolstered Sunday sacredness feel that they must make a stand somewhere. What they want to secure is general recognition of the principle, that the State is the proper guardian of the Sunday institution. In discussing this very matter, the *Catholic Review*, of May 9, says:—

Where the Christian Sunday is a fact in the national life the observance of it in one fashion or another, *provided its sanctity be kept*, is of no moment.

This is the Catholic view of the matter, and it is rapidly coming to be the Protestant view; that is, the observance of Sunday in any particular way is not important if only its sacred character be recognized; but that is just what the State has no right to do; yet it is the very thing that Protestants and Catholics alike demand that the State and all acting under State authority shall do.

This accounts for the everlasting ringing of the changes upon the so-called demand of the workingmen for Sunday laws, and for the Sunday slamming of the doors of the art museums in their faces. The State is a political concern; it turns this way or that way in obedience to votes; the workingmen have votes, hence the anxiety of the Sunday-law, Sunday-museum-closing advocates to make the impression general that the workingmen are exceedingly desirous of being excluded from museums upon the only day when they have time to visit them. C. P. B.

#### Problems for National Reformers.

THE self-styled National Reformers have several rather difficult problems on their hands for solution; but they are not disposed to give them up.

1. How to procure a "religious amendment" of a Constitution which has nothing of religion in it to amend, except this: that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The question is, how to get Congress to legislate in favor of certain religious tenets without annulling this prohibition.

2. How to enforce religious institutions by civil law without a union of Church and State.

3. How to make use of the Roman Catholics to procure religious legislation, and then exclude them from an equal share in the Government.

4. How to legislate non-sectarian religion into the schools of the Nation, which shall be Christian and not Jewish, Protestant and not Catholic.

5. How to build a civil Sabbath upon a purely religious foundation.

6. How to compel a part of the people to keep Sunday civilly, to make it easier for others to keep it religiously; and this without any religious discrimination.

7. How to enforce the observance of the first day of the week as the Christian Sabbath by a commandment which says nothing of that day, except as a day on which God worked, and also says that "the seventh day is the Sabbath of the Lord thy God." R. F. COTTRELL.

#### "Whose Ox," etc.

THERE are a very few preachers and religious thinkers in our country who have not the natural ability, or training, to define the difference between tweedle-

dee and tweedle-dum. Our pulpit and platform ability can evolve a discourse from an adverb, a conjunction, or preposition; can divide into longitudinal sections the finest specimen of capillary matter that was ever found in a second growth on any theological pate, however shiny; it can eisegete into scriptural texts ideas God and the angels would fail to find therein; can beat out moral questions into a thinness in comparison to which tissue paper is like China's wall; while of moral principles, however subtle in themselves, it can make such fine-spun applications as to necessitate, for the ordinary intelligence, a Lick mental telescope to discover, and many other feats of intellectual jugglery is it able to perform; but when it comes to a consideration of a certain phase of religious matters, the support religion receives, directly or indirectly, from the State—a support that is inconsistent, unjust, unfair, and therefore unchristian and un-American—the average theologian's sensibilities seem suddenly seared as with a hot iron.

There is a failure to detect the dishonesty and unfairness in the exemption of church property from taxation, which exemption besides is so palpably inconsistent with our theory of the union of Church and State, that it surprises one that there should ever be any claims made that we have here no such union.

Sabbath legislation, under the disguise of civil, sanitary, and other pretensions, is an insult to the ordinary intelligence, and "it gives one a pain" to think that the "Sabbath" reformers can not see it in that light, and since they do not, what hope is there that they will ever see that such legislation is alike subversive of Christian as well as American principles?

Strong is the spell that error weaves,

In midnight madness for mankind;

And deep the trace that error leaves

Impressed upon the human mind.

Bright must the rays of God's light break,

And strong the power of truth must be,

Ere men from error's trance awake

And think, and act, and dare be free.

H. B. MAURER.

#### The World's Fair on Sunday.

THE *Independent* has obtained the views of ninety-seven Roman Catholic and Protestant archbishops and bishops as to the question of opening or closing the coming World's Fair at Chicago on Sunday.

The canvass shows that an overwhelming majority of the Protestant prelates are strongly opposed to the Sunday opening, and that of the twenty-two Roman ecclesiastics fourteen would only admit the public during the afternoon at best. Two only out of twenty-five bishops of the Episcopal Church declare themselves for Sunday afternoon opening. The Methodist bishops, white and colored, with a single exception, and he colored, are for closing the Exhibition altogether on that day.

The remainder, representing the Moravians and the Evangelical Association, are all against Sunday opening.

The grounds for the Roman Catholic negative are expressed by Archbishop Ireland, of St. Paul. They are that Sunday "is already too seriously attacked, whether from the greed of capital or the aggressiveness of irreligion," for us "to yield, even in a lesser degree, to its adversaries during solemn national occurrences." The interests of labor also, in his opinion, require that the day be kept for rest; and whatever tends to diminish its inviolability tends to the injury of the workingman. "Our accustomed observance of Sunday," he adds, "is the glory of America."

Bishop Clark, of Rhode Island, represents the Episcopal opposition to Sunday opening when he says that the Exposition can not be opened on Sunday "without shocking the religious sensibilities of the great majority of our people," and without setting an example which "might be very disastrous and lead to the throwing open of all sorts of popular amusements on Sunday." That is substantially the view of the Methodist and other Protestant bishops who are against Sunday opening.

The other side is represented by Archbishop Ryan, of Philadelphia, who can see "no violation of the Sabbath in permitting the public to walk through the grounds and admire the products of human industry and the fine arts, which tend to improve and refine the mind." Therefore he would open the gates on Sunday afternoons. So also Archbishop Janssens, of New Orleans, thinks that "if a Christian gives a reasonable time in the morning to religious devotions, he may be allowed to indulge in an innocent and useful recreation in the afternoon." Bishop Grafton, of the Episcopal Church, regards it as "Pharisaical hypocrisy" to censure "some poor laborer who goes into a picture gallery or listens to a band of music" on Sunday. He would open the departments devoted to art after twelve o'clock on Sunday, believing that shutting the gates entirely "would only be in the interests of the saloons and theaters." The single colored Methodist bishop who is in favor of Sunday opening is Bishop Turner. He thinks that desecration of the day would be prevented rather than encouraged by such a course. "With a hundred thousand or more visitors all the time in the city, if they are shut out from the Exposition, they will naturally gravitate to every centre of vice and corruption." He would open the gates in the afternoon at a reduction of the price of admission, but would stop the machinery and everything calling for special labor, allow no buying or selling except of substantial food, give sacred concerts, temperance and moral lectures, and have preaching by "ministers of the gospel, all without regard to

race and color." The managers, he says, "could procure colored singers enough alone to have two or three concerts in operation at the same time," and hundreds of ministers among the visitors would be glad to take turns at the preaching.

If the question were put to the vote of the people of the Union, would not the great majority agree with the small minority of the bishops who argue for Sunday opening? We have no doubt that that would be the result, for Sunday is the day when this great majority can best enjoy such a display. As to the comparatively small amount of labor involved in the opening, there would be no trouble. Multitudes of people would welcome the opportunity to perform it, as multitudes are glad to run Sunday cars and trains for the accommodation of church-goers. If it would be wrong to go to the Chicago Exposition on Sunday, is it not also wrong that the Central Park here in New York should be most often crowded on that day? Where is the moral distinction between enjoying the beauty and the recreations of that pleasure ground and enjoying and profiting by the magnificent display of a World's Fair? As for ourselves, we can not see it.

At this very time a petition to the trustees of the Metropolitan Museum of Art, asking that that building be opened on Sunday, is receiving great numbers of signatures, and they are the names of religious people in great part. If it is profitable for the people to visit that display of the treasures of art and industry on Sunday, it would be of far greater profit for them to observe and study the vastly more comprehensive museum which a World's Fair is.

What are the people to do on Sunday? Even when they go to church more than nine-tenths of the day still remains. They must do something, for mere idleness is the devil's opportunity. They must have means of recreation, and what could be better for that purpose than a grand display of the world's achievements in art and industry, showing the progress of mankind in civilization and refinement?—*The Sun*.

#### Army Chaplains.

UPON the subject of chaplains in the army, General Schofield says:—

Under the conditions now existing a corps of chaplains belonging to many diverse denominations would be like a medical corps, or an engineer corps, composed of the adherents to as many diverse theories on the science of medicine or of engineering. In all other things the War Department prescribes an exact code by which all in the army are to be instructed and governed; but in religion and in morals it must allow to all in the army the freedom guaranteed by the fundamental principles of our Government. There is, therefore, very little field for the performance of official religious services in the army, and great danger of doing more harm than good by any attempt to exercise military control or influence over religious matters. My impression is that the

best policy would be to leave the various garrisons in the army free to select religious ministers of their choice, as other communities in this country do, the action of Congress to be limited to supplying the necessary money to pay for their services, and that of the War Department to regulating the mode of their election. In this manner a large proportion of the troops, if not all, could have the services of their own faith at least a part of the time, which they do not now.

From personal experience we know, not only that there is very little field for the performance of official religious services in the army, but that there is a good deal less performance in this than the size of the field allows; but the General's proposal to have Congress pay for the services of those whom the army might choose, and the War Department to regulate the mode of their election, would leave the question just about as it is now. It certainly would not better the matter any. The only right thing to do is for Congress to abolish all chaplaincies. If this were done the army and the navy would receive much better attention religiously than they possibly can under any system of chaplaincies. The chaplains that are there do the men no good, and they prevent others from doing them any good. If this system were abolished, as it ought to be, then the soldiers and the marines would be visited by those who are really interested in their religious welfare, and who would do this work because they were interested in it. In this way many times more good would come to the army and navy than can ever possibly come from any system of chaplaincies that could be arranged.

A LAWYER in North Carolina, who has read THE SENTINEL three months, writes:

I have been reading with pleasure and decided approval the numbers of THE SENTINEL you have kindly sent me. About two years ago, I wrote for the local paper an article on the origin and sanctity of the Christian Sabbath, commonly called Sunday, and respecting its nature and obligation, to correct what I consider general ignorance and misconception on the subject; and it was highly approved by many persons of piety and learning, including churchmen; but it stirred up such a bitter feeling and controversy on the part of a Presbyterian clergyman and his followers, that after a few replies and rejoinders I quit the subject, with good grace, however. I have no time to write at length and refer to much of the ground covered by THE SENTINEL. I will only sum up briefly my politics on the whole subject. I believe that the Saviour intended that his gospel should be propagated by simple preaching without the aid of the State; that it does not require any outside help, and that the whole world can not suppress it. It can accomplish nothing except through its effect on the hearts and consciences of men, and it can do this only when presented to them gently and lovingly, and it must be accepted voluntarily, without force, constraint, or interference of law. Whilst the Christian's life is a warfare, the fight must be between the man and himself, and his evil passions and appetites, and not between him and some one else who wants to make him good by force, if need be, whether he will or no. This puts the devil in any one, and makes him hate religion, if such be religion. The Church and its ministry should not strive with men, except by earnest plea and entreaty, and when it goes out into the world and interferes by law, or personal opposition, with the business or pleasures of men, it abandons its field of duty, and surrenders all its power and its influence. You have a herculean task before you to set the country straight on this subject.

NATIONAL  
RELIGIOUS LIBERTY ASSOCIATION.



DECLARATION of PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

OFFICES.

48 BOND STREET, NEW YORK CITY;

225 A ST., N. E., WASHINGTON; 23 COLLEGE PLACE, CHICAGO.

C. ELDRIDGE, - - - - - President.  
W. A. COLCORD, - - - - - Secretary.

A RECENT Sunday-law meeting in Edinboro, Pennsylvania, passed, among others, the following resolution relative to this paper:—

That we warn the people of our community against the insidious attacks of THE AMERICAN SENTINEL and other secularist publications, and all those who aim to defeat or antagonize legislation designed to perpetuate to all our people the preservation of the Christian Sabbath.

The same meeting heartily indorsed the ironclad Sunday law of Pennsylvania, in these words:—

We utter our indignant protest against the proposal to modify, nullify, repeal, or in any way impair the efficiency of our Sunday law of 1794. Laws which for nearly one hundred years have stood as a bulwark in defense of our Christian Sabbath.

They should have added: A law which for nearly one hundred years has made it possible for any religious bigot who wished to do so to persecute those who differed from him in the matter of Sunday observance. Possibly the Rev. J. L. McCartney, under whose directions these resolutions were drawn and adopted, does not know that under that same law of 1794 Seventh-day Baptists have been repeatedly fined and imprisoned for doing common labor on Sunday, after having conscientiously observed the seventh day according to the fourth commandment. But Mr. McCartney is an officer of the American Sabbath Union, and the works of the Union he will do.

THE *Riverside* (California) *Daily Press*, of April 23, publishes an article "by request of the Pastor's Association," in advocacy of the exemption of church property from taxation. Church property is now taxed in California, but the arrangement is not pleasing to many of the ministers. The writer of the article in question says that a tax upon church property is a tax upon religion, and declares that as a matter of true statesmanship and economy, the State had better do all in its power to aid the

churches, even to build them such houses and exempt them from all kinds of taxation.

In conclusion the writer says:—

I take the ground that to tax a house of worship, the most co-efficient factor and element in good government, is inconsistent and wrong; wrong in principle, and wrong in practice also. But, if challenged on the point of the vast sums invested in church buildings, I would willingly concede that beyond a fixed and reasonable sum so invested, in our houses for worship exclusively, the State may rightfully levy a tax. I make the same plea for a primary or district school-house, but no other school or college. California, I believe, has the distinction among all the States of the Union, of abolishing the civil and religious Sunday, and also of taxing church houses. It is to be hoped that this distinction may soon be lost; and that soon this heaven-favored and sun-blessed land may stand up among the sisterhood of States, with no blush on her fair brow.

That is, he would favor a system that would put a premium upon fraud, and constitute the State the judge of what is worship to God!

It would be interesting to hear the gentleman explain how California abolished the religious Sunday. California simply abolished what we have been assured again and again by the Sunday-law orators, from Mr. Crafts to Joseph Cook, was simply a civil Sunday law; how then can it be true that California abolished the religious Sunday? Is Sunday as a religious day dependent in any measure upon State legislatures? So it seems. But what then becomes of the claim that Sunday laws are civil only?

THE *Observer* notes that

the Select Committee on Public Petitions has reported two hundred and twenty-six petitions forwarded to Parliament against the recent bill for the removal of Catholic disabilities, but not one in its favor. Liberalism in reference to church matters has made considerable progress, but a revulsion of feeling is quite possible. Mr. Spurgeon expresses the feeling that the Society for the Liberation of the Church from State Control, has gone too far along political lines, and he refuses the use of the Tabernacle for the Society's annual meeting. The two movements have, of course, drawn their support from Nonconformists, but all Nonconformists are evidently not ready to wipe out all religious distinctions.

These "two movements" referred to are the attempt to remove Catholic disabilities, and to free the Church from the control of the State, or separate Church and State. Every example of the advocacy of religious freedom which is not based on the pure principle of liberty as it is found in Christ will experience a "revulsion of feeling," and finally prove its complete inadequacy, becoming at last, instead of a defender of the faith, an efficient aid to the enemies of religious freedom.

These movements are in this instance inspired by selfish or mixed motives, for if they were introduced, advocated, and supported, solely on the gospel ground of "Whatsoever ye would that men should do unto you, do ye even so to them," it would not be possible to "go too far," and no one, while yet a Christian, would feel any "revulsion" from such a course in the affairs of either Church or State.

Subtly Dangerous.

UNDER the heading "The Pittsburg Law and Order Society," the *Christian Statesman*, of a late date, says:—

Pittsburg is one of the quietest cities in the United States on the Sabbath. For this it thanks its Law and Order Society, under the management of the efficient and zealous Captain Wishart. But the Society has gained the undying hatred of the lawless classes, and the most unscrupulous assaults are constantly made upon it. It has just now been attacked in the Legislature—in what manner it may be inferred from the spirited reply which it has forwarded, by mail, to every member of that body:—

Inasmuch as the enemies of the Sunday law are circulating at Harrisburg false and malicious statements alleging gross abuses in the enforcement of said law in Allegheny County, with intent to render the Sunday law odious and to influence the Legislature to legalize certain kinds of business, we make the following statement:—

First.—No person has ever been prosecuted for the sale, on Sunday, of any medicine of any kind whatsoever, or of any appliances designed for the relief of pain or sickness.

Second.—No person has ever been prosecuted for the delivery, on Sunday, of bread, or fresh milk, or ice, or of fresh meats kept in butchers refrigerators over Saturday night.

Third.—No person has ever been coerced or induced to violate the law by any agent or employe of the league.

Fourth.—The league has not made a specialty of prosecuting "widows and cripples." On the contrary, as the records will show, it began with the big offenders and prosecuted them vigorously and successfully. The league, however, has never regarded physical or financial disability as a sufficient justification for the persistent violation of law.

Fifth.—Not one dollar of the fines collected for worldly employment has ever been received either directly or indirectly by the league or by any agent or employe of the league; nor has the fines.

The above points cover the stereotyped charges which constitute the stock in trade of the law-breakers and their sympathizers. We challenge proof of any of these alleged abuses. The cases are all matters of record. We invite the fullest investigation, and will cheerfully meet our accusers face to face before a legislative committee, or any other tribunal. We call attention to a single fact which should show the utter fimsiness of all such charges: defendants have the right of appeal to the Judges.

We desire to emphasize the fact that the work of the league is done under the careful supervision of a committee. Our agent, Captain Wishart, is paid a fixed salary, and makes weekly reports to the committee.

Our motto is, "We ask only obedience to law." To this reasonable demand good citizens will not object. Others must not. The league will continue to prosecute law-breakers without fear, favor, or affection, as it has done from the beginning.

There is no factor of this whole National Reform movement more subtly dangerous than the Law and Order League. A careful study of the above manifesto will develop many of the points wherein this organization is really inimical to the safety of the commonwealth which it so earnestly professes to protect.

In the first place, its main burden is the support and enforcement of religious laws, more especially of Sunday observance at present, as is shown in this letter to legislators. In the next place it assumes to itself, with the utmost arrogance, a complete incapacity to do wrong so long as it does not overstep, in its prosecutions, the limits of technical law. It flaunts in the face of any who are, or may be, its victims the fact that "defendants have the right of appeal." All that they ask is "obedience to law," to this good citizens will not object, "others must not."

These are principles no whit different from those upon which the inquisitorial prosecutions were carried on, and upon which the infliction of civil penalties, for the infraction of religion and ecclesiastical canons, were justified.

These phrases have a fine rhetorical ring but not all good citizens will accept it as an established ethical principle that they should acquiesce in the enforcement of unjust and unchristian laws simply because they have been enacted and are on the statute books.

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NEW YORK, MAY 14, 1891.

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It is stated that those who cause arrest of persons for having their places of business open on Sunday, in Tacoma, have learned that they must themselves pay the costs. Under the direction of Mr. Crafts an ordinance had been drawn up making the city responsible for the costs in all such cases, but it failed to pass.

THE Reformed Presbyterians are having a warm time among themselves over the suspension of the seven ministers who, some months since, took the position that voting under the United States Constitution as it is, is not sin. The *Christian Nation*, the New York organ of the denomination, is full of the controversy, and it seems that the end is not yet.

THE *Christian Advocate*, of May 7, remarks that

some persons become wonderfully interested in working people when they wish to crowd a measure through and can find no good argument in its favor. Let us look after the interests of working people by all means, but let us not invade the laws of God and nature under pretext of providing for any class.

That is just what we have always said.

PRESIDENT SHEPARD, of the American Sabbath Union, is profoundly concerned because of the refusal of the World's Fair Commission to decide definitely and at once to close the great Fair on the first day of the week. On a recent Sunday he told the congregation of the Asbury Methodist Church, that the reason why Chicago has of late been in the clutches of the grip was that the directors of the coming World's Fair in that city have not yet decided whether or not the Fair shall be closed on Sunday. Upon this the *Recorder* remarks that "it would perhaps be interesting to know what, in Colonel Shepard's opinion, is the cause of the grip in New York, and whether there is such a thing as a sin bacillus."

The readiness with which those who are engineering this Sunday business constitute themselves interpreters of God's dealing with men, is amazing, or would be, did we not remember that oftentimes "the wish is father of the thought." These men covet the power to punish those who believe and practice differently from them-

selves, but not possessing that power they imagine that the misfortunes common to all men are special judgments from God upon those whom they deem great sinners while they themselves are saints. In all such cases the words of Christ recorded in Luke 13:1-5 are to the point. The President of the American Sabbath Union may suppose that the grip in Chicago is an evidence of the special displeasure of God against that city, but the conclusion is altogether gratuitous and only shows that some people would love to have it so, and would, if they could, add to the supposed divine judgment, tangible evidences of their own displeasure.

THE National Temperance Congress has been called to meet August 18 and 19, 1891, in the Auditorium of the National Prohibition Park, Staten Island, New York. "We ask," says the call, "all local, State and national temperance societies (regardless of sex or politics), and all churches and Sunday schools, and other associations which hate the saloon, to send representatives to the National Temperance Congress."

IN Russia the Russian who deserts the national religion for a purer form is a traitor to the State, and will be punished promptly as such. In this country the American Sabbath Union is doing all in its power to place all who do not keep Sunday under a like ban, to disgrace them in the eyes of their fellows, and to punish them by law. The principle in either case is the same, and it is no better in America than in Russia.

A ST. PETERSBURG dispatch, of April 30, says:—

The priests and pastors of Moscow are overwhelmed with requests from Jews for baptism in order to avoid expulsion. The law prevents such conversions, except in the case of Lutherans and Catholics, and then permits conversions only in limited numbers.

The reasons for these requests for baptism is that the Russian Government is expelling the Jews; the dispatch continues:—

The expelled Jews are cruelly treated, being marched out of the city afoot chained in bands by the wrists. The Russians afterward pillage the deserted shops and houses.

And this is practical National Reform by a "Christian Government" that rules by "divine right"!

IN opposing the Sunday opening of the Museum of Art in Central Park, the *Christian at Work* says:—

The Museum is already open two evenings of the week; and it is the testimony of the officers of the Museum that the attendance does not show that the laboring or artisan class avail themselves of the opportunity to any notable extent. There is no reason to suppose that Sunday opening would be justified by the attendance.

There is no force to this objection. The fact that workingmen do not rush to the Museum in the evening is no evidence that they would not go on Sunday. The only reasonable presumption is that the Sunday attendance would be large, and largely of those who can not well spare the time to go on other days.

THE *Mail and Express* is also troubled over the agitation in favor of opening the Metropolitan Museum of Art on Sunday. It asserts that

the whole movement for opening museums on Sunday is backed by the enemies of the American Sabbath, and by the liquor dealers and others who are constantly trying to introduce European license into this country. As for the anticipated benefits to the workingmen of opening the Museum, experience shows that they would not follow. The Paris art galleries are visited by very few workingmen on Sunday, and the galleries in London were closed in pursuance of a petition signed by the workingmen themselves.

The charge that this movement is backed by the liquor dealers is simply silly, and is as false as it is foolish; nobody but Editor Shepard would ever suggest such a thing. We would beg to suggest to the *Mail and Express* that there is some difference between the workingmen of Paris and those of New York, and the difference is altogether in favor of the workingmen of New York; many of whom are quite as capable of appreciating the beautiful as are the members of the "Four Hundred." We also rise to remark that the action of the workingmen in London, wheedled as they doubtless were by Sunday-law advocates, should not be considered as binding American workingmen. The *Mail and Express* should infuse a little honesty and common sense into its advocacy of Sunday closing of museums.

WE have received from the author, Rev. A. P. McDiarmid, pastor of the Tabernacle Baptist Church, Brooklyn, a copy of an excellent pamphlet entitled, "Should Church Property Be Taxed?" Mr. McDiarmid answers in the affirmative and supports that answer by irrefutable arguments. The pamphlet is the best thing on the subject that we have seen, and should be read by everybody. The publisher is E. Scott, 134 West 23d Street, New York. We do not know the price, but think that 10 cents sent to the publisher would secure a copy.

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VOLUME 6.

NEW YORK, MAY 21, 1891.

NUMBER 21.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THE *Mail and Express* remarks that "a great deal of twaddle is written about opening the Metropolitan Museum on Sunday." We have often thought as much while reading the inane editorials which appear in that paper upon this subject. We are glad that Editor Shepard sees it himself now; of course he will cease to offend in this respect much to the relief of the reading public.

WHEN Harriet Martineau wrote that she had awakened from a state of aristocratic prejudice to the clear conviction of the equality of human rights, she confessed to just such a mental and moral change as is needed by the ecclesiastical aristocracy which is now so enthusiastically urging legislation upon Sunday observance and other religious questions. Religious prejudice is dangerous enough, but the prejudice of a religious aristocracy is doubly to be feared.

NOTING the fact that the Rev. Mr. Penzotti, the agent of the American Bible Society, who has been in prison in Callao for eight months for holding religious services according to the Protestant order, has been released, the *Presbyterian* asks:—

How shall he be repaid for months of unjust incarceration in vile prisons and in the midst of vile associations?

Upon this, the *Christian at Work* says:

We can't say. Mr. Penzotti is not an American, never having taken out naturalization papers. But it would be well that every missionary of an American Missionary or Bible Society should be required

to do this. Then in the event of unjust imprisonment our Government would be heard from.

Yes, Mr. Penzotti ought by all means to have taken out naturalization papers either in this country or Russia, because either Government could have so consistently demanded redress from Peru seeing that they never allow persecution for conscience' sake in their own dominions! The grass should at least be green upon the grave of the last victim of religious persecution in this country before we talk of demanding compensation for sufferers from religious intolerance and hate in other lands.

### Questions and Answers.

WE have received from a friend in Illinois, a series of questions called out seemingly by our discussion of Mr. Bierbower's book on "Ethics for Society and Schools," with the request that the questions be answered in THE SENTINEL for the benefit of the writer and others. We willingly comply:—

*Question 1.*—Tell us, please, is true morality based on the ten commandments? And if so on what was it based prior to the delivery of the law on Sinai?

*Answer.*—True morality is based on the ten commandments. Yet more properly speaking the ten commandments are the expression of the supreme moral rule. They are the summary of morality itself, because they are the expression of the will of God. For says Romans 2:18, thou "knowest his will being instructed out of the law;" and the law there referred to, as the context plainly shows, is the law which teaches that men should not steal, nor commit adultery, nor idolatry. Men delight to do the will of God only when his law is written in their hearts. Psalms 40:8. These texts, with many others which might be cited, show plainly that the law of God, the ten commandments, is the expression of the will of God in respect to character, and God's will is supreme morality, because it is the expression of the will of him who is supremely moral.

True morality was based upon the ten commandments before the delivery of the law on Sinai as well as afterward, because the ten commandments existed before Sinai as really as afterward. Abraham knew the will of God, and kept the commandments. Genesis 26:5. Sin is the transgression of the law of God, and by the law also is the knowledge of sin. 1 John 3:4., Romans 3:20. Sin is not imputed where there is no law, for where no law is, there is no transgression. Romans 5:13 and 4:15. The law of God, therefore, was known to man before he sinned, and his sin was the transgression of that law.

"All unrighteousness is sin" (1 John 5:17), and as sin is the transgression of the law of God, it follows that that law is the expression of the righteousness of God, that is, it is the expression of the supreme idea of right. Accordingly, it is written, "My tongue shall speak of thy words for all thy commandments are righteousness." Psalms 119:172. And "hearken unto me ye that know righteousness, the people in whose heart is my law." Isaiah 51:7. Therefore, as the law of God, the ten commandments, is the expression of the will of God, in respect to character, and is the expression of the supreme idea of right doing, it stands demonstrated that the ten commandments are the basis and the expression of all true morality or ethics.

The delivery of the law at Sinai, therefore, was not by any means the beginning of the existence of that law. It was there given upon the tables of stone to perform its part in the work of the gospel which was shadowed forth in the sanctuary and its services. For the tables of stone were placed in the Ark of the Covenant beneath the mercy seat in the most holy place, into which the high priest, as the representative of Christ in his priesthood, went alone once a year in the great day of atonement to make reconciliation for the sins of the people. Thus "the law entered that the offense might abound. But where sin abounded, grace did much more abound;

that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The law of God, the ten commandments, existed before Sinai as really as afterward, for it is a truth well and eloquently expressed by Gibbon: "The God of nature has written his existence in all his works and his law in the heart of man."—*Decline and Fall, chap. 50, par. 14.*

*Question 2.*—If the principles of the moral law are implanted by the Creator in every person's heart, does it not follow then that every person has morality within himself?

*Answer.*—It does not follow, because all have sinned, transgressed the law, and come short of the glory of God. Morality does not consist in a *knowledge* of the law of God, but in *the doing of it*. He has written his law in the heart of man, but by transgression man has made himself unrighteous. God has planted in the heart of man a knowledge of morality, a knowledge of right, but by transgression man has made himself immoral, and by that also has obscured the knowledge of morality which was at the first planted there, and which would have ever remained had man remained moral.

More than this, by his transgression, by his immorality, man has robbed himself of the power to do fully according to the measure of right which even yet he knows. Every man on earth knows this is so, therefore we say again as we said in our notice of Mr. Bierbower's book that it is not enough for men in this world to know what is right to do, but they must have the power to do the right which they know. This power comes alone by faith in Jesus Christ for the Gospel of Christ is the power of God unto salvation to every one that believeth.

This whole matter is clearly expressed in Romans 3: 19-26. "What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law shall no flesh be justified [accounted moral] in his sight: for by the law is the knowledge of sin [immorality]. But now the righteousness [the morality] of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness [the morality] of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, [have become immoral] and come short of the glory of God; being justified [accounted moral] freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness [his morality] for the remission of sins [immorality] that are past, through the forbearance of God; to declare, I say, at this time his righteousness: [his morality] that he might be just, and the justifier of

him which believeth in Jesus." Therefore we have always said and always do say, that outside of a genuine abiding faith in Jesus Christ, there is no genuine morality in this world.

*Question 3.*—Did Demosthenes, Aristotle, Socrates, and many other Greek philosophers teach morality? And if not did they teach immorality?

*Answer.*—They taught what they called morality, but they taught and practiced what was really immorality. Solon and Zeno both practiced sodomy. The Greek worship of Venus like that of its Babylonian and Roman counterpart was but open prostitution. The celebration of the mysteries, which was the supreme rite of Greek worship, was but the practice of things unfit to be named, and of which the Scripture has well spoken that "it is a shame even to speak of those things which are done of them in secret." Plato taught both the expediency and the lawfulness of exposing children to die in particular cases, and Aristotle counselled abortion. Both at Sparta and at Athens the exposure to die, or even the killing of infants, who were weak and imperfect in form, was practiced. Customary swearing was commended by the example of Socrates and Plato. Aristippus maintained that it is lawful for a wise man to steal, to commit adultery, and sacrilege when opportunity offered. Menander taught that a lie is better than a hurtful truth. Plato taught that "he may lie, who knows how to do it in a suitable time." And Socrates practiced such lewdness as is not fit to be named.

So far indeed were the Greek philosophers from teaching morality that they both taught and practiced what would not be allowed in the category of common civility in our day. In short, if the Greek philosophers could be set down in the United States to-day and should attempt to practice here what they both taught and practiced in Greece, and counted it morality too, the whole gang of them would be in the penitentiary inside of a week, and that would be the place for them too. Because American *civilization*, to say nothing at all of morality, would not countenance it for a day.

*Question 4 and 6* we omit as they are covered by

*Question 5.*—If the teaching of what is called morality is destructive to both the public schools and the State, and should therefore be entirely excluded from the teachers' curriculum, is not the right to teach his pupils to be kind, truthful, honest, industrious, pure, etc., by precept and example, taken from every teacher in our public schools?

*Answer.*—Not by any means. On the contrary the way is opened for every teacher to do these very things in the way in which only it is proper to teach them, and according to the design of the public school. The public school is designed to accomplish two principal things in the youth of the country.

First, to give them such an education as shall fit them, as citizens or members of

the body politic, to take care of themselves. It therefore teaches them to read and write and apply the principles of arithmetic.

Second, to be good citizens. It *should* therefore teach the principles of citizenship. And this is but to say that they should be taught the principles of the government of which they are to be citizens. What then are the principles or elements of citizenship? Religion certainly is not one of them. The supreme law of the land declares that "the Government of the United States is not in any sense founded on the Christian religion." If religion be an element of citizenship, it is but a logical step to a religious test as a qualification for office. But again, the supreme law declares that "no religious test shall ever be required as a qualification to any office or public trust under this Government." If religion be an element of citizenship, it is only a logical and proper step that the Government should define and regulate it. But still the supreme law declares, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." Therefore as religion is not in any sense a requisite to citizenship, it can have no place in a course of instruction which is designed to teach the principles and elements of citizenship. And as morality is inseparable from religion, it falls in the same category.

Yet more than this, ethics is the science of right and wrong, but the State does not, and can not, know any such thing as moral right or wrong, but only civil *rights* and *wrongs*. When a man steals, the State does not punish him because he sinned, but because he disregarded and invaded the *rights* of his fellow citizen, and did him a civil wrong. Now as the Government of the United States, and as also that of the several States, is founded upon the rights of men, there is an ample field open before all the teachers in the public schools for the teaching of all that pertains to good citizenship under this Government without entering the field of ethics as such, nor touching the question of religion or morality.

The Declaration of Independence, the charter of American institutions and the foundation of the United States Government, plainly declares that "all men are created equal and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness." Here is the basis of what ought to be the teaching in all State schools, and the basis is broad enough for everything that is either necessary or proper to be taught in the public schools. It is the inalienable right of every individual in the Government to enjoy life, liberty, and the pursuit of happiness. Let all the public school teachers teach to the youth of this Nation,



and diligently inculcate upon their minds, respect for the rights of every other person.

This is the perfect principle of civil government, and if every person in the United States would recognize this principle and practice accordingly, this would be a perfect civil Government. The recognition of this principle and the intelligent understanding of it, ought to be made, not only the public school instruction upon citizenship, but the qualification for citizenship in the naturalization of all who make application for admission. When a person acts in anything, in such a way as to interfere with the free exercise, by any other person, of his right to life, liberty, or the pursuit of happiness, then he denies the principle upon which the Government itself rests, and thereby undermines his own civil safety and in effect forfeits his right to it. Because, as rights are equal, what one has the right to do, another has an equal right to do. If one claims the right to act in such a way as to interfere with the free exercise of another's right to life, liberty, or the pursuit of happiness, then all have an equal right to do the same thing, and if all should do that, then all government would be gone and only anarchy reign. Therefore, as the Government is established to secure the equal inalienable rights of men no one can invade the rights of another, to any degree, without at once striking at the foundation of the Government itself.

Let these principles be taught to the youth of the country, in the public schools, and there will be much more success in the effort to secure good citizens, than there is in the plans and the teaching now employed. As it is now, these principles are neglected if not ignored, and by an attempt to inculcate what is called morals, neither morality nor good citizenship is secured. As we have shown in the discussion of Mr. Bierbower's book, which we have since learned is used in the Chicago public schools, such teaching can never secure good citizenship. The basis of it all is selfishness only, and as we showed at the time is essentially pagan. But this is not the only instance. The same system of ethics is inculcated in other schools of the country. In the city of Greenville, Michigan, the youth are taught, just as Bierbower's book teaches, that whatever they think to be right that is right, and that when the Hindoo mother throws her child into the river Ganges, she does right. (This case was actually used in illustration in a class in that school.) Such teaching as that is open heathenism, and the more of it that is believed by men, the worse they will be.

Again, how can good citizenship be inculcated better, or in any other way in fact, than by teaching the principles of the government to which the citizen belongs? This is plain enough in itself. Therefore, as the principles of the United States

Government are the best on earth, the faithful teaching of these principles will secure the best citizenship. Let the principles of the Declaration of Independence and of the Constitution of the United States be taught in the public schools, and let questions and principles of morality and religion be considered and taught in and by the family and the Church.

*Question 7.*—When the teacher punishes a pupil for fighting, lying, swearing, or stealing, does he not employ the most emphatic method of teaching morality?

*Answer.*—Indeed he does not. Morality never can be secured by punishment. The Lord himself can not make men moral by punishment. To bring men to morality by punishment, is the Augustinian, the inquisitorial, the papal, the purgatorial theory. Augustine's doctrine is that often it is necessary to punish men until they reach the highest stage of religious development. That is the theory and the doctrine of the Inquisition. Therefore it was always from love of men's souls and to save their souls that the Inquisition tormented men's bodies. And as a good many people died in this world before the Inquisition could get hold of them, it was necessary to find a place, and invent a scheme of punishment after they were dead, so that they might reach this highest standard of religious development; in other words that they might attain to morality, and so purgatory, with its remedies for immorality, was established, and is still run as one of the institutions of papal morality. If men could have been made moral by punishment then Christ need never have died.

Our querist is probably correct in his idea that this is the most "emphatic" method of teaching morality, but it is certainly not the most efficient method. Nor is it in fact any method at all properly speaking. No, as we have before shown, men have lost morality by the transgression of the law of God, and there is no power in them to attain to it. Consequently, the only power by which they can attain to it, is the power of God which is manifested to men in the gospel of Jesus Christ. Morality is the gift of God through faith in Jesus Christ, and the writing of the law of God anew upon the heart by the Spirit of God which is received by faith in Christ, the shedding abroad of the love of God in the heart by the Holy Ghost, *is the only effectual means of bringing men to morality*, and the only proper method of teaching morality. Punishment is the penalty inflicted in vindication of the majesty of violated law, but punishment neither changes the disposition, nor bestows power. The love of God does both.

Even if it should be admitted, however, that punishment is an element of moral instruction and a means of inculcating morality, it would still remain a fact that the exercise of it is not the prerogative of

man. That would pertain to God alone as being the only one who is capable of truly knowing the measure of moral guilt and the proportion of punishment. Man's assumption of authority to punish for immorality, established the Inquisition, and that is the logic of every such claim wherever made.

*Question 8.*—Does not the teacher of necessity teach morality when he gives instruction from our text books on physiology, and hygiene, which includes the dire effect of alcohol on the human system, the necessity of cleanliness, bad effects of tight lacing, etc.?

*Answer.*—He does not. A man may study physiology and hygiene all his school days; he may never touch a drop of alcohol; he may bathe three times a day and put on clean clothes each time; he may never wear a corset; he may do all these things and yet be far from being a moral man. In fact, so far as men are concerned, tight lacing we apprehend is not a very important element in the immorality which attaches to them. Nor is it essential that women shall practice tight lacing in order to be immoral. It is true that if a person has the root and the elements of morality in him, the instruction referred to may be helpful in cultivating it; but if he has it not in him then none of these things nor all of them together, can give it to him, and a teacher is not teaching morality when he gives instruction on these points.

*Question 9.*—Does not the teacher of necessity teach morality when he teaches the principles of justice as connected with the republican form of Government which is framed on the Declaration of Independence and the Constitution of the United States?

*Answer.*—He does not. He teaches only civility. Because the principle of justice connected with any government on earth is only such as is comprehended by men, and is therefore only human. And this principle, as connected with the form of government which is framed on the Declaration of Independence and the Constitution of the United States, the teaching of the principle, and the practice of the principle never can get beyond the grade of civility. It is the principle of justice comprehended by God which is alone divine and which is up to the standard of morality. God's justice is in itself morality; but civil government, which rests upon the natural basis which is conducted only on man's comprehension of the principle of justice, can never get beyond the civil. Therefore civil government is all any earthly government ever can be, and it should not attempt to be anything else. For in attempting to be more, it always becomes less.

We know that in many instances men use the term morality when they mean just what we mean by the term civility. When such is the meaning in their use of the term, we agree with all that they say about it; but we never can consent to call it morality. Morality is infinitely a deeper

and a broader term than is the term civility. The field of morality is much wider and in fact is essentially distinct from that of civility. Therefore, we always insist upon the distinction which there is between them, and which should always be made and recognized between them.

We know that the term morality has become, to a considerable extent, established in usage in a sense in which it means neither morality nor civility, but a sort of sentimental theoretical something that each theorist may have framed for himself, meaning much more than civility and infinitely less than morality. But such usage is wrong. It comes down to our time from the time when the Papacy was supreme and when accordingly there was utter confusion of all things pertaining to the Church and to the State, of the civil and the religious; when in short everything was held to be moral, according to the papal idea of morality. And everybody who has looked into the history of those times, knows full well that under the papal dominion and in the papal system there never was any such thing as either morality or civility.

Moral government is God's government. Morality is the realm of God. He is the Author and the conservator of it. Civil government is ordained of God, and its purpose is civil only. For these reasons we constantly insist upon a clear distinction in the terms morality and civility, and in so doing we occupy Protestant ground. The great confession made at Augsburg in 1530 declared as follows:—

The civil administration is occupied about other matters, than is the gospel. The magistracy does not defend the souls, but the bodies, and bodily things, against manifest injuries; and coerces men by the sword and corporal punishments, that it may uphold civil justice and peace, wherefore the ecclesiastical and the civil power are not to be confounded. . . . In this way ours distinguish between the duties of each power, one from the other, and admonish all men to honor both powers, and to acknowledge both to be the gifts and blessings of God.

This is Protestant truth. It is Christian truth. It is God's truth. And as we are Protestants and Christians and worshipers of the Most High God, we insist forever upon a distinction between the religious and the secular, the moral and the civil; rendering to Cæsar the things which are Cæsar's and to God the things that are God's.

A. T. J.

#### The Design of National Reformers.

THEY are positive and persistent in the denial of any desire for the union of Church and State; but admit that they desire the union of religion with the State. In reply to this it may be asked, What religion? and the answer must be, The Christian religion; for they do not mean Mohammedanism, Buddhism, or any other religion but the Christian. But a union of the Christian religion with the State would be a union of the Christian Church

with the State, unless Christianity can exist without Christians.

That their real object is an alliance of the Christian Church with the civil Government is too plain to be doubted. They ask Congress to enact laws to enforce the observance of what they call the Christian Sabbath. The plea for a "civil Sabbath" for the benefit of over-worked laborers, does not come from the laboring men. It is only a disguise—a sugar-coating—to make the religious Sunday go down with legislators. But the disguise is too thin. And all may know, if they will, that a movement which calls fraud and hypocrisy to its aid, is not from above.

The very name of their first and leading paper declares their object unmistakably. The *Christian Statesman!*—that means a union of Church and State.—"A *Christian party in politics,*" striving to get the Government under their control, so as to legislate for "Christian laws and usages." Of course, they do not ask that any one of their numerous sects should be established by law; but they want the Government to espouse the cause of Christianity and enforce a portion, at least, of their creed—such portion on which the leading denominations can agree. R. F. COTTRELL.

#### The Use of Civil Government.

IN an ideal state of existence, there would be no civil government, for there would be no need of it. Heaven has no civil government. The only law to which the angels are amenable is God's moral law, which is the basis of his government for all intelligent beings in his universe. Even this law exercises no arbitrary restraint over the angelic host, for it is all founded in love, and therefore requires only such service as love dictates. Supreme love for God, and love for their fellows, leads them of their own free will, to do just those things which the law requires; hence all consciousness of legal restraint is gone. Here is *perfect liberty*, and this is the only perfect liberty possible to intelligent beings anywhere in the universe of God. When each one, from the indwelling motive of love, pleases to do just what the law of love requires him to do, then the law and the government itself is lost in love, and each one does *just as he pleases*. If the law is a just one, there is one thing, and only one, that harmonizes the conflicting ideas of perfect obedience and liberty, and that one thing is perfect love. This is the love of God, "that ye keep his commandments, and his commandments are not grievous." "I delight to do thy will, oh my God," why? "yea, thy law is within my heart."

From this it is seen that all approach toward perfect love is a corresponding approach toward possible liberty, and toward the utter uselessness and needlessness of all governmental restraints. Thus in an ideal existence there would be no

need of government to protect the rights of individuals, for love would be their full protection. There would be no need for armies, or courts of justice, or police officers, or prisons, or any of the paraphernalia of government, and hence no need of taxes for their support. From this it will be seen that civil government is simply a necessity of an imperfect state of being. It is because men, and societies, and nations of men, are actuated by selfishness and hate, and not love, that civil government becomes necessary to protect the rights of the individual, and to maintain the rights of the nation.

In such a state of imperfection as this, the absence of government would be the presence of anarchy and confusion; and therefore God who is a God of order and not of confusion, has ordained civil government for a special purpose. That purpose is simply the maintaining of harmony and order by protecting the rights of each individual in the nation, and by protecting the rights of the nation against infringement from other nations.

As the rights of the nation are simply the combined and aggregated rights of the individuals that compose the nation, it follows that the sole object of civil government is simply to maintain and protect the rights of each individual in the government. But it may be asked, Why can not the individual protect his own rights? The answer is—he might do it against one individual at a time, provided that individual had no advantage of strength, or wealth, or influence. Such, however, is not often the case. The aggressive party has some such advantage, or imagines he has it, else he would not attempt such aggression. If he has no other advantage, he has that of knowing his own plans and intentions, and of these the party he conspires against is ignorant. Then it often happens that greed and lust cause different individuals to combine their power and influence to rob one individual of his rights. Against their combined aggression he alone would be powerless.

We have seen that from these facts arising out of human imperfection, comes the necessity and the sole necessity of civil government. The ideal civil government, then, is simply the pledge, expressed or understood, of each individual in the nation to unite with all others, if need be, for the maintenance of the rights of any one, and to unite with all others for the maintenance of the aggregated rights of the whole when such rights are menaced by other nations. Mark, all this is for the *maintaining* and *protecting* of rights. The rights already exist.

That is the sublime truth of the immortal Declaration of Independence. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

All the governments of the world could not create a single individual right, neither could they all combined take away a single right from a single soul, for these rights are inalienable. The right still remains, however much or long the individual is denied the exercise of it. The legislative function of the government is simply to state these rights in plain unmistakable language or law. The judicial function of the government is to investigate individual cases for the purpose of determining whether these rights as stated by the law have been infringed. The executive department of the government, with its prisons and police, and detectives and sheriffs and higher officers, is solely for the purpose of detecting, apprehending, and punishing criminals, *i. e.*, persons who disregard these rights in others. It may be added, that all this acts also as a preventive of crime, by furnishing to those who are morally weak, the additional motive of fear, to induce them to regard the rights of others.

From all this it will be seen that all the paraphernalia of government is solely for the purpose of maintaining the individual rights of its citizens. Not for the purpose of giving rights or taking them away, both of which are impossible, nor for the purpose of *restricting* or *directing* the individual in the exercise of these rights. The only restriction that can rightfully be made by any civil government, on the exercise of individual rights by each citizen, is such restriction as is implied in the pledge of each citizen to do his part in protecting the rights of each and all. On such restriction, the very existence of government depends. To illustrate, the government depends for its existence on the power to levy taxes for its support.

It may be argued that to compel a man to pay taxes is a restriction of his rights: but if so, it is only such a restriction as it is implied that he agreed to when he became a citizen of the government, and such restriction exists not for the purpose of taking away his rights, but solely for the purpose of securing them. It is the price charged by the government for the protection it guarantees. It can not fairly be said to be a restriction of a man's rights to compel him to pay the government for value received, any more than to compel him to pay the individual for value received. The same may be said of the power of the government to raise armies, and to compel men to serve in them. In the present imperfect state of human development, the very existence of the nation, as a nation, depends on this power.

It may be said that it is a restriction on individual liberty to draft a man, and compel him to serve in the army; and, indeed, the draft should never be resorted to till the call for volunteers fails to bring a sufficient supply of men for the emergency. When, however, the nation's existence, and consequently the rights of

every individual in the nation, are endangered, the government may then draft men, and compel them to fight to protect their own rights and the rights of their fellows. This is really no restriction of individual rights, for it is simply calling upon all the people to fight for their own rights. If all are not needed in the army, those who stay at home have to provide for the support of those who are needed; and there seems to be a natural law of equalization which in many other ways, compels them to bear their just part in the great struggle for the maintenance of the rights of each and all.

Moreover, it is not a restriction of human rights to compel a man to fulfill his contracts, and the very existence of a government implies the contract and the pledge of the individual to support it. The same may be said of the power of the government to subpoena witnesses. This power is necessary that the rights of each and all may be maintained, and it is therefore included in the implied pledge of each to maintain such rights, on which pledge the very existence of government depends.

Again I say it is no restriction of human rights to compel the fulfillment of such a pledge. The most that such an individual can demand is a fair remuneration for his time and trouble, and this the government grants. Under such circumstances, if he refuses to go and witness, it is not that he is trying to maintain his own rights, but that he is trying to infringe the rights of others, or is in sympathy with those who have infringed such rights. Such act becomes a criminal disregard of human rights, and may justly be punished.

From all this it is evident that, without exception, the sole legitimate use and function of government is to *maintain* and *protect rights*; never to give or take away rights, both of which are impossible; nor to restrict or direct people in the exercise of these rights. In so much as it attempts to restrict or direct the individual in the exercise of his rights, in just so much it exceeds its rightful limits of power, and in just so much it becomes a paternal government.

So much for the use of civil government. The evils of a paternal government will be considered next week, in an article on the abuse of civil government.

G. E. FIFIELD.

A SEA captain, trading regularly to the African coast, says an exchange, was invited to meet a committee of a society for the evangelization of Africa. After numerous questions touching the habits and religion of the African races, he was asked:

"Do the subjects of King Dahomey keep Sunday?"

"Keep Sunday?" he replied, "yes, and every other thing they can lay their hands on."

### Religious Liberty.

CARDINAL GIBBONS, in a sermon on civil and religious liberty, delivered in the Baltimore Cathedral, March 8, and printed in the *Catholic Mirror*, of March 14, said:—

A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God.

Speaking on the same subject, the *Minneapolis Ensign* (Baptist) says:—

Religious liberty is liberty for the wrong conscience as well as for the right conscience, for false worship or no worship at all as well as for true worship. That is to say, conscience and worship, as between the individual soul and God, are things with which the State has nothing whatever to do; and are also things over which no church has any control or authority, except in so far as the individual may freely and voluntarily accept its teachings. It is infinitely important that our conscience be right and our worship be right; our eternal destiny depends upon our being right in these matters, but no State and no church has the authority to say what is right for all men, and to compel men by force to obey their decisions. The State can define crimes, but can not define sins; and it can command what is necessary for good order, enforcing its commands by proper punishments, provided it does not seek to invade the sacred precincts of the individual conscience.

The church may say upon what terms it will receive persons to its membership and communion, but it can not touch with its little finger any one who does not freely receive its terms and enter its membership. Any man can leave any church as freely as he enters it, without physical or civil pains or penalties, or compulsion.

Religion is purely a matter between God and the soul, with which no outside person or power has anything to do, except in the way of advice and persuasion and accepted instruction. Freedom to worship God includes the freedom not to worship him, and the freedom to worship him rightly includes the freedom to worship him wrongly, so far as any human power is concerned. To God alone every man must make his supreme answer.

Toleration is not liberty, though the two are often confounded, ignorantly or for some other sinister purpose. Toleration is the act of a power that claims the right to prohibit as well as permit. Liberty disclaims all right or power of prohibition or proscription in matters of religion, and leaves each one free to do as he pleases. England "tolerates" dissenters, but imposes upon them some civil or social disabilities. France, and even Italy, "tolerate" Protestants, with what restrictions those speedily know who attempt to exercise religious freedom. In Spain, according to the present Constitution, "a restricted liberty of worship is allowed to Protestants, but it has to be entirely in private, all public announcements of the same being strictly forbidden." Similar conditions prevail in the other countries of Europe and in South America.

In the United States we have religious liberty in the full sense of the word, guaranteed by the Constitution and the laws. It is a priceless heritage, the product of centuries of controversy and conflict, secured through the heroic endurance and suffering and martyrdom of many of the world's noblest benefactors. It can be maintained only by intelligence and virtue and pure religion. The chief agencies of true freedom are the home, the school, the free church, with the open Bible and the untrammelled proclamation of the gospel as Christ taught it. Among our highest duties to-day are the appreciation and the defense of religious liberty, against all enemies, open or disguised.

NATIONAL  
RELIGIOUS LIBERTY ASSOCIATION.



DECLARATION of PRINCIPLES.

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

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

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

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

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

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Seventh-Day Adventists and the National Religious Liberty Association.

THAT Seventh-day Adventists are the progenitors and prime movers of the National Religious Liberty Association should neither be concealed nor denied by any member of the Association or of the denomination. There could be no more use in denying this than there could be in denying that Methodists took the first step in the organization of the American Sabbath Union, or in denying that the Reformed Presbyterians are the originators of the National Reform Association. And what is more, when we come to examine the principles and objects of these different organizations, we find that so far as the denominations are concerned, there is no more cause for shame in the first case than in either of the latter two; while the principles and work of the latter two organizations named, are directly subversive of civil and religious liberty, and, though unintentionally so it may be, tend directly toward a union of Church and State, the objects of the National Religious Liberty Association are to call the attention of the people to the true principles of civil and religious liberty, and sound a note of warning against the uniting, in this country, of Church and State.

Rev. Z. R. Ward, a prominent Methodist minister, of South Dakota, attempted to criticise the National Religious Liberty Association, in the *Parker* (South Dakota) *Press*, of March 14, 1891, in the following manner. He said:—

It is simply the Seventh-day Adventists carrying on their controversies under different aliases, as the National Religious Liberty Association, *The American Sentinel*, etc.

To this we replied in the same paper, under date March 28, as follows:—

That Seventh-day Adventists are prime movers in this Association is true; but it is also true that members of other denominations are also connected with it, and advocate its principles. A letter just received from West Sumbury, Pennsylvania, dated March 12, 1891, says:—

Last October I sent you one dollar to have my name enrolled as a member of the National Religious Liberty Association, for which I have your receipt, dated October 28. Therefore, I hope you will entrust me with leaflets and literature for distribution. I think I could do a good work in the Presbyterian Church, of which I am a member. I was a subscriber to *The American Sentinel* in Oakland and ever since, and approve its teachings, all but its leaning toward the seventh-day Sabbath. I shall look for literature.

As to aliases, we might inquire why Mr. Ward does not come with his full name, and tell us that he is Rev. Z. R. Ward, of the Methodist Episcopal Church [to his articles he signed himself simply "Z. R. W."], and that that church, in 1888, took the initiatory steps in organizing an association called the American Sabbath Union, the object of which, according to article 3 of its Constitution, is "to preserve the Christian Sabbath as a day of rest and worship," and to seek to preserve it thus by law? Is he ashamed of any of these things? He seems anxious to bring the controversy into denominational lines. But when he does this, he should not forget that he has a denomination of his own to defend. Have not Seventh-day Adventists as much right to form an association to oppose religious legislation as have the Methodists to form one to favor such legislation?

If the principles are sound, the originators and advocates of them need not be ashamed to show their colors. And of the Declaration of Principles of the National Religious Liberty Association, Mr. Ward, in the *Parker Press* of April 11, is forced to say:—

This Declaration of Principles is quite unobjectionable. . . . They are very good. They are just such as all evangelical churches of Christendom believe in. It is just what the Methodist Episcopal Church believes in, and what the American Sabbath Union is organized to protect and defend.

To this we replied:—

Well, we wonder! Then, where is the cause for disagreement? But let us see. Let us read the fourth Principle: "We deny the right of any civil government to legislate on religious questions." Does Mr. Ward and the Methodist Church indorse this? If so, why is it they are demanding the civil Government to enact a national Sunday law, and clamoring for stricter State Sunday laws, when such laws are legislation upon a religious question?

We think from the above it will be seen that whether the controversy comes between the different organizations as such, or between the religious denominations which gave birth to them, the question simply narrows itself down to the principles and objects of each association, and must, after all, be settled upon its merits. If the objects of the American Sabbath Union and the National Reform Association are bad, they cast just so much reflection upon the denominations which originated them; and if, on the other hand, the objects of the National Religious Liberty Association are good, by so much has the denomination which gave it birth whereof to be proud. And the fact that members of other denominations can indorse the principles of the National Religious Liberty Association, become members of it, and engage in the distribution of its literature, and that even its avowed enemies are forced to confess that those principles are good, speaks volumes in its behalf.

W. A. COLCORD.

THE Supreme Court of Pennsylvania has decided that Sunday shaving is illegal in that State.

THIRTEEN barbers of Philadelphia have been fined four dollars and costs, each, for shaving customers contrary to the Sunday ordinance.

A MOVEMENT is on foot to open the Public Library in Portsmouth, Ohio, on Sunday, and the entire ministry of the place are opposing it with all their might.

THE police authorities in Buenos Ayres have closed the Salvation Army hall in that city, asserting that the army is not recognized by the Church. The Salvationists have appealed to President Pellegrini, on the ground that the action of the police is a violation of religious liberty.

THE ministers of Cincinnati are waging quite a war on Sunday baseball. The *Enquirer* states that it looks as though there will be no baseball Sundays. Is it possible for a purely civil law to make anything a crime when done one day in the week, that when done on another day ministers and all can enjoy as perfectly harmless? This civil Sunday farce is so thin that it can be seen through from all sides.

DURING the first month of his summer lecturing tour for the Sunday Union, Mr. Crafts reports twenty places visited, and says:—

Without an exception, a local Sabbath committee or rest day league has been organized in each place visited.

He outlines the remainder of his route, "with variations, somewhat as follows: May, eastern Iowa, northern Illinois, and Wisconsin; first half of June, Minnesota; last half of June, South Dakota, Nebraska, western Iowa, and northeastern Kansas; July, Minnesota, Wisconsin, and northern Illinois; August, Ohio, Michigan, Indiana, western New York and northwestern Pennsylvania; September, New England and New Brunswick; October, western Pennsylvania and New York."

THE editor of the "Pearl of Days" says he asked a distinguished citizen of another State

What are some of the chief causes of the non-enforcement of Sunday laws?

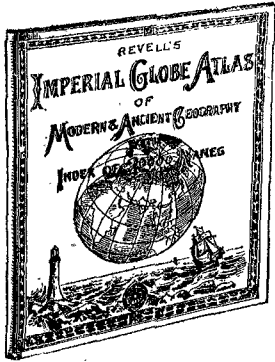
And the answer returned was:—

No law will enforce itself, therefore somebody must see that it is enforced. It is unnecessary to say that this obligation is on the executors of the law. But what if they are remiss in their duty? Then somebody must see to it that the officers of the law do their duty, else step down and out. Who will do this? The transgressors of the law? No. The disbelievers in the sanctity of the Sabbath? No. The careless and indifferent? No. Hence to my mind the chief cause of the non-enforcement of our Sabbath laws is found in the indisposition of Christian people to demand their rights and to give the politicians to understand that the only use we have for them is to see first that good laws are enacted, and, second, that these laws are enforced.

This continual insistence upon the idea that it is the duty of those who would be considered Christians to pray and prosecute is sure to bear fruit sooner or later.

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NEW YORK, MAY 21, 1891.

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In answer to inquiries we would say that no decision has been handed down in the case of R. M. King, the Tennessee farmer, imprisoned for hoeing potatoes on Sunday in his own field.

AN Omaha religious paper, devoted to National Reform, has the following item:

An able but skeptical lawyer, in referring to the answer which Jesus gave to the entangling question of the Pharisees and Herodians: "Render unto Cæsar the things that are Cæsar's; and unto God the things which are God's," said, "That is the most brilliant reply I have ever heard."

The skeptical lawyer spoke none too highly of Christ's answer, and one beauty of it is that it is just as apt when applied to National Reformers as to the Pharisees. It is utterly crushing in either case.

A CORRESPONDENT of the *Observer*, says:

The sects which have broken from the Russian Church number between one and two hundred. An American missionary, who is familiar with Russia, assured me that there were even now as many as one hundred and seventy-five of these dissenting bodies, and they contain three million members. They arose at the time of Peter the Great, and were one manifestation of the objection of the people to the arbitrary and sweeping reforms which he inaugurated and enforced.

Which is another evidence of the impossibility of effecting moral and religious reforms by law.

ONE of the reasons (?) urged by the *Mail and Express* for the Sunday closing of the Metropolitan Museum of Art, is that some of the paintings are demoralizing. "There are," says that journal, with a most reckless disregard of truth, "in the Museum representations of almost every crime." But why in the name of common sense, if this were true, would the influence of such paintings be any worse upon Sunday than upon any other day? It seems, however, that an overmastering desire for "civil" Sunday regulations robs those who have it of even the commonest kind of common sense, in regard to Sunday and all that pertains to it.

SPEAKING of some who make a plea in behalf of the workingmen for the opening of museums on Sunday, the *Catholic Review* says:—

They are hypocrites in their pretense of consult-

ing the workingmen's comfort and pleasure, for were not Christianity an element in the problem the poor workingman might work half the night and live on grass for all they cared.

This could be said much more truthfully of those who, in the name of the workingmen, demand rigid Sunday closing of everything but the churches, in order, professedly, that the toiling masses may rest; in reality, that those same masses may be constrained to resort to the churches. Political demagoguery is bad enough but religious hypocrisy is doubly despicable.

WE are pleased to acknowledge from Ignaz Fischer the following new sheet music—"Come unto Me;" words by D. R. Locke, music by Osgood; easy melody, and beautiful words; also a choice instrumental piece, a reverie, entitled, "Lost in Sorrow." Mr. Fischer has a fine collection of sacred music, consisting of solos, duets, choruses, etc. Catalogues will be sent on application to J. Fischer & Bro., New York City, or to Ignaz Fischer, 229 Summit St., Toledo, Ohio.

A PITTSBURG dispatch of the 11th inst. says:—

Col. Robert G. Ingersoll may not lecture in Pittsburg. Mr. J. O. Brown, Chief of the Department of Public Safety, has set his foot down on Sunday lectures where an admission fee is charged. The Chief received a letter from David Henderson, manager of the Duquesne Theater in Chicago, asking whether it would be in accordance with the law of Pittsburg to have Mr. Ingersoll deliver one of his lectures on Sunday night at the theater. Chief Brown replied as follows:—

"In answer to yours of the 8th inst. I would reply that it would be directly contrary to law for Mr. Ingersoll to lecture upon the Sabbath day or evening where an admission is charged. I hope you will not attempt to have such a lecture delivered, for it would be my imperative duty to prevent the same. This letter is written after consultation with the attorney of this department with reference to the law."

Chief Brown, in speaking on the subject, said: "I am unalterably opposed to opening the doors any wider on the Sunday question. We have freedom enough, and lectures of this kind are only gotten up for money, and I think we might as well open the theaters for theatrical performances as a lecture of the kind Mr. Ingersoll would naturally give."

Fine Sunday law that! Great possibilities are certainly bound up in it.

UNDER a decision of the Supreme Court of Rhode Island a bequest based upon the religious belief of the beneficiaries falls to the ground. One, Joseph Greene, a Quaker, was greatly disturbed during his latter years by members of his family marrying outside the pale of the Society, and he attempted by his will to bestow his estate for the benefit of those persons whom he considered Orthodox Friends or Wilberites, as distinguished from the schismatic branches of the Society. The argument of the contestants of the will was that while it might be possible to ascertain one's religious professions, it is not within capabilities of human determination to ascertain belief, that being a sub-

jective state which has no unerring external marks which may be passed upon. This position was sustained. "So that," remarks the *Christian at Work*, "whether Quaker or of 'the world's people,' if you would have your money go only into the hands of orthodoxy—that is, *your* doxy—you must place it there during your lifetime, for the courts will not undertake to place it there when your tombstone is set up."

THE *Sun* has the following note which is significant in view of the changes which have been rung by certain unscrupulous Sunday-law advocates upon the demand of certain barbers for only six days' work with seven days' pay:—

Every humane man must sympathize with the barbers employed in the up-town shops, when it is known that they get no more pay than the down-town barbers and yet have to work until 9 o'clock at night, and on Sundays until 1 o'clock in the afternoon. The down-town barbers get the same pay, \$12 or \$13 a week, and are free at night and on Sundays. But now comes the strangest news. The down-town barbers consider themselves very ill used by Fate if they can not find an up-town shop in which to work on Sunday for an extra \$2.

We believe that we have before remarked that there is a good deal of humbug about the demand for Sunday laws in the interest of barbers and others accustomed to do more or less Sunday work.

In the report of the Grand Jury for the January term of the criminal court of Baltimore there are two paragraphs devoted to Sunday laws, the one in reference to the Sunday closing of saloons, and the other a recommendation in regard to Sunday laws in general. The latter is as follows:—

There is a class of laws which might be called "Sunday laws," and which are undoubtedly in the best interests of the mass of the people, and which are violated, with seeming impunity by a certain class, to the serious detriment of any one in a similar business, and who keeps the law. This is neither legal, nor is it treating the better citizens with any common fairness. No evil could be much greater to all citizens than that each place of business should be in full operation on Sunday.

The Sunday laws are, in many of their features, police laws, and ought to be more rigidly enforced, and we would recommend that the Legislature, at the next session, be requested to appoint a special committee of the Senate and House to make a thorough examination of all laws relating to Sunday restrictions, with a view of determining what laws are obsolete or of impracticable enforcement, and to recommend to their respective bodies the repeal of such laws and the enactment of new statutes relating to the same subject. These laws should be drawn with special reference to their enforcement in large cities.

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VOLUME 6.

NEW YORK, MAY 28, 1891.

NUMBER 22.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THE only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant.—*John Stuart Mill.*

IT is said that at an educational conference, held in Germany not long since, the Emperor declared that he would make it his sacred duty, as the head of the nation, to promote the inculcation of a moral and Christian spirit in the public schools. However indefinite the expression which the Emperor may have used, it is yet quite sufficient for those who desire to see governmental authority assert itself for the promulgation of religious doctrine and the enforcement of observances accepted by the majority as Christian, to find in this imperial voice much food for gratulation as to the rapid and widespread advance of their crusade for the establishment of a world wide political religion.

THE *Christian Statesman* finds fault with the manner in which President Harrison and party spent the last Sunday of their recent return trip from the Pacific Coast. The train bearing the party did not reach Glenwood Springs, Colorado, until 4 o'clock Sunday morning. At 8 o'clock a committee escorted the President to breakfast at a hotel. At 11 o'clock the President and some of his party attended service at the Presbyterian Church. During the afternoon Mr. Harrison received sev-

eral delegations from surrounding towns, and addressed two meetings held in his honor. On both occasions his remarks were mildly religious, appropriate to the day as it is generally regarded. At 6 o'clock P. M., the train, in harmony with orders from the President, left Glenwood Springs, and the party spent the night in their car on a side track twenty-four miles from the scene of Mr. Harrison's wrecked resolution to observe Sunday according to the most approved Presbyterian fashion. Our opinion, however, is that it is none of the *Christian Statesman's* business how the President spent Sunday.

### The Abuse of Civil Government.

IN our article on the "Use of Civil Government" we saw that its only legitimate use was to protect the people in the exercise of their inherent rights, never to dictate to or direct them in the exercise of said rights. On this point, Mr. Buckle, in his "History of Civilization," says:—

To maintain order, to prevent the strong from oppressing the weak, and to adopt certain precautions respecting the public health, are the only services which any government can render to the interests of civilization.

He also adds:—

But the accusation which the historian is bound to bring against every government which has hitherto existed is, that it has overstepped its proper functions, and, at each step, has done incalculable harm.

In this article on the abuse of civil government, I do not propose to speak of those open and flagrant abuses of power, which, lying on the surface of history, are recognized by all; but rather of those more subtle abuses of authority into which the possessor of power is often led even by the desire to benefit humanity. These are the abuses which are in danger of being repeated, and on these rests the whole religio-political movement of to-day, against which THE SENTINEL sharpens its shafts of logic and sarcasm. The idea seems to everywhere exist, that the government is the proper means of reforming

the people, whereas the fact is, that the people are the only means of reforming the government. The National Reformers and all other religio-political organizations, seem to think that if a reformatory law can by any means be lobbied into the statute book, that reform is already far on its way toward completion, whereas I shall show that any attempt of government to reform the people or advance them morally, religiously or intellectually, must inevitably tend diametrically opposite to the desired result.

In any form of government, unless it be an absolute despotism, a law to be enforced must have a strong public opinion back of it. This opinion must represent, at least, the major influence if not the majority in numbers, otherwise the law is a dead letter. Our statute books are crowded with laws which are never enforced simply because the majority of the people have outgrown them. They ought to be repealed, for the open violation of such dead laws, especially if they be newly enacted statutes, tends to create a disregard for all law and a contempt for all government. But it is evident that no such public opinion can ever originate simultaneously on any theme of advanced thought. The history of the world has demonstrated that every advanced thought in science, in art, in literature, or in religion, has always come to some one man first. First there was one, then two, then three who believed it, and the conflict was long and perilous before the majority or the multitude accepted it.

Now, as law without public opinion is worse than useless, tending directly toward disrespect for, and disobedience of, all law; and as public opinion is always necessarily far behind the advanced opinion of the minority on all subjects of progressive thought, it follows that government must always represent the conservative party and never the really progressive party, or party of reform. Therefore, whenever government goes beyond its legitimate sphere of simply protecting people in the exercise of their rights, and

seeks to dictate in the exercise of rights, and to direct the activities of the mind in any department of human thought, it must always tend toward deform instead of reform; for real advance, and therefore all real reform, must come from the people, and if the government legislates on these things at all, by the very law of human progress, it must oppose them, and hinder them. This is proven not only by the laws of human progress, but by an appeal to the historical facts of civilization as well.

Every new truth has had its apostle,—its Jesus, its Luther, its Bruno or its Gallileo, persecuted or put to death for its sake, and all this because governments have not recognized the proper limits of their power.

Whenever the government has sought to hasten the advance of any department of human effort or thought, it has really retarded it. Louis XIV. of France sought, honestly enough, it may be, to stimulate literary activity in France, and to immortalize himself by sending his name down to posterity as the imperial patron of letters. For this purpose he made laws conferring great honors and vast sums of money upon the successful literary man. What was the result? Literature, the representative of intellect, which is progressive, became chained to the wheels of government, the representative of order, which is stationary. Says Buckle:—

In no age have literary men been rewarded with such profuseness as in the reign of Louis XIV.; and in no age have they been so mean-spirited, so servile, so utterly unfit to fill their great vocation as the apostles of knowledge and the missionaries of truth.

Immediately before his reign, the history of France is scintillant with the names of great men whose published works in almost every department of human thought and inquiry, have come down to our own time, and are famous as those who have added to the sum of human knowledge. By this system of State patronage of literature, although much that was artistic and ornamental was at first produced, all advanced thinking was stayed; and gradually the literary men of France, from being bold and free in their thinking, and in the search for truth, were transformed into a mere crowd of fawning courtiers who wrote but to flatter the vices of the king and the court. In France it was as though the sun of knowledge, which had risen clear and bright, was suddenly stayed in its sublime ascent toward the zenith, and receding, set in the east, leaving the world in the shadow.

In England, Newton was at this very time rising step by step to his sublime generalizations; but in France even these wonderful discoveries were not accepted by the teachers of science till forty years after they were demonstrated by Newton. By literature, which should be representative of the people, being thus servilely chained to the court, all its ingenuity and

its influence were used to flatter the king, and blind his eyes to the pressing needs of the people, thus encouraging him to continue that unjust and arbitrary system of legislation which resulted in the terrible French Revolution. Says Buckle:—

Three times in the history of the world has this experiment been tried. In the ages of Augustus, of Leo X., and of Louis XIV., the same method was adopted, and the same result ensued. In each of these ages there was much apparent splendor, immediately succeeded by sudden ruin. In each instance the brilliancy survived the independence; and in each instance the national spirit sank under the pernicious alliance of government and literature.

Such is the inevitable result of government exceeding its just authority, and seeking to encourage literature. As much might be said of the attempt of governments to encourage trade and commerce. Says Buckle:—

It is no exaggeration to say that the commercial legislation of Europe presents every possible contrivance for hampering the energies of commerce.

All this, mark, was done by the paternal care of government, seeking with best of intention, no doubt, to direct the citizens in the exercise of their rights. It was done to build up commerce, but so thoroughly did it break it down, that a very high authority on the subject declares, that if it had not been for smuggling, trade must have ceased entirely.

The whole history of religious legislation is a history of the same thing. The opinion opposed by law is more often the opinion that should succeed, and if the legislation in some particular instance happens to be in favor of truth it is still a curse to that very truth by corrupting its professors, and bringing it into disrepute before the world. On this point Buckle says:—

We have seen that their laws in favor of industry have injured industry; that their laws in favor of religion have increased hypocrisy; and that their laws to secure truth have encouraged perjury; it would be easy to push the inquiry still further and show how legislators, in every attempt they have made to protect some particular interest, and uphold some particular principle, have not only failed, but have brought about results diametrically opposite to those they proposed.

It will be seen by all this that the paternal interference of government has ever been a millstone hung around the neck of human progress. All this because "no government having recognized its proper limits (the mere maintenance of rights), the result is that every government has inflicted on its subjects great injuries; and has done this nearly always with the best intentions." "No great political improvement" even, far less any intellectual, moral or religious reform, "was ever originated in any country by its rulers. The first suggesters of such steps have been, invariably, bold and able thinkers, who discern the abuse, denounce it, and point out how it is to be remedied. But long after this is done, even the most enlightened governments continue to uphold the abuse, and reject the remedy. At length,

if circumstances are favorable, the pressure from without becomes so strong that the government is obliged to give way; and the reform being accomplished, the people are expected to admire the wisdom of their rulers, by whom all this has been done."

From the very laws of human progress, which are as unchangeable as the law of gravitation, this must ever be so. The conclusion is evident, and unavoidable; civil government should recognize its proper limit of authority, which is the mere protecting of individuals in the exercise of their rights, and should ever and always leave all moral, intellectual, and religious progress and reform to the people.

If the National Reformers, the Prohibition party, the Woman's Christian Temperance Union, and the American Sabbath Union, would for one moment grasp in their beclouded minds this one evident and unchangeable law of progress, their religio-political schemes would at once and forever vanish into thin air.

G. E. FIFIELD.

#### The "American" Sunday.

At a Sunday-law meeting recently held in New York City, under the auspices of the American Sabbath Union, the Rev. R. S. MacArthur, D. D., expressed himself after the following fashion:—

The man who lifts his hand against the American Sunday is an enemy of the Republic. He is an enemy of the race. He is an enemy of God.

By the term "American Sunday," we presume the reverend gentleman referred to just the same Sunday that we have all been used to, namely, the first day of the week. Of course, if this is an American institution, to oppose it would be to oppose the Republic that gave it birth. But how is it the American Sunday any more than the German Sunday? Nowhere in the Declaration of Independence do we find that our forefathers were proposing to inaugurate this day as an American institution, and its establishment was evidently just as far from their thoughts in the adoption of our national Constitution. How then can it be said to be the "American" Sunday? We can nowhere find any commandment which says: "Remember the American Sunday to keep it civilly; six days shalt thou labor, and do all thy incivility, but the first day is the American Sunday: in it thou shalt do nothing un-American or uncivil, for in six days the American people established this Government, and all that in it is, and became civil upon the first day. Wherefore this Nation blessed the American Sunday and civilized it."

We have heard of the American flag, of American liberty, and of a host of other American things, but never before knew that *Sunday* was one of them! In fact, it has been generally supposed that anything



essentially American naturally pertained to America. This being the case, what right have other nations with our property? Isn't it about time the Government was sending armed cruisers to the different ports of the world, with the demand that these nations immediately relinquish their claims to our "American" Sunday? Patriotism must not be allowed to degenerate in this country, and it is clearly the height of disloyalty to allow our "American" institutions to be boldly appropriated in this way.

But, according to Dr. MacArthur, it is a crime against the whole human race to oppose this "American" Sunday. How is this? If it is not distinctively American, then it has no business to be so termed, either by Dr. MacArthur or by any one else. If it is American property, then it is clearly unpatriotic in us to allow it to be used as anything else than an American institution by other nations. And yet, whoever opposes it is "an enemy of the race." Does this mean that the sceptre of universal government is to be wielded over all the world by this country? or does it mean that the advocates of Sunday laws blow hot and cold so often on the same question that they can not see the contradictions in their own arguments?

An institution can of right be effective only within the limits of the power which has created or ordained it. This being the case, Dr. MacArthur gets things sadly mixed when he declares that the individual who opposes the American Sunday is "an enemy of God." Why should this be, if Sunday is an "American" institution and simply a "civil matter"? Does Dr. MacArthur believe that God has surrendered his authority into the hands of this Government, that it may thus assume jurisdiction over the rest of the world and enforce its institutions (the "American" Sunday especially) upon all men? This conclusion is so preposterous as to be scarcely worthy of a moment's notice; yet it is, nevertheless, a fair inference drawn from the Doctor's own words. If this be denied, however, then only one other opinion can be held, and that is, that it is the religious observance of the day which is causing him so much concern, after all.

Inasmuch as these words were spoken at a meeting held under the auspices of the American Sabbath Union, which is itself a powerful auxiliary of the National Reform party, and engaged in the same work, we can safely adopt them as outlining the policy of all National Reform work, so called: It is, when stripped of all disguise, simply an effort to pass laws to enable human authority to assume divine prerogatives; to clothe itself with civil power to enforce its own interpretation of the divine will. It is the carrying out of the same principles which gave rise to the tyrannical rule of Romanism in the early centuries of the Christian era, and is a shameful backward step to take by

those who share in the enjoyment of the civil and religious rights of the present century. So surely as these principles are ever allowed to prevail again, and especially in our own Government, so surely may we expect a re-enactment of the scenes which have caused the memory of the Dark Ages to come down to us stained with the blood of martyrs and lurid with the light of the fires which were kindled to coerce the consciences of honest men.

J. W. SCOLES.

Graysville, Tenn.

#### Sunday Street Cars in Philadelphia.

THE Law and Order Society, of Philadelphia, has inaugurated a new movement against Sunday street cars in that city. The following facts we condense from the *New York Sun*:—

The running of street cars in Philadelphia on Sunday has been rendered possible only through a legal loophole. As far back as April 15, 1859, a local offender named Jeandelle was arrested for driving a Green Street car on a Sunday afternoon. Arraigned for his offense before a police magistrate, the aid of the Supreme Court was invoked under authority of a writ of *habeas corpus*. Jeandelle had been charged with disorderly conduct in having violated the act of 1794. The lawyer contended that Jeandelle violated the law of 1794 in an orderly, and not in a disorderly fashion. The Judge finally discharged the prisoner.

Nothing further was done about the matter for eight years, when a citizen named Sparhawk took the popular agitation in hand, and demanded of the Supreme Court an injunction against the Union Passenger Railway Company, which he alleged was putting the law of 1794 at defiance, by running cars on Sunday, at long and irregular intervals, through the otherwise quiet streets of Philadelphia. Judge Strong granted a temporary injunction, but an appeal was taken to the Supreme Court, and the full bench of Judges heard the interesting argument. Judge Thompson delivered the opinion of the Court, which was, it appears, elaborate in its treatment of the subject. "I fully concede," declared Judge Thompson, "that the opinion of my brother Strong, and the law and authorities referred to by him, establish very clearly that the business of running cars on the Lord's day commonly called Sunday, is a violation of the act of 1794. Driving a public conveyance for hire on Sunday, is a violation of the act inflicting the penalty of \$4 for performing worldly employment on the Lord's day commonly called Sunday. Rest and quiet on the Sabbath day with the right and privilege of public and private worship, undisturbed by any mere worldly employment, are what the statute was passed to protect." "Unfortunately, however," says the *Sun*, "for the cause of tranquility, soberness, and sleep, the in-

evitable Philadelphia lawyer, the paid emissary of darkness, the subsidized champion of corporate recklessness and greed, and the ready apologist for offending drivers and conductors, was on hand with his familiar scheme of legal cunning. He averred that an injunction was an equitable relief in a case where no remedy existed at law; and as, in this instance, there was a remedy at law (\$4 fine) no injunction should be granted. The Court took this view of the case and threw Mr. Sparhawk's suit, so to speak, into the Susquehanna."

Baffled at this point the opponents of street car running on Sunday did nothing for the next fourteen years; but recently Mr. Vail of the Law and Order Society appeared upon the scene and arranged the preliminaries for another tussle with these corporations. His attitude is defined by our learned contemporary, the *Philadelphia Times*, in these words:—

Mr. Vail resolutely contends that there is no necessity for Sunday cars, not even for people who attend divine worship. They should all live near the church they attend or attend the church that is near them. It should never be necessary for a pastor to take a car to deliver a sermon. He should reside near his church.

It is not to be supposed that, concerning a matter of such importance, all minds should be of one accord in Philadelphia, and it is therefore not easy to ascertain how popular sentiment in that town, now fully aroused, against the running of cars on Sundays, will manifest itself, whether in the destruction of the the cars themselves, the tearing up the tracks, the social ostracism of the offending drivers and conductors, the devastation of the homes of the stockholders, or by recourse to more pacific though less promising measures of a more commonplace character. "I do not know," so Mr. Vail is reported, "that any proceedings are, for the present, to be taken against the running of street cars on Sunday." The Rev. Dr. Fernley, however, has called a meeting of the Law and Order Society, and it is stated that he is "determined to push the Sunday movement for all there is in it."

#### Another Sunday Association.

In addition to the National Reform Association, the American Sabbath Union, the Chicago Sunday Rest League, and a number of allies in the shape of the Sabbath Observance Department of the Woman's Christian Temperance Union, and the Sunday planks in the prohibition platforms, the "Columbian Sunday Association, another church organization for the creation of public sentiment in favor of Sunday legislation, has recently sprung into being."

Rev. James P. Mills is advertised as Financial Secretary of this Association, with office at 185 Dearborn Street (fifth floor), Chicago, Ill. This same gentleman in 1886-88 acted as District Secretary of the National Reform Association. In 1889

the North Ohio Conference of the Methodist Episcopal Church in their annual session appointed him State Secretary of the American Sabbath Union, and in 1890 the same Conference appointed him as general and field Secretary of their "sixth district," which embraces the States of Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio, and Wisconsin. It will thus be seen that the National Reform Association, the American Sabbath Union, and the Columbian Sunday Association are, in essence, all one. The success of one will be the success of the others, and a greater calamity will never befall this country, nor a greater apostasy occur to Protestantism, than when the cherished of each and all—the teaching of religion by law—shall be realized.

W. A. COLCORD.

### The Scheme of Senator Edmunds.

THE resignation of Senator Edmunds does not take effect until next November, and meanwhile, he says, he will exert his most strenuous efforts and use all his influence to bring about the establishment of a great National University at Washington.

It is an old hobby of his, and a select committee to report on the scheme was appointed through his efforts in the Senate. His main purpose, his controlling motive, according to his own words, is to set up, at the expense of the Federal Government, "a great non-sectarian university, an institution which should make plain the liberality of Protestant as compared with the narrowness of Papal power."

It may be very desirable and very important to make this manifestation; but it is not the business of the United States Government to undertake the job. This Government is not a religious power, either Roman Catholic or Protestant, and it has nothing to do with religious competitions. The sovereignty here rests in the people, and they are made up of Catholics and Protestants, Jews and pagans, and people of no religion at all. Every citizen is free to think as he pleases about religious matters, and the Constitution protects him in that freedom. Any Church can set up a university or as many universities as it likes, and teach whatever religious dogmas it prefers; and the question which are liberal and which narrow, must be left to the people themselves. They can support those they like and reject those whose instruction is offensive to them. It is a free field in which everybody has a chance. The Roman Catholics have as much right in it as the Protestants, the Jews as much as the Christians.

Accordingly, the Government can not enter into the competition by throwing its power in favor of any religious party, without outraging the fundamental principles of our political system. It is not its function to teach any religion or to

oppose any religion, to show Protestant "liberality" or to expose Papal "narrowness." Each of those religious families must do its own showing, opposing, and exposing for itself.

Outside of all questions of religion, too, the scheme for a National University at Washington, founded and maintained by the Government, is impracticable and absurd. What principles of political economy, for instance, would it teach? Should it change them with the changes of political control of the Government? If Congress sets up the university, it must regulate its curriculum and its policy and theory of education. As the political complexion of Congress varies, those would have to vary also.

Moreover, there is no occasion, no need for such a university. What is desirable rather, is the development of the universities which we already have. Non-sectarian education is already provided by most of them, and they carry liberality to its extreme.

If the Pope is to be converted, the conversion must be effected by some other power than the United States. Senator Edmunds will be at liberty next November to take hold of the job on his own account.—*The Sun*.

### It Is Un-American.

THE "Pearl of Days," of May 2, has the following relative to the work of the so-called American Sabbath Union:—

The second quarterly meeting of the Board of Managers of the American Sabbath Union was held at No. 23 Park Row, New York, April 27. The following members of the Board were present: Rev. Drs. J. M. King, J. Elmendorf, G. S. Mott, L. Williams, J. H. Knowles, and W. J. R. Taylor, and Messrs R. N. Perlee, W. R. Worrall, A. S. Bacon and W. Irwin. The Corresponding Secretary, Rev. Dr. W. J. R. Taylor, gave a full and interesting account of Sabbath observance in Washington, D. C., and of his labors in that city during the past quarter. The General Secretary reported in respect to the publications of the Union, the official correspondence, the work of organizing the States and recent efforts to prevent obnoxious Sunday legislation. The Board unanimously commended the *American Sabbath*, the new official organ of the Union, and readjusted certain parts of the work in distant States, with a view to increased efficiency. The reports indicated hopeful progress, organizing new societies and establishing those already existing.

The officers of the Union are manifesting a zeal worthy of a better cause, and notwithstanding the bad blood that showed itself at Philadelphia, last December, the organization is making its influence felt.

In discussing the work of the Union the "Pearl of Days" says:—

The most urgent need of this hour is a deeper conviction respecting the holy Sabbath—its divine purpose, its unchanging perpetuity, its necessity to man's highest intellectual and moral development. How may this conviction become universal? The evangelical pulpit of our country is charged with this responsibility. The home and the school may co-operate with the pulpit. Societies organized with this in view may assist in molding public sentiment. In addition to these agencies the public press may

be enlisted. Throughout the whole land these and kindred forces should unite in the all-important work of impressing the conscience. In this way a holier type of Sabbath observance will follow, and God's blessing will abundantly enrich all souls.

The American Sabbath Union seeks this end. It proposes no partisan alliance, no special religious forms, no substitute for the Church. It will inculcate Scriptural sentiments and enforce Christian obligations. It will exalt the Sabbath—God's bright, cheerful day. It will show how the weekly rest is a necessity to our nature, and the security of our civil commonwealth. It will encourage the enforcement of the Sunday laws—earnestly, judiciously. It will especially aim to strengthen the friends of the Lord's day in united effort. We ask for our American Sabbath Union a hearty recognition.

By "the school" we presume the "Pearl" means the public schools; but by what right it would use the public school to create "a deeper conviction respecting the holy Sabbath—its divine purpose, its unchanging perpetuity," does not appear. Certain it is that this is something that the public school has no right to teach. The suggestion shows the dangerous and utterly un-American character of this so-called American Sabbath Union—a Union that would manipulate the public schools in the interest of its dogmas.

### They Demand a Recognition of the Day as a Religious Institution.

IF any evidence is still required to show that that which the American Sabbath Union demands, at the hands of the Directors of the World's Fair, is a recognition of the day as a religious institution it is supplied by the following editorial from the *Mail and Express* of May 4:—

OBEY GOD.

For once, we call attention to the text\* at the head of this page, and we seriously commend the study of it to the National Commission and to the Board of Directors of the Chicago Columbian Exposition.

They are put to the test by the proposition submitted to them by the American Sabbath Union, that the gates of the Fair shall be closed on the Sabbath, and that they shall immediately announce that decision.

They hold the fate of the Nation in their hands. If they shall decide to trample upon the law of God, by breaking the fourth commandment, which requires all mankind to keep God's day holy, and not to do any work therein, nor to allow their servants, nor their cattle, nor visiting strangers to do any work therein, they may expect a continuance of the querulous and paralyzing counsels that have afflicted their body and the pestilences that have afflicted the city of Chicago.

They may also expect that the Christian people of these United States will both refrain from sending exhibits to the Exposition and also from attending the Exposition themselves; which will inflict a very severe loss upon them financially and greatly detract from the beauty, variety, and completeness of the Exposition.

The Christians of the United States are determined in this matter. Either the Sabbath is to be kept within the precincts of the Fair, or they will in no way lend it their aid and countenance. They have already been sufficiently insulted by the adroit procrastination visited upon the Sabbath, and the pigeon-holing of their respectful petitions, which have rained upon the Commission almost

\* Jer. 18: 7-10.

without limit, and the sly promises given by various of the commissioners and directors to the rum-sellers, the restaurateurs, the venders of tobacco, the keepers of candy stands, the sellers of soda water, the drawers of lager beer, and those engaged in public transportation, that no notice shall be taken of these petitions, and that, when the proper time comes, the gates will be open the seven days of the week.

There is the highest legal duty imposed upon all those in control of the proposed Fair, both to prevent their own employes from performing the work necessary to keeping the Fair open on the Sabbath, and also to prevent strangers and visitors from performing the work of promenading its galleries, halls, buildings, and grounds, examining and studying and understanding the exhibits, which is a fatiguing work, and which can legitimately be performed in six days of the week.

The theory that workingmen can not attend the Fair on any day but Sunday is utter bosh. The theory that a visit to the Exposition will be one purely of listless amusement and innocent recreation is still more utterly bosh. And the theory that God has nothing to do with the affairs of this world, that he has repealed his Decalogue, and that he will not punish those who break it in any of its parts, is the most consummate untruth of all.

On the other hand God has affixed illimitable blessings to the keeping of the fourth commandment, and if the commissioners and directors will immediately resolve, and so announce to the world, that the gates of the Fair shall be closed upon Sunday, and themselves keep that law individually, they may expect to see a cessation of the pestilences with which so many of them and the city of Chicago have been visited; and that the sentiment of the people will be harmonized and greatly strengthened till it shall pervade all classes of the people, throughout the whole United States, in favor of making that Fair far surpass anything of the kind ever before known to the world.

God constantly repeats to nations the test which he put to the Hebrews by the Prophet Elijah on Mount Carmel, and he now calls aloud in thunder tones by his providence in every sky which limits the human vision in all parts of these United States: Which is God? Is your idol Baal, God? Or, is God the Lord Almighty, Glorious and Blessed for ever?

The Baalites were slain.

History repeats itself.

This shows that there is absolutely nothing in all that has been said about the preservation of the "American Sabbath" and the "civil Sabbath." The American Sabbath Union now demands, through its President, who is editor and proprietor of the *Mail and Express*, not only that Sunday shall be recognized as a religious institution, but that it shall be recognized as a divine institution.

#### Principle and Expediency.

HUMAN action may be either ruled by principle or swayed by expediency. There are persons whose one great question is, What is right? If they know what is right, they know what to do. "Right wrongs no man." Right will stand. The right road is the safe road, and when once these men have settled what is the right course, they have no further concern in the matter.

There are other persons who consider mainly what is expedient, what will please those whom they desire to please; what course will avoid offense; what will be

likely to make trouble; what will naturally tend to further their personal aims and secure their personal advantage.

Some of the greatest wrongs that have ever been done have been done under plea of expediency. The high-priest said "that it was expedient that one man [Christ] should die," "and that the whole nation perish not." The one Man died, but the nation *did* perish, as a consequence of disregarding righteousness and shedding the innocent blood of that one Man. So, many wrongs have been perpetrated, simply on the ground of expediency, until honest men have warred against them and driven them away. Expediency is the plea of the multitude; principle is the strength of the few.

If matters are to be settled by vote, the majority will carry the day; if they are to be settled on grounds of right, then one who is right is stronger than a thousand who are wrong. Great bodies often proceed on the principles of expediency. They must carry with them a majority; there are vested rights, and ancient privileges, and hoary abuses, and things which render it inexpedient for them to take the course which conscience dictates and which might alienate their friends. They are strong because their strength is numerical. With them the question of majorities and finances are the great questions. If men, no matter how ignorant or incompetent, can be persuaded to indorse a certain course, then they are secure, for they have a majority with them. They can do nothing without majorities, and so they do whatever majorities will approve. The man of principle has one question to ask concerning every matter, that is, "Is it right? Is this thing the right thing to do? If it is, do it; if not, let it alone."

The man of principle may be mistaken, he may sometimes be wrong through error of judgment. The man of policy may sometimes be right, when it seems politic and profitable. The man of principle will correct his wrong when he sees it, but the man of policy is likely to turn from the right if he can make or gain anything by so doing.

It is of the utmost importance that men, who are in unpopular minorities, hold fast to the principles of right, and educate all who are under their influence to steadfast adherence to right principles. This is their only security. If they descend to the lower grounds of policy and self-interest, they are gone. They can not compete with others on those grounds. Others have more friends, more money, and more inducements, and unless their friends and supporters are trained to stand for the right, they will not stand at all.

It is a glorious thing to be on the right side, to know that one's ways please God, and to walk in paths of righteousness, upheld by the faith of Christ and the power of God. The Lord stands by the men who are content to stand with him,

though they stand alone. He who has said, "thou shalt not follow a multitude to do evil," gives honor to those men who are content to accept the losses and crosses, the disabilities and the sufferings, that come through steadfast adherence to the principles of truth and righteousness. Under the lead of expediency great majorities may be assembled, great masses may be organized, and great things may be done; but work done for God single-handed and alone, remains when the work of majorities and of crowds has passed away with the men who did it, and perished with the things that were.—*The Christian*.

#### Needs no State Aid.

CHRISTIANITY will prosper and do her work for good morals and virtue, without the aid of the State. She will find her way into families, schools, counties, and scatter her blessings through her agencies, and all the better for being left to herself. When she leans on the sword, her side is in danger of being pierced; when she rests her royal head in the lap of a worldly State, she is plundered of the golden locks of her strength. Christianity is of God, and she lives by laying hold of him; and grows by self-denial and self-sacrifice. The State need not distrust her, nor provide for her, for Christianity gains most when she gives most, and she gives most when she feels most the need of giving. Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight. . . . I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Pilate was convinced by the divine bearing and candor of the Son of man, that whatever might be his authority, whether real or imaginary, it had reference to religion, and not to the State; it rested in no degree upon the secular arm, and contemplated in no case an appeal to the secular power. And this testimony of Jesus was in perfect harmony with the whole tenor of his life and teaching. He took no step to connect his cause with the State as such. He threw out no hint that it needed the support of the civil power. He provided for no statesmen or soldiers, or supreme judges to carry on his work as such, but only provided for preachers and teachers.

The kingdom of Christ is independent of the State, ruling in a higher sphere and with a view to higher interests, having laws and forces of its own that agree in character and work in harmony to the same great end, and that any attempt to unite the two will be attended with danger to the higher, if not to the lower.—*Rev. T. D. Peake*.

"BE intolerant of nothing but intolerance."

NATIONAL  
RELIGIOUS LIBERTY ASSOCIATION.



DECLARATION of PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

OFFICES.

43 BOND STREET, NEW YORK CITY;

235 A ST., N. E., WASHINGTON; 28 COLLEGE PLACE, CHICAGO.

C. ELDRIDGE, . . . . . President.  
W. A. COLCORD, . . . . . Secretary.

What They Are Doing.

THE Executive Committee of the National Reform Association lately met in the Young Men's Christian Association parlors, Pittsburg, Pennsylvania, and its Secretary reported, among other things, that a letter "had been manifolded by the typewriter and mimeograph and sent to more than ten hundred and fifty pastors," asking them for "a sermon in behalf of the cause and a collection for its treasury."

There has also been undertaken "a registration or enrollment of the friends of the cause, by States and counties, preserving thus for reference and constant use the names and addresses of those who are reported by workers in the field or are ascertained by correspondence to be devoted to these principles and willing to cooperate in the work. Blanks have been printed and ruled for this purpose capable of enrolling twenty thousand names showing addresses, and church connection of every one," etc.

A letter is also about to be sent to judges of the State and Federal courts, "with reference to the propriety of prayer in courts of justice," and "asking co-operation to make this observance general."

It was also reported that the Sabbath Observance Department of the Woman's Christian Temperance Union had joined with the National Reform Association in a letter to the Evangelical Alliance, at its world's conference, in Florence, Italy, asking that the Alliance unite with them in petitioning for the closing of the World's Fair, in Chicago, on Sunday. Of the movement started by the *Christian Statesman* to establish another powerful and important branch of the National Reform Association in an Association of the Editors of Religious Newspapers, the report says:—

It is believed that such an organization, with an annual conference for the discussion of matters pertaining to our common Christianity, would af-

ford a noble opportunity for the advocacy of important truth. . . . Several of the editors of religious newspapers in Philadelphia united in an invitation to all of their associates to meet in the office of the *Christian Statesman* and consider the proposal. At this meeting nine religious papers were represented, and a committee was appointed to confer with the editors of religious newspapers throughout the United States, and, if the response should be favorable, to call a general preliminary conference to make arrangements for the first general meeting.

Anent this Association the *Christian at Work* remarks:—

A movement having its genesis in Philadelphia, has been started for the formation of an association of editors of religious journals and periodicals. That such a movement contains possibilities for enlarged usefulness is undoubted. During the last score of years religious and social problems have come to the front as never before. . . . With nearly five hundred distinctively religious publications in the country, and with so much influence certainly in the religious press, the suggestion for an association of the editors of these publications seems to be timely and auspicious. It is certainly to be desired that editors should be in closer touch with each other, and be enabled to confer as to the best methods of securing greater efficiency for their work. The organization, we may add, should be practical and not merely ornamental, and should seek to accomplish definite results. . . . We hope to hear from this committee at an early date, and trust we shall soon see the projected association in a fair way to become an accomplished fact.

Reports From the Field.

H. F. PHELPS, of Brainerd, Minnesota, a worker in the National Religious Liberty Association, sends in the following from letters recently received in response to circulars and literature sent out:—

The following is from a lawyer: "Any legislation, either State or national, tending to secure or favor any religious sect or creed, either in church or school, ought to be opposed, and given no rest, by every lover of constitutional liberty, whatever his political or religious faith may be. Make life for it impossible."

Another, a minister, writes: "I will hasten to reply, and it will take but few words either; I can do it all in two; viz., 'I Agree,' or, to use your own words, keep Church and State forever separate."

Another writes: I agree with the principles of the Association. It will be a sad day for the country when the State shall dictate our religion for us.

A County Commissioner writes: "I will do all I can to set this matter before the people in its true light. Anything I can do, be assured, I am willing to do."

Another says: "I am in sympathy with all the principles of the Association."

A postmaster writes: "We should consider that the rights of conscience are a great thing. I received your letter and leaflets. The neighbors took quite an interest in the matter, and wanted me to get petitions signed. All of your papers are grand."

Another County Commissioner says: "I received your letter of a late date, and I thank you very much for the reading matter. It is excellent: just to the point. I am very much interested in this question, and think the Constitution is all right as concerns religion."

MAN may be caged or persecuted by his fellow-men, but thought is free and will still roam at large.—*Sturdy Oak*.

REV. W. F. CRAFTS, in his lecture tour is now making his way through Iowa. A short time since he spoke in the lively little city of Washington, on his favorite hobby of closing all the stores, saloons, etc., on Sunday. The editor of the *Washington Press* made quite an extended comment on his work from which we select the following paragraphs:—

If this one man can make it so that 500 men in this orderly city, representing 3,000 people, can't get a letter or paper on Sunday; that is if he can regulate their conduct in these two respects, he could on precisely the same grounds and methods of procedure go a few steps further and regulate all our doings on that day—pen us up in our grounds, for example, or make us go to church, or make us do anything. We say *he* has no business to meddle with us in any respect. We are not poor fools; we are not little children unable to prescribe our conduct—Who made this New Yorker a pope, a dictator, a critic, a censor for the people of Washington, Iowa? Nobody, except those among us who fall into his trap. . . .

It makes us tired to see these folks who have such an insatiable passion to regulate somebody. . . . Are we not capable of self-government? of regulating our own conduct? Of doing our duty and of respecting the feelings of others?—Let's stand, each on our own feet, use our own heads, and be men and women.

The Sigourney, Iowa, *Review*, under the caption of "Too Much Brother's Keeper," offered some excellent comments on the article in the *Press*. The following are some of the statements of the *Review*:

This question promises to become a prominent one in the politics of this country before long. Christ told his disciples that his kingdom is not of this world, and again and again warned them against any attempts to advance His spiritual government by force and the strong arm of the law. Christ seemed to prefer the cheerful, voluntary service of free men rather than the blind and servile obedience of slaves. But the Christian world has made rapid strides since the dawn of the Christian era, and the slow process of the elevation of fallen man by the cultivation of the nobler promptings of the heart, as taught by Christ, are becoming obsolete, and the rapid process of rushing mankind through the pearly gates in job lots, by legal enactment, has almost entirely suspended the system of free grace.

It seems, in this generation, that when a man experiences religion, . . . he gets it into his head that he ought to be his brother's keeper, and regulate the life and habits of his fellow man, and make them conform to his own. There is a principle in human nature that makes us delight in having everybody else do as we do, and we are very indignant when they decline our suggestions, and propose to follow the dictates of their own judgment.

This class of reformers is becoming quite numerous just now. They are clamoring for a national law to give them the power to stifle freedom of conscience in spiritual matters, to fine and imprison men like Mr. King, of Tennessee, who have read their Bible by the light of reason, and arrived at a different reckoning, and prefer to be governed by their own individual judgment in such matters, rather than whims that more accomplished wire-working zealots have bulldozed the body politic into engrafting into law.

Sunday, May 3, Mr. Crafts was in Des Moines and presented his usual plea for Sunday laws. The friends of religious liberty were on hand with a good supply of literature so that the people might see both sides of the question. He promises to spend several weeks yet in Iowa.

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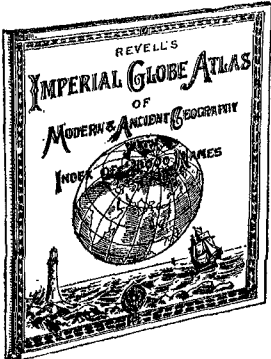
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**Rev. Thomas W. Haskins, M. A.,**  
 Rector Christ Church, Los Angeles, Cal.

The above is the title of a treatise written by the author at the request of the Ministerial Union of Los Angeles, California. It grew out of a discussion upon the present aspect and aims of the Roman Catholic Church in the United States, the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy, or Vaticanism, is outlined in the prophecies of Holy Scriptures with sufficient accuracy to determine what the "Papacy" is, and what is to be its future development and ultimate end.

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NEW YORK, MAY 28, 1891.

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 Woman's Christian Temperance Union, of Bradford, Pennsylvania, have recently circulated a petition in that place asking the City Council to close all places of business on Sunday. It has created considerable discussion of the subject in that vicinity, but the City Council are as yet undecided.

THE *Mail and Express* finds fault with Professor Briggs because he declared that if the church tribunals decided against him he would appeal to the Supreme Court of the United States. Editor Shepard says:—

What a disgrace it is to the Union Theological Seminary that their whimsical Professor Briggs should throw his arms about the Presbytery and shout out that he appeals to the civil power! . . . Dr. Briggs wishes now to make his attempt to unite Church and State by showing that he can use the sword against his brethren of the Presbytery.

And yet the *Mail and Express* insists that Sunday laws, the exemption of church property from taxation, religious services in the public schools, etc., have in them no elements of a union of Church and State! Marvelous are the distinctions made by National Reformers!

On the 18th inst., the trustees of the Metropolitan Museum of Art, in this city, decided by a vote of twelve to four to open the Museum on Sunday from 1 o'clock P. M. until half an hour before sunset.

The petition for Sunday opening had 30,000 signatures. Among the signers were the following ministers: Rev. W. S. Rainsford, Rev. David H. Greer, Rev. Lyman Abbott, Rev. Theodore C. Williams, Rev. R. Heber Newton, Rev. H. Morton Reed, Rev. Edward B. Brady, Rev. A. B. Hart, Rev. Anthony Lammel, Rev. William C. French, Rev. S. W. Young. The counter petition, that against Sunday opening, bore the names of thirty-eight ministers.

One of the reasons urged against opening the Museum on Sunday, was, that to open the museums on Sunday seems to them to be a perilous experiment opening the way to Sunday theaters and operas, beer gardens, music and dance halls, and the other features of what is called a continental Sunday, thus compelling a large class to work on that day for the pleasure of others, breaking down the principle of the equal right of all to the Sunday rest and impairing that

popular reverence for the Lord's day, which experience in Europe and our Western cities clearly proves to be the one effective defense of Sunday as a rest day.

The petition for Sunday opening was accompanied by a communication from the Central Labor Union declaring that it was approved by all the labor unions. There was also a petition of the Working People's Committee, Charles B. Storer, Secretary. This petition says that "while certain 'ladies' and 'gentlemen'" have been circulating a petition for Sunday opening, workingmen and working women, who know what they are asking for, have done the same thing independently and have obtained the indorsement of organized labor. The petition says that "the statement that workingmen don't want the Metropolitan Museum open on Sunday is false. To the argument that Sunday opening will tend to make Sunday another day of labor, the New York workingman replies that he is prepared to prevent any such intrusion on his rights. As he is now able to determine the number of hours he shall labor a day, so can he also determine the number of days he shall labor in the week."

By Sunday opening, the Museum will lose a few small bequests made upon condition that it should not be open the first day of the week.

ANIMADVERTING upon the President's failure to keep Sunday at Glenwood Springs according to the National Reform order, and the reasons for that failure, the *Christian Statesman* says:—

The highest respect which the people of Colorado could have shown the President would have been by respecting his well known convictions and wishes concerning the Sabbath rest. But they must have their gala day, even at the expense of the man whom they professed to honor. They could not forego the opportunity to press upon his mind their free silver coinage ideas. They invaded his private car with delegations as soon as he had risen in the morning. They pursued him with their attentions all day long, until he felt compelled to make a start on his journey in order to escape them. In so doing he set a much-to-be-regretted example to the assembled thousands who witnessed his departure. And we can not refrain from adding that if the President had halted his train at midnight Saturday, and passed the Sabbath quietly on a siding west of Glenwood Springs, he would have administered a deserved reproof to the crowd who were waiting to rob him of his day of rest. The necessity of law for the protection of every citizen in his right to the boon of the Sabbath was never more clearly illustrated. The very people who cheered the President's remarks in favor of the Sabbath were trampling all day long on his right to the day, and on the rights of all who that day were constrained to serve their pleasure or their convenience.

We may misunderstand the *Statesman*, but it would seem that our contemporary thinks there should be a law forbidding people to call upon the President on Sunday, and possibly a clause forbidding the President to receive visitors upon that day. If Mr. Harrison had been exceedingly anxious to enjoy a quiet Sunday he

might, as the *Statesman* suggests, have had his car side-tracked west of Glenwood Springs instead of spending four hours of Sunday traveling to reach that place. But Mr. Harrison did not see fit to do that way, and we can not agree that the civil law ought to undertake to answer the petition, "Lead us not into temptation." The President spent the first four hours of Sunday in getting into the way of temptation, and we doubt if any amount of civil law would have altered the case in the least.

Or does the *Statesman* wish to be understood as intimating that the President would have had more respect for a civil law than he has for what he understands to be a divine law? If the *Statesman* does not mean this, we fail to see the clearness of the illustration.

THE *Independent* has the following note concerning the World's Fair:—

It is stated that Mr. Thomas A. Edison has used his influence with the Directors of the World's Fair in favor of Sunday opening. At the same time we hear it said that an ex-Postmaster General, who was largely instrumental in having the Fair given to Chicago, regards it as a foregone conclusion that its gates will be opened on Sunday. We believe that the Directors are disposed to decide the matter as Mr. Edison and the ex-Cabinet officer have indicated. It is well for the friends of the Sabbath to know that they must use the most strenuous efforts if they would prevent this intended desecration. The weight of influence on the wrong side is heavy. All who are engaged in Sunday traffic are glad of the opportunity to express their views against Sabbatarianism, as they call it, and the Directors themselves want the gate money which Sunday opening would be sure to bring them. Resistance to Sunday opening must become more resolute, or the enemies will be victorious. The arguments seem to us to be all on one side, and the public should be so plied with them that it will make its opinion felt. The only two classes likely to hail Sunday opening with satisfaction are those who expect to make money out of it and the rumsellers.

It would be interesting to know to which of the two classes, mentioned by the *Independent*, Mr. Edison and the ex-Cabinet officer alluded to belong. The *Independent* does not, however, speak advisedly when it says that only "those who expect to make money out of it and the rumsellers" want the Fair open on Sunday. A closed Fair would insure a Sunday harvest for Chicago saloons, but an open Fair will furnish other attractions for visitors. The zeal of the Sunday-law advocates often runs away with their discretion.

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VOLUME 6.

NEW YORK, JUNE 4, 1891.

NUMBER 23.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

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“THE doctrine that it belongs primarily to the State and not to the family, to provide for the education of children, and especially that fatal and needless extension of the principle so as to embrace their religious instruction, is fruitful of the worst and most unhappy results, and can not fail, if carried, in application to its final consequences, to subvert society itself; for it attacks in its main vital point the sanctity of the family relation.”

“THE General Assembly,” remarks Mr. Shepard’s paper “unanimously adopted the resolution prepared by the Committee on Sabbath Observance; so now the whole force of the Presbyterian Church is behind the request that the Commissioners and Directors of the Chicago Fair shall decide immediately to close the doors of the Exposition on Sundays and shall announce their decision. This matter ought to be decided right, and it ought to be decided at once.”

A LONDON despatch of May 2 refers to the educational measures now before Parliament, as follows:—

Mr. Howorth accurately reflects the Tory fears by saying that even if the Government should now succeed in passing a measure which should give the Church the control of the schools, the next Radical flood would sweep away forever the religious constitution of the school government under the plea of local control.

The Unionists support the bill heartily. Mr. Joseph Chamberlain, in a letter on the subject, contends that it is impossible to undermine the existing denominational schools, and that it would cost £50,000,000 to replace them with others, even

if the people approved of displacing them. The Roman Catholics, in view of the fact that the bill secures the clerical control of the schools, adhere to it enthusiastically. The Duke of Norfolk, the secular chief of the English Romanists, in a speech at a Unionist society, hailed the Government’s proposals as based on the lines of doing justice to everybody.

The Nonconformist bodies have expressed their opinion in a resolution approved by the Baptist Union Assembly, to the effect that no scheme can be satisfactory unless it shall provide for free unsectarian education, controlled by the ratepayers.

This is interesting, and the progress of the bill will be closely watched by the friends of secular education everywhere.

### The Continental Sunday.

As noted in these columns last week, the opening, on Sunday, of the Metropolitan Museum of Art in this city has been fully decided upon. This action was bitterly opposed by a large number of people on the ground that it would be a long step toward the introduction of the Continental Sunday into New York. “If Sunday opening of a museum,” said they, “is justified as profitable for the instruction and amusement of the public, the opening of all places for public recreation may be demanded and defended for the same reason.”

Upon this the *Sun* remarks:—

Unquestionably it is a sound argument. The petitioners for the opening of the museum undertook to draw a moral distinction between the admittance of the public to libraries, reading-rooms, picture galleries, and museums, and their admission to “places of the paying kind;” but no such distinction exists. Whether the exhibition is free or not makes no difference so far as concerns the moral questions involved. If it is undesirable to offer the people the temptation of public amusement on Sunday, the case is made the worse when the exhibition is free, for vastly more of them will visit the show. If the methods of Sunday observance to which we have been accustomed are salutary, and can not be changed generally without injury to the public welfare, the damage done will be more rather than less if the innovation is started by an institution like the Metropolitan Museum and at the demand of thirty thousand intelligent and influential citizens, including many and prominent clergymen.

The conclusion arrived at by the *Sun* is,

that the decision to open the museum on Sunday “accelerates the progress of the Continental Sunday in New York.” This, however, the *Sun* does not regard as a source of regret; no more do we. The “Continental Sunday” is simply liberty for the people to do, upon Sunday, as seemeth to them good; if they choose to devote the day to religion, well and good; but if they elect to spend it in some other manner that is their business, so long as they do not interfere with the rights of others.

But it is urged by Sunday-law advocates everywhere, that Sunday keeping elevates the people who keep it. This is a mistake; it is the people who make the day whatever it is in any country. The difference between Sunday in London and in Paris is simply the difference between the people in those cities, and no amount of law could make it otherwise. Law may restrain the vicious, but it has no power to elevate the immoral, and it is utterly useless for governments to undertake the task. The people must work out their own moral salvation independent of civil government.

Again, the truth of the proposition that it is the people and not the laws that give character to Sunday in every place, is shown by the fact that in every European country, except France, Sunday is by law recognized as a sacred day, and the protection of civil law is thrown around it. It is not, however, observed as well as people voluntarily observe it elsewhere. Yet men here plead for Sunday laws to preserve us from the “Continental Sunday!” If the so-called Christian governments and Christian rulers of Europe have failed to either make or keep the people Christian by civil law, is it reasonable to expect any better results in this country? Would it not be altogether better to attempt nothing of the kind, and to leave all questions of religious faith and practice to the churches and to individuals? It is a fact that a majority of people are, from choice, idle upon Sunday. It has long been a custom to regard that day as a sort of holiday. The only thing government can justly do is to see to it that upon this

day the equal rights of all are preserved the same as upon other days. The government can not justly do upon that day anything that it could not do upon any other day of general abstinence from labor; it can simply adapt itself to the conditions as they exist upon that day, and leave the people free to spend its hours as they please.

So-called rulers are simply the servants of the people; and parks and museums belong to the people. It follows that if the people wish to resort to these places upon Sunday, it is entirely out of place for those who have charge of them for the people, to say that they shall not use them upon that day—the only day that many have an opportunity to resort to such places.

The idea that governments, national, State, and municipal, must close up this and that and the other avenue of pleasure or recreation on Sunday or else be guilty of rebellion against the law of God, is most mischievous. To admit the principle is to admit all that is claimed by the National Reform theorists. But we can never consent that religion should be made a question of majorities; that the Nation might be infidel to-day and Christian to-morrow, simply by act of Congress or even by vote of the people. If the introduction of the Continental Sunday will tend, in any degree, to disabuse the minds of certain reform theorists of the idea, that the State is the proper custodian of the morals and religion of the people, it would certainly confer a lasting benefit upon the country, and especially upon the cause of true piety. It is a mistake to suppose that the State can pluck the thorns from the pathway of Christians and send them to the kingdom "on flowery beds of ease," or that it ought to do so if it could.

C. P. B.

#### What They Want.

REV. W. J. R. TAYLOR, D. D., Corresponding Secretary of the American Sabbath Union writes thus to the "Pearl of Days" of Sunday in the city of Washington:—

National Sunday legislation for the District of Columbia, which has no Sabbath laws, utterly failed in the hurry and excitement of the close of the Fifty-first Congress. The Sunday rest bills introduced by Senator Blair, of New Hampshire, in the Senate, and by Representative Breckinridge, of Kentucky, in the House, early in the year 1890, failed of action, together with several hundreds of other bills for the District of Columbia, that died with the Congress.

Nothing can be done in this direction until the next Congress, and then action will depend on the pressure of public opinion, upon the wisdom of measures proposed, and upon the disposition of the Senators and Representatives toward any local and national legislation on this subject.

Washington is among the most orderly of American cities on the weekly rest day. The churches of all denominations are well attended, better, indeed, than those of most cities of its rank. The permanent residents embrace a great, substantial, and growing community of worthy people, who

would welcome the shield of legal protection of their civil Sabbath against evil workers. The liquor traffic is controlled by the District Commissioners, who have been a terror to transgressors of the license laws of the public peace.

This it would seem ought to be highly satisfactory to the friends of a quiet Sunday, but it is not. Secretary Taylor continues:—

What is most needed now is an organized, wise, and persistent citizens' movement, under the leadership of a local Sabbath committee similar to those of greater cities. This will command special attention as soon as practicable, in connection with public meetings and other local agencies that may be enlisted in its support.

This shows that closed saloons and a quiet Sunday are not the objects sought by the Sunday agitators in Washington: they already have both. What they want is congressional action recognizing the sacred character of the day and committing the national Government to the principle of Sunday legislation. The friends of free institutions should be alert, for they can rest assured that undismayed by past defeats the American Sabbath Union, and its numerous allies, will be on hand with their fraudulent petitions to secure if possible from the next Congress some sort of a law recognizing the religious character of the first day of the week.

#### Should Church Property Be Taxed?

I REGARD this a question of principle—a question of right or wrong,—and not a matter of expediency or in expediency. The sacrifice the adoption of the principle might entail should have no place in the discussion of the principle itself. We should not allow the judgment to be swayed in any degree by the passion of self-interest in the consideration of the question. It is solely a question of logic linking itself to divine revelation, and not a question of sentiment or feeling. . . . A principle of the gospel ought not to be sacrificed at any price. "Buy the truth, and sell it not" for the whole world. Truth ought to be dearer than money; religious principle, than life itself. . . . The principles of Christ's teaching have cost too much to be sold out by us, to whom they have been sacredly committed, at any price.

We need not complicate the discussion of this question with methods and theories of assessment and taxation. . . . That is a matter entirely of the State, and with which the Church as such has nothing to do.

Nor is it proper to regard the taxation of church property as a tax upon religion. It is a question solely of property. The church property belongs to the Lord no more than every dollar's worth of property in the stewardship of the individual Christian. Years ago a church purchased ground and built its edifice. The value of property has increased enormously in the locality. The church property has

not been assessed for the general taxation. The church now sells the property and has made an immense sum, which it takes elsewhere for investment. Any proposition to tax that property would have aroused the cry of "a tax on religion." If the taxation of that property is a tax on religion, is there any escape from the conclusion that the enormous increase in its value is the direct product of religion? If, in spite of the religious use made of the property, it goes on just as the *irreligious* property in its neighborhood increasing in value, then, in all fairness, in spite of the religious use to which it is put, it ought to pay its equitable share of the general taxation, without any sanctimonious whining that some financial consideration is due to its peculiar piety.

Religion antedates church property. The Christian religion and the Christian church had place in the world before it possessed a foot of church property, or a stick for a church edifice. To have taxed it for its existence in the world would have been a tax on religion. But the taxation of the property it uses for the purposes of worship is essentially a different thing. The enjoyment of the use of property costs the community something. The church paying the taxes is but paying its fair share of what it costs to secure its enjoyment of the use of the property. It costs somebody something to secure to the Church the advantages and protection it enjoys in the use of its property. If this is not paid by the Church it must be paid by somebody else. Taxes on church property are paid, but not by the Church. They are distributed among the other property owners in the community. If there is anything in the cry of "tax on religion," the tax is even now none the less on religion; the only difference is, that the *irreligious* are *compelled* to assist in paying it. "Serves them right," I fancy I hear the advocates of exemption say, "they ought to be religious; let them pay the penalty."

It ought to be clearly understood that equitable taxation is no penalty on the possession of property. It is doubtful if any man living has a better understanding of the principle of taxation than Mr. Gladstone. Not to speak of his eminent ability and long experience in public life, he had, as Chancellor of the Exchequer, at various times, to make a most careful study of the whole subject. He declares the "sound general principle that all property ought to contribute to the taxes of the country, which, if they are justly and wisely imposed, ought not to be regarded as penalties on the possession of property, but as the necessary means of rendering property available for the effective use and enjoyment of the owner." A clear apprehension of the object of taxation will relieve any troubled mind of its distress at the thought of the taxation of religion.

And what, by the way, if it were a tax



on religion? The religion that would not rather pay an imposed tax than go begging and demanding aid of the world, the flesh, and the devil, to pay it, ought to be hooted out of the world. A church may become the object of the deserved scorn of the world by the unworthy methods of financial support it resorts to.

Yet further, the moral benefit argument has no force in support of the theory of exemptions. Churches ought to be free from taxation, we are told, because of the healthful moral influence they are exerting in the community. They are claimed to be a great moral police force. The unspeakable blessing of the true religion of Christ in a community can not be disputed. But what on earth is a true church of Christ in a community for if it is not to make that community better? But whether every institution that calls itself a church is a blessing to the community is very decidedly open to dispute. If then the basis of exemption be the benefit to the community, who is to decide whether it is a benefit or not? What is, and who is, to fix the standard by which its value to the community is determined? It will be necessary to have a moral appraising commission appointed by the State.

But let us inquire into the principle of this theory. The State ought to pay the Church something for the benefit the Church is doing the State. Where will this principle lead us? Is its value to the State fully compensated by its exemption from taxation? If not, then in accord with the recognized principle, is not the Church in a position to press its demands for a cash payment of the balance? In our judgment, at least, full compensation to a genuine Christian Church would be no less than its entire support by the State. Adopting the principle there is no logical halting-place short of this, and accepting the support of the State, we must logically accept the authority of the State over the Church. It is practically the argument by which the State church has always been defended.

In its mission to benefit the world, is the Church authorized to seek financial compensation? Is the Church honoring either herself or her Master in allowing herself to be placed in the position of a huckster of good to the public at the rate of so much on a dollar's worth of her property? Did the Master say, "Go ye into all the world and preach the gospel to every creature," if the State will compensate you for the good you do the community, by compelling the community to pay the taxes on your church property? Did he say, "It's too much to expect you to build sky-piercing steeples so necessary to point souls to heaven, to put in your meeting-house single windows that cost \$50,000, so essential to the holy enjoyment of 'dim religious light,' to hang magnificent bronze doors that cost \$100,000, to

keep out the miserable uncultured sinners who do not know how to appreciate your high and lofty religion,—and pay your taxes also,—if the State will wring the taxes on this property out of the taxpayers and thus compensate you in some small measure for the good you are doing, 'go ye into all the world and preach the gospel to every creature'?" If we are not in the world to do the world good without compensation wrung from taxpayers, I frankly confess I do not understand the gospel commission. "The gift of God" is not to be "purchased with money," nor sold for money. But the Church to-day, Gehazi-like, is saying, "My Master has spared this Syrian" (taxpayer) in taking nothing at his hands for the benefit done him, "but as the Lord liveth, I will run after him and take somewhat of him." Did Christ accept exemption in any measure when paying the awful price by which the world enjoys the unspeakable blessing of Christianity? When the world offered its opiate to exempt him from the full measure of suffering he declined the exemption. We try to make it as easy as we can for ourselves, and that in the matter under consideration at the cost of principle, forgetting that the Master has said, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me."—*Rev. A. P. McDiarmid, before the New York Baptist Ministers' Conference.*

#### Injustice to the Jew.

ALMOST every mail brings to us news of repeated injustice to the Jews of Russia, with now and then an item concerning similar treatment elsewhere. On account of their religious views they have been persecuted by almost every civilized government on the face of the globe. It has only been recently that even the liberty-loving Anglo-Saxons have removed disabilities and burdens which former generations had imposed upon this unfortunate people. But while this persecution is now going on in other countries, a sympathetic press in America is protesting against inflicting such ill-treatment upon a people simply because they have a different belief from the dominant cult, and persistence enough to stick to it.

It is gratifying, indeed, to see such journals as the *Mail and Express* and *Voice*, of this city, and other papers that are clamoring for religious legislation in this country, deploring the effects of religious legislation in other countries. It will materially aid their readers in seeing the actual consequences of their desired legislation.

The following from the pen of Cardinal Gibbons, published in the *Jewish Exponent*, on December 19, 1890, and reprinted in the *Boston Pilot*, December 27, 1890, expresses the sympathy which many at this time claim for the Jewish people:—

Every friend of humanity must deplore the systematic persecution of the Jews in Russia. For my part, I can not well conceive how Christians can entertain other than kind sentiments toward the Hebrew race, when I consider how much we are indebted to them. We have from them the inspired volume of the Old Testament, which has been the consolation in all ages to devout souls, Christ, our Lord, the Founder of our religion, his blessed mother, as well as the apostles, were all Jews according to the flesh. These facts attach me strongly to the Jewish race. I am, yours very sincerely,  
JAMES, CARDINAL GIBBONS.

In an interview with a representative of the *Exponent* the Cardinal said further:—

Long experience has shown that no race or people can be exterminated by persecution; and systematic grinding down, called persecution, as practiced by some nations, has often reacted upon themselves. As opposed to this unfair treatment, the United States furnishes the world with the most beautiful example of religious toleration, by giving the amplest liberty to all, without interfering with any creed. If any individuals of the Hebrew race commit an offense against society or morality in Russia, they should be dealt with according to the law of the country, and the code of laws of all civilized governments ought to be sufficient to protect their people without such drastic remedies as the exterminating process.

The Jews generally have acquired the reputation of being good husbands and devoted fathers, faithful to their domestic duties; and so the charges against their morality can not be true.

I express the ardent hope that all nations, through their governments, will become more and more tolerant in matters of religion, just as we are in this country; that they will take these United States as their guide, where all men standing equal in the sight of God, are equal before the law. They must remember it is not by coercion that men are converted, but by an appeal to their consciences.

Such liberal principles are commendable. But we have the inconsistent Sunday-law advocates here—of whom Cardinal Gibbons is one in a mild way—who deplore the hardships of the Jews in Russia, but work day and night to have laws passed in this country by which the poor Hebrew fleeing from persecution in that intolerant country may be thrown into jail here on account of religion as soon as he arrives. The Russians are an intolerant people, virtually say the Sunday-law advocates, for persecuting the Jews just because they do not conform to the religious views of the Russian people. But after these same Jews have come over to America they change their tone, and practically say: "If those unregenerate Jews do not keep Sunday and stop undermining our Christian institutions, they will have to take the consequences, that's all": and off to jail the Sabbatarian is marched for violating our Sunday laws. Thus are these unfortunate people punished for their religion, even in America. Judge Cooley notices this point in *Constitutional Limitations*:—

But the Jew [and it is equally true of all Sabbatarians] who is forced to respect the first day of the week, when his conscience requires of him the observance of the seventh also, may plausibly urge that *the law discriminates against his religion, and by forcing him to keep a second Sabbath in each week, unjustly, though by indirection, punishes him for his belief.*—*Constitutional Limitations, page 476.*

There was no point better understood at the time of the adoption of the Constitution than that it placed all on an equality before the law—that it insured to the Jews every privilege and immunity that it secured to the Christian. Evidence supporting this assertion can be drawn from the statements of both the enemies and friends of the Constitution—both from those who opposed our secular form of government and from those who advocated it.

Mr. Caldwell of North Carolina, stood prominently among those who opposed the Constitution from this standpoint. "Mr. Caldwell," says Elliot's Debates on the Federal Constitution "thought that some danger might arise. He imagined it\* might be objected to in a political as well as in a religious view. In the first place, he said, there was an invitation for Jews and pagans of every kind to come among us. . . . I think, then, added he that, in a political view those gentlemen who formed this Constitution should not have given this invitation to Jews and heathens."—*Volume IV., page 199.*

Madison asserted this point even much more emphatically. In a letter to Dr. De La Motta a Jewish Rabbi, dated Montpelier, August, 1820, he said:—

The history of the Jews must forever be interesting. The modern part of it is, at the same time, so little generally known, that every ray of light on the subject has its value.

Among the features peculiar to the political system of the United States, is the perfect equality of rights which it secures to every religious sect and it is particularly pleasing to observe in the good citizenship of such as have been most distressed and oppressed elsewhere a happy illustration of the safety and success of this experiment of a just and benignant policy. Equal laws protecting equal rights, are found, as they ought to be presumed, the best guarantee of loyalty and love of country; as well as best calculated to cherish that mutual respect and good-will among citizens of every religious denomination which are necessary to social harmony, and most favorable to the advancement of truth.

From these quotations it is evident that these Sunday-law advocates are not only unjust in making and enforcing Sunday laws, but at the same time they are trampling American principles and the American Constitution in the dust. And while they express their sympathy for the Jews of Russia they go on with their endeavors to persecute the Jews of America just the same. Sometimes here as in Russia this spirit grows much more intense than at other times; but in the Sunday "reform" agitation it is nearly always quite prominent. As an illustration of the extent to which these Christian divines of America go, I quote the following from Dr. Jonathan Edwards's speech in a New York City Convention in 1873:—

Our objectors, then, may learn [when the "reform" measures are obtained] that they are merely a body of men who are in their turn feeling the inconvenience of dissent. . . .

The atheist is the man who denies the existence of a God and a future life. To him mind and matter are the same, and time is the be-all and end-all of consciousness and of character.

The deist admits God, but denies that he has any personal control over human affairs as we call providence, or that he ever manifests himself or his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or—worse—sheer imposture.

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day shall be observed as holy.

These all are for the occasion, and as far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we can not help. . . .

They must be named from him [the atheist]; they must be treated as, for this question, one party. . . .

What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic; for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man. . . . Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon. The atheist may live, as I said, but, God helping me, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They can not dwell together on the same continent.

This is the modern doctrine of some of the professed followers of him who said: "Whatsoever ye would that men should do to you, do ye even so to them." In their zeal to make this a "Christian Government," they forget that it is now much more Christian than it would be if it should undertake to enforce the Christian religion and Christian morality.

The Jews have always been more tolerant than the other nationalities of the same age. Even of the wicked kings of Israel, when the most wicked of them was reigning, the servants of Ben-hadad the Samaritan king said unto him, "Behold now, we have heard that the kings of the house of Israel are merciful kings." Their fame had gone abroad to the surrounding nations on account of their tolerance even in that barbarous age. It has often happened, however, that the most tolerant and inoffensive persons have been treated most intolerantly. The history of the Quakers in this country, a number of whom were hanged on account of their religion, is an illustration. The California Sunday case, *ex parte* Newman, 9 California Reports, 502, is one of the cases of the arrest of Jews in this country, for working on Sunday (in this case keeping open a dry goods store). When the case came before the Supreme Court the Chief Justice rightly argued as follows:—

Now, does our Constitution, when it forbids discrimination, or preference, in religion, mean merely to guarantee toleration? For that, in effect, is all which the case cited [8 Barr 313 and 2 Stoodhart, 508] seems to award, as the right of a citizen. In a community composed of persons of various de-

nominations, having different days of worship, each considering his own as sacred from secular employment, all being equally considered and protected under the Constitution, a law is passed which in effect recognizes the sacred character of one of these days, by compelling all others to abstain from secular employment, which is precisely one of the modes in which its observance is manifested, and required by the creed of that sect to which it belongs as a Sabbath. Is not this a discrimination in favor of the one? Does it require more than an appeal to one's common sense to decide that this is a preference? And when the Jew or seventh-day Christian complains of this, is it any answer to say, "Your conscience is not constrained, you are not compelled to worship or to perform religious rites on that day, nor forbidden to keep holy the day which you esteem as a Sabbath?" We think not, however high the authority which decides otherwise. . . .

The truth is, however much it may be disguised, that this one day of rest is a purely religious idea. Derived from the Sabbatical institutions of the ancient Hebrew, it has been adopted into all creeds of succeeding religious sects, throughout the civilized world; and whether it be the Friday of the Mohammedan, the Saturday of the Israelite, or the Sunday of the Christian, it is alike fixed in the affections of its followers, beyond the power of eradication; and in most of the States of our confederacy the aid of the law to enforce its observance has been given, under the pretense of a civil, municipal, or police regulation.

Mr. Justice Burnett also wrote a well-reasoned opinion concurring with the Chief Justice in his decision. Yet notwithstanding the flagrant violation of justice and religious liberty by fining and imprisoning the Jew for engaging in perfectly legitimate work on the day that some one else considers as sacred, these Sunday-law advocates go on clamoring for new and more stringent Sunday laws, and enforce, against Sabbatarians, to the furthest extent within their power, those old Church-and-State Sunday laws that yet remain upon the statute books of so many of the States of this Union.

W. A. BLAKELY.

#### Opening the Museum.

It may be said that the question of opening the Metropolitan Museum of Art in New York City (decided, experimentally at least in the affirmative by the Directors last week) is not altogether an easy question, if, as we believe in the case, some of the funds were given to the Trustees on the condition, expressed or implied, that the Museum should not be opened on Sunday. But the larger question whether art museums and libraries shall be closed to the working people on the only day on which many of them can possibly get access to such museums and libraries, seems to us more and more not a question at all, if looked at, not in the light of Puritan prejudice, but of New Testament teaching.

One of our contemporaries makes the remarkable statement respecting such Sunday opening that "whenever a library or a reading-room or an art gallery has been opened on Sunday, few, if any, have been found in it who could not have gone on a

\* Article six of the Federal Constitution, providing that no religious test shall ever be required as a qualification to any office or public trust under the United States.

week day." Is this ignorance? Or prejudice? Or what? It certainly is not accuracy.

Few people who have gone into the picture galleries on the Continent on Sundays will need to be reminded of the number of working people to be seen there—many of them in their unmistakable blouses. In the East end of London, where an art gallery, the gift of Mr. Watts, Mr. Burne-Jones, and Sir Frederick Leighton, has recently been opened, a crowd of working people is habitually to be found there on Sundays. The Art Museum in Boston has been open on Sunday afternoons for the past fifteen years, and the President declares that "most of the visitors on that day (Sunday) are persons whose occupations would prevent their going on week days. When I go in on Sunday afternoons I always find in the rooms a large number of quiet, orderly, and interested persons. Their behavior has never occasioned any complaint." Phillips Brooks, referring to the opening of this Museum, says: "I should not hesitate, if I were asked the question, to say that I believe it is good to have an art museum opened on Sunday afternoons." It may be added that the opening of the Art Museum in Boston has not been followed by the opening of places of business.

Do the well-to-do who have their libraries and their picture galleries at home find it necessary to veil the pictures and turn the key on the bookcases in order to preserve the sacredness of the Sabbath? —*Christian Union.*

#### What Only Is Necessary.

NOT without carefulness would I wish to imply inconsistency in the conduct of ministers engaged in so-called National Reform work. It is too grave a matter to be brought against those who in the nature of things should have our greatest love and respect, standing as they do between the living and the dead.

But without making, at this time, a charge let me specify a few things in the doctrine and action of ministers active in National Reform, and ask most earnestly how they may be reconciled.

We are taught that men are saved, if at all, by faith. We listen week after week to this statement. No one would think of preaching it any other way, because it has become a thing universally accepted by clergy and hearers. Yet if men are saved by faith what only is necessary but to give them a *chance to believe*? If you are logical, and stick to the text, can you, dare you, do more than to tell the truth about God as regards man? Those who believe it, well for them. Those who do not what more can be done for them? If you have shown them the great love of God toward man as manifested and explained in Christ, and they

fail to be moved to accept such a desirable thing as salvation, is there any other resort? If they do not believe what you have said how shall they be saved? Is it true that in this land where Bibles and churches are had, that some have not had an opportunity to believe? Will they have more opportunity to hear the story when the National Reform plan is in operation? Does not the awful fact come out here that men have heard but not believed nor acted upon the truth? And this terrible state of things is supposed to constitute the necessity of a reform not in the hearts and consciences of individuals but at the national head. But if it is right to preach the gospel to every creature, and "he that believeth shall be saved," is it not wrong to go further than that, and effect organizations using other means than teaching, or are these two methods both right? If the latter is true why is no intimation given of it in the Scriptures?

Again, you preach from the text, "And I, if I be lifted up, will draw all men unto me." None of you ever explain this any other way than that Jesus lifted up on the cross would draw all classes of men to him by the amazing instance of love and pity shown in a man suffering death to save them. If this has now failed to longer touch the hearts of the multitude, can the servants of the suffering man do more or aught but weep over such degradation of all lovely and beautiful things that ever were wont to dwell in the human breast? If the hearts that should be flesh are turned to stone, and no longer grow warm and heave and then break with looking at and believing in the sacrifices of their elder brother, how is the remedy to be sought in the erection of a cold national image of stone, however much of a god it may become?

If we leave the trodden paths marked by Christ and his company to follow those unused by them we may fear that something is radically wrong. We see in a great and powerful national organization things that appeal to the selfishness of men. The pomp, the supposed glory, the delusive temporal benefits are all a part of it. Should not such things make us afraid? Here are two indications of the same kind; first, this political organization is not at all like the manner of Christ or his apostles. Second, it has within it the elements of selfishness, which it is possible may be the actuating principle. But such a manner of stating it becomes too tame when we consider the numerous examples of false religions seeking to be perpetuated in precisely the manner now proposed. Who can but feel a thrill of indignation that any one with the pages of history before him could propose such a thing? No matter with what subtle variations or prestige of promoters the plan comes, it is the same that has made the past red with blood.

Who shall be able in a fitting manner to lament the day when the fairest among the nations, the one that came nearest laying her foundation stones in the beauty of truth, and acquired an impetus of blessings from on high thereby, shall so far forget her God as to look to an idol? Who would not much rather wait on the side of truth and of Him who meekly taught the sinful woman at the well in Samaria, than to go with a multitude to do that which is wrong? Who will stand with Truth *now*, when she is about to retire from the field apparently defeated by the powerful foe, to prove who are her loyal adherents? W. S. RITCHIE.

#### The Spirit of It.

THE *Sunday Advocate* sneeringly remarks, that it is "only seven-tenths of one per cent," who believe in keeping Saturday, and argues that the smallness of this minority renders it no bar to a law compelling the observance of Sunday. But it continues: "What difference does it make if such a few as that are imprisoned? for if they can't think and interpret the Bible the same as the dominant Church they ought to go to jail."

We recommend this dose, taken as often and as long as necessary, to those suffering under the supposition that there is no religious intolerance in this country that would proceed to extremes if it had the power. Such a supposition is one of the most complete delusions. An American citizen who indulges it is asleep on guard. Yes, let them go to jail if they don't believe as the majority believe. But the *Advocate* is consistent. If we are to have the State take hold of religion, the logical consequence is imprisonment, and for the incorrigible execution. It was the clear sight of this inevitable consequence that led the *Patriot* from the first to speak out against the Bible in the public schools.

Every attempt to give the State any control of religion or religious matters, is the attempt of the shadow of the Middle Ages to darken and curse our land. Whether understood or not, it has but one object, one logical end, the destruction of that freedom of action by which man is creatively endowed, to accept the good, reject the evil, or the reverse. It is one of the greatest of our present dangers, one of the darkest of our future prospects. The passage of laws dealing directly or indirectly with religious questions, is being urged with a vehemence and, not religious but irreligious frenzy, that speaks in notes of unmistakable warning as to what minorities may expect, should this frenzy become the ruling passion in the land. Every citizen should raise his voice and use his vote against this threatening power of persecution and thralldom.—*Patriot.*

"Jesus answered, My kingdom is not of this world."

NATIONAL  
Religious Liberty Association



## DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

## OFFICES:

43 BOND ST., NEW YORK CITY.  
219 5TH ST., S. E. WASHINGTON, D. C.  
28 COLLEGE PLACE, CHICAGO, ILL.  
18 POST ST., SAN FRANCISCO, CAL.  
251 W. MAIN ST., BATTLE CREEK, MICH.

C. ELDRIDGE, - - - - - PRESIDENT.  
W. A. COLCORD, - - - - - SECRETARY.

CINCINNATI has prohibited Sunday baseball playing.

ACCORDING to the *Christian Statesman* Rev. W. F. Crafts's appointments for June 7 to October 20 are as follows: June 7, probably Mankato, Minn.; June 14, Duluth, Minn.; June 16, probably Mason City, Iowa; June 21, Atchison, Kan.; June 24, Fremont (Neb.) Chautauqua; June 27 and 28, Lisbon, No. Dak., State Sabbath School Convention; July 2, 3, Waseca (Minn.) Chautauqua; July 9, National meeting of Christian Endeavor Societies, Minneapolis; July 11, Chester (Ill.) Chautauqua; July 28, 29, Madison (Wis.) Chautauqua; Aug. 1, 2, Lakeside (Ohio) Chautauqua; Aug. 4, Clarion (Pa) Chautauqua; Aug. 9, Mansfield, Ohio; Sept. 13, 16, Kansas City, Mo.; Oct. 20, Canajoharie (N. Y.) Sabbath School Convention.

## A Baptist Lawyer's Opinion.

THE following letter from a Baptist lawyer of Columbia, North Carolina, was recently received by one of our Religious Liberty workers in Chicago:—

Your printed communication of the 13th ult. came, to hand by due course of mail, but it having been mislaid because of the pressure of business, it escaped my attention till to-day. During the few months I have been the recipient of your kindness in sending me THE AMERICAN SENTINEL, I have been an attentive and appreciative reader of it, and I commend the paper equally as much as I condemn the conditions which called it into existence. Of all the questions which are to-day engaging the attention of the thinking people of this country, I consider that there is none of such vital importance to the people as the preservation of civil and religious liberty,—those liberties for the exercise of which our ancestors left home, friends, property, in fact all that could be near and dear to them, and sought out these savage shores, and founded here (as they supposed) a home for all who desired to

worship God according to the dictates of their own consciences, and in the exercise of this liberty and others, untrammelled by pseudo-religionists, and earthly potentates. The idea that we, their descendants, are on the eve of cutting loose from the safe moorings of the past, would seem both absurd and ridiculous, did not the stern facts of Sunday conspirators attest the truth of that idea.

It occurs to me that the surest guarantee of the perpetuity of our Republic in the past has been the alienation of the Church and State, and its existence as a Republic has been endangered in that degree to which they have approached to a union in the past, and will be endangered in the same degree in the years to come. Talk about the Government throwing its mantle of protection around the Church! 'Tis as well for God to beg alms of the devil—equally as absurd. Let the Government once try the experiment, and it will be found that the mantle of protection will assume a different role, and prove the means of stifling the civil power, and bigotry will rule supreme, and all churches and all denominations will bow to the church in power, or lose their heads for disobedience.

I belong to that denomination known as the Baptist, and wish to enjoy in common with all people those liberties which were secured at the cost of burnings, persecutions, and death from the hands of those who believed in a junction of Church and State. I candidly admit that I was ignorant of the magnitude of the effort now being made by the so-called reformers to secure the enactment of State and federal legislation, which, if accomplished, could only bring disaster. I repeat, I have been an attentive reader, and the lessons I have learned I consider invaluable. I wish THE AMERICAN SENTINEL much prosperity, and I am sure its mission will not be accomplished until it has brought every molder of thought and every thinker to a due appreciation of the dangers which are assailing them.

Humbly but truly yours in your effort for reformation of public sentiment, I am, \_\_\_\_\_

## National Reform in the South.

WE commend to the special attention of those who think National Reform never can amount to anything, the following from a minister in Graysville, Tennessee:

The National Reform idea is growing rapidly throughout the entire South. Sam Jones has been in Chattanooga (thirty miles south of here) for two weeks past, and has stirred the city wonderfully on the subject of Sunday laws. On the last night of his services, at the mention, by him, of a "Law and Order League" to take Sunday desecration in hand, one thousand men were on their feet at once expressing their willingness to join the organization. Hats were thrown in the air, people shouted at the top of their voices, and the wildest enthusiasm prevailed. I tell you the devil is getting things ripe for the final assault upon liberty of conscience, and I believe that Chattanooga, the "gateway of the South" will be an important point from which the forces will radiate, the same as they did during the memorable struggles of the civil war.

The Chattanooga *Daily News*, of May 22, also says:—

The amount of enthusiasm Sam Jones created in Chattanooga can best be judged by a little incident. Yesterday a prominent young citizen, heretofore by no means noted for his godliness, stopped a *News* man and said: "Third party, democrats or what not, I believe this country would be a thousand times better off if Sam Jones was president. A vigorous moral reform administration like unto what his would be would prove the salvation of the country. And I believe if he could be induced to run, he would be elected." And he seemed to be in earnest.

## A Religious Test Applied.

W. J. ALEXANDER, professor of logic and rhetoric, has been expelled from the faculty of the State University at Columbia, South Carolina, because he is a Unitarian. Sunday, May 17, this action was made the basis of a sermon by Rev. H. A. Whitman, Pastor of the Unitarian Church of Charleston. Mr. Whitman is reported as follows:—

"The principles of religious freedom, recognized and taught by Christ, and which have been incorporated in the fundamental law of our country, have been violated here in our own State by State officials. The spirit of free inquiry has been threatened, and the rights of conscience trampled upon so far as this could be done by the imposition of civil disabilities.

"We have fallen back upon mediæval times, and it seems that the battle, which we all thought had been fought and gloriously won long ago, will have to be fought over again in South Carolina. In this nineteenth century of progress, and under the splendid light of scientific truth, the ruling spirit of the old Spanish Inquisition—the spirit of Torquemada—is being invoked. A professor of the South Carolina college, who is a gentleman of Christian character and of marked intellectual ability, has recently been dismissed from that institution because he holds to Unitarian views of religion. In spite of the statement of this Unitarian professor of logic that he had carefully refrained from giving expression to his religious views, that he held them as private property, and that his text-book on logic was devoid of a single heretical statement, this board of trustees of an institution, presumably committed to no sectarian bias or theological system, resolved itself into an inquisitorial council or commission, with the Governor of the State as inquisitor-in-chief, and proceeded to subject the professor in question to a most searching religious examination, which lasted for an hour or more, and resulted in his dismissal.

"It is exceedingly difficult to believe that such a thing could take place in South Carolina. Why, after reading a report of this examination, I had but to shut my eyes and think of it all to forget the enlightened age in which I live, and wonder how I, a modern, came to be living in the Dark Ages of the world, when men, just struggling into the light of scientific truth, were brought before ecclesiastical tribunals and subjected to similar catechisings. What a spectacle for the gods and men in 1891. Here we have men inquiring as though we had a State religion. By their action these trustees say to the world that no Unitarians can be professors at the college, while Unitarians pay for its support. Look at the action, and we will see nothing to commend in it, but everything to condemn."

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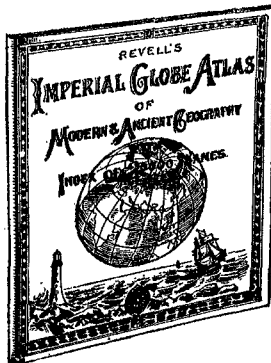
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The above is the title of a treatise written by the author at the request of the Ministerial Union of Los Angeles, California. It grew out of a discussion upon the present aspect and aims of the Roman Catholic Church in the United States, the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy, or Vaticanism, is outlined in the prophecies of Holy Scriptures with sufficient accuracy to determine what the "Papacy" is, and what is to be its future development and ultimate end.

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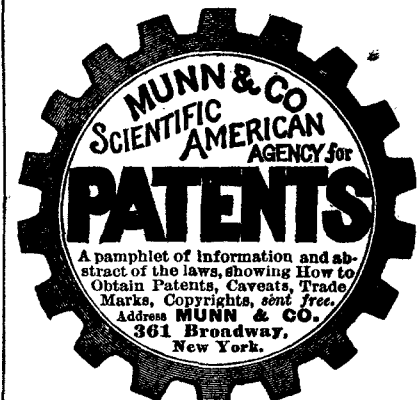
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NEW YORK, JUNE 4, 1891.

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.

A PHILADELPHIA Grand Jury arraigns the Sunday law of Pennsylvania as a nuisance, "an obsolete law which may have been right and advisable in a small town in 1794, but which is now out of place in the new Philadelphia of 1891."

THE *Hutchinson* (Kansas) *News* of May 12, states that, "the discussion of the closing of the World's Fair on Sunday is likely to involve the whole Sunday question." It would seem that this subject is attracting the attention of the entire country.

BRADFORD, Pennsylvania, is agitated over a rigid Sunday ordinance which the City Council has been asked to pass. The matter was referred to a committee which decided that a full discussion of the measure was advisable. A hall has accordingly been secured and a discussion arranged for to last two evenings.

THE Grand Jury of Mercer County, New Jersey, has indicted the members of the Salvation Army for making loud noises on drums and tambourines. "This," says the *Christian Advocate*, "is contrary to the spirit of democratic freedom. Let the persons in this country who can not endure noises for a good purpose fill their ears with cotton. That Grand Jury probably never indicted a Roman Catholic procession, however noisy, even on Sunday, nor would its members ever think of doing such a thing."

THE *Mail and Express* has the following editorial note:—

Russia is now persecuting Methodists as well as Jews. Our cable news to-day gives the story of some of the sufferings of the poor people who, for no other crime than nonconformity with the State church, have been banished, imprisoned, robbed and tortured. How long will the civilized Christian nations allow this sort of thing to go on without a sharp and effectual protest? Lord Salisbury's speech shows that he is almost ready, if backed by public opinion, to call the Russian bear to "come down." The barbarities continually practiced in Russia are an affront to the civilized world, and they ought to be stopped.

The *Mail and Express* has not, however, so far as we are aware, entered any protest against the barbarities practiced in our own country upon Seventh-day Christians, merely for following upon

Sunday their ordinary vocations, after having conscientiously observed the seventh day. Will our contemporary, whose destinies are presided over by the President of the American Sabbath Union, rise and explain why religious persecution is worse in Russia than in the United States? The principle is certainly the same; the Russians simply carry it farther than the religious bigots in this country have yet been able to do.

A MOVEMENT is on foot in Washington to open the Smithsonian Institute, the National Museum, the Congressional Library, and the Corcoran Art Gallery on Sunday. The *Washington Post* has been publishing the views of different leading men upon the question. "The diversity of these views and the manner in which they have been expressed," says the *Post*, "show that people are thinking seriously on this subject and their publication naturally results in more light being offered by those who were not originally approached on the subject. Even among clergymen there is no uniform opinion, as some favor the opening at least on an afternoon, while others are opposed to any kind of opening."

THE *Catholic Review* thinks that the Christians of the country should lay aside all differences of opinion and refuse to have the World's Fair open on Sunday, even though a decorous observance of the decencies should be absolutely guaranteed. . . . To close the doors on Sunday looks extreme, but it is a war measure, and Christians must submit to the inconvenience of it for the sake of defeating a hateful and unscrupulous enemy. In Catholic countries there could not be any trouble in settling a question of this kind.

That is to say that were it not that a point is to be gained for a dogma of the Church by closing the Fair on Sunday Christians might consent to its being kept open upon that day. In other words, it is not a question of Christian duty or principle at all, but simply of advantage to the Church. Certainly there would not be any trouble in settling such a question in Catholic countries; the church would simply make known its will and the civil power would simply obey. We trust it is not yet so in this country.

THE following is from Col. Elliott F. Shepard's paper, the *Mail and Express*:—

The Sunday quiet of Yonkers was disturbed yesterday. Drums were beating and flags were waving, and men were parading through its streets, from shortly before noon until long after nightfall. Thousands of people were there to cheer them on. Yonkers was simply flooded by an unwelcome crowd. All this was because the corner stone of a Roman Catholic seminary, the object of which is ostensibly to train men in the ministry of holy things, was to be laid. It began with breaking the Sabbath. It ended with it, too.

This only shows the real animus of the American Sabbath Union, whose president Colonel Shepard is: it not only demands that Sunday shall be observed but it would

assume to say how it shall be observed. We have no more sympathy with Roman Catholics than has the American Sabbath Union, but we do maintain that they have a perfect right to do upon Sunday anything that they might properly do upon any other day.

THE following dispatch was published in the *New York World*, of May 11:—

Five thousand men in Ansonia, Connecticut, on the other side of the Naugatuck River, could not get a cigar to smoke to-day owing to a Blue Law order issued by Prosecuting Attorney Walch. There is great indignation in consequence, and the people are determined to apply the brakes to other offenses under the Sunday laws. The order applies to confectionery, ice-cream and soda water stores. Birmingham is profiting by the order. Shelton has no license and its people also cross the river to get a supply. Although cigars were not sold in Ansonia, it was evident that whiskey was to be had, and there were many cases of intoxication.

SENATOR EDMUNDS has an idea of a university, and here it is, expressed in his own words:—

We need a great national university, and we need it right here at the national capital. Not a college, but a great non-sectarian university, an institution which should make plain the liberality of Protestants as compared with the narrowness of the papal power. I have no objection to any one's being a Papist if he or she desires to be, but I do object to the efforts which are being made by the Papacy to combine the Church and the State. The people of the United States must and will see the necessity for taking a firm stand in this matter, and one of the results of their firmness will be a great national university.

Upon this the *Catholic Review* remarks:—

The Senator then desires to erect at the common expense a great Protestant school whose avowed aim shall be to counteract the encroachments of Catholics. It is therefore in order for the present Catholic university to get itself constituted a national affair to oppose the encroachments of Protestants. One is as logical and useful as the other, and quite as constitutional.

And the *Review* is quite right.

COMMENCING with the paper dated July 3, 1891, *Our Little Friend* will be changed to eight pages, magazine form, and will contain two sets of Sabbath-school lessons, one each for the first and second primary grades. The price of the paper will remain the same as heretofore, clubs of ten or more copies to one address, forty cents per year, twenty cents for six months. Single subscription, fifty cents per year. Address, *Our Little Friend*, Oakland, Cal.

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VOLUME 6.

NEW YORK, JUNE 11, 1891.

NUMBER 24.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

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Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

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SPEAKING of the *Independent's* symposium of preachers on Sunday opening of the Fair at Chicago, the *Toledo Blade* says: "The question is one that is not to be decided either by church dignitaries or by church members exclusively. A very large part of the people of the United States do not formally affiliate with any church organization, and they have a right to be consulted if everybody's advice is to be taken, or if the consensus of public opinion is to decide the matter. The fact remains that there will be thousands and tens of thousands of people in Chicago every Sunday who would attend the World's Fair if it were open on that day; but if it is not will gravitate to the saloon and worse places of amusement."

A WESTERN religious paper has the following sensible note on the International Sunday-school lesson for the 7th inst. :—

"The theocratic government of Israel came to an end with the ending of the old covenant,—it was really the administration of the old covenant. Since that time the Church of God has been distributed amongst the nations of the earth, having no secular authority. 'My kingdom is not of this world,' says the Master. 'They [his disciples] are not of the world, even as I am not of the world.' The Church may reform itself in its own way, according to the word of the Lord, which is given for its guidance; but it has not, nor has any of its members, any special prerogative in the matter of interference with the secular governments of the earth.

Nor has the secular government any right to interfere in the matter of purifying the Church. When the professed servants of God in this age assume to dictate to the State by virtue of any pretended theocratic authority, they simply assume the authority of God. When the State assumes to dictate the policy of the Church, it also assumes the authority of God. Both positions are alike presumptuous and blasphemous."

### There Is Mischief in It.

WE have received three long letters from three different individuals, in the East, the South, and the West—one in this city, one in North Carolina, and one in Iowa—criticizing our article of three weeks ago on paternalism in government, and especially that part of it which refers to the Farmers' Alliance. We cannot print all three of the letters, nor indeed is it necessary as they all speak the same thing in the main; and as we do not wish to seem partial we print none in full, but notice the material points of each and all.

Two of the letters we received shortly after the article appeared; but as one of them thought we had not studied the Alliance from the right side, and as the National Conference of the Alliance was soon to meet in Cincinnati, we thought it well to wait till we could have the official and authoritative statement of just what they propose upon the point to which we referred.

The Alliance met and conferred, and established a platform of principles, and upon the point to which we had referred this platform says:—

We demand that legal tender treasury notes be issued in sufficient volume to transact the business of the country on a cash basis without damage or especial advantage to any class or calling, such notes to be a legal tender in payment of all debts, public and private, and such notes when demanded by the people shall be loaned to them at not more than two per cent. per annum, upon imperishable products, as indicated in the sub-treasury plan, and also upon real estate with proper limitation upon the quantity of land and amount of money.

As this is precisely what we said the Alliance proposed to do, certainly it can not be said that we misrepresented the Alliance in the least. Not only can it not be said that we misrepresented the proposals of the Alliance; but it cannot be said that we misrepresented in the least the results of the carrying into effect of such proposals. The words which we have here quoted from the platform of the National Alliance, contain all that we said in the article which these three friends propose to criticise. It is not necessary for us to re-state these results, that would be but to reprint that article. We simply ask our friends to turn again to that copy of THE SENTINEL and read it with this quotation from the National Alliance platform.

The proposal of the Alliance contains all that Rome ever was: and every person who will take but three steps in a process of thinking, and they are but the inevitable steps following the proposal, must admit that this is so. Let this plan be adopted as the course of governmental action. Then the first and inevitable step following it, will be that the Government will soon become possessed of a large amount of land and "imperishable products." Then the second and inevitable step will be that this land will be absorbed by the capitalist, the "imperishable products" will be handled by "the bulls" and "bears," and the prices of both the land and the "imperishable products" will be the highest that the speculators can force them up to, carrying in their train yet heavier stress upon the farmer and producer, and greater distress and even pinching want upon the day laborer. Then the third and inevitable step will be a general distribution of the land and the "imperishable products" to the people. This course will be followed round and round a few times, gradually robbing the people of the spirit of self-dependence which alone makes manly men; and as self-dependence vanishes self-government goes, and the people, instead of governing themselves, must be governed by the Gov-

ernment; instead of the people looking to themselves for the government they look to the Government for government itself, as well as for everything else; and the only possible outcome is an unmitigated despotism. And the despotism will be none the less real, and none the less cruel, though it be by many rather than by one. In Rome there was a despotism of the many long before there was a despotism of one. In a government of the people, and Rome was first a government of the people, it is impossible to be otherwise. In a government of the people there must be a despotism of the many before there can possibly be a despotism of one. And when there is a despotism of the many, it is only a question of time when there will be a despotism of one. The gradation is *first* of the many, *next* of a few, *then*, and last, of one. Only in the freedom of the many, is there free government.

In this view we touch the main point of the letter of our Iowa friend, in his remark that he and THE SENTINEL "differ widely in our opinion of what constitutes American principles." Yes, we do. Although we both speak of government of the people, we differ widely as to what constitutes a government of the people according to American principles. The American principle is not merely a government of the people, but a *free* government of the people; while the principle of our friend from Iowa and the Farmers' Alliance is that of a despotic government of the people—a government of the people according to the paternal and despotic principles of the *Roman* government of the people. The true and American idea of a government of the people is *self-government*—the government of the individual by the individual; the Roman paternal Farmers' Alliance idea of government of the people is government of many by many, by a few or by one. The American principle is *self-help* and governmental protection. The Roman or Farmers' Alliance principle is governmental help and self protection or no protection at all.

Our friend in this city, upon a misconception of the exact situation justifies the doings of Rome in this particular, in the following words:—

Now let us go to Rome. Where did those men who had large estates get them? By what power did they hold them? What alone gave them value? In the first place they were granted to them by the government, that is by some sort of government; they held them by the power of the government; and it was the protection afforded by government that made it possible for them to use the lands for agricultural purposes. They both held the lands and cultivated them by injustice and oppression; they were simply robbers of the poor people; they were simply highwaymen extorting, by color of law, labor and other things of value from those who had no power to resist them. Instead of doing a wrong the emperors who sought to correct this state of affairs did just the right thing, only they did not go far enough. And the fact that they failed because of the low moral condition of the people, and the natural greed of mankind, is not a valid argument against that which they tried to do.

Clearly our friend has misconceived the situation.

*First*, What he speaks of as having been done by the emperors, was not done by them. This work was all past before the emperor came in fact, though the first step in it involved the emperor who afterward did come in fact.

*Secondly*, The land was not "granted" to those who held it, in the common acceptance of the term, and as we suppose the word is here used. The land was public land. It belonged to the State, and was still really possessed by the State, and was *rented* to these occupants for a stated annual revenue. And the occupiers of the land held it under formal contract, and for a consideration. The only flaw in the tenure was that some of the renters occupied more land than an ancient law allowed; and even this flaw was rather technical than real because the law was obsolete, it had in fact fallen into complete and "innocuous desuetude." And it was here revived and enforced, just as our old and forgotten Sunday-laws now are upon occasion, when some special advantage is to be gained by it.

*Thirdly*, From these facts it is evident that it cannot justly be said that they held the lands and cultivated them by injustice and oppression; nor that they were highwaymen robbing the poor people, etc., who had no power to resist them. The land was of no use whatever to the State, unless the State could receive some revenue from it. For this reason it was rented, and the revenue from the rental went to the State, that is to the people, for the government was of the people. And instead of the people having no power to resist this "oppression," they had power to resist it, they *did* resist it, and abolished it, and gave away the land to some of themselves for no return whatever.

And *then* it was soon demonstrated that the former system had been one of neither oppression nor robbery of the people, because from the very beginning the most of those to whom the land was given were so dissatisfied that they actually sold out their holdings to the very capitalists who had formerly occupied the lands. The others lived beyond their means, got into debt, mortgaged their holdings, and then had to let them go, on the mortgage, so that in a very few years all the public lands were again held by the very capitalists from whom they had been taken. And more than this they were now held by these men, and were worked for absolutely *no return to the State*, whereas they had formerly paid an annual rental. So that the only tangible point of this proceeding was to deprive the State, and therefore the people, of a certain fixed annual revenue and therefore to make the burdens of the people heavier than they were before.

The same thing was gone through with again and again, and each successive time with worse results both to the govern-

ment as such, and to the people as individuals, developing more and more the despotism of the many, till it was merged in a despotism of three—the first triumvirate—which ended in the despotism of one, whom they murdered, which was followed immediately again by a despotism of three—the second triumvirate—which ended again in the despotism of one—Cæsar Augustus—and the final establishment of the imperial despotism, the most horrible civil despotism that ever was, and which continued until Constantine and the political bishops turned it into the most horrible religious despotism that ever was.

*That* was the end of *that* story then and there, and *the perfect likeness to it* will be the end of *this* story now and here.

And this answers the query of one of our correspondents, as to what business has THE SENTINEL, a religious paper, to touch this question which is political. We are persuaded that THE SENTINEL has not mistaken its calling, nor spent its efforts in vain in this respect. THE SENTINEL is a religious paper, that is true, and it exists for the sole purpose of exposing to the American people the movement for the establishment of a religious despotism here, after the model of the Papacy.

*But no religious despotism can ever be established over a free people.* It were literally impossible to establish a religious despotism over the royal freemen who made the Declaration of Independence and the American Constitution.

This gradual but steady perversion and subversion of the genuine principles of this Government as established by our forefathers, this steady inculcating of the principles of paternalism, is but sowing the seeds of a despotism—whether of the many, of the few, or of one, it matters not—which at the opportune moment will be joined by the political preachers, and out of the wicked alliance thus formed there will come the religious despotism in the perfect likeness of the one which was before, and against which the continuous efforts of THE AMERICAN SENTINEL have ever been and ever shall be directed.

And *that* is the reason, and the only reason, yet reason enough, why THE SENTINEL, a religious paper, touches this otherwise political question.

We are inclined to agree with our friend of this city, that the government of Rome, in the case referred to, "did just the right thing," according to the principles of *that* government. But "the right thing" was the wrong thing, because *the principle* of the government was wrong. It was the paternal principle, and the right thing for a paternal government to do is the wrong thing for any government to do, because no government should be paternal.

This brings us to the one chief point which all three of our correspondents make, and upon which they all three agree. As expressed by our friend of this



city, which is but the expression of all three, it is as follows:—

Several times since I have been in New York the speculators in Wall Street have got into a tight place and the United States Treasury has come to their relief. Once it did it by paying nearly six months in advance a large lot of interest upon Government bonds. On several occasions it has bought up a large lot of bonds that it would not otherwise have bought. And what was it all for? Simply to save from financial ruin a lot of men who in their greed for wealth had got beyond their depth. Now why is it any worse to do something of the same kind for the agriculturists? Why if the Government is to help anybody, why if it is proper for it to save the speculator from bankruptcy in an evil day, is it not equally proper for it to give a helping hand to the farmer in a bad season, or in close times?

This is well put, and to all of it we heartily reply, Why, indeed? It is no more the province of the Government to help the rich than it is to help the poor, or to help the banker or the stock gambler than to help the farmer or the hod-carrier. And if it is to help the one, logically it must help the other. If it is to be a parent to one it must be the same to all. But there is the *if*, and that is the point. It is not to help any of them; it is not to be the parent of any.

And here is just the difference between THE SENTINEL and our three correspondents and the whole movement in behalf of which they speak. THE SENTINEL is totally opposed to any of it and all of it, and to the principle upon which any of it is done; while on the other hand this movement pretends to object to, and makes great capital of, the evil of applying the principle to a few, and proposes to cure the evil by applying it to all. That is an evil which exists contrary to the principles of the Government, they propose to cure it by firmly fixing it as a principle of the Government, and by multiplying it ten thousand fold. In other words, they simply propose to make this evil the fulcrum by which they will lift themselves into the place and power where they can do for themselves a great deal more than has ever been done in this Government for anybody else. The truth of the matter is that when the movement shall succeed, as it surely will, if not in this particular line then in some other, the end of it all will be a sort of general scramble to see who shall get the most. And this is the sum and the substance of the whole thing.

It may be that our correspondents will not agree with us just now; but that matters nothing to us. Five years ago when THE SENTINEL first called attention to the movement to establish a religious despotism, we were criticised and pooh-poohed for that more than we are now for calling attention to this surest forerunner of it. But THE SENTINEL knew then just what it was doing; and it knows now what it is doing just as well as it did then. Those who objected then, know now that we were right then; and those who object now may know sometime that we were

right now: and we shall have known it all the time.

There is another point or two in the letters, such as what constitutes real money, etc., which it is not necessary to discuss, and which perhaps need not to have been mentioned in the first place, as the only object that we had in view was to call attention to the civil despotism that lies in the Supreme Court decision coupled with the general movement which corresponds to it. And we are perfectly willing to trust to the event to demonstrate that the coming religious despotism will be established substantially in the manner here outlined.

Now in closing, let us not be misunderstood, and let us not be misjudged, in this matter. We would not be understood as reflecting upon the farmers nor upon the Alliance as such. It is entirely at the *principle* that we aim. THE SENTINEL has nothing at all to do with parties of any kind either for or against, but with principles only. We do not say for a moment that the Farmers' Alliance as such, nor the individuals who compose it, *intend* what we have pointed out. We simply say that the mischief is in the principle, and it will appear and will do all that we have said in the face of their best intentions.

It is the same way with the Woman's Christian Temperance Union and others who are working for religious legislation. They do not all intend to establish a religious despotism, they do not all intend to persecute, but a religious despotism with its attendant persecutions, is in the principle of the thing, and will all appear as surely as they secure what they demand, nor will either the wickedness or the cruelty of the thing be relieved by the fact that they did not intend it.

We say to all, have nothing to do with either the religious or the civil movement. In religion let your dependence be upon God, and not upon the Government. And in civil things, let your dependence be upon your own manly *self* and not upon a paternal, pampering, coddling, meddling government, which must needs tell you what you shall eat and drink and wear, how long you shall work, when you are tired, when you shall rest, and when you shall be religious.

A. T. J.

#### How Politics and Religion Are Mixed.

SPEAKING of the opening of the recent political convention which brought into being "The People's Party of the United States of America," the *Chicago Daily News* says:—

A chorus from the Farmers' Alliance song book, and three bangs from temporary chairman Cunningham's iron hammer, preceded a prayer by the Rev. Gilbert Delamatyr, the greenback congressman. Mr. Delamatyr was roundly applauded when he arose to pray. Frequent and earnest amens from the audience punctuated the invocation, after which the delegates seemed to

feel better and settled contentedly back in their chairs, while the Kansas Glee Club regaled them with a humorous ditty.

The *News* says further:—

Amid a perfect cyclone of enthusiasm a delegate moved the adoption of the platform as read. The convention went wild and the delegates mounted tables and chairs, shouting and yelling like Comanches. A portion of the convention in thunderous chorus sang to the tune of "Good-by, My Lover, Good-by," the words "Good-by, old parties, good-by," and then the doxology.

Think of sandwiching a prayer in between two humorous songs, and singing the doxology immediately after a chorus has been sung to the tune, "Good-by, My Lover, Good-by"! Yet there are some who think that such a religious farce is a benefit to the people, and that it ought to be carried out in all departments of the Government at public expense.

A. DELOS WESTCOTT.

#### The Question Involved.

THE *Sabbath Recorder*, the organ of the Seventh-day Baptists, has declared in favor of the Sunday-closing of the World's Fair. The *Recorder* says:—

The question of opening the Columbian Exposition on Sunday is bound to be a live one till the Directors give their decision; and we are glad that we can show an authoritative utterance to our people which can not in any way bring us into the company of the enemies of religion in their clamor for a Sunday opening. We can safely oppose this demand upon high religious grounds without compromising ourselves as keepers of the Bible Sabbath, because the attack upon Sunday is really an attack upon American Sabbath-keeping, represented by Sunday, and involves not the question of a day, but the Sabbath idea and principle. So it is our fight in common with all Christians who love the Sabbath idea. In this connection it is significant that there are reactions in Europe against Continental Sunday-keeping. France has passed a law making one day in seven a rest day, and a bill has been introduced into the Spanish Senate by the Prime Minister making Sunday a day of rest in government establishments. The duty of Seventh-day Baptists lies in the direction of teaching the true Sabbath idea. The times are going to give us work enough to do, but we hope we shall never be found with those who are helping the evil root the Sabbath, as a principle, out of men's minds and hearts.

This is not a question of company either good or bad, but of correct principles. We do not join in the demand for the Fair to be open on Sunday; to us it is a matter of indifference. If the Directors see fit to close the Fair on Sunday we have no objections to offer, neither shall we join in the demand that the Fair shall be closed; certainly not for the reason given by the *Sabbath Recorder*.

If the Chicago Fair ought to be closed on Sunday to preserve "the Sabbath idea and principle" in America, it follows that the United States mails should stop on Sunday for the same reason. If keeping the Fair open all or a part of Sunday violates "the Sabbath idea and principle," certainly the carrying and handling of the mails upon that day is even worse, for it involves the labor of many more people, and exerts a wider influence.

The same argument would justify also laws requiring all corporations to suspend business on Sunday. They are creatures of the State, and the State is in a measure responsible for their actions; if, therefore, the Chicago Fair should be closed on Sunday in the interests of the Sabbath-keeping idea, all public business should cease on the same day for the same reason. In short, the *Recorder's* logic would justify not only all the Sunday legislation at present on the statute books of the States, but all that has ever been asked for, both State and national.

Our conception of the Sabbath is that it is a sign between God and his people. Its purpose is to keep God in mind as the Creator of all things. Its observance is worship of the divine Being. This is the only Sabbath idea or principle worth preserving, but it is an idea entirely foreign to civil government, an idea that the State has no more right to foster than it has to cultivate any other religious cult.

In 1829-30, when Congress was asked to suspend the Sunday mails, Seventh-day Baptists in New Jersey very properly remonstrated against the passage of such a bill, on the ground that it

would be made a precedent for others of the same kind, and more alarming; would pave the way to a union of Church and State; . . . would be the deathblow to our civil and religious liberties, . . . and end in the worst of all tyranny—"an ecclesiastical hierarchy."

The danger was no greater then than it is now, and we marvel that Seventh-day Baptists, of all people, do not see it now even as they did then. The friends of a legal Sunday are doing their utmost to secure official recognition of Sunday as a sacred day. They are determined that the Government shall in some way be committed to the defense of Sunday as a religious institution; that it shall become a party to a religious controversy. The question therefore with us is not shall the Fair be closed on Sunday? but shall the matter be so manipulated by the advocates of a legal Sunday as to practically make the Government the tool of a religious cult?

C. P. B.

#### A Catechism on Religious Liberty.

1. Is religious liberty a civil *right* or a privilege?
2. Is it the right to worship, privately or publicly, according to the dictates of one's own conscience?
3. Is it also the right *not* to worship?
4. Of *whose* conscience is this the right to worship or not to worship?
5. Is it the right of a heathen conscience? If not, why not?
6. Is this right of conscience subject to the whims of popular majorities?
7. Has civil government any rightful control of conscience and belief?
8. Has government the right to prescribe any religious duty to its citizens?

9. Has it the right to appoint solemn days of fasting and prayer?

10. Has the President of the United States, in his official capacity, the right to appoint days of thanksgiving? If so, why?

11. Has our government the right to favor Mohammedanism?—Buddism?

12. Has it the right to favor any religion, denomination, or member thereof?

13. Has it the right to extend special favors to Christianity?

14. Has it the right to furnish salaried positions to preachers, who cannot find such employment otherwise, simply because they are preachers?

15. Has it the right to pay for religious instruction for its soldiers, criminals, schools, or legislatures?

16. Has it a right to exempt church property from taxation?

17. Has it the right to exempt any individual from the penalty of violating law because of his peculiar religious convictions?

18. Ought Sunday laws to exempt any person for conscientious reasons?

19. Has government the right to pass any law which, when applied to all without exemption, would infringe any one's civil rights?

20. Has government the right to punish any person, or deprive him of the free use of his time and labor, except for crime?

21. Is any practice—religious or secular—which does not interfere with the equal rights of all really a crime?

22. Has government the right to *make* such a practice criminal?

23. Has it the right to prohibit polygamy? Why?

24. Has government the right to prohibit mariolatry and the worship of the crucifix, or of the images of saints?

25. Has it the right to prohibit idolatry?

26. Has it the right to prohibit the public condemnation of such practices, when this is not done in the special places of such worship?

27. May it rightfully punish any person for denying the existence of a Supreme Being?

28. Has it the right to punish blasphemy?

29. Has it the right to punish any person for quietly observing one day in seven as the Sabbath?

30. Has it the right to *compel* or to *command* him to observe it as such?

31. May it rightfully punish him for *not* observing it?

32. Has it a right to require total rest of citizens in private life on legal holidays?

33. Has it the right to require any such person to cease from his ordinary labor on *every* day of the week?—on *any* day?

34. Has it the right to pass laws requiring such a person to rest from his ordinary labor on Sunday, either as a holiday or sacred day?

35. Has government the right to prohibit disturbance of public meetings for

worship or secular purposes?—On any day?

36. Will a certain act or form of labor disturb worship in churches more on Wednesday than on Sunday?

37. Under the *same conditions* will it disturb more on Sundays than on other days?

38. Who is responsible for *changed* conditions on Sunday, if any?

39. Are religious people more liable to be disturbed on Sunday than on other days? If so, why?

40. Has government the right to pass laws under which one person may prosecute another for offending his distinctive religious sentiments?

41. Can government take cognizance of one's personal religious opinions as a rightful basis of his prosecution of another?

42. Did Christ teach his followers to persecute or prosecute unbelievers in their doctrines?

43. Is an *immoral* thought or act *more* immoral if it occurs on a particular day of the week? A crime more criminal?

44. May an act which does not disturb church worship be a crime on one day of the week but not on other days?

45. Would such an act of disturbance be a crime because it disturbed the *public meeting*, or because it occurred on *Sunday*?

46. Does the criminality of an act depend on the day of the week when it is committed?

47. *In principle*, is the "Sunday saloon" worse than the Wednesday saloon? The Sunday barber shop? Sunday milk? If so, why?

48. Is it morally or civilly wrong for daily newspapers to publish on Saturday and Monday matter which ought not to be published or read on Sunday?

49. Is it wrong for the same matter to appear in the Sunday newspaper? If so, why?

50. Is the newsboy more responsible for the circulation of the Sunday paper than is the pressman, compositor or editor?

51. *When* is the Sunday newspaper published?

52. Do Christians read them? If so, why?

53. If Christians do not read them, are they responsible for what others choose to read on Thursday or Sunday?

54. Can government punish a man for the mental state of covetousness?

55. Can government properly legislate on the subject matter of the last commandment of the Decalogue? Why not?

56. Can government punish *every* word and act of disrespect to parents, or every misrepresentation of one's neighbor?

57. Then can it rightfully attempt by legislation to reach *all* offenses covered by the fifth and ninth commandments of the Decalogue?

58. May it unquestionably legislate

against murder, adultery, and theft? Why?

59. Can civil government compel a person to love his neighbor as himself?

60. Can it, then, legislate on the subject matter of the last six commandments as such?

61. Can it rightfully legislate at all on the first four commandments? Are the duties therein prescribed duties to man or to God?

62. Does civil government rightfully legislate against certain crimes because they are offenses against some of the last six commandments, or because they are a violation of natural rights?

63. Does it thus legislate *because* of those commandments, or to protect its subjects and preserve itself?

64. Can it, then, presume to legislate *for God*, in matters which do not concern its own preservation?

65. How positively is this distinction between man's duties to God and those due to civil government expressed by Christ? Matt. 22:21.

66. Is there any other distinction or principle that precisely marks off both the individual rights of conscience, and the rights and duties of civil government?

67. Does our national Constitution and the Declaration of Independence recognize these principles of the civil and religious rights of man?

68. By whom will these rights be endangered, if ever? By the atheist? By the true Christian?

69. Can any notions of public morality or enlightened civilization justify civil legislation on the subject matter of the first four commandments of the Decalogue?

70. Have our national or State governments ever invaded this sacred ground? How?

71. Is the tendency to withdraw from it, or to encroach still further?

72. What is the duty of every true American? FRANK WILLIAM HOWE.

*University of Michigan.*

### No Religion Not Sectarian.

THE *Christian Union* published the question, "Can the State furnish adequate education without teaching religion?" and solicited answers to it. Several answers were given, one of the best of which is as follows:—

"This whole article is based, it seems to me, on an erroneous view as to the proper functions of government, especially in our own country. It is the business of the government of a republic, as distinguished from that of a monarchical or paternal government, to govern as little as possible and to leave the individual citizen to develop himself. The object of State education, therefore, is to give a man mental tools sufficient to prevent his becoming a burden on the State. What is most neces-

sary for this end? That the State should furnish, at the lowest cost to the taxpayer, these tools. They should be thoroughly good, but no more. What is next necessary? That the State should establish trade schools where mechanical trades may be learned and the American be no longer deprived of his birthright at the dictation of trades-unions of foreigners. These schools might be in part self-supporting.

"Can the State educate men in honesty, truthfulness, and purity, in short in religious teachings—which is what your question means—without becoming sectarian? It can not. There is no such thing as pure religion in distinction from sectarianism. The pure religion of one body of believers is sectarianism to another. Does any one imagine, for instance, that six each of the most learned Protestants, Romanists, and Jews could draw up a code which all should unite in recommending for use in public schools, or that the beliefs of one of these bodies would not be denounced as sectarian to the others?"

### Abusive Christianity.

MAJOR GEO. C. CONNOR, of Chattanooga, Tennessee, addressed a letter to the *Daily Times*, of that city in reply to Evangelist Sam Jones's intolerant abuse of all who do not believe and practice as he teaches that they should. The Major's letter is such a manly rebuke to intolerance of every kind that we give a few paragraphs from it:—

Suppose I should deny some of the dogmas, am I to be denounced as contemptible? What right has a preacher to say on the public rostrum that he has "only contempt for such?" Is such language gentlemanly, befitting the lips of an "ambassador of heaven," worthy of being recorded as the pleadings of a friend? Is it not pure partisanship, genuine impudence? Does not the fellow who insults his equals take advantage of his opportunities, and degrade the liberty of the rostrum to the license of a pot-house?

The reign of "Abusive Christianity" has been most disgusting. It has attracted the crowd, which always enjoys the humiliation of its kind. It has loosened the mouths of coarse men, who falsely declare that they "are called of God" to indulge filth of speech. It has turned our holy Christianity into buffoonery, and put it on a par with the circus and the variety show! Such degradation of the precious lessons and sweet teachings of Jesus of Nazareth is the disgrace of this last decade of the nineteenth century.

I admit that I have a soul to save. I know that there is a God, and I know that he is my heavenly Father. I know that my heavenly Father is defamed by those who, in order to frighten weak men and timid women into a "profession of religion," make him a tyrant, a murderer, and an unrelenting punisher of men and women who do not accept the dogmas of these self-called declaimers. I am as capable as they of understanding the will of the Supreme, and I will go to the Judgment to answer for myself and not for another. I am glad to have the advice of friends in matters spiritual as I am in matters temporal, but I want denunciations in neither. No man has any more right to open his vile jaws and denounce me for my religious belief than he has to abuse me for my judgment in making an investment in land or stocks. By my fruits

I am willing to be judged, and not by my professions of "belief." Let my fellow-citizens look at my daily life, but let them not bother their anxieties about my beliefs.

I regret to say that "Abusive Christianity" has its counterpart in "Abusive Infidelity." I know that there are non-believers who talk about Christians in the same vile language as Sam Jones talks about "sinners." It is a burning shame that this is so. . . . I have no patience to listen to men who speak bitterly of those who hold differing opinions of religion and moral duty. I turn away from all who take delight in the humiliating of the professors of Christianity.

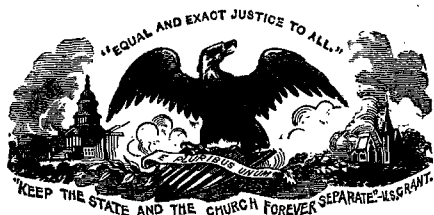
This reprehensible hatred of Christianity prompts men to assail the Bible, and challenge proofs of its authenticity. There is only partizanship in such denunciation. Those who believe the Scriptures are so entitled, and must be protected in so doing; those who refuse to believe have equal rights. It is not proof of activity of brain or of purity of morals to enjoy boisterously all reflections upon Christians or Christianity. To my mind, joy at the sorrows of others is absolute proof of a very bad heart.

The Disciples differed, and were rebuked by the Master for their bigotry. The early Christians differed, and a council had to be called in Paul's day to settle those differences. The Jewish dispensation was set aside by reformers who took the name of Christians. But difference of opinion is tolerated to-day only so far as the orthodox churches differ among themselves. This is unreasonable and un-American. Here we believe or disbelieve as we prefer, and none can nip with hot pincers, scorch with fagots or cast into dungeons. But "Abusive Christianity" has taken the place of the Inquisition and the flames of Smithfield. In the fear of God we enter this protest against all such ostracism and bigotry.

This is good common sense and also good religion. We know nothing of the writer; he may be a Christian or he may not, but he certainly has a better understanding of the principle of Christianity than has any man who indulges in coarse and bitter denunciations of his fellow-men who differ from him in belief.

THE very worst enemy that this democratic form of Government can have is that of paternalism, and it matters not as to what form it may take, the principle is destructive of the natural rights of man, under government, because instead of government becoming simply the preserver of the liberties of the people, it assumes the prerogative of dictating to the people what rights they shall or shall not exercise, with regard to the government, thus placing a difference between the government and the people, in so far as that instead of the people being the guardians of the government the government evolves into an entity separate from the people and becomes the guardian and protector of the people. Instead of the government deriving its powers from the consent of the governed, these powers are taken from the governed and become part of the government itself and held separate and distinct from the people. This, of course, is the foundation of every monarchical government in Europe, to-day, as well as of those of all antiquity.—*Southern Sentinel, Dallas, Texas.*

NATIONAL  
Religious Liberty Association



## DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

## OFFICES:

48 BOND ST., NEW YORK CITY.  
219 5TH ST., S. E. WASHINGTON, D. C.  
28 COLLEGE PLACE, CHICAGO, ILL.  
18 POST ST., SAN FRANCISCO, CAL.  
251 W. MAIN ST., BATTLE CREEK, MICH.

C. ELDRIDGE, - - - - - PRESIDENT.  
W. A. COLCORD, - - - - - SECRETARY.

WE have been creditably informed that a petition is being quietly circulated in Battle Creek, Michigan, to secure the closing of stores on Sunday.

THE women of all Protestant churches in St. Paul, Minnesota, have begun a movement against Sunday amusements. The first attack will be made upon the Sunday theaters.

A LOCAL organization to create sentiment favoring Sunday legislation was formed at Du Quoin, Illinois, on May 10. The pastor of the Christian Church was elected president, and all the other pastors of the city, vice-presidents. Why not elect a few common citizens if the matter is wholly civil?

ON Sunday, May 24, two baseball clubs attempted to play a game near Cincinnati, Ohio, after they had received notice from the police that it would not be allowed, and after they had given their promise not to play. Both nines were arrested, and it is said that the adventure will cost them \$1,600, besides fines and costs.

THE *Christian Statesman* credits Dr. John H. Barrows, of Chicago, with saying that "the greatest boon to the American workingman is the Sabbath, or rest day, which is the gift of American Christianity." The Sabbath was instituted by Jehovah at the creation, and all well informed men know that the Sunday-rest day is the gift of papal Christianity, so if Dr. Barrows and the *Christian Statesman* desire a rest day, which shall be the individual "gift of American Christianity" it is evident that they will have to choose

still a third day out of the seven. This ought to be definitely understood before the political parties are asked to insert it as a plank in their platforms at the nominating conventions next year.

## A Sunday Law That Protects Snakes.

Birmingham, Ala., May 30, 1891.

EDITOR AMERICAN SENTINEL: Some time ago, I was employed to defend in the Criminal Court of this County a party, indicted by the Grand Jury and charged with shooting on Sunday. The evidence substantially showed that the defendant was the owner of a frame-building at Blossburg, near this city; that he rented this building to a family; that on the premises near the building—in the woods—was a water-spring, which furnished drink to the tenant and his family; that a moccasin snake was in the habit of crawling near the spring, thus frightening any person who desired to drink. Complaint was frequently made to the defendant about "His Snakeship," so, one Sunday morning (the only time he could leave his work), he takes his gun, goes to the spring, watches for the dangerous reptile and then deliberately kills it. On cross-examination, the defendant was asked why he did not use a stick, and his reply was that he had previously done so, but it was unsuccessful except to frighten the snake away temporarily.

I argued that the defendant was perfectly justified in killing the reptile, but the Court fined the defendant \$10 and costs—aggregating about \$40 to \$50.

Yours truly,

RICH'D H. FRIES.

## Why I Have Not Signed the Petition for Sunday Closing of the World's Fair.

[Translated from *Le Citoyen Franco-Américain*.]

BECAUSE I believe in religious liberty.

Because I believe that all religious legislation is opposed to religious liberty.

Because I am opposed to all religious rites and institutions being made obligatory by law.

Because I believe the State can only legislate in the relations of man with man, and not in the relations of man with God; and the commandment says it "is the Sabbath of the Lord thy God."

Because I consider this appeal to law as tending toward a union of Church and State, and that it would soon open wide the gates to religious legislation and intolerance.

Because religious legislation delivers religion to the mercy of the majority; and the majority has no right to decide the religious belief of the minority.

Because the basis of liberty is the right to be of a different opinion, and that right should be held sacred.

Because I detest that charity which would destroy liberty, and because the

fruits of the gospel are abundant where there is religious liberty.

Because I wish this "land of the free" to be preserved from the malefic influence of the religious tyranny which has made so many nations of the Old World suffer.

Because I believe that religious legislation is subversive of civil liberty as much as of religious, and that it constitutes a like danger to the State and to the Church.—The false union kills the true.

Because the State can not make Christians; whenever it has undertaken it, it has been the ruin of nations.

Because I believe all men are created equal, and that consequently they have the same right as I to worship God according to the dictates of their own consciences.

Because in conformity to the Golden Rule I am disposed to accord to each one the same rights that I claim for myself.

ARGUS.

*French Protestant College.*

## "Songs of Freedom."

THIS choice collection of Religious Liberty Songs is now ready. Sixty-four pages was the size first contemplated, but so much excellent matter came in that the size was changed to ninety-six pages, with prices at 30 cents, paper covers; 40 cents, boards; and 50 cents, flexible cloth. And still it grew, until it reached one hundred and twenty pages, upon which it was finally decided to issue the book in but two styles of binding, with prices as follows: Heavy card-board manilla, with cloth joints, 35 cents; flexible cloth, with cloth joints, 50 cents. In lots of twenty or more, 5 cents less per copy. Postage or expressage prepaid.

This work cannot fail to please all lovers of civil and religious liberty, and the price is exceedingly low for the size of the book and the quality of its contents.

Address all orders to the National Religious Liberty Association, 267 W. Main St., Battle Creek, Mich.

THE Treasurer of the National Religious Liberty Association, W. H. Edwards, received the following communication from a gentleman who, though busily engaged in the manufacture of brick and tile, not only finds time, but has an inclination to enlighten his Christian brethren on the important subject of civil and religious liberty and the dangers of religious legislation. The letter reads as follows:—

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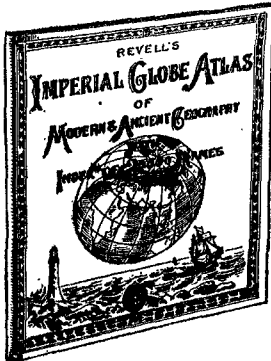
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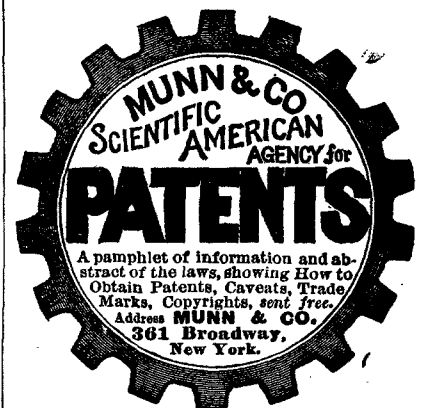
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NEW YORK, JUNE 11, 1891.

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THE General Synod of the Reformed Presbyterian Church, in session at Pittsburgh, has adopted by a vote of one hundred and twenty to sixteen, the Pittsburgh memorial characterizing the action of the seven young ministers in voting at an election as a "heinous sin and scandal."

THE Standard Oil Company has decided to discontinue pumping on the Ohio fields on Sundays. The reason for this action does not seem to be known by the public; it may be to limit production, and again it may be to reduce Sunday work out of respect for the day; the former, however, seems the more probable as the Standard Oil Company has never figured prominently as a corporation governed by great moral ideas.

WE print on another page of this paper "A Catechism on Religious Liberty," which contains much food for reflection. As no answers are given to the questions, each reader can answer them for himself. The writer, Mr. Frank W. Howe, 76 Fuller Street, Ann Arbor, Michigan, invites correspondence upon any or all of the questions in the catechism. In writing to him about specific questions the numbers should be given.

ON another page we print a letter from a lawyer in Alabama, giving, without comment, the facts relative to a case wherein the defendant was adjudged guilty of a violation of the Sunday law of that State. The Alabama statute provides that

Any person who . . . engages in shooting, hunting, gaming, card-playing, or racing on that day [Sunday], . . . must, for the first offense, be fined not less than ten nor more than twenty dollars, and, for any subsequent offense, must be fined not less than twenty nor more than one hundred dollars, and may also be imprisoned in the county jail, or sentenced to hard labor for the county, for not more than three months.

The fine imposed therefore in this case was the minimum, which shows that the Court did not regard the offense as a grave one. It is evident that in this as in almost every such case, a bad law was used as a means of venting petty spite, of getting even on some neighborhood quarrel, or of gratifying religious bigotry and intolerance. Alabama would do well either to employ a Saint Patrick to expel all the snakes from the State or else repeal her Sunday law. The latter would be

the easier and decidedly the better plan. Even if the last snake were dead, bigotry would still live, and warmed by Sunday and other religious laws, it is sure to develop a venom more deadly than any ever stored in the fangs of a Southern moccasin.

RECENT advices from London state that the Czar, in responding to a personal appeal made by an exalted personage on behalf of the Jews in Russia, said he was determined to continue his measures of Jewish repression with a view to a solution of the Jewish question. The Jews themselves, the Czar said, had forced this policy. There had never been a Nihilist plot hatched in which they were not concerned, and they actively engaged in propagating subversive movements.

REV. DR. HICKMAN, of Reading, Pennsylvania, is reported to have said in a late Sunday-law meeting:—

The Sunday paper is the most prominent paper. I take a Philadelphia daily paper, but not the Sunday edition. *If you want a paper that is worth anything you must take a paper that publishes a Sunday edition.*

We would kindly call the attention of the *Mail and Express*, of this city, to this opinion, and also volunteer the information that in our opinion this is just as true of New York papers as it is of Philadelphia papers.

ON the afternoon of May 31, the Metropolitan Museum of Art, in this city, was open to the general public for the first time on Sunday. Over ten thousand people availed themselves of the privilege thus afforded, a large majority of whom had evidently never visited the Museum before. Nearly all the visitors belonged to the better class of working people, people of a good degree of intelligence but of little leisure, and they seemed to be happy in their new enjoyment. "It was," says the *Sun*, "a good-natured crowd, as became the occasion. It trod on its own toes with impunity and laughed. It talked freely and confidently with itself, and told of its personal enjoyments and troubles." Everything passed off very pleasantly, and the press of the city was nearly unanimous in declaring Sunday opening of the Museum a grand success.

IN a recent Sunday-law meeting in Reading, Pennsylvania, the Sunday paper came in for the usual amount of denunciation. The meeting was held in the First Reformed Church. The discussion was opened by Rev. Dr. Orrick, who argued that the less men observe Sunday as a holy day the more they became parts of great machines put into operation by big corporations, and if they did not move with the rest of the machinery they would be crushed. A young man, a member of his class, said he wanted to keep his store closed on Sunday, but certain customers

said that they were in the habit of meeting there on Sunday, getting their cigars there, and talking over matters, and if he didn't open on Sunday they would patronize somebody else. "He didn't keep open on Sunday," said the speaker, "but fortunately he had a good trade during the week." What the young man would have done the next Sunday had his trade during the week been poor we are not informed: we are, however, left to suppose that it would have materially altered the case; hence the urging of the demand for enforced Sunday closing that this man and others similarly situated may not be subjected to temptation.

IT is wonderful how the Sunday-law advocates cling to the delusion,—that is, if they are deluded,—that they are doing a great favor to the helpless workingman, in keeping inviolate his day of rest, as if he would be simply a slave without their humane intervention. But the true status of the workingmen, who have reduced striking to a system, is portrayed in the following declaration regarding the Sunday opening of the Metropolitan Museum in this city:—

It is further urged against this petition and in behalf of the working classes that the Sunday opening will tend to make Sunday another day of labor. To this the New York workingman replies that he is prepared to prevent any such intrusion on his rights. As he is now able to determine the number of hours he shall labor a day, so can he also determine the number of days he shall labor in the week.

And the simple truth of the matter is, the plea of the workingman's need is only a cat's-paw to get what they want themselves. Has not the *Catholic Review* aptly said,

They are hypocrites in their pretense of consulting the workingmen's comfort and pleasure, for were not Christianity an element in the problem the poor workingman might work half the night and live on grass for all they cared?

When their scheme is fully exposed, and the workingmen's declarations will soon do that, they will drop their mask and say boldly that it is a religious Sunday-Sabbath they want and are determined to have.

The National Reformers read, "Whosoever believeth not shall be damned;" and being satisfied in their own minds that true belief means their theology only, they are not willing to wait for the punishment to begin in God's time, but would enjoy taking the executing of it into their own hands now.

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VOLUME 6.

NEW YORK, JUNE 18, 1891.

NUMBER 25.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

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Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

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“WHEREVER there is a system of religious instruction, endowed and patronized by law, with a preference given to it by the State over all other systems, and a preference given to its teachers over the teachers of all other forms of belief, there is a religious establishment.”

A REUTER'S dispatch from St. Petersburg says: “M. Pobiedonostzeff, the Procurator of the Holy Synod, has drawn up, and will shortly submit to the approval of the Council of the Empire, a new ecclesiastical ordinance forbidding the Jews to observe the Hebrew Sabbath by closing their shops or other commercial establishments and manufactories on Saturdays, and ordering them, on the other hand, to close their places of business on Sundays and other religious festivals of the Orthodox faith. Jewish employes in shops, offices, and other establishments, moreover, are, under the new ordinance, to be compelled to work on Saturdays, and to observe Sunday as a day of rest.”—*Present Truth, London, England.*

As to a day of rest being necessary for the good of mankind, the Secretary of the Washington Secular Union says: “Workingmen need to sleep at night. Shall we have a civil law decreeing, under a penalty of fine and imprisonment, what time all shall go to sleep? Shall we have an act of the council compelling all persons to eat between the hours of twelve and one. If the people of the United States do not know enough to rest on Sunday

or any other day when they need rest, it is certain they much more require a law to send them to bed at night. The rank hypocrisy of the advocates of a civil Sunday law is at once apparent if it is suggested that a law be passed to insure all a day of rest every Wednesday. Every Sunday-keeper indignantly protests, ‘O, that would be a violation of our religious rights!’ No; they want a law to compel every one, whether he believes it right or not, to keep Sunday as they do.”

### Bradford, Pennsylvania.

PENNSYLVANIA has a Sunday law, as our readers know, enacted in the year 1794—a relic of the days in that commonwealth when a person had to “possess faith in Jesus Christ” in order to be assured of protection in his religious rights. Bradford in that State is a city of about ten thousand inhabitants. The State law is of no more force in Bradford than in most other places throughout the State; as the people pay little or no attention to it, just as they ought.

By some means not clearly defined a movement was begun in that city to secure an enactment of a city ordinance embodying the material part of the State law. The Woman's Christian Temperance Union took the lead in circulating a petition asking the City Council to pass an ordinance, reading in the very words of the State law so far as it could be made applicable in the city. The petition was signed by five hundred and seventy-four voters, and the preachers presented it to the Council. Accordingly the Council framed the desired ordinance which was referred to the joint ordinance committee.

All this time there was considerable discussion among the people and not a little opposition. The committee to whom the ordinance was referred, therefore, decided to have a public hearing of the question. The hearing was appointed for Thursday night, June 4. The editor of THE SENTINEL was invited to be present and speak for the opposition, which invitation,

of course, he willingly accepted, glad to speak in so good a cause. The Council obtained one of the largest halls in the city, and the meeting was held according to appointment, Thursday night. Two ministers, a Methodist and a Presbyterian, spoke for the proposed ordinance; the editor of THE SENTINEL and Mr. J. M. McClure, a leading lawyer of the place, spoke against it.

The discussion was opened by the Presbyterian minister, Mr. Eckles, who explained the origin of the petition, stating that a good deal more had been made of the movement than was either designed or necessary, and protested against the right of the editor of THE SENTINEL to be heard, as he was not a citizen of Bradford nor an inhabitant of Pennsylvania. He then explained that the City Council, before whom he was speaking, was not an ecclesiastical court, that it was not a court before which ecclesiastical or religious questions should be tried. He next explained that in the question under consideration religion was in no way involved, that it was a “civil Sabbath” entirely, and designed only to secure to the people rest. He referred to the law of the State as being of force, and said that if they had chosen to do what they could in prosecution and persecution, they could have enforced that law without resorting to this measure to secure a city ordinance; but they had deemed it best to do this rather than the other. He presented an exemption clause which they had framed, and which they proposed to have added to the ordinance, exempting those who “religiously” observed another day than Sunday “as a day of worship.” He said that there were those in Bradford, business men, who feared God and would like to attend church and spend the Sabbath as it ought to be observed, but that they would thus lose the patronage that would otherwise fall to them if their business houses were allowed to be kept open on Sunday; and therefore these would like to have a law that would close all the places of business on Sunday. He then read a passage

from Mr. Crafts, the same old one in which that Sunday-law worthy magnifies the oppression of the workingman, wherein he does seven days' work for six days' pay. He referred to the decision of the Supreme Court of Pennsylvania in which the constitutionality of the Sunday law had been maintained, and in which it was declared that the law had no reference to religion, and did not enforce any religious observance, nor place any restrictions upon the freedom of conscience. He argued that men were better for being able to stop work Saturday night and rest Sunday, and closed with a renewal of his protest against the editor of THE SENTINEL'S right to speak, and declared that he ought not to be heard.

As soon as he had taken his seat, the chairman, Mr. Zane, who is also a member of the committee to whom the ordinance was referred, explained that if any one was to blame for the extent of the public notice that had been taken of the movement, it was he, as he was the one who had secured the hall, announced the hearing, and had given as much public notice of it as possible; and further, if any one was to blame for Mr. Jones's being there, he was responsible for that too, as he had invited him. (Applause.)

The editor of THE SENTINEL was the second speaker, and argued as follows:—

Mr. Chairman, gentlemen of the Council, and citizens of Bradford: I am here, as you perceive, and as you have been twice informed by the speaker who opened the discussion. I have no apology to make for my being here. It is true that I am not a citizen of Bradford nor an inhabitant of Pennsylvania, but I was invited by those who are both citizens of Bradford and inhabitants of Pennsylvania, to come and speak for them upon this question; and I offer it as my *opinion* that the citizens of Bradford have the *right* to invite whomsoever they please, from whatever place, to speak for them upon any subject upon which they want to be heard. (Applause.)

You have been informed that this is not an ecclesiastical court, that it is not a court before which ecclesiastical or religious questions are to be tried, that it is a civil Sabbath only, which is contemplated in this movement and in the ordinance proposed. Please bear that in mind while I read the ordinance proposed. It is as follows:—

#### AN ORDINANCE

Prohibiting all persons in the city of Bradford from desecrating the Sabbath day, commonly called Sunday, and providing a penalty for the violation of the same.

Be it enacted, and it is hereby enacted, and ordained, by the Select and Common Councils of the city of Bradford, Pennsylvania:

SECTION 1. By authority of and in conformity with Section 1, Act of April 23d, 1794, all persons are hereby forbidden to perform any worldly employment or business whatsoever, within the city of Bradford, on the Lord's day, commonly called Sunday, or to pursue any game, hunting, shooting,

sport or diversion whatever. *Provided*, however, that work of necessity and charity shall not be construed to be violations of this ordinance.

SEC. 2. Any person convicted of the violation of this ordinance, before the Mayor or any Alderman of the city of Bradford, shall, at the discretion of said magistrate, be fined a sum not exceeding four dollars (\$4.00), and in default of payment of said fine and costs of prosecution, may be imprisoned in the city lockup or county jail not more than six days.

Now please bear in mind that this has been declared by the first speaker not an ecclesiastical court, and not a court before which religious questions are to be tried, and let us compare with this statement some of the terms, in fact the material terms, of the proposed ordinance. It is entitled, you see, "An ordinance prohibiting all persons in the city of Bradford from *desecrating* the Sabbath day." Civil things cannot be desecrated. A thing must be *consecrated* before it can be desecrated. Let us read, therefore, the definition of this word "desecrate." It is, "To divert from a sacred purpose." And yet we are to suppose there is "nothing religious" about that—sacred things are all "civil." The truth is, as you see, that the ordinance is religious, that by the very first material word in it it is committed to the guardianship of sacred things; so that at the very first step it enters the realm of religion, and they cannot escape it. (Applause.)

Let us read further in this definition. "Desecrate" is to divert from a purpose to which a thing is consecrated. Therefore you see that by the language itself in which we speak, civil things cannot be desecrated; that a thing must be consecrated before it is possible to desecrate it. But let us find what "consecrate" means. The definition of this word is, "To set apart to the service and worship of God." Yet, friends, don't forget that you have been informed that this ordinance is to have "nothing to do with religion"—the first speaker said so; but although the previous speaker told you this, yet the ordinance which is framed in the very words for which they asked, and which they accept as entirely satisfactory, so far declares its object to be to prohibit all persons in the city of Bradford from diverting the Sabbath day, commonly called Sunday, from the worship of God. The ordinance prohibits "any diversion whatsoever." That covers all manner of diversions. Now, what does "diversion" mean? This word is defined as "that which turns off from any course, direction, or intended application." What then is the intended application of the day?—The worship of God. Therefore the proposed ordinance distinctly declares that no person in the city of Bradford shall turn off Sunday in any way whatsoever from the service and worship of God. But don't forget "there is nothing religious" about that, oh no, that is all civil—a "civil Sabbath."

Another thing, friends. Don't forget that you have been informed that this is

not an ecclesiastical court; distinctly bear in mind that this is not a court before which religious questions are to be tried. Yes, I hope you will; for if you do, you will know easily enough what to do with this ordinance which is wholly religious.

Again: the proposed ordinance says that all persons are hereby forbidden "to perform any worldly employment or business whatsoever within the city of Bradford upon the Lord's day, commonly called Sunday." What is worldly employment, business, etc.? "Worldly" is defined as "secular, temporal, pertaining to this world or life in contradistinction to the life to come." Therefore this ordinance if adopted will forbid any citizen of Bradford from doing anything whatsoever on Sunday that pertains to this world or to this life. All that you can do must pertain to the next world and the life to come.

But let us read further. Worldly things are said to be "secular." What does "secular" mean? It means "pertaining to this present world, or to things not spiritual or holy, relating to things not immediately or primarily respecting the soul, but the body; worldly." By these definitions from beginning to end, which are but the definitions of the material words of this proposed ordinance, you see as plainly as any one ever need to see anything, that the object of it is religious and nothing else; that its purpose is to guard that which is consecrated, that which is set apart, to the worship of God; that it proposes to prohibit the citizens of this place from having anything whatsoever to do with any thing that pertains to this world or to this life, or the body, or anything not spiritual or holy. And yet you must not forget that you have been informed that there is "nothing religious" about it, that it is a "civil Sabbath" only, and that this is not an ecclesiastical court, not a court before which religious questions can properly be brought. It may not be out of place again to remark that if you but bear in mind that that is the character of this court, you will have not the slightest difficulty in readily deciding what to do with this proposed ordinance.

Further it is a principle recognized by all classes who believe in religion, from Blackstone all the way up, that no statute can of right enforce anything that is contrary to the word of God, and if any such statute is enacted, every one has a right to disobey it and follow the word. Now let us read another passage from the proposed ordinance, and compare it with some statements which I have from respectable authorities on the Sunday law question. The ordinance, you perceive, prohibits any person from pursuing "any game, hunting, shooting, sport, or diversion whatsoever, on the first day, commonly called Sunday." Fishing is put under the head of "sport" in law and in practice. Now the American Sabbath Union in Document No. 9 says that, "All the appearances of



Jesus to his disciples after his resurrection, so far as we know, were on the first day of the week;" and the Woman's Christian Temperance Union, by Mrs. Bateham, in Leaflet No. 31, says, "With His death the Jewish dispensation passed away, and henceforward we find him invariably meeting with his disciples on the first day of the week." Now admitting that that is so, let us read a passage of Scripture directly upon this point. I turn to John 21:1-6, and read as follows:—"After these things Jesus showed himself again to his disciples at the sea of Tiberias; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."\*

There is an appearance of Jesus clearly recorded which these two chief Sunday-law organizations positively declare was on Sunday, the first day of the week; and at that appearance of the Saviour, his disciples were not only fishing and had fished without success up to this point, but the Saviour told them where to cast the net so that they could catch fish. They did so, and caught a multitude. Now upon the authority of the Woman's Christian Temperance Union and the American Sabbath Union, that was on the first day of the week; and according to the word, Jesus distinctly assisted his disciples in catching a "multitude of fishes." Then I want to know by what right they propose to have the city of Bradford prohibit the citizens of this place from catching fish on Sunday. (Applause.)

The former speaker said that the object of the ordinance was to secure to the people rest. Is it so, then, that the people of Bradford do not know when they ought to rest? Do they not know when they are tired enough, and need rest? Further than this, who is to enforce this if it should be adopted? The citizens them-

selves, of course. Well then, if they now will not rest, will they then compel *themselves* to rest? In other words, will you, or the business men of this place, compel yourselves by law to do what now you want to do and will not do? Of course you will not, for everybody knows that when a person wants to do a thing, he can do it without a law to compel him to do it.

Yet more than this, you have a law already. The law of the State is of force in Bradford as well as anywhere else. The law of the State is of force everywhere within the bounds of the State. But that law is not obeyed, and this petition simply asks that that law, word for word so far as applicable, shall be re-enacted into an ordinance for this city. Now as the State law is neither respected nor enforced, how then do you propose to have the same thing enforced by making it a city ordinance?

Here is a practical and familiar illustration. I notice in your daily papers here advertisements of excursions from this city up to Buffalo and Niagara Falls next Sunday and the succeeding Sundays through the summer. Suppose this ordinance were adopted. Will you then draw out your police force and stop all your neighbors of this city from going on that excursion up to Niagara? You know well enough that you will not; and if you do not enforce it upon them, will you enforce it upon your other neighbors who stay at home? If upon some, you will have to upon all. But you know well enough that you will not enforce it upon the first class, and I know well enough that it will not be enforced upon any class except some who observe the seventh day, or upon some one against whom some other one has a grudge. Then the law will be made simply the channel through which certain ones can vent their grudge or spite. You know that the previous speaker said that if they should choose to do what they could in prosecution and persecution, they could have enforced the law of the State, but they didn't choose to do that, and therefore petitioned the council to pass this ordinance: thus simply saying that the enforcement of the law of the State would be but prosecution and persecution, and as they did not want to engage in this themselves, they kindly ask the City Council to do it for them.

It was announced, however, that they propose an exemption, for observers of the seventh day. Yes, that is so; and it proposes to exempt from the requirements of this ordinance those who *religiously* observe another day, and who, when they shall be arrested and brought before the Mayor or any alderman, shall be able to prove by proper and satisfactory evidence that they "regularly" observe that day, and that they "have observed the day as a day of worship." Precisely. They distinctly propose, therefore, that this ordinance shall require that those who do not

observe Sunday shall *religiously* observe another day as a *day of worship*.

This does therefore propose positively to enforce a religious observance. And when the requirement is that those who do not observe Sunday shall religiously observe another day, then it is plainly argued that those who do not religiously observe another day shall religiously observe Sunday. That is in the thing itself. It is religious from beginning to end. It is religious in every intent and purpose of its promoters, and although you have been informed that the City Council is not an ecclesiastical court, yet this exemption declares that those who observe another day than Sunday, when arrested and brought before the Mayor and alderman of this city, shall prove by proper evidence that they have religiously observed that day as a day of worship, and that it is a regular thing with them to do so. This does distinctly and positively make the Mayor and aldermen of this city the judges of religious observances. It does make them a court before which religious questions shall be brought and by which religious questions shall be decided. But any person in Bradford or anywhere else has an inalienable right to observe any other day than Sunday without having such observance passed upon by any body as to whether it is religious or not. No man nor set of men in Bradford or anywhere else, has any right to require, or enter into any question or inquisition upon, the religious observance of any day or anything else, by any body. (Applause.)

The gentleman informed us that there are in the city those who fear God and desire to attend church and observe Sunday in a religious way, but in so doing they are compelled to lose the patronage that might otherwise fall to them if they were to keep their place of business open. That is to say, they fear God provided they can be assured that they lose nothing by it. And they want to turn the City Council into an insurance company to insure them against any possible loss by fearing God.

Once more: the ordinance declares that all persons are hereby forbidden to perform any worldly employment or business whatsoever within the city of Bradford "on the Lord's day." What can the City Council have to do with that which belongs to the Lord? The Saviour was once asked a question bearing directly upon this point. They said unto him, "Is it lawful to give tribute unto Cæsar or not?" He replied, "Show me the tribute money." And they gave him a piece of Roman money. He inquired, "Whose is this image and superscription?" They said unto him, "Cæsar's." Then answered Jesus unto them, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things which are God's."

Now, this proposed ordinance says plainly that this is the Lord's day. By their own confession then it belongs to the

\* I was informed after the hearing was over, that when I read the statements of the American Sabbath Union and Woman's Christian Temperance Union that Christ invariably met with his disciples on the first day of the week, after his resurrection, and then read the Scripture about the fishing, some of the women whispered to one another that that was *not* the first day of the week. It may be that it was not. I do not say that it was. But *they* say that it was. And if these organizations be mistaken in such an important statement as that, then is there not a possibility that the same organizations may also be mistaken as to Sunday's being the Lord's day? And in enforcing the observance of that day as the Lord's day, is there not danger of compelling men to act directly contrary to the Scriptures, and the commandment of God?

Lord. And by the word of Christ it is to be rendered to the Lord. Neither the City Council nor any other human authority can have anything at all to do with it. It rests entirely between man and God. As it is the Lord's it is to be rendered only to the Lord according to the word of Christ, and if any man sees fit not to render it to God, he is responsible only to God for such action. (Applause.) Under the word of Christ the City Council has no right to do what they are requested to do, and these petitioners and ministers who argue in behalf of this ordinance have gone directly against the word of Jesus Christ in asking the City Council of Bradford to enact the ordinance which is here proposed. As they profess to be Christians, let them show respect to the Author of Christianity and let this thing alone, and leave men who are perfectly willing to render to Cæsar that which is Cæsar's, free to render to God the things that are God's. (Applause.) Time expired.

Mr. McClure then spoke. It was impossible to obtain a report of his speech, for which we are sorry, as it was a fine thing. He attacked the original law of 1794, and showed the nature of the law by stating the fact that till within three years before that, there was a law of Pennsylvania punishing witches with death, which showed it to be but a part of the original colonial and Puritanical legislation. He referred to the statement of the first speaker, that if they had chosen to do what they could in prosecution and persecution they could have enforced the law of the State, and with a sarcasm that was scorching, charitably granted that they wished to "abstain from all appearance of evil" in the matter, but were willing to have the same thing carried into effect *in fact* by kindly passing it over to the City Council, and the Mayor and aldermen of the city of Bradford. He dwelt strongly upon the fact that the proposed ordinance with its exemption-appendix did distinctly commit the Mayor and aldermen of the city of Bradford to the judgeship of religious observances, and to the authoritative decision of religious questions. And further, a most excellent point was made by him to the effect that as the State law not only has no exemption in it, but the Supreme Court has held that the observers of the seventh day could not be exempted under that law, therefore this proposed exemption was utterly worthless and void; and further, that the proposed ordinance as it stood was just what the petitioners had asked for, while this proposed exemption was brought in afterward by the ministers; that none of the petitioners had asked for it; it was without the consent or knowledge of the petitioners, and was thus proposed to be foisted upon the ordinance as a tail-piece, beyond the purpose, intent or knowledge of the petitioners, and utterly without any authority in law.

So much of Mr. McClure's speech we

are able to reproduce in substance, but nothing short of a verbatim report could possibly do it justice, and even that would come far short because of its inability to reproduce the tone and the manner which were not the least powerful part of the splendid speech.

The Methodist minister, Dr. Huntington thrashed over again the well-beaten Sunday-law arguments, with which our readers are so well acquainted, such as that the States have Sunday laws, that they have been declared constitutional; that the United States Constitution mentions Sunday; pity for the poor enslaved workingman, etc., etc., and objected to the definitions which had been given of the material words of the proposed ordinance, saying that the dictionary was not the place to go for definitions in such cases, but the *law books* in the decisions of courts. Mr. McClure suggested to him that the courts had to go to the dictionary for their definitions; but the speaker seemingly did not hear it. With the close of Mr. Huntington's speech the hearing and the discussion ended. All passed off pleasantly, and the audience was well pleased. The whole question was well set before the people of Bradford, and final action will probably be taken by the Council at its next regular meeting, Monday night, June 15. What that action shall prove to be we shall inform the readers of THE SENTINEL.

A. T. J.

#### The Martyrdom of To-day.

THE *Sun* of June 2, contains the following under the heading given above:—

Four Russian immigrants, who landed at the Barge Office yesterday from the steamship *Suevia*, told a startling story of persecution by the religious and civil authorities of the town of Karsoon, in the province Kiev. Three of the Russians are farmers. Their names are Ivan Jokofschenko, Stephen Terezinkow, and Parferi Davidinkow. Their wives and children accompany them. The other man is Alexei Szirschenko. He is unmarried, and was employed on a railroad at Karsoon. All were formerly members of the Greek Church, of which the Czar is the head.

A protestant missionary who visited the town of Karsoon converted Jokofschenko, who persuaded the others to renounce the faith of their fathers. It was some time before their neighbors discovered their heresy. When they did they began to make it very warm for the proselytes. Szirschenko was discharged by his employers. Cizhowsky, the head priest of the town, summoned Jokofschenko before him and tried to make him recant. But he stood by his new faith like a fifteenth century martyr. Finding that it was useless to argue with the apostate, the priest, Jokofschenko declares, had him and his wife thrown into jail. Then the police of the town, under orders from the ecclesiastical authorities, had him bound and bastinadoed 200 times. His wife received 100 lashes. After he was released he appealed for redress to the Mayor of the town by letter. He received no answer, and he then wrote to the Governor of the province. His second appeal was also without result. The other converts were not whipped, but their houses were demolished and their children were beaten by the neighbors' children who were of the faith, and after they planted their grain their neighbors would dig it up while they were asleep. This treatment, long

persisted in, grew rather wearing on their nerves, and they at last decided that they were not intended for martyrs, and sold their farms to come to a land where they can believe in any or no religion at all, and where martyrs have no chance to grow. They sold their farms for about a quarter of their value, as their neighbors knew that they had to sell in order to get away, and wouldn't pay any more.

This is not persecution of Jews or of infidels, and it would be no better if it were, but of Christians by others calling themselves Christians also, and not only so, but those who are doing the persecuting think that they do God service; for in the words as nearly as may be of the Constitution of the National Reform Association, the Czar's object is to maintain existing Christian features in the Russian Government; "to promote the institution of the family, the religious element in education, the oath, and public morality, and to secure such a general recognition of the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion," as taught by the Greek Church, as to indicate that Russia is a Christian nation, and "place all its Christian laws, institutions and usages on an undeniable and practical legal basis."

It is manifest that so long as there is a possibility of the success of so-called National Reform in this country, so long it is not certain that there may not be martyrs here. The principle is the same everywhere and in every age, and human nature is not essentially different in this country from what it is in Russia.

"Servetus! that which slew thee lives to-day,  
Though in new forms it taints our modern air;  
Still in heaven's name the deeds of hell are done;  
Still on the high-road, 'neath the noon-day sun,  
The fires of hate are lit for them who dare  
Follow their Lord along the untrodden way."

Already have we seen enough in the persecution of seventh-day Christians in several States of this Union, to show most conclusively that bigotry still lives even in America. National Reform is the very influence to stimulate it to the same baleful activity that it manifests in the dominions of the Czar.

C. P. B.

#### The Sunday Saloon.

SOME time since, the "Pearl of Days," said:—

Granting all the evil the saloon does six days out of seven, on the seventh day [Sunday it means] it is more a curse than all the other six days combined.

And why so?—Simply because the masses spend the day as a mere civil rest day, or holiday, and consequently have more time than to gratify appetite and indulge in pleasure. As the *Christian Statesman* of April 4, 1889, says:—

Labor ceases on that day; wages paid on Saturday are still, to some extent, in the hands of workingmen. The Sabbath is *the great opportunity* for filching these wages for drink.

And this shows that a simple civil rest day enforced upon all classes indiscriminately would prove a curse rather than a

blessing. The manner of its observance is of fundamental importance. It must be observed, not in idleness or carousing, nor in pleasure, but *religiously* in order to be of benefit. But to thus regulate its observance would be religious legislation, a thing Mr. Crafts and his party are reluctant to admit they are laboring to secure. But it can not be denied that to close the saloon simply on Sunday manifestly is in the interest of Sunday rather than of temperance. But why favor Sunday more than other days?—Because it is regarded as a religious day. Then Sunday laws, whether for Sunday closing, Sunday rest, or Sunday worship, are *religious laws*, nothing else.

The evil of the saloon lies in the *business*, and not in the *time* when it is done. This being so, consistency demands that if closed at all they should be closed *all the time*.

W. A. COLCORD.

### “An Outrage in Cambridge.”

THE *Sun* of the 9th inst. contained under the heading given above, the following dispatch from Cambridge, Massachusetts:—

Yesterday the Cambridge police stopped an Irish funeral procession and searched every carriage for whiskey. One Mrs. Cowen, of Hingham, had died, and her relatives in Cambridgeport prepared to accompany her mortal remains to their final resting place in Mt. Auburn cemetery. All the livery men in Cambridge were drawn upon for equipages, and when the procession started from the place where the funeral was held in Cambridgeport it was fully half a mile long. The long line of carriages had barely proceeded a quarter of a mile when the horses which drew the first vehicle were rudely seized by the head, by several policemen, and the whole line was suddenly brought to a halt. The occupants of the rear carriages thought nothing at first of the stop, as they imagined that something obstructed the way for a moment, but those in the first carriages were very soon undeceived.

“Have you got any liquor in here?” asked one of the bluecoats. “Come, Cambridge is a prohibition town, and no liquor can pass through here on Sunday. We have it on good authority that you’ve got something with which to celebrate this funeral. So shell out!”

In vain did the mourners protest and call the policemen’s attention to the fact that it was a funeral. The policemen had been told to search the carriages, and search them they did. They felt in the matting and under the seats for the whiskey, but not a drop did they find. The men in the carriages were thoroughly incensed, and a fight was only warded off by the self-restraint of some of the men.

This is very properly characterized as “an outrage.” The Constitution of Massachusetts provides that “every subject has the right to be secure from all unreasonable searches and seizures of his person, his houses, his papers, and all his possessions,” and that all search must be upon warrant “supported by oath or affirmation” setting forth the grounds of the search and the persons or places to be searched. Therefore this wholesale police search of a funeral procession was in direct violation of the Constitution of Massachusetts; as it was also of the Constitu-

tion of the United States which contains substantially the same provision.

We yield to none in the practice and advocacy of temperance, and we have in the past given our reasons for believing that the State may properly prohibit the liquor traffic; but the prohibition that depends upon such methods as those employed on this occasion in Cambridge is nothing short of an outrage that ought not to be tolerated by a free people; in fact a people who long suffer such things are not free, no matter what their form of government may be. A despotism of the many is no better than a despotism of one.

C. P. B.

### Religious Liberty.

AT the present time we find American citizens divided in opinion as to whether or not we should have Government laws enforcing the observance of certain religious institutions. Quite a large number of people wish to see “such an amendment to the National Constitution as will indicate that this is a Christian Nation, and place all the Christian laws, institutions and usages of the Government on an undeniable legal basis in the fundamental law of the land.” Others feel, and certainly with good reason, that this is a menace to our religious freedom, and advocate the total separation between religion and the State assured by our national Constitution as it now is.

This is a question of great interest to every citizen. Like other questions, there is certainly a right and a wrong side. Where stand we? “My kingdom is not of this world.” So said Jesus (John:18, 36). It was truth then. Is it not the same to-day? Can it be any less true now than then? Or does time change so that what was once right would not be so to-day? We must regard the statement as Paul regards its author when he says (in Heb. 12:8), “Jesus Christ the same yesterday, and to-day, and forever.” As Christ’s “kingdom is not of this world,” it is evident that no earthly government is authorized to enforce the observance of any duty we owe to Christ alone. Jesus, when speaking of our duty to government, and to God, said: “Render therefore unto Caesar the things that are Caesar’s; and unto God the things which are God’s.” There is no intimation that this is to be done through the government, but direct to God. Jesus nowhere intimates that the government should see that men “rendered to God the things that are God’s.” Christ’s work here was not to be advanced that way.

That governments are recognized by God, is clearly taught in the Bible, but it is also taught that they have only to do with man’s duty toward his fellow-men. Our Government has no right to say how you or I shall serve God, or whether we shall serve him at all. To the State we

owe civil duties, while to God we owe religious duties. Civil, that is pertaining to a citizen in his relation to his fellow citizens. Religion, pertaining to man’s personal relation of faith and obedience to God. Upon such principles our Government has been founded. “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.”

To fully show the position of our Government in the past it will only be necessary to quote the following as expressing the voice of the Senate:—

It is not the legitimate province of the Legislature to determine what religion is true or false. Our Government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. . . . What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small.—*U. S. Senate, 1829.*

With this have agreed many of our leading statesmen, as will appear from the following quotations:—

Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith and should be protected in worshiping God according to the dictates of his own conscience.—*Washington.*

Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both.—*Madison.*

Leave the matter of religion to the family altar, the Church and the private schools supported entirely by private contribution. Keep the State and Church forever separate.—*U. S. Grant.*

Others might be quoted, but these are sufficient. It is clearly seen that these are in perfect harmony with the teaching of Christ when he said, “My kingdom is not of this world.”

To ask for laws compelling man to subscribe to a religious belief is certainly not to follow the teaching of Christ. What then means the present cry from so many of the clergy, for religious laws? Does religion here in America find it necessary to lean upon the more powerful arm of the State? If we ask for laws in behalf of religious institutions, it is really an admission that we cannot carry out the instruction of Christ given in Matt. 28:19: “Go ye therefore and teach all nations.” Religious legislation is always against religious liberty, and what is against liberty in religion is against religion itself.—*A. C. Shannon, in Girard (Ohio) Grit.*

THE Czar has decreed that the pastor of a congregation must be of the same nationality of which the majority of his congregation is composed. This will virtually depose the bulk of the Protestant pastors in the Baltic provinces, where the clergy is predominantly German but the common people are Lithuanians or Esthonians. The law will have similar results on the Catholic churches of Poland, where the priests as a rule are Germans.

NATIONAL  
Religious Liberty Association



## DECLARATION OF PRINCIPLES.

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

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

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

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

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

## OFFICES:

48 BOND ST., NEW YORK CITY.  
219 5TH ST., S. E. WASHINGTON, D. C.  
28 COLLEGE PLACE, CHICAGO, ILL.  
18 POST ST., SAN FRANCISCO, CAL.  
251 W. MAIN ST., BATTLE CREEK, MICH.

C. ELDRIDGE, . . . . . PRESIDENT.  
W. A. COLCORD, . . . . . SECRETARY.

In Washington City, newsboys are restricted on Sunday morning to two and one-half hours. "The law," remarks the *Post*, of that city, "says they can cry their papers from 8 to 10:30 o'clock Sundays, but if caught after or before this time they can be fined. It is hard on the boys, but they make the best of it."

MAY 24, a large mass meeting was held in the Central Presbyterian Church under the auspices of the Committee on Sabbath Observance, to protest against the opening of the World's Fair on Sunday. Many commissioners to the Presbyterian General Assembly were there, "and," says the report, "the audience was very enthusiastic." Dr. Herrick Johnson was the chief speaker. He is reported in the *Mail and Express* as follows:—

The Puritan Sabbath gone is the Continental Sabbath coming. Shall the Columbian Exposition be opened on Sunday? Let me give you six reasons why it should not.

1. Opening the Columbian Exposition on Sunday would be going back on all the traditions and usages of American life. The American department of the Paris Exposition was closed on Sunday. The exposition which celebrated the hundredth anniversary of American independence was closed on Sunday.

2. Opening the Columbian Exposition on Sunday would be importing the Continental Sunday for the first time in American history in a national and governmental way. Should the Continental Sunday be introduced to our States? American citizenship ought to blush for itself if it is not willing to exhibit its own goods at its own exhibition—the American Sabbath.

3. Opening the Columbian Exposition on Sunday would make the Government a direct party to an assault on Sunday as a rest day and a day of religious culture.

4. Opening the Columbian Exposition on Sunday would lead to a state of damaging and demoralizing things in Chicago, at the thought of which I shudder; it would create a pandemonium, and the country would see scenes it has never seen.

5. Opening the Columbian Exposition on Sunday

would lead to future license of entertainment on Sunday, which would break down the American Sabbath, and we should have the Continental Sabbath, indeed.

6. Opening the Columbian Exposition on Sunday would be selling the Lord's day for a few pieces of silver. There would be no effort to open on Sunday if there were no money in it. I have heard subscribers to the Exposition talk of how Sunday opening would swell the gate receipts. Our immortal birthright of the Sabbath sold for a mess of pottage! Judas sold our Lord for thirty pieces of silver. Are the men better than he who would sell the Lord's day for money?

Resolutions recommending to the officers and Directors of the Exposition not to open its gates on Sunday, were unanimously adopted.

A WASHINGTON City paper credits one of the pastors of that city with the following:—

There is a growing demand on the part of ministers and religious people for the closing of all museums, libraries, and art galleries on Sunday. It is urged that all Sunday newspapers should be suppressed, and all travel by land or sea should stop on Sunday. This indicates a most unhealthy condition of the church. Has the church lost the power to attract the masses? Is it unable to endure the competition of fairs and railroads and libraries? In the year 401 a petition was sent to the Roman Emperor praying that "the public shows might be transferred from the Christian Sunday, and from feast days, to some other days of the week." The reason given was "that in such competitions the theatre was vastly more frequented than the church." Parallel with this we find that at the Elgin (Ill.) Sunday law convention, November, 1887, Sunday trains were opposed "because they get a great many passengers and break up a great many congregations," and the Sunday newspaper is deprecated because "the laboring classes arise late on Sunday morning, read the Sunday papers, and allow the hours of worship to go by unheeded." Sunday is the only day of leisure many workmen have. If they desire to go to church they are free to do so, but if not, then if all places of harmless recreation or amusement and all opportunities for literary culture are denied them they will find that which is more harmful, perhaps, in the excursion or beer garden.

To us there seems to be a good deal of good sense in the words of this Washington preacher.

A PETITION to political parties in conference assembled has been adopted, in set form, by the National Reform Association. It is the intention to first obtain its indorsement, as far as possible, by the "various large religious bodies, the Woman's Christian Temperance Union, the Teachers' National Association, the various reformatory bodies," etc., and then to "present it next year to each of the nominating conventions."

And this is the language of the petition:—

*Petition to the Representatives of the ——— Political Party in Convention Assembled:*

As American citizens we respectfully ask you to place in your platform a clear, full recognition of these two great truths, namely, that our Lord Jesus Christ is the Sovereign Ruler of our Nation, and that his moral law is the rule of all our conduct in civil and political affairs.

We do not ask this as a mere sentiment, or as a

religious creed, nor as seeking a union of Church and State, which we abhor, but as the greatest of political principles. And as the natural application of these principles to present issues in our national life we ask you to declare also for

1. The American Sabbath.
2. A uniform Christian marriage law.
3. The right of the Bible in the public schools. And to declare against
4. The American Saloon.

We ask you to make your nominations, and conduct the election, in harmony with these great truths.

In His name.

Approved and adopted by a unanimous vote, etc.

THE report of the thirty-second and thirty-third years of the New York Sabbath Committee has recently been issued. The condition of affairs when the Committee was organized is thus stated in the report:—

There were open every Sunday in this city, which had then less than half its present population, "twenty theaters, chiefly of the lowest class, and eighty dance houses; liquor shops carried on their traffic with glaring defiance; noisy processions, with bands of music, paraded the streets; newspapers and other cries disturbed the quiet of families and congregations; while Sunday arrests for disorder and crime greatly exceeded those on any week-day, and were rapidly increasing."

Noting these facts the *Baptist Examiner* says:—

It will be generally agreed that the present state of things, though far enough from satisfactory, is not in any respect worse, and in some important respects is vastly better than the condition thus described.

The respect in which things are better than before the Committee was formed is thus stated by the same paper:—

It is entitled to the credit of having secured more effective laws, such as the Sunday theater law, the processions law, amendments to the excise law; it has sought the enforcement of these laws through the police authorities and the courts; it has constantly watched and defeated hostile legislation; by personal appeal it has prevented threatened violations of the rest and quiet of the day.

Continuing, the *Examiner* says:—

It is, of course, chiefly towards guarding the weekly rest-day as a *civil* institution that the Committee's formal work has been directed, *but the bearing of such efforts upon the religious character of the day is as obvious as it is important.*

The italics in the last three lines of this quotation are ours; they emphasize the reason for the existence of the New York Sabbath Committee. Were it not for "the bearing of such efforts upon the religious character of the day," such committees would be unknown.

THE English House of Commons, by a vote of one hundred and fifty-four to ninety, passed April 15 to a second reading the Irish Sunday closing bill. The bill, if it becomes a law, will shut up the saloons of Ireland from nine o'clock Saturday night until Monday morning.—*The Watertown Advocate.*

LAW can do nothing more at best than restrain men from injustice. It can not make them just.—*St. Louis Republic.*

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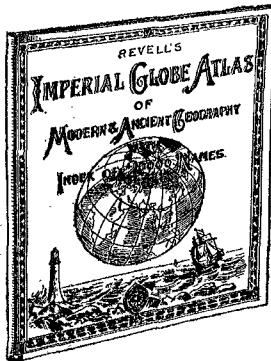
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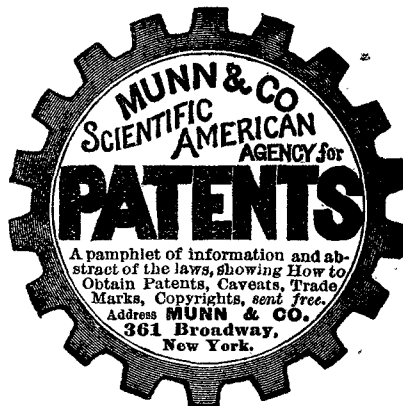
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NEW YORK, JUNE 18, 1891.

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THE Los Angeles *Herald* thinks that too great a tendency has sprung up of late years to meddle with the rights of the individual.

It is said that one of the trustees of the Metropolitan Museum of Art who opposed Sunday opening, would, if he had the power, close even Central Park on Sunday.

THE Supreme Court of Pennsylvania holds that persons who confederate together to induce a saloon-keeper to give them liquor on Sunday, in order that they may get the penalty allowed to informers, are not guilty of conspiracy.

WE learn from the *China Mail* that a bill, entitled "An ordinance to restrict the loading and unloading of cargo on Sunday in certain waters of the Colony," has been read the first time in the Legislative Council of Hong-Kong.

ONE of the curiosities of Sunday regulations in the capital city of the Nation is that while drivers of hacks and other vehicles for public hire are not allowed to let their rigs stand upon the streets and avenues Sundays when not occupied, and if a vehicle becomes muddy a fine of two dollars is imposed for washing it off, workmen are permitted to go out and do any kind of work they see fit, at least, so says the *Washington Post*.

SOME two weeks ago we copied from the *Christian Advocate* an item stating that the Grand Jury of Mercer County, New Jersey, had indicted the members of the Salvation Army for making loud noises on drums and tambourines. This the *Advocate* now says was a mistake. There was no indictment, but only a presentation of certain facts to the Court by the Grand Jury. "The main cause of complaint," says the *Advocate*, "was the congregating of disorderly persons on the sidewalks in front of the headquarters, which are in the center of the city, attracted there by the public show given by the members of the Army." We would suggest to officers of the town where this annoyance exists that it would be highly proper to arrest the "disorderly persons"

and thus remove all cause of complaint. We do not approve of Salvation Army methods, but the Army is entitled to the same protection afforded to other people holding public meetings, either religious or otherwise. This is supposed to be a free country, and the law should know no difference between the organ of the Methodist or Presbyterian and the bass drum of the Salvation Army corps.

REV. J. L. MCCARTNEY, one of the secretaries of the American Sabbath Union, reports, through the *Christian Statesman*, a Sunday excursion from Wheeling to Pittsburg, gotten up by one of the churches of the former city. He says: "It is one of the most flagrant violations of the Sabbath, by a church, that I have ever known."

THE *Globe*, of Erie, Pennsylvania, comments thus upon the work in the interests of Sunday law, of Rev. J. L. McCartney, district superintendent of the states of Pennsylvania and the two Virginias, and Rev. Crowe, superintendent of north-western Pennsylvania:—

The "superintendents"—of what it is not stated, but presumably of the personal liberty of the people—are making a tour of this vicinity, and stopped over night at Cambridge. They have a stereotyped set of resolutions, which are adopted religiously wherever presented, but at Cambridge, which is especially wicked, they indulged in the rarity of the following:—

*Resolved*, That we heartily commend the action of Station Agent Beatty in stopping the shipping of calves from our station on the Sabbath as presenting an example of true Christian courage in defense of the right.

True Christian courage! And yet the biggest part of veal Cambridge people eat is butchered on Sunday evening?

Whatever our personal beliefs may be in regard to the Sunday question, we hold that every man should be accorded the utmost liberty in the observance of the day. As well make it compulsory for man, woman and child to light fire crackers on the Fourth of July as to think of enforcing the now obsolete Blue Laws of our forefathers. Times have changed since the days of Salem witchcraft. Religious liberty is fairly dawning. It was "freedom to worship God" that drove the Puritans to Plymouth rock. It was the same spirit which prevails in the churches to-day which led them to persecute the alleged "witches" of Salem. God never orders a draft for his army; his soldiers must be volunteers. It is impossible to compel people by law to embrace this or that religion.

THE trials of the six young ministers of the Reformed Presbyterian Church ended at Pittsburg, on the 10th inst. The Synod, by a vote of ninety-five to thirty-seven, expelled five of them from the church. The charges against them were scandal, libel, and following divisive courses in declaring in favor of the right of franchise. Their names are E. M. Milligan, J. R. J. Milligan, W. H. Reed, W. L. C. Samson, and O. B. Milligan. The Rev. A. W. McClurkin's appeal was sustained, and R. B. Burnett, a student, also charged with heresy, has not yet been tried.

The thirty-seven members of the Synod

who voted against the suspension of the young men presented a paper of dissent from the action of the Synod, and asked that it be spread upon the minutes.

The scene during the voting was exciting. When the Rev. J. F. Carson's name was called, he said: "I am going to leave the Covenant Church. I refuse to vote. I will never vote again in this Synod." Elder McAfee spoke for the Fourth Church, New York. It is inferred from what he said that he will go out of the Covenant Church. Rev. J. L. McElhinney said: "I would rather stand with the Lord than the Reformed Presbyterian Church. I vote no." Rev. J. R. Thompson said: "The vote of this Synod does not represent the sentiment of the people, and you will hear from them later." Rev. E. M. Smith, of Baltimore, declined to vote, because next Sunday he will tender his resignation to his congregation and leave the Covenant Church.

THE *Washington Post* credits Commissioner Douglass with the following regarding the matter of the District of Columbia having no Sunday laws:—

I think it one of the greatest compliments which can be paid our city when visitors come here and remark that everything is so orderly and quiet on the Sabbath. While we have no Sunday laws to amount to anything, I do not think there is a city on the continent where better order is maintained, or where the Sabbath is more generally observed. There is a noticeable absence of ball-playing, prize-fighting, and things of this character. It speaks well for our city.

And yet the friends of Sunday as a religious day are not happy and demand a Sunday law for the District.

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VOLUME 6.

NEW YORK, JUNE 25, 1891.

NUMBER 26.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 48 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

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No protection any government can give is to be compared with the protection of individual liberty, and when that is infringed upon then every patriot ought to be alarmed.—*Colorado Graphic.*

“THE spirit of republican institutions casts out and ejects as an extraneous and foreign and ruinous element in its civilization, any preference by law to one set of religious opinions, to one system of religious teachings, over another.”

“IT is not a question of majorities or minorities; for if the conscience of the majority is to be the standard, then there is no such thing as rights of conscience at all. It is against the predominance and power of majorities that the rights of conscience are protected and have need to be.”

THERE are no Sabbath laws in California and no recognition of it on the statute books of the State. Labor of all kinds can be carried on without hindrance, stores may remain open for the transaction of business as on any other day of the week, places of amusement may be open without interference from the authorities, while noisy demonstrations can go on as usual. But while there is the absence of all Sunday laws we must not draw the conclusion that there is no respect paid to the Lord's day. Truth compels us to state the fact that San Francisco is a Sabbath-keeping city. The

drift is plainly in that direction. The moral sentiment of the people is largely in its favor, and with very rare exceptions you will find as much order and quiet in the streets as in some of our most favored Eastern cities.—*New York Observer.*

### Be Careful What You Call It.

AT a funeral in Millbank, South Dakota, April 26 last, there was distributed in the pews of the church in which the funeral was held a number of copies of Woman's Christian Temperance Union leaflet No. 31, Sabbath Observance Department. A friend who was at the funeral sent us one of the leaflets. It is entitled, “Seventh Day Question Box, as Answered from the Lecture Platform by Mrs. J. C. Bateham.” It is composed of eight questions, to which answers are given by Mrs. Bateham, and which on account of the cause which they represent are worth laying before the readers of THE SENTINEL. The first question and answer read as follows:—

Is it right to legislate on religious subjects?

*Answer.* That depends upon what are called religious subjects. In the wonderful arch of law on which all other laws are based, and which we call the ten commandments, the keystone—dropped there by God's own hand—is the fourth commandment. It connects on the one side with our duty toward God, and on the other with our duties toward man. God speaks of this law as the two tables of the testimony. Now if we count the words and put half on the first table and half on the second, we find we have divided the fourth commandment and put the first part, “Remember the Sabbath day to keep it holy,” on the first table where it belongs, as containing our duty to God. This is the basis of our Christian Sabbath. On the second table we have put the rest of the command, all of which pertains to our duty to man, and which is the basis of our civil Sabbath. No one asks Sabbath legislation in order that the day may be kept holy; that lies between God and the conscience. With reference to the second table, we legislate against murder, theft, adultery, and bearing false witness; why not also to protect the rest day of the fourth commandment? If one is religious legislation so are they all.

So it seems from this that whether a thing is religious or not depends altogether upon what you call it. If you call it re-

ligious, then it is such, and if you call it something else, then it is not religious. This in fact is the rule which is followed by the Woman's Christian Temperance Union and the other organizations that are working for Sunday laws. Every law that they propose is framed in religious phrases and proposes to enforce the religious observance of the day, and yet they all call them civil laws. They call it a civil Sabbath and the observance which they intend to enforce they call the civil observance of the day; and of course that is what it is, because they call it that; and the religious words, phrases, and intent, of the proposed laws are all taken away by simply calling the thing civil. Then, on the other hand having thus committed themselves to civil and political things, when they are charged with being political organizations and with working for political power, advantage, and control, they assume an air of virtuous indignation and declare that they are religious organizations having nothing at all to do with politics, and that their work is altogether religious work. And then of course it is all religious because they call it that. If Jeremiah had only known of this rule, he need never have inquired, “Can the leopard change his spots?” He could have simply observed, The leopard can change his spots by calling them something else. In fact, whether he has any spots at all or not, depends altogether on what are called spots.

This is a very pretty theory that Mrs. Bateham has framed for the dividing of the commandment and having the first half relate to God and the second half to man. Let us test it and see how it will work. Here is the fourth commandment as God gave it:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is,

and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

She says, "Count the words and put the first half on the first table and the second half on the second, and we find the first part going on the first table contains our duties to God, and all the rest put on the second table pertains to our duties to man:" that the first part forms the basis for the religious Sabbath and the second half the basis for the civil Sabbath. Now there are ninety-four words in that fourth commandment. To divide these words equally the division must be made including the forty-seventh word. The forty-seventh word is "manservant." All of the command, therefore, up to and including this word, according to Mrs. Bateham's theory, belongs on the first table, as containing our duties to God; and all after that word belongs on the second table, as pertaining to our duty to man.

Now, by what rule is it that the Woman's Christian Temperance Union will make the words, "nor thy son, nor thy daughter, thy manservant," apply to our relationship to God, and make the words, "nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates," pertain only to our duty to man? Besides, is our relationship toward our cattle our relationship to our fellow-man? Does man's duty to his cattle pertain to his duty to man? And by what rule is it that the Union, by Mrs. Bateham, makes our relationship to son, daughter, and manservant pertain to God? and our relationship to maidservant, cattle, and stranger pertain to man? By what rule is it that these "devout and honorable women" (Acts 13: 50.) make the words, "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it"—by what rule is it that they make these words pertain to our duty to man? Just where is it in these words that our duty to man comes in? How much of our duty to man is involved in either the fact, or the statement of the fact that in six days the Lord made heaven and earth, the sea, and all that in them is? or the fact that he rested the seventh day? or that he blessed the Sabbath day and hallowed it? And if these words pertain to our duty to man, why is it that the words in the first part of the commandment, "six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God in it thou shalt not do any work," do not pertain likewise to man? In short if those last words in the commandment pertain to our duty to man, then why is it that all the words in the commandment do not likewise pertain to man? Why is it then that the whole of the fourth commandment does not pertain to man just as fully as that part which Mrs. Bateham has assigned to that place? This is just the logic of the whole "civil" Sunday-

law movement. It absolutely denies the divine character and basis of the Sabbath and reduces it wholly to the human. And this is only to destroy the Sabbath just as far as this view of it is accepted.

The ten commandments are spoken of in the original Scriptures as the "ten words." Each word is the expression of a distinct thought. And the thought expressed in the fourth of the ten words pertains as wholly and as certainly to our duty to God as any of the three which precede it. "Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." Why? Because God rested the seventh day; in it he did no work. Why keep it holy? Because "the Lord blessed the Sabbath day and hallowed it." "Six days shalt thou labor and do all thy work." Why? "Because in six day the Lord made heaven and earth." It is the Lord alone who is held in view in both the first part and the last part of this commandment. The first part states the facts, and the last part simply states the reason for *observing and commemorating the facts*.

This word does indeed speak to man of his son, his daughter, his manservant, his maidservant, etc., not because it contemplates his duty to man, but because it contemplates his duty to God; contemplates man as the head of the family, and as such responsible to God for the conduct on the Sabbath day, of those under the jurisdiction which God bestowed upon man in his headship of the family. So that as a matter of fact, as a matter of truth, not only according to the fourth commandment itself as God spoke it and wrote it, but according to all the other Scriptures upon the question, the fourth commandment pertains wholly to man's duty to God as the Creator of the heavens and the earth the sea and all that in them is.

It may be indeed that Mrs. Bateham means not the counting and dividing of the words of the fourth commandment alone, but of the whole law, and that thus the division will be made so as to leave on the first table the words, "Remember the Sabbath day to keep it holy," while the rest of that commandment will go upon the second table; but this is not true in the way she states it. In her statement it is implied that if the words be counted and evenly divided, only those words of the fourth commandment which say, "Remember the Sabbath day to keep it holy," will be left upon the first table. But this is not true in any sense. To count the words of the whole law and divide them evenly, the dividing line comes in the middle of the word "is," in the expression, "the seventh day is the Sabbath," leaving the "i" on the first table and the "s" on the second table." In fact there is no possible way in which either the commandment alone or the ten commandments as a whole can be counted

and divided so as to leave on the first table only those words of the fourth commandment which Mrs. Bateham implied will be left there by the division which she has suggested. In fact any attempt to divide either the law as a whole, or the fourth commandment alone, as suggested by Mrs. Bateham and published by the Union, only turns the holy law of God into Woman's Christian Temperance Union nonsense.

The truth is, and everybody who will look can see it, that this whole scheme is of the same piece with all the the Sunday-law trickery from beginning to end; and that it is a fraud. More than this, it can readily be seen by any one who will look, that in this thing the Woman's Christian Temperance Union, by the hand of Mrs. Bateham, has not hesitated to profanely put its officious fingers to that holy document which God deigned to write with his own finger for the guidance of men; and has presumed to divide, separate and dissect, the fourth of God's ten words, and authoritatively assign to God his portion and to man his portion, according to her arbitrary will. After this what is it that may ever be expected to escape the obtrusive meddling of the Woman's Christian Temperance Union, and especially the Sabbath Observance Department of that Union, when the words which God spoke with his own voice which shook the earth, and wrote with his own finger upon tables of enduring stone, cannot be suffered longer to remain as he spoke them and as he wrote them, but must be divided up and distributed about at their officious and arbitrary will? And when this is done in order to justify their grasping for power by which they may enforce upon all, their arbitrary views of what pertains to God and man, then what further place is there left for either God or man?

Much has been said, none too much, of the presumptuous arrogance of the Papacy in its tampering with the law of God by which it exalted itself above God; but such action of the Papacy differs not one iota in principle from this piece of tampering with the same law by the Woman's Christian Temperance Union. The only difference between this action and that of the Papacy is in degree, for there is no difference in kind.

The rest of Mrs. Bateham's answer is just as far from the truth, in the sense in which she means it, as this part which we have noticed. It is true that we legislate against murder, theft, adultery, and bearing false witness; but what she means is that this legislation is with respect to the commandments of God, and that it forbids these things as violations of the commandments: but such is not the case in any sense. According to the commandment, to hate is murder, to covet is to steal, to think impurely is to commit adultery. Any government, therefore, that should attempt to legislate upon these



commandments or to punish men for their violation of them, would have to punish as a murderer the man who hates another, to punish as a thief the man who covets, and as an adulterer the man who thinks impurely. In short the civil power does not legislate with reference to these commandments, nor does it punish men for doing these things because they have violated the commandments of God. Such crimes and such penalties have no respect whatever to the commandments of God. From time immemorial governments that knew nothing about God have legislated with respect to these things and have punished these crimes. The Inquisition is the only logical outcome of any attempt to legislate upon or punish these things as violations of the commandments of God; because in order to such a punishment it is essential that cognizance be taken of the thoughts and intents of the heart. And this is the logic of the whole Woman's Christian Temperance Union—National Reform-Sunday-law movement. And so, according to the Woman's Christian Temperance Union scheme, her closing words are true. "If one is religious legislation, so are they all;" and as it is a fact that one is religious legislation, it is likewise a fact that if these people could have the power to legislate upon all, all would be religious legislation. And this is but to express the truth that their whole scheme is religious whether they call it so or not. The nature of the thing does not depend upon what it is called, but upon what it is; and religious legislation from beginning to end is just what it is.

A. T. J.

#### Longevity of the Jews.

WE take the following from the *Christian Statesman*:—

Attention is being called to the comparative longevity of the Jews. Thus, it is said that in Polish Prussia, in a population of ten thousand, three Christians die for every two Jews, and that in Austria the proportion is about the same. In Saxony, one Jew in fifty-one and one Christian in thirty-three expresses the comparative death rate. At Frankfort, fifty-four per cent. of the Jews reach their seventieth year, against thirty-eight per cent. of the Christians. In Hungary, the chance of life among the Croats is put at twenty years, the Germans at twenty-seven, and the Jews at forty-six. In attempting to determine why the Jew is thus more exempt from disease than others, physicians like Dr. Gueneau de Mussey have come to the conclusion that this comparative immunity is due to the wholesome sanitary laws of the Old Testament. Moses, for illustration, forbade as food the flesh of animals especially liable to parasites. He prohibited the use of blood by which infectious diseases are liable to be spread. In some way the inspired lawgiver seems to have had some notion of tuberculosis and bacilli, or else he was so guided that he legislated more wisely than he knew.

We are interested in this item principally because it furnishes a complete refutation of the standard argument for the so-called "civil Sabbath." We are told that a weekly day of rest is absolutely essential to the health of the people, and

that in order for a part of the people to rest all must rest; and that as all will not rest without a law compelling them to do so, a Sunday law is a physical necessity. This claim has been urged so long and so confidently that many accept it without question; but that it is not true is shown by Hebrew vital statistics everywhere.

It will of course be urged that the Jews observe a regular weekly rest, and that this is one reason for the low death rate among them. But what then becomes of the assertion that the necessary rest can not be obtained unless all rest upon the same day? Clearly it falls to the ground; for so far as the Jews do rest in the manner insisted upon by the Sunday-law advocates as a physical necessity, they rest upon a day when those around them are engaged in the ordinary pursuits of life; thus utterly refuting the contention of the American Sabbath Union that all must rest or none can.

And not only do the Jews disprove the assertion that needful rest can not be taken by a part of the people while the other part are at work, but the facts quoted from the *Statesman* also discredit the claim, so confidently made by some, that a stated weekly rest is a physical necessity; for it is a well-known fact that very many Jews, yielding to the greed of gain, keep no day, but do business seven days each week.

Nor are the Jews the only living witnesses against the assumption that a regular weekly rest-day is a physical necessity of mankind. March 11, 1890, the writer heard Bishop Andrews, of the Methodist Episcopal Church, who had just returned from China, say that "in that country they have no Sabbath; yet laboring men live to be very old." He said that he did not understand it, but that it was a fact. The Bishop made this statement on the platform of a meeting held under the auspices of the American Sabbath Union, and he had no intention of discrediting the physical-necessity argument; but facts have always been unkind to falsehood, and so the blow was none the less deadly because given by a friendly hand.

C. P. B.

#### Sunday Laws.

THERE are two or more classes of citizens who do not believe that the first day of the week, called Sunday, is the Sabbath, since the Lord designated the seventh day as a day for rest and worship. Another class do not believe in any day of worship commanded by God, and still another class care not at all about religious designations.

The State has no authority to make religious laws, and all Sunday laws must necessarily be religious laws. The law can no more make men religious than it can make them unselfish or wise. Laws can restrain, but legal righteousness has ever been temporary. . . .

As before said by the *Graphic*, the Church must be in a deplorable condition when it is compelled to depend upon civil law and the police commissioners for support. Religion must live by pure persuasion and not rest on force. Even those who believe that God consecrated the seventh day and set it apart as a day of rest and worship do not believe that he intended to restrict the personal liberty of his people or deprive them of any pleasures. The Decalogue contains no such restrictions. The life of Christ shows no such arbitrary disposition. . . .

The *Oakland (Cal.) Times* says: "The Sunday law is simply indefensible. It is entirely without the province of the State. The mystic and the supernatural have no part in the affairs of government. The spirit that incites such legislation is a belated survival of mediæval intolerance and superstition. The Sunday law is an anachronism. It has no place this side of the Renaissance." This being true, what else may we expect but open revolt against an obnoxious, unconstitutional law?—*Colorado Graphic*.

#### The Name Does Not Change the Fact.

RECENTLY the *Chicago Post* protested as follows against the use of the word Sunday:—

Some one inveighs against the use of the word "Sabbath" in a newspaper, and pertly declares "it is not journalistic—Sunday is the correct word." Pray, for what reason? Sunday comes to us from a dead mythology, which was once the world's curse; Sabbath from a live religion, which is now the world's blessing. Sunday has associations so cruel they might make angels weep; Sabbath has memories so gentle and so sweet that they make men rejoice. One in its very sound is harsh and cold; the other is soft and musical. One has in it the noon-day glare; the other the soft light falling through cathedral windows. Sunday recalls the noise and bustle of a Parisian holiday; Sabbath brims over with suggestions of quiet and of rest. The Sabbath day! Long may those words remain the favorite designation of the day most dear to hearts American.

Upon this the *Sabbath Recorder*, Seventh-day Baptist, comments thus:—

The *Post* could hardly have put the case more clearly and forcibly. But the difference which that journal so sharply defines is more than a difference in name; it is a difference in fact. Sunday and Sabbath are not the same thing. The *Post* says truly that "Sunday comes to us from a dead mythology, which was once the world's curse;" and that "Sabbath [comes] from a living religion, which is now the world's blessing." It is because this is so, that men refuse to call Sunday the Sabbath or treat it as such. It is against this effort to mix things that the plea is made which the *Post* takes as its text for the above paragraph. A man may call white black until his face is red, but that does not make it so. In like manner the *Post* may call Sunday Sabbath with all the fervor imaginable, still the fact remains that Sunday is the child of pagano-papal device, while the Sabbath is the "Sabbath of the Lord thy God." We, too, pray that the Sabbath as the symbol of God's power and love in the world may never depart from the hearts of the people; but calling Sunday the Sabbath will never prevent so great a calamity.

It is very true that calling Sunday the

Sabbath can never make it so if God has not made it the Sabbath; yet it is less than a month since the *Sabbath Recorder* contained an editorial plea for the Sunday-closing of the World's Fair, because, as it said, "the attack upon Sunday is really an attack upon American Sabbath-keeping, represented by Sunday, and involves not the question of a day, but the Sabbath idea and principle." Now if "the Sabbath idea and principle" are in Sunday, and if observing it is "Sabbath-keeping," why not adopt the suggestion of the *Post* and call it the Sabbath? And if "the Sabbath idea and principle" are in Sunday, how does it still remain true that it "is the child of pagano-papal device." But be this answered as it may, one fact does remain, namely, that putting this quotation from the *Recorder* alongside of former utterances of the same paper, the conclusion, though unwelcome is unavoidable, that that paper's opposition to Sunday legislation is not from love of religious liberty in its broad sense, but from zeal for another day, which, were such a thing possible, it would like to see honored by civil Government even as Sunday is now exalted. If in this we err, we would be glad to be corrected. C. P. B.

#### How to Convert a Nation.

It is amazing, to say the least, to hear the National Reformers talk about this being a Christian Nation, sending a memorial to the President calling his attention to the fact that this is pre-eminently a Christian Nation; and then see them turn around and tell that they have inaugurated a move to *make* this Nation what it ought to be—a Christian Nation. If it be a Christian Nation it doesn't need to be made such; but if it needs to be made a Christian Nation, then it is not one now, and why do National Reformers say it is? Here is a conundrum.

The National Reform idea is this, that this is really a Christian Nation; but that because the *word* God is not in the Constitution, and Christ is not recognized as the official head of this Government, and the people have not voted themselves pious, this is not a Christian Nation. That is to say, that if a man were in Heaven he would not really be there unless he called it Heaven! Must an honest man sound a trumpet, or be dishonest? Must the philanthropist blow a bugle telling of his alms-deeds, or be a misanthrope? "By their *fruits*," said the great Teacher, "ye shall know them." A word, a vote, is an empty shell. Deeds are living realities, and they are what determine character. If this is a Christian Nation it is because it is Christ-like and has complied with the requirements and regulations which make a Christian, and not because somebody or some political party or some official document calls it such.

But if this be a Christian Nation then

we would ask, when was it converted? When did it repent and believe on the Lord Jesus Christ? And when was it baptized? These are some of the Christian requirements. It is all fol-de-rol to talk about this being a Christian Nation. Not one in three holds any connection with a church in this country, and nearly half of these are Catholics. Out of the 64,000,000 population of the United States there are only 21,000,000 church-going people. Several millions of these are not too pious to drink and swear, and yet this is a Christian (?) Nation; \$900,000,000 is spent annually for liquor, and less than \$6,000,000 for Christian missions, and yet this is a Christian Nation!

A nation is Christian only in the proportion that its citizens are Christians. And the unchristianized portion are not going to be christianized by a set of religious managers getting up a *furor* throughout the country and voting them Christians. The only way to convert a nation is to convert the citizens of that nation *individually*. The good Book tells us that "with the heart man believeth," not with the government. If these self-styled reformers were really as anxious to convert and save men and women as they pretend to be, they would endeavor to educate the heart, and teach morals by moral suasion and let politics alone. What does it matter whether the Constitution has the word God in it or not? Must the Christian wait until it has before he can worship God? Is that political document his best or only means of worshiping the Almighty? The National Reformer denounces the Constitution upon this ground; would he likewise reject a five hundred dollar bank draft because perchance it might not have upon its face the name of the Creator?

This calls to mind an expression we once heard a sedate looking Methodist minister make in a meeting of a Ministerial Association, in one of our large Western cities. After that body had listened to a lecture on the subject of National Reform by one of its ardent advocates, he said, "Gentlemen, I want you to understand that when you get the *word* God in the Constitution you have not necessarily got *God* there." These words we thought were indeed most fitting and appropriate. They embody a truism too cogent to need comment, but one which National Reformers seem loth to comprehend.

The articles of confederation by which human slavery was to be forever perpetuated in this fair land had the word God in them, but God was not with that cause. The Constitution of No Man's Land also recognizes God as "the Supreme Ruler of the universe, the Creator, Preserver, and Governor of individuals, communities, States and nations," but a better refuge for banditti and others of the ungodly is perhaps not to be found in North America. What has a name to do with facts?

If National Reformers wish this Nation to be a Christian nation in deed and in truth, let them go to work and Christianize its citizens, not by voting them Christians, or enacting laws to make them act like Christians, but by converting their hearts to the Christian faith. The great commission of Christ to his ambassadors is, "Go ye therefore, and *teach* all nations;" not vote or call them Christians whether they are or not.

If the United States Government is already Christian then the work of National Reformers is done, for that is what they professedly started out to make it. But if it is not, then, if they desire to accomplish their avowed design, there is other work for them to do than to be tinkering around legislative halls. To your pulpits, O ye preachers! W. A. COLCORD.

#### Should the State Contribute to the Support of the Church?

WE must view the mission and obligation of the Church, if we view it correctly, from the standpoint of Christ. We have largely shifted ground, and are squinting at it from the standpoint of the State. The State has certain ends. It can utilize the Church to accomplish those ends. Then we jump at the conclusion the State ought to pay the Church by at least exempting it from taxation. We reach this conclusion from a false position. Whence came the Christian religion? By whose authorization has it a place in the world? Bringing it into the world, to what institution did He commit it? What laws did He appoint for the preservation and propagation of this religion in the world? Did Christ commit his religion to any institution of the world? He committed it solely to his Church. "My kingdom is not of this world." He gave instruction, too, in the principles that should govern his Church in the support of His religion in the world. These instructions do not permit the employment of force, either within the Church itself, or without it in the State, in the support of His cause.

But has the State nothing to do with the support of religion? We are told that the Government *must* support religion, in the army and navy. By whose authorization has the Government undertaken the support of religion in the army or navy, in the public school, or anywhere else? No one has the power to give the State that authority but Jesus Christ. Has he done it? The State in touching religion at all, is touching that which it has no business to touch. The Church is the only organization on earth authorized to propagate the Christian religion, and that at its own expense. . . . A Western secular paper puts the whole matter tersely in the following sentences:—

The Church is, or ought to be, purely a religious institution, voluntarily supported by those who accept its tenets or belief, or not at all. The State is, or ought to be, purely a secular institution, ex-

isting solely to preserve civil and national rights, liberty, equality and justice, and extending equal protection to all, but favors to none.

The principle touching the support and propagation of Christianity in the world, shining bright as a sunbeam on the pages of the New Testament, is voluntarism simple and solitary. Force is utterly alien to the spirit of the Christian religion. Peter recognized the principle fully when condemning Ananias for lying—"Whilst it remained, was it not thine own? and after it was sold was it not in thine own power?" "Every man so let him give, according as he purposeth in his heart, not grudgingly or of necessity," says Paul.

How forceful the presentation of this principle, as the principle of the Christian religion, in God's dealing with the sinner in the matter of personal salvation! Never has he forced a soul to accept salvation. Never has he impressed a soul into his service. Why not? Because he is deficient in the passion to save? Because he lacks the power to compel? Has he, who created the soul no power to force the will? Let Calvary speak of his passion to save. And yet he who "willeth not that any should perish," has never forced a soul into salvation. "Whosoever will come, may come." If the Almighty God, in his omniscient wisdom, has deliberately declined to introduce the element of compulsion into this matter of the salvation of men from sin, shall we, who are charged with his gospel, and are exalted to be "workers together with God," in the support and extension of the kingdom of Christ on earth,—shall we, in our wisdom, consent to the introduction of force in any form or degree into this work of God? The command of our Lord to Peter, "Put up thy sword," has never been countermanded by the Captain of salvation. Is there any reason more cogent for accepting the support of his cause by the sword to-day, than on that midnight hour in Gethsemane? And yet we are receiving for the support of his cause that which, in case of resistance, is wrested from the taxpayer at the point of the sword.

Does any one dispute the thought that exemption from taxation is really a gift bestowed by the State on the Church? Mr. Gladstone puts it simple and straight,— "An exemption is a gift: What the State remits to a man it gives to him." In illustration of this proposition he said: "If a gentleman has carriages and horses he is liable to pay a guinea for each horse, and £2 and upwards for each carriage, and if these sums be levied from his neighbor and not from him, it is the same thing as if, having been levied, they had been given back to him." That is perfectly clear. And so, if a tax is levied on my neighbor's property and not on my church property, it is the same thing as if, having been levied, it had been given back to me. Mr. Gladstone said further: "Exemption from taxation is a positive pecuniary pre-

mium or State subvention," adding, "I maintain that an exemption is a grant, and that all property should pay the taxes necessary for the enjoyment of all property." I do not think it possible to successfully dispute Mr. Gladstone's position.

The annual municipal grant to the churches of New York City must be an immense sum (estimated at \$3,000,000, the Fifth Avenue Cathedral alone getting \$50,000.) Brought out from under cover, would such an appropriation be made year by year to the churches? Who would venture to propose State aid in open form? We Baptists would shout ourselves hoarse in crying out against it. And yet such a method of State aid would be more defensible than that granted under the present disguise. I quote again from Mr. Gladstone: "When there is a public grant from year to year, we see what we are about; we let in the light of day."

It is perfectly manifest that if the property of the Church is exempted from taxation, other property must be additionally taxed to make up the amount exempted. This increase of taxation levied on other property is so levied, that it may be given by the municipality to the Church. It is a gift secured not by voluntary contributions of the people, but by compulsion from the taxpayers. Thus the Church is accepting for its support in part that which, by the machinery of the State, has been forced from property holders—*Should Church Property be Taxed?*—by Rev. A. P. McDiarmid.

#### National Reform Tactics.

ALTHOUGH the National Reform Association (so-called) was first in the field for the subversion of the secular principles of the Federal Constitution, its chief auxiliaries, the American Sabbath Union, Woman's Christian Temperance Union, Prohibition Party, etc., have come to the front as the principal elements of the grand army marshalling for the overthrow of civil and religious liberty in this country. The avowed theocratic propensities of the former made it obnoxious to all except the extremest bigots; hence the necessity for a change of base. These schemers hope to divert attention from their ulterior designs by leading in various reforms more or less in the line of the moral and religious trend of the popular churches.

It is in accordance with such strategy as this that the Blair Educational (constitutional amendment) bill has been kept before Congress so persistently. It provided for teaching popular Christianity in the public schools, and thus, by insidious indirection, would have made the religion of the majority within the churches to be the State religion. The same thing is true of Edmunds's educational amendment. The Breckenridge Sunday bill, if it should become a law, would prac-

tically commit the Government to the union of religion with the State. All these measures have the hearty approval of all the before mentioned Church and State organizations. Could this issue be brought directly before the American people in fair, full and free discussion, their verdict would decide for the Constitution as it is, with all its guarantees to civil and religious freedom intact, but the danger lies in the possibility that Congress may be induced to submit a disguised Church and State amendment to the State legislatures, and that, in the exigencies of the political parties, a trade may be effected by which the Government will be subverted without the question coming before the voters at all. Thus an incubus would be fastened upon the country that would take us far back toward the centuries of bigotry and persecution, from which deliverance could only come through the warring of factions till reason and intelligence would banish all superstition.—*Freethought.*

"A SUNDAY law of 1781, designed," says the Nottingham *Express*, "to put a stop to unlicensed preaching was recently invoked by the Lord's Day Observance Society of England, to punish a man for giving an entertainment upon Sunday. The defendant made no defense but appealed to the Home Secretary who remitted both the fine imposed and the costs."

It is stated that in Europe "open shops and workmen at their tasks on Sunday are not such frequent sights in the great centres of population as formerly. An observant traveler asserts that in Paris twenty years ago five shops were open and a dozen workmen were seen at their tasks where one is to be seen now on Sunday. The same change is noted in Berlin, Vienna, and other large cities of the Continent. This does not indicate a growth of religious feeling, however, but a change merely from working to rest-taking and from the plodding to the holiday spirit." "Many more people go picnicking on Sunday now than then, so that the European Sunday is becoming not more a holy day, but more a holiday, in consequence of the laws favoring a day of rest."

And this result must inevitably follow all efforts to make Sunday a holy day by law in the absence of genuine regard for it as such in the hearts of the people. Sunday laws only foster in this country the very thing they are designed to prevent, namely, holidayism.

THE only part of the conduct of any one for which he is amenable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign.—*Mill.*

NATIONAL  
Religious Liberty Association



## DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religion and civil liberty.

## OFFICES:

43 BOND ST., NEW YORK CITY.  
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28 COLLEGE PLACE, CHICAGO, ILL.  
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C. ELDRIDGE, - - - - - PRESIDENT.  
W. A. COLCORD, - - - - - SECRETARY.

THE midsummer anniversary of the American Sabbath Union will be held at Ocean Grove, New Jersey, July 26, 27.

THE Chicago *Inter-Ocean*, of June 3, is authority for the statement that ex-Senator Palmer, President of the Columbian Exposition, says that "the World's Fair will open its doors on Sunday."

THE Society of Christian Endeavor, of Tennessee, closed its State meeting at Nashville on June 7. Among the resolutions passed was one favoring the closing of the World's Fair on Sunday.

THE advocates for the enforcement of Sunday observance by civil law held a meeting for organization at Kankakee, Illinois, May 31. All the ministers of the place were in attendance, and the necessity for vigorous action was strongly urged.

THE friends of Sunday legislation have been making a strong effort to secure a stringent Sunday law in Butler, Missouri. The Council refused to act in the matter, so a petition has been circulated, and a long list of names secured from Sunday schools, churches, etc., and the effort with the Council will be renewed with vigor.

W. F. CRAFTS reports having delivered seventy-one addresses for the Sunday Union in the first sixty days of what he styles his "tenth Sabbath-reform tour," and makes appointments for Atchison, Kansas, June 21-24, immediately followed by addresses at the Chautauqua Assembly, Fremont, Neb.; Kearney and Lincoln, June 28-30; the first part of July in Winnipeg and Fargo; a week following

in southern Illinois; the two Chautauquas at Lakeside, Ohio, and Clarion, Penn., the first week in August; Mansfield, Ohio, August 9; Kansas City, Mo., September 13-16; Oberlin, Ohio, October 16; Canajoharie, N. Y., October 20.

THE trial of baseball Captain Kelly for playing a Sunday game in Cincinnati resulted in an acquittal on a technicality. The prosecution neglected to prove that the game was played on the first day of the week as expressly named in the statute. When will a judge and a jury be found willing to meet these questions intelligently on the principles involved?

AT the London conference of the Methodist Episcopal Church, held at Windsor, Canada, June 9, Rev. J. H. Chant read the report of the Committee on Sabbath Observance. The committee recommended the conference to memorialize the provincial and dominion legislatures "to secure for our country a better observance of the Lord's day."

THE subject of the Bible in the public schools is being agitated in Galesburg, Illinois. Dr. Sturdevant pronounced it a piece of Jesuitism to protest against the Bible in the public schools and then to denounce them as godless. Petitions asking the Board of Education to *compel* Bible reading in the schools of Galesburg are being circulated.

MRS. FRANCES MILTON TROLLOPE (the mother of the great novelist), visited this country in 1827-30, and in her writings bears the following unconscious testimony as to the peculiar methods then employed for enforcing the observance of the "American Sunday." Speaking of the national capital she says:—

The general appearance of Washington on a Sunday is much less puritanical than that of most other American towns; the people walk about, and there are no chains in the streets, as at Philadelphia, to prevent their riding or driving if they like it.

AT Dayton, Ohio, May 21, a large assembly of Christian women voted to protest with heart and voice and pen against open Sabbath gates at the Columbian Exposition, to be held in Chicago in 1893, as a disgrace to the Nation and a sin against God.

Christians, who in their hearts believe that Sunday observance is a duty they owe to themselves and their God, will not go to the Fair on that day even if it should be open. Would the "sin against God" be any less in the man who stays at home, intensely longing to be at the Fair, but is deterred because it is closed, than if he should spend the entire day viewing the exhibits. If sin is what those good women want to avoid in the Nation they must find something to cleanse the *hearts* of the

people. The gospel is the only remedy for sin, and the closed gates of the great Fair will not bring it to any one. It must come by individual, personal invitation through the open door of the heart.

ATLANTA, Georgia, has finally secured the enforcement of a strong Sunday law. All places of business are closed except hotels, drug stores, and soda fountains in connection with drug stores. All freight trains are stopped, and no switching is allowed in the yard from twelve o'clock Saturday night till twelve o'clock Sunday night. A correspondent says, "you would certainly think you were back in the fourth century if you were here now."

WE heartily acknowledge our obligations to the publishers of "Songs of Freedom" for a copy of the work. We say frankly it exceeds our expectations of what it would be. It has ringing words set to the national tunes of America, England, France, and Germany, besides many original melodies. It is calculated to inspire a love of liberty in the heart of whoever becomes familiar with its contents. We bespeak a generous sale for it. Price in muslin binding 50 cents, paper 35 cents. Address, Pacific Press, 43 Bond St., New York, or Religious Liberty Association, 267 W. Main St., Battle Creek, Mich.

REV. EDWARD THOMPSON, Secretary of the ninth and tenth districts of the American Sabbath Union, in the course of a report to the "Pearl of Days," gives as the reasons for the repeal of Sunday laws in California eight years ago,

First—The law could not be enforced, it was not supported by public sentiment; the State had been for years without an American Sabbath, except in a few small communities. Second—There are more infidels of various classes in this State, in proportion to population, than in any other State of the Union. Third—There are more Seventh-day Adventists, in proportion to population, than in any other State of the Union. Fourth—The universal wine-growing interests fight against any movement that checks the business of the saloon or closes the Sunday wine-garden and dance house.

Mr. Thompson thus summarizes the results obtained by the Sunday Union in that State:—

We have now over one hundred associations propagating Sunday reform and distributing our Sabbath Union literature. In the past year we have held county conventions, State conventions, mass-meetings, and have spoken in nearly all evangelical pulpits of this State, attended most of the State religious meetings, and secured favorable attention. As the results that have come to the surface, we may mention that Santa Anna, the beautiful county seat of Orange County, was the first city of the State to enact a Sunday-closing ordinance. A great battle, lasting over six months in succession, was waged at Los Angeles, the second city in the State, which resulted in a victory for the Sunday forces. Santa Barbara, one of the most important towns in southern California, followed with a similar ordinance a month later, and this year of 1891 was opened with a Sunday-closing ordinance passed by the County Supervisors of San Bernardino County, and applying to all the towns and cities of that county, the largest county, geographically, in the State. . . . The Supervisors of Los Angeles County have passed a Sunday-closing ordinance for that whole county, the second in population and importance in the State.

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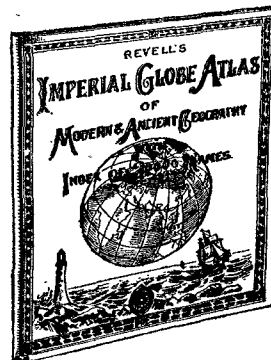
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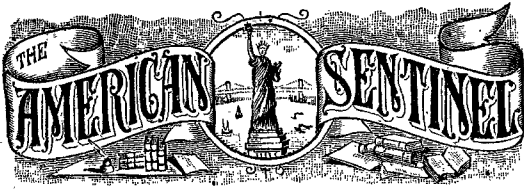
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NEW YORK, JUNE 25, 1891.

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.

### No Paper Next Week.

ACCORDING to our usual custom we shall omit the publication of THE SENTINEL the first week in July; there will be therefore no SENTINEL next week. Number 27 will bear date of July 9.

THE platform adopted by the Iowa Prohibitionists at their late convention contains a resolution in favor of the immediate abolition of the internal revenue system on the ground that it tends to encourage the liquor traffic by recognizing it nationally.

"It is believed by most of those who are interested in the Sunday question," says the *New York Observer*, "that to observe the Sabbath is the only way to preserve the Sabbath." Then why do not those who regard Sunday as the Sabbath observe it and so settle the question?

THE *Christian at Work* deprecates the opening of the Metropolitan Museum of Art on Sunday, and intimates that workmen and clerks have not sufficient intelligence to enjoy the privilege afforded them by Sunday opening. It would be well, however, for the Sunday aristocrats to know that all knowledge and refinement is not bound up in their craniums.

COLONEL SHEPARD is credited with the statement that "the Sunday paper gets its chief patronage from Christian people." Then the Colonel's demand for laws forbidding the publication of Sunday papers is simply a demand for civil laws to compel "Christian people" to be consistent. This reminds us of the demand made by the bishops in the fourth century for the prohibition of shows on Sunday because the people attended them to the neglect of the church.

It is stated that "the most holy governing synod" of Russia has issued orders to the effect that students of all religious denominations must attend lessons in the orthodox catechism, and that all industrial establishments must have an orthodox church within a distance of twenty kilometers. But this is not a matter of surprise since in the United States laws

are demanded that "would disfranchise every logically consistent infidel,"—and this by men who reckon as infidels, and even as atheists, all who do not keep Sunday. And we already have in every State laws requiring the observance of the "Christian Sabbath." The difference between Russia and some of the States of the American Union now as regards religious laws is in degree and not in kind. For instance, it has been held by the Supreme Court of Pennsylvania that Christianity is the religion of the State; it is also the religion of Russia, only the government of Russia gives a little narrower interpretation to the term "Christianity."

OF the demand for the Sunday closing of the World's Fair, the *Mail and Express* says:—

It is significant that even the Seventh-day Baptists give up their claim for Saturday for the time being and unite in the request. Now, let our Hebrew fellow-citizens also stand up for a seventh day of rest in the only form in which it is practicable in this Christian country.

How do the Seventh-day Baptists like this way of putting it?

THE "Pearl of Days" notes the fact that "the War, Navy and Post Office departments have reduced Sunday labor, if not to a minimum, yet largely, so far as existing laws and the necessities of the public service will permit." But this is not satisfactory to the "Pearl" and so it follows that the American Sabbath Union demands that "the necessities of the public service" shall be utterly ignored in the interests of Sunday. Some people are too modest (?) by half.

THE report of the Committee on "Sabbath Observance," appointed by the late General Assembly of the Presbyterian Church, says:—

The Pan-Republican Congress Committee at a late session in Washington, D. C., received with marked favor the suggestion of the American Sabbath Union to reserve a place on its programme at the World's Fair in 1893 for the discussion of the civil, economical, hygienic, industrial, social and moral aspects of the weekly rest-day for all classes. Arrangements will be made by that committee at the proper time for an international Sunday congress similar to the one held in Paris in 1889.

THE "Pearl of Days" says, "the bill introduced in the Fifty-first Congress providing for the changing of the beginning of the presidential term to the 30th day of April will be renewed early in the next Congress. It is possible that a provision may be inserted in this bill to fix the time on the last Wednesday in April, thus avoiding a repetition of the disgraceful Sabbath profanation in Washington that unfortunately accompanied the last inauguration. "It is gratifying," says the "Pearl," "to be able to state that this bill, which is based upon historical, economic, sanitary, legislative and other important

reasonings, is favored by eminent men of both political parties."

Possibly the other reasons might be discovered, but why it would be more "sanitary" to inaugurate a president upon the 30th of April than upon the 4th of March is not apparent, neither is it easy to see why men would be more liable to take cold upon Sunday than upon Wednesday.

In his late encyclical on the condition of labor, the Pope seeks to justify compulsory cessation of secular work on Sundays and certain festivals, and says:—

The rest from labor is not to be understood as mere idleness; much less must it be an occasion of spending money and of vicious excess, as many would desire it to be; but it should be rest from labor, consecrated by religion.

This is only putting in other phrase the words of Mr. Crafts: "Take the religion out and you take the rest out." However we do not accuse "his holiness" of plagiarism; probably he never even so much as heard of Mr. Crafts and his Sunday-law propaganda; the similiarity of thought is only a family likeness; it inheres in the very Sunday-law idea. The sole purpose of Sunday laws is to secure a rest consecrated to religion, and it is not strange that that thought crops out in both Protestant and Papal utterances.

PARKER PILLSBURY, of Concord, New Hampshire, well known as one of the original anti-slavery agitators has rendered the country another valuable service in writing "Acts of the Anti-Slavery Apostles." Mr. Pillsbury's book is interesting and valuable now; it will be more so in years to come. Time ever adds to the value of accurate history. The author has not only grouped together in this book an imposing array of most interesting facts concerning the anti-slavery agitation, but he has thrown into his narrative the energy of the deep convictions which nerved him for the important part which he himself took in the struggle for the the freedom of an enslaved race, and which he now modestly but faithfully relates. Those especially who have grown up since the war which struck the shackles from four millions of their fellow-beings, should read this book as it will enable them to estimate more nearly the value of human freedom and the degrading influence of serfdom.

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VOLUME 6.

NEW YORK, JULY 9, 1891.

NUMBER 27.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. McKEE.

“If the State is bound to provide religious education, it has the right and the power to determine in what religious education consists, and to say what shall be taught as religious truth, and what shall be rejected as religious error.”

WE require no special law to tell us what we are not to do on Sunday. A law that is good enough for six days of the week is surely good enough for the other one. It is not the day on which the act is performed which makes it a crime. If it is bad on one day, it is equally bad on any other. I do not believe in creating evil by act of Parliament. If Christians make Sunday recreation and pleasure a crime now, how do they know that in the near future, when freethought shall have gained power, retaliation may not ensue? And what right would they have to complain if it did? It is said that like begets like. They are the persecutors now. They are sowing the wind. May they not reap the whirlwind?—*President of Victoria, B. C. Secular Union.*

THE United States of America was founded, and is still supported, by a people comprising four great classes of belief—the Catholic, the Protestant, the Jew, and the atheist. Our Constitution was so prepared that it did, and does now, protect the rights of every religious creed and interferes with not a single form of worship. According to that great and noble instrument, while there is one un-

believer, one Jew, one Protestant, or but one Catholic in the Nation, he can hold his rights in the face of sixty millions; it is impossible, while the Constitution stands unaltered, to check the performance of a single duty that he finds due his God, be it his gold, his cattle, or anything else he chooses to worship, regardless of the time, day or season his devotions take place.—*Moral and Scientific Companion.*

### Sunday-Law Ideas of Protection.

THE second question and answer in the Woman's Christian Temperance Union Leaflet No. 31, the first of which we noticed last week, is as follows:—

*Question 2.*—In the preamble of our Constitution we find this phrase: “Establish justice and secure the blessings of liberty to ourselves and to our posterity.” Would it be justice and liberty to dictate to a free people what day to keep holy?

*Answer.*—Certainly not; yet the day generally considered holy should be protected from disturbance, and in order to establish justice and secure the blessings of liberty to ourselves and our posterity we must protect the right of all to a day of weekly rest.

This answer, like the one that preceded it, is a queer mixture. First it confesses that certainly it would not be justice and liberty to dictate to a free people what day to keep holy, and then immediately contradicts that by declaring that it is necessary so to dictate in order to establish justice and secure the blessings of liberty to ourselves and our posterity. This is precisely what the answer amounts to. It declares that though it would not be justice and liberty to dictate what day to keep holy, yet it demands that “the day generally considered holy” should be *protected*. Notice: it is the *day* that is to be protected, and not the people. It is the day as a *holy day* that is to be protected, and not the people. That is, the Government is legislatively and legally to declare that Sunday is a holy day; and then is to protect from disturbance, that holiness. That is, the Government is to allow nothing to be done on that day which would be out of keeping with the character of holiness

which the Government, to please a certain class of people, shall have declared attaches to the day. Just so surely as the Government does such a thing as that, the very doing of it does dictate to a free people what day to keep holy. It even goes further than this, it actually compels them to keep it holy; for not to allow a people to do on a certain day declared to be holy anything that would be out of harmony with the declared holy character of the day, is to compel them to conform to the declared holy character of the day, and therefore does actually compel them to observe the day as a holy day.

But why should a day generally considered holy be protected by the Government as a holy day? What right has the Government to adopt and to enforce upon all the people the ideas of holiness which are held by a part of the people? What right has the Government to compel one part of its citizens to conform to the ideas of holiness entertained by another part of the people? This is simply to ask, What right has one part of the people to compel the other part of the people to conform to their ideas of holiness? What right have I to compel my neighbor to adopt my ideas of holiness as his, and to compel him to observe these as though they were his own? This makes me a judge for him in matters of religion. This is at once to put myself in the place of God and to usurp his prerogative; and when I add to this the claim of the right to compel my neighbor to conform to my ideas of holiness, then I have not only usurped the prerogative of God, but I have begun to exercise that of the devil.

Questions of holiness are to be decided by God alone for the *individual*; and the individual is to decide for himself before God, and as God may enlighten his conscience, what is required of him in the way of holiness and the observance of holy things. No government has any right whatever to exert its authority in behalf of anybody's ideas of what things are holy. This is what has cursed the

world from the day that the Saviour sent his disciples to preach the everlasting gospel, and thus to set before the people of this world the true ideas of true holiness. In the Roman Empire the gods were "generally considered holy." The emperor as the living representative of the chiefest of these gods was particularly and almost universally "considered holy;" and the government considered it to be its bounden and supreme duty to "protect" these things which were so "generally considered holy."

Therefore when the Christians, announcing and observing the true ideas of holiness which Jesus Christ had given them, disregarded as the unholy things which they were, all these things which were so "generally considered holy" and to protect the holiness of which the government exerted its utmost power,—this, and this alone, it was which caused the persecution, even to death, and for so long a time, the first followers of Jesus Christ. Yet in the face of all the exertion of all the power of the government the Christians steadily and positively refused to recognize any such ideas of holiness, or to submit to the governmental power in its exertions to "protect" the things so "generally considered holy." And by their devotion to the genuine principles of holiness as announced by Jesus Christ, they compelled the Roman Empire to renounce its ideas of protection to the things so generally considered holy, and to leave every man free and undisturbed to pursue his own ideas of holiness and to observe for himself such things as he might consider holy.

Then when the Papacy was formed and the power of the empire was seized upon by the professed Christian Church, just as these people are now trying to do to "protect" the day and the things "generally considered holy," there was again introduced the spirit of persecution and the principles which produced the Dark Ages and the fearful despotism that ruled in those ages. And when the Reformation came, again holding before the world the true ideas of holiness and of holy things as announced by Jesus Christ, the persecutions which were inflicted upon those who chose to disregard the governmental idea of holiness and holy things, outdid by far the persecutions which pagan Rome had inflicted at the first upon those who chose to decide for themselves before God what was required of them in the matter of holiness and holy things. And our fathers who framed this new Nation, seeing the long course of oppression marked by a steady stream of blood in the attempts of government to protect things and institutions generally considered holy, decided that this Government should not be cursed with any such thing, and therefore declared that "no religious test shall ever be required as qualification to any office of public trust under this

Government;" and that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and so they rightly decided to leave holy things to themselves and to protect themselves.

In fact this is all any government can rightly do. No government can really protect anything that is really holy. If it be indeed holy, whatever connection the government has with it will just as certainly make it unholy to the extent that this connection is recognized by anybody. The sum of the whole matter is just this: If a thing be really holy, it is fully able to support its own character of holiness, and to secure respect for itself as such. If it is not really holy, then it ought not to be protected at all, for the sooner the falsehood is exposed and the unholy thing destroyed, the better for all concerned. The government can not protect a thing that is really holy, and to protect a thing that is unholy is to compel men to unholy things, to sin, and thus to make them worse than they could possibly be otherwise. If the Sunday institution has not enough holiness to sustain itself, and to secure the respect and observance of the people, then let the fact be known, let the fraud be exposed, and let the thing stand forth in its true character of unholiness, and the sooner this is done the better. And that Sunday does lack this character of holiness is confessed by the very fact that those who most claim that it is holy are compelled to resort to the Government, which is not holy, and to unholy measures, to preserve it, and to compel respect to its claimed character of holiness.

From the latter part of Mrs. Bateham's answer, however, it seems to be implied that the people must be protected in their right to observe the day as a holy day; but no such means is needed, because no one is denied the right to observe the day as a holy day. This they themselves know, and they always say so, except when they have hopes of gaining sympathy by presenting the plea that it is otherwise. Not only is this true as to the abstract idea of the right of all to observe it as such, but it is true with regard to the idea that those who observe it need to be protected in such observance; for, during the hearing before the Senate Committee on the national Sunday rest bill, Mrs. Bateham stated that there were opposed to the movement only "the daily newspaper press, the railroad managers, steamboat companies, saloonists and their backers, a class of foreigners who prefer the Continental Sunday, and the very small sect of Seventh-day Baptists."

Hon. G. P. Lord, in his remarks, said that "not more than three millions of our population work on Sabbath, and most of this number are unwilling workers." He said that "the balance, or more than fifty-seven millions of our population abstain from toil on the Sabbath."

Taking these statements as the truth, it appears that the overwhelming majority of the American people are not only in favor of Sunday observance, but they actually keep that day as a rest day.

Now is it not rather singular, and a doctrine altogether new in a government of the people, that the majority need to be protected? From whom are they to be protected?—From themselves, most assuredly, because by their own representation they are so vastly in the majority that it would be impossible for them to be oppressed by anybody else. But in a government of the people, when the majority are oppressing themselves, how can laws prevent it when the laws must be made by the very ones who are carrying on the oppression? If to them this argument is new, we would cite, entirely for their benefit, the words of the Supreme Court of Ohio, that the protection guaranteed in our constitutional provisions "means protection to the minority. The majority can protect itself. Constitutions are enacted for the purpose of protecting the weak against the strong, the few against the many."

The observers of Sunday are not the ones to ask for protection, because upon their own presentation of the case they are so vastly in the majority that nobody can protect them but themselves. If there be rightly any place for protection in the matter, it is those who do not observe Sunday who should ask for it. If protection is needed in this thing assuredly these are the ones who should have it. But these are the very ones who do not ask for any such protection. These are the very ones who know that no such thing is needed, and who show their confidence in the real holiness of the day which they observe, by not only refusing to ask for protection, but by rejecting all proffers of what the Sunday-law workers choose to call "protection."

But suppose those who observe Saturday should change their mind and decide to ask for protection. Suppose that the people who observe the seventh day in this country should start a movement and spread petitions all over the country, and secure representative signatures, and individual signatures multiplied seven million two hundred thousand times upon each one. Suppose they should then go with these petitions to Congress to have a bill framed to protect the seventh day of the week as holy, and to protect them in their right to observe it, by compelling everybody else in the United States to refrain from all worldly employment or business on that day—for their "physical good" and for "sanitary reasons." What would these Sunday-holiness people think of that? What ought anybody to think of it, but that it was a piece of unwarranted assumption of authority to force upon others *their* ideas of religious observance, and of Saturday holiness?



That is all it would be, and it would be utterly inexcusable. And we risk nothing in saying that these Sunday-holiness-protection people themselves would be the very first to denounce it as unwarrantable and inexcusable. But if that would be so in the case of a minority who actually need to be protected from the proposed protection of the Sunday-law workers, then what ought *not* to be thought of these people who claim to be in the overwhelming majority, in their mission to Congress, asking for laws to compel every body else to rest on Sunday for *their* protection?

Ah! gentle reader, it is not protection, but *power*, that they want. It is not protection for themselves, but *power against those* who do not agree with them in their ideas of Sunday holiness—this is what they want. A. T. J.

#### A Logical Proposition.

YIELDING to the irresistible logic of facts, the *Mail and Express* now admits that the working people of New York do wish to visit the Metropolitan Museum of Art, that they have intelligence to appreciate the various works of art on exhibition there, and that they may be benefited intellectually by seeing such things; but it still insists that they should not see them on Sunday. Instead of Sunday opening our contemporary now proposes early morning opening. It says:—

The clearest light in which to enjoy pictures is that of the early morning. The concensus of painters, connoisseurs, learned and unlearned, is to this effect. The best morning light is now to be had before 7 o'clock. Therefore the time to visit the Metropolitan Museum of Art is before 7 o'clock in the forenoon.

How this would benefit the workingmen is thus explained by the genius who presides at once over both the *Mail and Express* and the American Sabbath Union:—

The workman's day begins at eight. If he were to spend an hour or two in the galleries he would still have an hour in which to get to his work, and that would enable him to attend to his work in time anywhere in New York or Jersey City.

Then follows an extended panegyric upon early rising, ending in this remarkable manner:—

The majority of our workingmen do not sleep more than seven hours daily—from 11 p. m. to 6 a. m. They would be healthier and live longer if they would move this sleeping part of the day up the sliding scale of the darksome night, instead of still further exhausting their tired frames by the endeavor to stave off

Tired nature's sweet restorer, balmy sleep.

If they would retire at 9 o'clock, they could rise at 5, and thus add one hour to their daily rest, and also have an hour or two in the Museum before beginning toil. Every economic consideration is in favor of this proposed regimen. The workingmen would sleep sounder and be stronger—that would benefit them; and be brighter and spryer—that would benefit their employers; and be more conversant with the works of nature, and with their own children—that would benefit their families.

Give the workingmen the best time to visit the

Museum, and the whole Sabbath, and you will educate, elevate, and Christianize them. This is what is needed by the Poles, Hungarians, Italians, Russians and all the people. Open the Metropolitan Museum at 5 o'clock a. m. six days in the week, for one season, and so give experience the opportunity to test its desirability.

This proposition though most absurd is entirely logical. First the Sunday-law advocates assume to say that the workingman shall rest one day in seven for his health; then they very consistently set about the task of seeing that he goes to bed at a proper hour, and that he rises betimes in the morning. It is just as proper that these pseudo-philanthropists should dictate to the workingman in one of these particulars as in the other. The *Mail and Express* says that "every economic consideration is in favor of this proposed regimen;" it follows that the economic reasons for Sunday rest are no greater than are the reasons for retiring at 9 o'clock and rising at 5; therefore if the State had a duty in enforcing Sunday rest for economic reasons it would have an equal duty to see that people take sufficient sleep.

But the fact is that the whole thing is an impertinence, and a most unwarranted interference with individual rights. Every man has the natural civil right to work as many days per week as he pleases, and to sleep as many or as few hours as he sees fit, and neither the State nor anybody else has any right to interfere in any way with this liberty. The *Mail and Express* should attend to its own business and allow the workingman to retire when he pleases, get up when he likes, and spend Sunday as he sees fit. The New York workingman has given notice that in the matter of rest he is able to take care of himself, and every consideration of common sense is in favor of permitting him to do it. C. P. B.

#### "Sunday Slavery" and the "American Sabbath."

AN enthusiastic meeting was held on Sunday evening, June 14, at the Church of the Covenant, North Halsted Street, Chicago, in the interest of better Sunday observance. Many of the prominent citizens of the North Side were present. Hon. C. C. Bonney, President of the World's Congress Auxiliary, and Rev. Herrick Johnson, were among the chief speakers.

Mr. Bonney dwelt upon the idea that when a man is forced to work seven days in the week, he becomes practically a slave. Dr. Johnson's burden was for the closing of the World's Fair on Sunday. He said there was not a single reason that could be given in favor of opening the Fair on Sunday, except the greed for the "almighty dollar." He gave the following reasons against Sunday opening, which to him were conclusive:—

1. The Sabbath is an American institution and should be exhibited as such.
2. Sunday opening would bring a rabble into the

city on that day, that would make pandemonium of our streets.

3. The after effects of Sunday opening would be to give unbridled license to amusements of all sorts.

Where in all the wide land are men "forced" to work seven days in the week? If any man conscientiously desires to keep Sunday, and another undertakes to force him to work on that day, there is not a court in the United States but will deliver him from such oppression. But that is not the point. What Mr. Bonney wants is to force men to rest on Sunday, whether they want to or not. If it be said in reply that these men are forced to work on Sunday or lose their position, let them yield their position rather than violate their principles of right and duty, if it is from conscience toward God that they want to keep the day.

But that "American institution" which Dr. Johnson talks about, is more puzzling than anything else. It is variously called the "American Sabbath," the "civil Sabbath," and the "Christian Sabbath." This triangular Sabbath is first called Christian; then, since the American Christians keep Sunday that makes it American. And, lastly, since most of the States had enough of the old elements of a union of Church and State in them to lead them to incorporate Sunday into their statutes, that makes it civil. But if the religious idea was not at the very foundation, the rest of it would never have been thought of. Hence this talk about an "American" and "civil" Sabbath is simply to blindfold us so that we may not see the religious element which is the sum and substance of the entire "American Institution."

Apply this logic to another institution of the Christian Church. Baptism is an ordinance in which all the Christian churches believe; that of course makes it Christian. Most of the American Christians believe in it as strongly as they do in Sunday. Then why not call baptism American, too? Having done this, just one step more is needed to make it civil. Let it be recognized and enforced by law, and the structure is complete. Calling Sunday either "civil" or "American" does not make it such. It is a religious institution and nothing more, call it what we may. If simply recognizing Sunday in the laws of our land makes it civil, any religious institution or belief could be made civil in the same way.

This "American Institution" is to be "exhibited," so says the Doctor. But how? And which side is to be seen? Perhaps the State will exhibit the "American" and "civil" sides by closing the Fair on that day, and that will leave the ministers free to exhibit the religious side. Christianity needs no such help.

In regard to the Doctor's second proposition is it not true that the Fair itself will bring to the city all the "rabble" that can get there? Would a single ruffian stay away simply because the Fair

was not open on Sunday? The rabble would be chiefly attracted by the opportunities afforded for theft and kindred crimes. The advantages will be as great in this direction on one day as on another; and whoever may stay away, the "rabble" will be there. And if to keep from having pandemonium on the streets is the object sought, it might be well to let a few of them go to the Fair on Sunday, and not have so many of them on the streets.

The final reason given for closing the Fair is that the "after effects of Sunday opening would be to give unbridled license to amusements of all sorts." If a man finds no entertainment or pleasure in the exercise of religion, why should Christians object to his seeking amusement of some kind on Sunday? If the heart is destitute of the grace of God, and the desire is there for some form of amusement, a simple law putting the amusement out of his reach on Sunday will not change his heart. And if the heart is not changed the man is morally none the better for abstaining from something which his very soul was on fire to get, but which the law had made it impossible for him to obtain. Christianity should labor to induce men to reject worldly amusements from principle, and that on every day as well as on Sunday. The State has no right to make anything a crime on Sunday that is fully sanctioned on every other day of the week. If the exhibitors desire to close the Fair on Sunday, they have a perfect right to do so, and we would not object in the least. But what we do object to is the idea of constantly trying to get the State to close it by law, and thus foster the idea of religious legislation. The principle is wrong, and should be opposed by every lover of either civil or religious freedom.

A. O. TAIT.

### The Pope's Encyclical.

THE Pope's encyclical on the condition of labor, the full text of which has only recently been published in this country, contains many good things, but also many pernicious things. Among the good things, is the following:—

The idea that the civil government should, at its own discretion, penetrate and pervade the family and the household, is a great and pernicious mistake. . . . If within the walls of the household there occur grave disturbances of mutual rights, the public power must interfere to force each party to give the other what is due. . . . But the rulers of the State must go no further; nature bids them stop here. Paternal authority can neither be abolished by the State nor absorbed, for it has the same source as human life itself.

This is good; but that the Pope did not really mean it is evident from a subsequent portion of the encyclical, as follows:

We have said that the State must not absorb the individual or the family . . . nevertheless, rulers should anxiously safeguard the community and all its parts. . . . The gift of authority is from God, and is, as it were, a participation of the highest of all sovereignties; and it should be exer-

ercised as the power of God is exercised—with a fatherly solicitude which not only guides the whole, but reaches to details as well. . . . Now among the interests of the public as of private individuals, are these: that peace and good order should be maintained; that family life should be carried on in accordance with God's laws and those of nature; that religion should be revered and obeyed; that a high standard of morality should prevail in public and private life.

This is utterly mischievous. If the State is to govern with a "solicitude which reaches to details," if these details include the carrying on of family life in accordance with God's laws, and the maintaining of a high standard of morality "public and private," it must absorb both the individual and the family. It is not a matter of surprise, however, that the Pope advocates the paternal theory of government; it is thoroughly papal; the wonder is that Protestants are found defending and promulgating a theory which is so utterly subversive of human liberty.

### To Vote or Not to Vote.

THE editors of the *Christian Statesman* have been especially prominent in the action of the Synod of the Reformed Presbyterian Church, at Pittsburg, where five ministers were expelled for defending their right of franchise and so, in that regard, fulfilling their duty as American citizens. The *New York Times*, of May 26, reports Rev. David McAllister as asserting that it is a principle of their church that it is a sin to vote, and when asked whether he thought the liberal element would be sufficiently strong to effect a revision of this feature of the church's principles, Dr. McAllister ridiculed the idea.

The National Reform Association is the child of the Reformed Presbyterian Church, the *Christian Statesman* is the organ of the National Reform Association and its editors are ministers of the Reformed Presbyterian Church, nevertheless in the issue of June 18 the *Christian Statesman* publishes on its editorial page without criticism, extracts from an address by Wm. T. Stead, the first paragraph of which reads:—

The odd doctrine which still lingers in some antiquated quarters that Christians have nothing to do with the affairs of this world; that this world is only to be regarded as a wilderness through which they have to hurry with their loins girded up, caring nothing for the fate of those on the way-side excepting so far as it concerns the next world, —all that is a damnable heresy.

In the issue of May 28, there is republished from the *Boston Journal* without unfavorable comment an article by Henry Randall White, President of the American Institute of Civics, in which are the following sentences:—

Others justify their neglect of civic duties on the ground that because the relations between religion and the State may be vicious they should have no relations; a proposition as logical as the statement that since men in the activities of life are prone to evil they may cultivate virtue by sloth. . . .

There is grievous wrong in the conditions which separate the men of the sanctuary from the men of the caucus. . . . There is surely need for sober thought as to the remissness of Christians in their duties toward the State.

The actual strength of the elements which are professedly representative of the highest principles which can be applied to human affairs is clearly shown by comparative statistics.

In 1890 there were in the United States not less than 13,480,000 members of the Christian churches, exclusive of Roman Catholics, . . . leaving in round numbers 4,331,000 church members who were of voting age.

Number of male church members as compared with persons of voting age who exercised the right of suffrage in 1888, more than twenty eight per cent.

The number of regular attendants upon church services, not communicants, . . . including Roman Catholics, . . . in the male population which exercised the right of suffrage in 1888, not less than seventy-five per cent.

It is plainly evident that if Christian citizens were united and persistently devoted to the work of exemplifying in citizenship the principles of their faith, without the intrusion of ecclesiasticism in affairs of the State, but by individual devotion to duty—they could at once exercise a power for the purification of politics which would be simply irresistible. . . . Religious men are not to be omitted in taking the census of political sinners.

There can be no other inference when more than 6,000,000 of adult citizens so regularly listen to the teachings of religion, and so miserably fail in that united and faithful application of these teachings which is alone needed to make them potent in the councils of the Nation.

The editors of the *Christian Statesman* have been the most active factors in the public dismissal and disgrace of worthy and able ministers for publicly expressing their disagreement with the doctrine of "political dissent," and have put themselves upon record that in so doing these ministers committed a heinous sin; yet in the paper which they edit they aid and abet in counselling and advising others to vote, and so themselves commit this same heinous sin.

W. H. M.

### They Should Be Protected.

THE *Evening Wisconsin*, a Milwaukee paper, complains of the hostile attitude of the police of that city toward the Salvation Army, and says:—

The first attitude of the police department toward the Army was not unfriendly.

. . . The report is current that the official hostility toward the Army is due to the theological zeal of one or more persons high in official authority, and grows out of a belief that the Army's practice of singing songs on sacred subjects to frivolous popular airs is a species of sacrilege. If this report is true it should occasion grave concern among lovers of liberty. There is no Milwaukee official authorized by law to exercise in a direct or a remote way the slightest particle of religious censorship over any of his fellow-citizens. If that sort of thing were to be tolerated there is no knowing where it would end. *Odium theologicum* is bad enough when clipped of its teeth and claws as it is by

the liberal and wise laws of the United States and of the State of Wisconsin. It would be insufferably obnoxious if officially exercised by chiefs of police or mayors or other officials of the Government, city, State or nation, small or great.

It may seem to some people altogether wrong to praise God in such songs as those in which the Salvation Army praises him. But there is not a church in Wisconsin in which preaching and practice are everything that people adhering to other churches think they ought to be. There are those who sniff at the Baptists' belief in immersion; those who sneer at the Episcopalian clergyman's surplice; those who think that prayer-books are a hindrance to devotion; those who make merry over the earnest supplications, revealing personal idiosyncrasies, which are a feature of Methodist prayer-meetings. The elaborate ceremonies and symbolism of the Roman Catholics, equally with the stern simplicity of the Quakers, are criticised and questioned by those who do not believe in them. But under the Constitution of the United States the right of every citizen to worship God in his own way is inalienable. The police force of Milwaukee exists for the purpose of protecting law-abiding residents in the orderly pursuit of their avocations. . . . This is not Russia, but America. Under our free Government it is not necessary; as a preliminary to demanding the protection of the law, that a citizen should adjust his religious faith and practices with reference to the predilections of the chief of police or the mayor.

The protection of the members of the Salvation Army in their legal rights is a matter which concerns people of all religions and people of no religion at all. It behooves Milwaukeeans irrespective of creed to join in demanding police protection for the Army's meetings as long as it may be needed.

#### Oil Operators Fined for Pumping on Sunday.

JUDGE WHITE, of Pittsburg, Penn., rendered a decision on June 22, against Wm. M. Gillespie and Albert Varner, oil operators, for violating the laws of Pennsylvania in regard to doing unnecessary work at their wells, on Sunday. The firm argued that it was necessary to keep some of their pumps going on Sunday, or the wells would be greatly damaged. The Judge said that the testimony of other operators satisfied him that if the pumping was stopped during the twenty-four hours of Sunday that the wells would not be damaged. In his decision the Judge said:—

The Sabbath is declared by the statute a day of rest, of cessation from ordinary labor and work. It is also a day of worship and religious service. That it may be properly observed as a day of rest and worship by citizens who desire to observe it as such it is necessary that all citizens abstain from

their usual worldly employments. This is the more important where such employment or business is carried on at such places and in such manner as to seriously interfere with the purposes for which the Sabbath day is set apart. I think it is a great mistake to suppose the statute was passed simply to conserve the health and physical vigor of the laborer. The man who pursues his worldly vocation on the Sabbath day is not fined because he has committed a sin, but because his conduct and example are pernicious in their tendency and effects.

This decision ought to satisfy the most ardent National Reformer that lives. This is "*civil Sabbath*" with *religious emphasis*. The union of Church and State always brings about just such decisions from the civil courts. Any National Reformer would avow that the Judge rendered a decision that was not in the least wrong. But he has read history to no purpose, who can not see in this decision an exact repetition of the course pursued during the fourth century, that resulted in the union of Church and State, with all its evil influences.

The Judge says that "it is a day of worship and religious service. That it may be properly observed as a day of rest and worship by citizens who desire to observe it as such, it is necessary that all citizens abstain from their usual worldly employments." What does worship have to do with civil matters? When a law demands that we cease from employments that are worldly the only thing left for us is that which is religious; or, in other words, that pertaining to another world than ours. Of course it is claimed that this is purely civil, and no union of Church and State in it. But the same argument that would prove this would prove also that there has never been a union of Church and State on the face of the earth.

The man who will defend such doctrine is on the high road to defending all the iniquitous practices of the Dark Ages; because it was never, even then, claimed that Church and State were united, but the Church simply rendered decisions and asked the State to carry them into effect. That was all that was done then, and Judge White is not doing any less now.

But a new departure is introduced that we have not seen in all the previous meanderings of the National Reform advocates. The Judge says, "The man who pursues his worldly vocation on the Sabbath day is not fined *because he has committed a sin*, but because his conduct and example are pernicious in their tendency and effects." That is to say, the man will not be fined for sinning himself, but because his example is so pernicious that it leads others to commit sin. This is some hair-splitting casuistry that might have occupied the attention of the bishops who waited upon Constantine the Great. If the Government is going to punish men for sin, why not punish the sinner for his own sin instead of punishing him for the sins he leads other men to commit?

#### Is It a Common Ground?

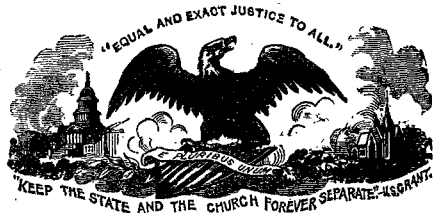
THE duty of educating into the Christian Church belongs, not to the public school, but to the church, the Sunday-school, the religious home. In those European countries in which this duty is shifted to the schools, the Sunday-school, if it exist at all, is less efficient than in America; the church is not, to the same extent, a working church, and the home does not, to speak moderately, approach nearer to the Christian ideal than does the American home.

An excellent opportunity to observe the practical workings of the teaching of "religion" as a branch of the public school curriculum is to be found in the German schools, where it has always occupied a central and commanding place. . . . The Prussian Government has recently laid before the Landtag the draft of a public school law, the provisions of which may be regarded as the best possible arrangements for such instruction, if it is to be satisfactory to the denominations in question. The clergy are to be consulted in the selection of the text-books, and are given an absolute veto. They are intrusted with the examination of teachers as to religious qualifications. They have the right to visit the school while the religious teaching is in progress, and after close of school hours to "correct" the teacher in any errors which they may observe. It is, of course, implied that the teacher will be bound to act in accordance with the correction.

It will be noted that no attempt has been made in Germany to find a common ground for Catholics and Protestants, but that the schools are delivered unconditionally into the hands of the sect which, through force of numbers, government favor, or other circumstances, has secured control. We see here the strange spectacle of a State pouring money into one set of schools to pay for instruction in the Catholic religion, and into another set of schools for the purpose of counteracting their teaching. A careful study of the working of this plan, based on a personal visit to a large number of schools, leads me to believe that to introduce religious instruction into American schools would be an error fatal to religious life and activity, as well as an enormous injustice to the religious denomination not represented in the teacher. . . .

Further, I do not believe—and this is a vital point—that the interests of true religion would be served by the introduction of the new branch of study into the public schools. Notwithstanding the fact that the German people have all been taught "religion" in their youth, the indifference of the educated classes and the open hostility of the members of the most numerous political party of the empire to the religion of Christ are two most notorious facts.—Edward T. Devine, in *Christian Union*.

NATIONAL  
Religious Liberty Association



## DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

## OFFICES:

43 BOND ST., NEW YORK CITY.  
219 5TH ST., S. E. WASHINGTON, D. C.  
48 COLLEGE PLACE, CHICAGO, ILL.  
18 POST ST., SAN FRANCISCO, CAL.  
251 W. MAIN ST., BATTLE CREEK, MICH.

C. ELDRIDGE, . . . . . PRESIDENT.  
W. A. COLCORD, . . . . . SECRETARY.

THE American Sabbath Union reports a list of thirty-six counties in the State of Ohio, in which their work has been thoroughly organized.

THE Chief of Police of Chattanooga, Tennessee, has given his official order for the arrest of all merchants and saloon keepers doing business on Sunday.

It is stated that in Australia the National Scripture Education League is making a vigorous campaign for the restoration of Bible teaching in the State schools.

AT Centralia, and Buckley, Pierce Co., Wash., efforts are being made to pass Sunday ordinances which are in effect a revival of the old territorial law for the observance of Sunday.

A LOCAL Woman's Christian Temperance Union has requested the *Union Signal* to ask members of the Union everywhere to pledge themselves not to attend the Chicago Exposition if it is open on Sunday.

ON a recent Sunday evening, Sunday-law meetings were held in all the churches in Spokane, Wash. Full houses are reported and considerable interest is evidently felt in the matter. As usual in church circles the arguments for a religious day were disguised by a veneer of "civil Sabbath" arguments.

THE Columbian Sunday Association of Chicago has sent out an "address to the weekly press of the country," containing about fifteen hundred words, giving the

objects of the Association and saying that it "commends especially the American Sabbath Union and its auxiliaries, which organization is in closest co-operation with this Association. It is contemplated starting a systematic correspondence with all weekly newspapers friendly to the movement and we propose to furnish printed copy embracing from a half column to a column of the freshest 'Day of Rest' matter of a varied character. . . . We shall only require that any paper willing to co-operate shall mail regularly to this office copies marked indicating matter bearing on Sunday-rest questions."

BY the order of Mr. Rockefeller, the pumps of the Standard Oil Company are not to be run on Sunday hereafter. Whether this is a combination of business policy and Sunday observance—to reduce the output one-seventh and keep up prices—does not yet appear.

AT a meeting held in Bloomington, Ill., a protest to the Sunday opening of the Exposition was passed on the ground that the infraction of the State Sunday law would set a dangerous example before foreign nations and encourage immigration of law breakers and anarchists.

AT the Methodist Conference, in Toronto, June 11, Rev. H. S. Matthews, President-elect for the ensuing year, in his speech of acknowledgement said, they should all do their utmost to support the Sabbath observance movement. Which means, of course, to secure the enforced observance of Sunday by civil law as soon as possible.

THE *Independent*, of Helena, Montana, in its Sunday issue of June 14, devotes half a page to the opinions of various men in regard to the way Sunday should be spent. If this were an isolated case it would not be worthy of note; but as one of many it shows how the secular press is taking the subject up and the interest that is manifested in its discussion.

THE *American Sabbath* quotes Rev. Dr. Patterson, of Tacoma, Wash., as saying, at a recent Sunday-law meeting:—

Do we pay a mayor and chief of police to sit by and see the law violated? Do we pay a prosecuting attorney who says that public sentiment is against the enforcement of the law, and who blocks the carrying out of its provisions? Let us tell him that we have one thousand grave diggers for every public officer who refuses to do his sworn duty.

THE following resolution was unanimously adopted at the late General Assembly of the Presbyterian Church, Detroit, Michigan:—

Resolved, That Elliott F. Shepard, of New York; James A. Beaver, of Harrisburg, Pennsylvania;

Byron Sunderland, D. D., of Washington, D. C.; Herrick Johnson, D. D., S. J. McPherson, D. D., and John L. Withrow, D. D., Henry J. Willing, of Chicago; Samuel J. Niccolls, of St. Louis, Missouri; F. C. Montfort, of Cincinnati, Ohio; Robert J. Trumbull, of San Francisco, California; John Cameron, of Detroit, Michigan; William R. Worrall, of New York; Rev. W. S. Wright, of Pearsall, Texas; C. H. Glover, of Horicon, Dodge County, Wisconsin, be appointed as the General Assembly's Committee on Sabbath Observance.

IN a recent discourse upon the subject of Christian lawyers, Rev. E. B. Rogers, Burlington, Iowa, said:—

The Sabbath question, too, that must be settled. It is a God-ordained American institution, and we want it, and what is more, we will have it.

What is the authority for the statement that God ordained Sunday as an American institution? It is certainly not so stated in the Bible; and if the United States should incorporate Sunday into every statute and legal document, that would not prove that God ordained it. A great effort is being made at the present time to imbue the people with the idea that Sunday is an American institution, and that we are not patriotic unless we defend it as a part of our civil and political system. If the public can be led to believe and act on this idea, it will open the gate for bigotry and intolerance to assert itself, and carry us a long way back toward the evils of a Church and State union.

THE *Boston Globe*, of June 8, has the following news item from Lynn, Massachusetts:—

Although it had been expected that something definite would be done in relation to the Sabbath closing of business places yesterday, City Marshal Wells, after visiting several places to obtain an idea of the volume and nature of the trade, was as yet unprepared to take any specific action. It is stated that next week it will be determined if there is anything to be done and if so something of a definite nature will probably result.

A COUNTY surveyor from the State of Arkansas, under date April 14, writes:—

I have received a copy of THE AMERICAN SENTINEL for several months. Have read it closely. Only wish that we had one hundred thousand papers engaged in the same cause. Would be thankful for any light in that direction. I stand opposed to religious legislation in all its forms. Wishing you success in your enterprise,  
I remain, ———

A COUNTY and probate judge from the same State, in a letter dated April 12, writes:—

I have been reading THE AMERICAN SENTINEL. I am well pleased with the bold stand it has taken in defence of the American Constitution. My mind and time are both engaged in the affairs of my courts. I am opposed to the amalgamation of Church and State. I am a Baptist, and I try to look at that matter from a scriptural standpoint. I would be pleased to read the leaflets you refer to, if you will be so kind as to send them.

# GOOD HEALTH, CIVIL GOVERNMENT AND RELIGION

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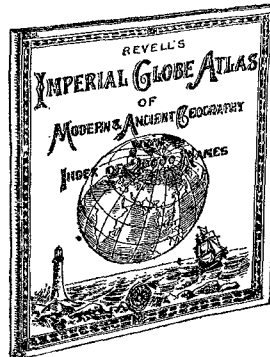
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NEW YORK, JULY 9, 1891.

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THE Merced, California, *Express* says that a petition is being circulated among the Merced merchants to secure the closing of stores on Sunday, and ventures the opinion, that "one day out of the seven should be observed as a day of worship or recreation according to the dictates of a person's own conscience, and Sunday should be the day." No law should be made compelling any religious observance.

THE *Sun* of this city, notes the fact that "the experience of every successive Sunday in the Metropolitan Museum of Art, since it was opened to the public on Sundays, has been entirely satisfactory. It has justified the hopes of those who advocated the Sunday opening, and dispelled the apprehensions of those who deprecated it. The demeanor of the crowds of visitors every Sunday has been as perfect as could be desired, and it has been evident that they found both enjoyment and instruction in the Museum. Its doors will doubtless be kept open every day of the week hereafter."

THE *Wine and Spirit Gazette*, of April 25, published an editorial on "Our Sunday Laws and Catholic Priests," in which it was stated that "it is the people in our large cities and not the liquor dealers who want the liquor stores kept open on Sunday. If a canvass was made to-morrow among the liquor dealers of New York, fully three-fourths of their number would vote to abide by the existing laws, provided all dealers do the same, and are made to obey the law." It follows that stranger things have happened than that the liquor interests of the country should array themselves upon the side of Sunday laws.

A SUNDAY bill is again before the Parliament of Canada. "It has," says a correspondent of the *Observer*, "attracted much attention, and will no doubt in due time provoke considerable discussion." The bill forbids all labor except the most necessary; sales, recreations, drinking of intoxicants, brawling or profane language on public streets or in the open air; shooting, fishing, firing of firearms; printing, publication or delivery of newspapers or other literature. It also aims at the sup-

pression of all railway traffic, except that of mail and milk trains, and certain specials in case of serious illness. The bill provides also that

At such time as the laws of the United States shall make corresponding provision, no through freight in transit from one point on the frontier of the United States to some other point on the said frontier shall be allowed to pass over Canadian roads on the Lord's day, except live stock and perishable goods.

The bill is said to have "the strong sympathy of the Protestant churches of Canada."

THE courts of Ohio have decided that Sunday baseball playing is illegal; "and now comes a singular state of affairs," says the *Christian at Work*. "The baseball umpire decides that a game of baseball consists of nine innings, and that eight innings cannot constitute a game. A report comes from the West that the courts have not been able to upset this queer decision, and that the eight-innings game on Sunday goes on. Eight innings are quite satisfactory for a Sunday diversion, and as it is one inning short of being a violation of the law, the baseball fraternity are willing to put up with it until they can get the Sunday law repealed."

THE *Catholic Review* makes the death of a poor woman a few days ago in this city, through the heartlessness of State charity officials, the occasion to attack State charity. It says:—

State charity is not only a failure, it is an abomination. Whatever the erratic may think of the union of Church and State in other matters, in this it is imperative that both should work in harmony, the State supplying the funds, and Christianity supplying true vocations for nursing the sick, and caring for the helpless. Humanitarian humbugs have long ago demonstrated that while they can write books on charity, they cannot run an hospital on any other than a money-making basis.

State charity is indeed cold, and is seldom honestly administered, but only evil could possibly result from a union of Church and State even in this matter. State funds could only corrupt the Church even if they were charity funds.

THE Toronto Synod of the Anglican Church, in session at Toronto, June 13, passed some resolutions in regard to the observance of Sunday in that city. In speaking to these resolutions "the Rev. Professor Clark," so says the *Toronto Mail*, of June 13, "took occasion to refer to the term 'anti-Sabbatarian,' as was applied by some people towards clergymen who favored the submitting to the people generally the question of Sunday cars. He himself had been referred to as an 'anti-Sabbatarian,' but he would remind his hearers that in the New Testament there was nothing to the effect that the Sabbath should be kept on Sunday and not on Saturday. The idea of keeping the Sabbath as at present arose from an early Christian custom. For his own part he would allow no one to dictate to him as to the manner in which he should keep the Sab-

bath. Even in the matter of Sunday street cars for the workingmen no man should be allowed to dictate to others. He would not say that cities that had street cars were very heathenish and less Christian than 'this most self-complacent and self-satisfied city of Toronto.'"

THE Pope, it is stated, has requested several competent men to furnish him with detailed memoranda for an encyclical letter which he proposes issuing in favor of a reunion of the Eastern and Western churches. The Vatican has been under the belief that European diplomacy would favor the maintenance of the *status quo*, and therefore gave every opposition to the desired rapprochement. The Pope intends to give instructions to the representatives of the Latin church in the East to modify their attitude towards the rival church, and to strictly avoid any actions of an inimical nature, in order that a more friendly spirit may be generated between the two churches.

THE new Congress of Brazil has failed to pass laws putting into effect the new Constitution, and so that instrument has been shorn of its effectiveness. The new Constitution provides for the complete separation of Church and State, yet the Administration has just refused to admit that ecclesiastical property is subject to the common law. It takes the position that the pre-existing body of laws was not annulled, *ipso facto*, by the adoption of the Constitution, and that until they are specifically repealed and others enacted in their places, they must remain in force. Popular opinion, however, is wholly to the contrary, and it is a matter of much public complaint and indignation that the Executive is not putting the Constitution in force.

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VOLUME 6.

NEW YORK, JULY 16, 1891.

NUMBER 28.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

AT Erfurt, Germany, the members of a club which attended an atheistic lecture, in a body, have been indicted, it is said, at the instance of the Emperor, on the plea that their action was "to the scandal of all true believers." Emperor William should be elected an honorary member of the National Reform Association, forthwith.

It is stated that the Columbian Sunday Association during the last two months has spent six hundred dollars in postage alone. Their weekly postage bill on articles sent out to papers in the Sixth District of the American Sabbath Union is forty dollars. Mass meetings are held weekly in different parts of Chicago to discuss Sunday closing in general and World's Fair closing in particular. These meetings are assuming the nature of patriotic gatherings where the ministers teach that the American Republic rests on the foundation of the American Sabbath, and that the American Sabbath can not be preserved without law. The agitation is indeed becoming interesting.

THE London dispatches of June 29, say:—

In view of the outcry made by the members of the Lord's Day Rest Association, and others, to the proposed visit of the Kaiser Wilhelm on Sunday, July 12, to the naval exhibition in London, the German Kaiser has consented to postpone that visit to some day during the week commencing July 12.

The National Reformers might make an interesting logical deduction from this, if only it were the Czar instead of the

Kaiser, for as the Czar is an absolute monarch he is the government in himself, and should he officially acknowledge the authority of the "Christian Sabbath" the Russian nation, in his person, would become a "Christian nation," and one hundred million of people be Christianized at one fell swoop.

### That "Civil" "Sacred" Day.

QUESTION number three and its answer, of that important document, Leaflet No. 31, National Woman's Christian Temperance Union, Sabbath Observance Department, are as follows:—

3. Should not the national Sunday-rest law simply enjoin a seventh day, and not presume to settle the vexed question as to which is the Sabbath?

*Answer.*—The law could never be enforced unless the day was uniform, and it is reasonable to choose as the civil rest day the day recognized by the vast majority as a sacred day, rather than one so held by less than one-half of one per cent. of the people. The bill speaks of the first day of the week without touching the "vexed question."

If the day of rest which they require be only of a *civil* character, and the rest be only for sanitary reasons, then why is it that a law cannot be enforced, simply enjoining rest on one day of the week, without reference to any particular day? It would be just as easy to enforce such a law as that as it would be to enforce a law demanding that Sunday alone be observed as a rest day. For the truth of the statement that such a law could never be enforced we have only the bare word of Mrs. Bateham to that effect. But as to why it is so, she offers no direct proof whatever. Yet in the words which follow, there is indirect proof as to why such a law could not be enforced, and that is that it is not the civil rest day at all that they want enforced, nor is it in any sense for sanitary reasons.

It is "as a sacred day," and that only, that they want laws enforcing the observance of a day of rest; and it is for *religious* reasons only that it is demanded. And this is why the law could never be en-

forced requiring the observance of simply one day of the week as a day of rest without reference to any particular day. If such a law as that were enacted there would be no recognition of any particular day "as a sacred day;" and therefore those who demand the enforcement of a sacred day would have no heart to enforce such a law, and those who care nothing for it in the first place would not enforce it. Consequently thus, and thus only, is it true that such a law "could never be enforced." Therefore, as it is a sacred day which the Sunday-law workers want recognized by the Government, and its observance enforced, this, and this only, is the reason why the day must be uniform.

The reason which Mrs. Bateham gives why it must be uniform is that "it is reasonable to choose as a *civil* rest day, the day which is recognized by the vast majority as a *sacred* day." That is to say, the State must adopt the ideas as to a sacred day entertained by a part of the people, and enforce upon all the people the observance of these ideas of sacred things. This is simply stating in another form the question and answer which we noticed last week, that the things generally considered holy shall be adopted and enforced by the Government as such, and the same remarks which we made upon that will apply fully to this. If a thing is really sacred, it is easy to get people to respect it as such, without any effort on the part of that which is profane to compel the recognition of its sacredness. Any such effort certainly profanes its sacredness just so far as the effort is recognized. When that which is sacred is allied with that which is profane, then the sacred is profaned just so far as the alliance is recognized. Therefore, the true respect and observance of sacred things can never be secured by any other means than that of the sacredness of the thing itself, and the power of that sacredness to secure the required respect and observance. So that if the thing be sacred indeed, no other means can ever rightly be used to secure the re-

spect and observance of it; and if it be not sacred, then it ought not to be either respected or observed by anybody; and any attempt to compel the respect or observance of it is simply an attempt to compel men to do that which is wrong in itself, to compel them to sin, to compel them in a sense to commit idolatry in that it compels them to respect and observe and recognize as a sacred, a holy thing, that which has no such character.

Again, it is but proper to say that if a thing be sacred indeed, it needs no help whatever. Its sufficiency is in itself; and if it is not sacred, then no sufficiency ought to be manufactured for it nor added to it. Let its lack of sacredness be discovered and exposed as soon as possible, and the sooner the better for all concerned, and the more honor to him who does it first and most completely. But this is just the trouble with the Sunday institution. It has no sacredness of its own to which appeal can be made, or which can be urged upon the consciences of men, and this these people know. We have given in these columns their own statements, repeated, that there is no definite command, that there is no word of Christ, declaring it sacred or enjoining its observance. The only basis which Mrs. Bateham presented for it is the *probability* that Christ spoke about it in the forty days he was with his disciples after the resurrection, but of which there is no record whatever; and the only basis which the American Sabbath Union has given for it is a "spontaneous growth" in the minds of the early Christians. They know that it has no sacredness, and mankind being in itself unholy, never can give to anything any shadow of a sacred character. And knowing this, and realizing their inability to secure respect for it as a sacred thing upon any such basis, they demand that the Government shall declare that it is sacred, that it is holy, and shall exert the profane power of government to compel all men to recognize, respect, and observe, this declared sacredness. Such is only to cause the Government to usurp the place and prerogative of God; to re-establish the old office of Pontifex Maximus, which in a little while would be merged in a religious dictator, otherwise a pope. So that, as a matter of fact, Sunday, as a "sacred" day, does bear in itself the Papacy, and laws compelling its observance simply compel men to do honor to the Papacy as in the place of God.

The last part of the first sentence of Mrs. Bateham's answer is as dishonest as the first part is disingenuous. She says that the day recognized by the vast majority as a sacred day should be chosen, "rather than one so held by less than one half of one per cent. of the people." In this she refers to the seventh day, observed by the Seventh-day Baptists, Seventh-day Adventists, and some Jews; and the statement implies that this is simply a contest

between two days as to which shall be observed and that those who observe the seventh day are arguing that that day should be recognized as a sacred day and enforced; but she and all the Sunday-law workers know full well that that is not the case in any sense. They know that those who observe the seventh day do not ask for any governmental recognition of the thing at all, nor any laws requiring anybody to observe it in any way whatever. They not only know this but they know that the Seventh-day Adventists at least, absolutely deny the right of any government to legislate in any way respecting it, even to the extent of embodying in a Sunday law any such exemption as that which the Sunday-law workers have so very "generously" offered. Therefore it is not honest for any of these to state even by implication that the observers of the seventh day even desire, much less require, any governmental recognition or enforcement of such observances either upon themselves or anybody else.

The last sentence of the answer is of much the same character as the first one. It says that the "bill speaks of the first day of the week without touching the vexed question as to which is the Sabbath." That is to say that the bill proposes to declare that Sunday is a sacred, holy day, and the only one, and shall compel people to observe it as such, and by so doing avoids, not only the vexed question, but any question at all as to which is the Sabbath. In other words, the law is to declare that day, and it only, is the Sabbath, and everybody must recognize and observe it as such without any question. The Government, at the dictation of the Sunday-holiness folks is to decide that, and that is to be the end of it.

Now, let us say again that we do not object at all to anybody's observing Sunday. Every man has a right to observe it if he thinks it ought to be observed, but we forever deny the right of those who observe it to compel anybody else to observe it, and we deny their right to commit the Government to any such course, or to use the governmental power for any such purpose. We deny the right of any government on earth to do anything of the kind even of its own volition. With such things the Government has nothing whatever to do, and never can of right have anything to do. These things pertain solely to man's relationship to God and their own consciences, and there let them remain without any interference or control whatever on the part of anybody.

A. T. J

THE time has come when we must not only allow religious liberty to all sects, we must *demand* religious liberty for all sects. We have passed the limit of simple tolerance.—*Rev. Dr. Crowe.*

### Phariseeism.

JESUS said to the Pharisees, "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. . . . ye are like unto whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness."

This is the Saviour's description of ancient Phariseeism, and it is therefore the best and truest that can be given.

It is the design of this article to discuss ancient Phariseeism only long enough to show that there is a modern revival of the same detestable thing in all its hideous deformity. The thing is not only the same, but the cause is the same.

What was the cause of the Phariseeism of the time of Christ? It was the result of a false theocracy. It was God's purpose to rule over the Israelites himself, and at first he did so.

The kingdom of Israel was then a true theocracy, the only one the world has ever seen. This is, and must ever remain the perfect ideal of government.

God is infinite in goodness and in wisdom. Because he is infinite in goodness he always desires what is best for the people, and what is best for them is always the best for his own honor and glory. Because he is infinite in wisdom, he always knows just what is best—knows it better than any one man in the nation, and better than the majority of men in the nation. Therefore, a true theocracy, to every devout believer in God, must ever remain the ideal of government, far in advance of monarchy or republicanism.

The redeemed saints will be ruled over thus by God, but even God himself could not, by force of outward law, change the man inwardly, and therefore, to his ancient people, and all the way along, he gave the gospel—a revelation of his infinite love—to win the hearts of men to him, and purify them from sin. It is the gospel only that can purify the heart from sin. Man can not do it himself, and no outward force of law or public opinion can accomplish it for him. Saith the Lord, "Can the Ethiopian change his skin, or the leopard his spots? then may ye do good, that are accustomed to do evil." Jer. 13:23.

The Israelites rejected God as their king, and demanded a king like the nations around them. For a time these kings submitted partially to the direction of God's inspired prophets, and so the government still remained, in a partial sense, a theocracy. Finally they rejected God, and put to death his prophets, and still the rulers claimed the right to govern and dictate in all things, both civil and religious, as God had once done. Thus was the prerogative of moral government taken out of the hands of God, who alone can read the heart, and know its moral or



immoral intent, and put into the hands of feeble man; and thus was the kingdom of Israel transformed into a false theocracy, the worst kind of a despotism.

The Israelites also rejected the gospel, the only means of changing the heart, and depended wholly upon the law, which could only enforce outward observances. See Heb. 4:3, and Rom, 9:30 to 10:3. Thus they made clean the outside of the cup and platter, and were like whited sepulchres. They multiplied outward observances, and forgot the weightier matters of the law—justice, mercy, and truth. In their greed of gain, they devoured widows' houses, and for a pretense made long prayers. All this is the logical and unavoidable result of trying to make men righteous simply by law. Phariseeism was but a false theocracy gone to seed.

Because they had thus abused the theocratic form of government, God destroyed the Israelitish nation, and declared there should never be another true theocracy till the everlasting kingdom of Christ was set up on the redeemed world, as foretold by all the prophets, Eze. 21:25-27. Every theocracy that can exist prior to that time, must therefore be a false theocracy—some man or men ruling in the place of God. Such was the Papacy and such the government of Calvin in Geneva, and of the Puritans in Massachusetts; and such will be the result when the National Reformers and their allies, the Woman's Christian Temperance Union, and the American Sabbath Union, shall have accomplished their object. The same cause will produce the same effect. As every false theocracy has produced a hypocritical Phariseeism of outward forms, so will this. Just as every other man-made theocracy has persecuted those who have walked in the light of God, and by their holy lives, have condemned the prevailing hypocrisy, so will this.

No wonder the Bible speaks of perilous times in the last days, because men have a form of godliness but deny the power thereof. Every appeal to the State to make men moral by law, and to teach them Christianity, is a public denial of the power of the Christian Church to do what God commissioned it to do; and yet almost all these appeals are made by those who have a form of godliness. The Church of God, clothed with the power of God is the only thing that can really do the work of changing the hearts of men to make them truly moral. The State at best can only touch the outward act. The whole religio-political movement of the day, is not in the interest of Christianity but in the interest of a Phariseeism which builds whited sepulchres, and makes clean the outside of the cup and platter. It does not need a prophet's eye to discern already this result. The literature of every organization connected with the movement is full of the idea that if men but keep Sunday strictly, and go to church

regularly, they are really religious. Such outward observances, in their eyes cover a multitude of sins. Even the saloon-keeper, if he shuts up on Sunday and goes to church, is respectable to say the least; and he may carry on his iniquitous business six days in the week without losing that respectability. In fact, if he gives a little of his ill-gotten gain now and then to support some church, or some missionary enterprise, he is almost religious.

By the combined efforts of the American Sabbath Union, and the Massachusetts Sabbath Association, a Sunday-law convention was held at Lowell, Massachusetts, June 2. Delegates were present from some twenty different cities. As usual, nearly all of them were ministers. After the opening exercises, and the address of welcome, the first speech on the programme was by Rev. W. W. Evarts, of Haverhill, Massachusetts, on the subject of "Sabbath Desecration."

Mr. Evarts spoke of the Pharisaical idea of the Sabbath as a false idea, alluding to their various traditions concerning it. They taught that it was breaking the Sabbath to eat an egg that was laid on that day. They taught that it was wrong to travel beyond a certain distance on the Sabbath, and wrong to carry a handkerchief if it was not pinned to the other garments, because it was bearing a burden on the Sabbath day. All schools agreed that it was wrong to walk on the grass, on the Sabbath day, for fear you might thrash out some of the seed, and that would be work.

After the speaker had finished, the address was discussed in a number of five minute speeches by the delegates, they being instructed by the presiding officer, to especially mention the various forms of Sabbath desecration most prevalent in their respective districts. One of these ministers, with a distressed look on his face, said that in his town, the fathers and mothers would get up on Sunday morning, and put on their good clothes, and take the children, baby and all, and go out in the front yard in a cool place, and sit down on the grass, and chat and read with no thought of their duty to attend church. "Such Sabbath desecration as this ought to be stopped." The ministers seemed unconscious of the resemblance between this and the Phariseeism which in the very paper under discussion, had been represented as false. Perhaps even the Pharisees would have allowed them to sit on the grass, if not to walk on it. Another minister said that he and his wife sat on the front porch the other Sunday, in a cool place, and such numbers of bicycles and carriages came by, that they felt they were breaking the Sabbath to look at them, and so had to go into the house, and shut themselves in. He said a good lady in Lynn, whose house was near the beach, said she had to do that every Sunday, else she felt guilty.

Of course such traveling on Sunday, beyond the usual Sabbath day's journey to church and back, ought to be stopped by law, so that these poor people need not be compelled to thus shut themselves up.

Specimens of this modern Phariseeism might be multiplied, but it is inevitable, as both reason and history show, that such must be the result of all religious laws, and these are sufficient to prove that even now, such result is apparent.

G. E. FIFIELD.

#### Sunday Selling in New York.

THE SENTINEL, though opposed to the liquor traffic and to intemperance in every form, has always insisted that Sunday closing laws were of little or no value as a temperance measure. This has been demonstrated in almost every place where Sunday closing has been attempted. The situation in this city is well described in the following editorial from the *Sun*, of July 7:—

"The Grand Jury, in the Court of General Sessions, recently made a presentment on the subject of the excise laws, in which it criticised the methods adopted by the police for their enforcement. 'Nearly all of the excise cases investigated by the Grand Jury during the past month were dismissed,' says the presentment, because 'the officers who made the arrests offered no evidence of the violation of the law;' and very many of the cases showed 'a spirit of persecution rather than a desire to fully discharge duty.'

"That has a familiar sound. For years past presentments by the Grand Jury have dealt with the same subject in very much the same way. Most of the time of the inquest is occupied with the consideration of these excise cases, the great majority being charges of violation of the Sunday closing law, and sensible men on the Grand Jury must be tired of going through the farce of investigating them.

"Everybody knows that the saloons and bar-rooms generally are open on Sunday as a matter of course. The jurymen have only to walk the streets to see for themselves that the sale of liquor goes on with little obstruction. Beer saloons are crowded on Sunday night with Germans and other citizens of respectability. The corner liquor saloons admit thirsty customers through side doors, and the business proceeds throughout the town. Yet a large number of arrests are made for the violation of the Sunday closing law, as if it were actually and vigorously enforced, and these cases come before the Grand Jury to consume its time. If indictments are found convictions under them rarely follow, and as this presentment says, most of the cases are dismissed in the Grand Jury room because of the lack of evidence. Meantime the sale of

liquor continues Sunday after Sunday, and the venders seem to have little or no fear of disturbance. If every barkeeper who violates the law was apprehended, the station house could scarcely contain the crowd.

"Of course, the arrests are a mere sham. They are, apparently, of small dealers, for the most part, and the evidence obtained against the alleged offenders seems to be usually of a very flimsy sort.

"Naturally, the Grand Jury resents being made a party to such a humbug. It also has a sense of justice and it is outraged at the discrimination in the arrests. It sees that the opportunity afforded for the arbitrary exercise of power encourages gross injustice, and tends to the demoralization of the police, otherwise distinguished for fidelity to their trust. The police know that the law is a farce, that it is not sustained by public sentiment, and that it cannot be enforced universally and equally, and they are diverted by it from the serious performance of their duty and tempted to favoritism, persecution, and injustice.

"The presentment demands that the police regulations shall be made to conform to the law; but there never has been such conformity, except for brief periods and as a sporadic exhibition of activity. It was tried very thoroughly under Mayor Hewitt, but after a few Sundays it was abandoned as hopeless. To enforce the law absolutely, invariably, and continuously would require that the whole attention of the police be given to that single effort. It would have to be made, too, against the strong opposition of public sentiment, not the sentiment of the drunkards and the lawless, but of the sober, the respectable and the law abiding; for most of the Sunday drinkers are quiet and orderly people, Germans for instance, who consume their beer daily.

"Hence new police regulations will not be of any avail. The police have distinguished themselves for their vigilance in other directions. They have driven criminals out of New York and lessened the amount of actual crime. No city in the world has a better police. But they have not been able to stop Sunday liquor selling. They cannot enforce the Sunday Excise law, and they have never enforced it from the day of its passage until now, unless by a special effort which could not be continued. A business which the law makes unlawful proceeds with the support and countenance of public sentiment.

"The only reasonable presentment on the subject which the Grand Jury can make, therefore, is a denunciation of the law as impossible of execution, and demoralizing to the people and the police. That is the conclusion to which Mayor Hewitt came after his earnest attempt to enforce the law. The sale of intoxicating beverages on Sunday will go on, law or

no law, and the regulation of the traffic should be recognized as inevitable.

"The outrage of the arbitrary and discriminating Sunday arrests is far worse in its effects upon the popular respect for the law, and the popular sense of justice, than any evils which would come from the freest sale of intoxicating beverage on that day."

#### The Golden Rule.

MR. CRAFTS says, "The Golden Rule bids us *rest and let rest on the rest day.*" Very well; if he desires to rest on Sunday he is free to do so; and those who choose to work on that day will not object, but will let him rest. But this is not what he means. He wants a law to compel all to rest in order that he and his class may rest.

Suppose that one wishes to rest on Saturday. Ought all to be compelled to rest on that day in order to let him rest? It is a bogus golden rule that will not work both ways. "But the great majority choose Sunday as the day of rest." Well, they are free to do so. And those who live by the Golden Rule will freely accord to the smallest minority the equal right to rest when they please, or not to rest at all, if they so choose. R. F. COTTRELL.

#### A Woman's Christian Temperance Union Member's Views.

THE views of a member of the Woman's Christian Temperance Union, on the Sunday question, were published in the *Spokane Falls Review*, of March 28, 1891, as follows:—

TO THE EDITOR OF THE REVIEW: We know there is great opposition to the Sunday question and we expect there will be, but that does not daunt us. There was a great deal of opposition to the temperance educational work in its earliest days, and an unlimited supply toward the department of narcotics when that was first assumed. Of the former, wise men said that it was a species of oppression; that parents not in sympathy with the movement could not be compelled to buy books for their children to study what they did not care to have them know. And when, in a district of Illinois, where beer-brewing was the order of the day, the teacher was ordered to take a glass of the foaming beverage (?) into the school and to give an object lesson on it and portray its merits, croakers said: "Didn't we tell you so? You are only making the matter worse; better have kept still." But the Woman's Christian Temperance Union worked right on. To-day the District of Columbia, all the Territories, the military and naval schools, and thirty-four States have temperance teaching enacted by law, and the other ten States are being vigorously worked toward the same result. The work against the tobacco habit was antagonized by the idea that if we succeeded we would destroy a great industry, and alienate many who would otherwise be our friends, especially in the South. But the women said, "Better destroy a great industry than our boys," and kept the thing going. To-day "narcotics" is one of our "most approved" departments, for right is right, and that is what we want. So now, on this Sunday question.

This is significant. The women of the Woman's Christian Temperance Union

worked on, undaunted by the opposition they met, until they secured "temperance teaching," or the teaching of hygiene and physiology, enforced by law, in most of the States and Territories. Now that was a legitimate move; for it was a civil question. But the idea of their carrying out the same plan regarding the Sunday question (for she says: "So now, on this Sunday question") is *wrong*, because it is not a civil but a religious question. It comes within the doors of the Church; takes up a matter pertaining to our worship or duty to our God, and enforces by law upon the people religious views not in accordance with their consciences; and as some of the States have compulsory school laws many would be compelled to refrain either from obeying the statutes of the States, or from following the dictates of their own consciences.

Is it right for man to be thus situated? Is it right for such textbooks to be placed in the common schools? Have Protestants any more right to teach their doctrines in the public schools than the Roman Catholics and Mohammedans have to teach theirs? S. H. CARNAHAN.

#### By Divine Right.

IN the *Christian Nation*, of June 3, is the following:—

In September last the Prince of Wales, with a few friends, was the guest of Mr. and Mrs. Arthur Wilson. Baccarat was played every evening. The stakes were limited to one hundred pounds. The Prince of Wales was banker. Sir William Gordon-Cumming, a personal friend of the Prince, cheated, was detected, and has sued his accusers for slander. The trial came on in London this week, and the world has been treated to the spectacle of the future ruler of the British empire "by divine right," admitting on the witness stand that he is the associate and friend of professional gamblers, and cheating gamblers at that.

This paragraph is not reprinted for the purpose of informing the readers of THE SENTINEL that the Prince of Wales has had an unusual experience, growing out of his celebrated game of baccarat. But it is to call attention to the evident sneer couched in the quoted phrase, "by divine right," in the above paragraph. One hardly knows what to conjecture from reading it. Has the *Christian Nation* been converted to the sound principles of civil government, through reading the various accounts of the game scandalously played by the heir apparent to the throne of England? It is to be wished that such were the case. No doubt the Prince of Wales is prince as much "by divine right" as any prince that the world has ever known. God has certainly decreed that men should establish civil governments. It is necessary that there should be civil power to suppress incivility. But the *Christian Nation* advocates the necessity of having God recognized in the laws of the land, as the supreme Ruler in civil affairs, and that princes should rule "by divine right."

England has this recognition in her laws, and has had it ever since the days of Henry the Eighth. He became enraged at the Pope of Rome because he would not give him a divorce from his lawful wife, in order that he might marry another that was more to his fancy, and assumed to himself the prerogatives of head of the church in England. Every thing that law could do to cause England to conform to the ideas of National Reform has been carefully done. And yet the Prince of Wales, who, according to the law, will be head of the Church of England, should he ever come to the throne, was not deterred by all these National Reform principles from gambling, and being one of the chief factors in a leading scandal among the modern nobility. It would seem that a glimmer of light had broken in upon the *Christian Nation*. It is to be hoped that it may continue to ponder this question, till it will not only see men as trees walking, but till it will be able to see clearly.

A. O. TAIT.

#### True to First Principles.

THE *Independent*, of June 25, says that on Thursday, June 11, the Rev. S. Hopkins Emery, of the Massachusetts Legislature, the only clergyman, and the oldest member of the House, offered the following, which was unanimously adopted;—

WHEREAS, Massachusetts has always been true to the pilgrim spirit, which planted the Old Colony and laid the foundation of this grand Republic;

Therefore, In the opinion of this House, it is meet and proper that in the coming World's Columbian Exposition, in the city of Chicago, this State should make manifest to the world in every possible manner, the prevailing sentiment of the people on the subject of the observance of the Lord's day as it is expressed by public statute and practice of the inhabitants of the commonwealth.

There seems to be a sentiment quite deeply rooted in the minds of a goodly number of men that if the Exposition can only be closed on Sunday, and the so-called American Sabbath thus fairly presented to the visitors from the Old World, that it will have a magic effect upon them, break down all their infidelity, and bring them at once to acknowledge the all-sufficient good to be found in Christianity. If the managers of the Exposition see fit to close its gates on Sunday no one can, with propriety, object. If the majority of the exhibitors see fit to close it, it is certainly their unqualified privilege. But if the State steps in and lends its sanction to a religious dogma, by closing the gates on that day, one fails to see where the great impression of sanctity will be enforced upon the mind of the visitor to the Fair, especially as he sees so much lawlessness and general debauchery and wickedness, not only in Chicago, but in all the cities of our commonwealth. It might answer for the washing of the outside of the cup and platter, or the garnishing of the tombs

of the fathers, but it would only make the extortion and excess that abounds everywhere all the more apparent; because the thinking man would be sure to contrast the hypocrisy of such a scheme with the abounding wickedness seen in every part of our land.

#### The Fourth Century over Again.

THE following information is sent out under the heading, "A Systematic Crusade against Sunday Opening of the World's Fair," dated at Chicago, May 14:—

The International Young Men's Christian Association proposes to go into the crusade against the opening of the World's Fair on the Sabbath day, with might and main. Every secretary in this country, as well as in Canada, has agreed to address a letter to the National Commission and the Board of Directors asking that the Fair be closed. In addition, every intending exhibitor, no matter in what country, is to be personally addressed and asked to make his or her participation contingent upon Sunday closing. In addition to this, Christian workers throughout the world are to be asked to bring their influence to bear upon the responsible authorities during the next twelve months.

In this we see simply history repeating itself. Neander tells us that at a church convention held at Carthage, in 401, the bishops passed a resolution to send up a petition to the emperor, praying, "that the public shows might be transferred from the Christian Sunday and from feasts to some other days of the week." And the reason, he says, why they passed this resolution, was, not that they feared the shows would be a financial failure if open on Sunday, or that the empire would come to ruin therefor, but "the people congregate more to the circus than to the church, and it is not fitting that Christians should gather at the spectacles, since the exercises there are contrary to the precepts of God; and if they are not open, the Christians would attend more to things divine."

So in this latter case, this International Young Men's Christian Association that is soliciting the co-operation of "Christian workers throughout the world" in an effort to have the World's Fair closed on Sunday, is not afraid that the Fair will be a failure if open on Sunday, or this Government come to naught if it should be, but its leaders are afraid, if open, it would be much better patronized than the churches; and hence they wish the Fair closed on Sunday, and thus corral the people in the churches. But the spirit which demands such means to get people to act religiously, will, if necessary to carry its point, resort to compulsory measures; and as the efforts of the ambitious but unregenerate bishops of the fourth century resulted in a union of Church and State, so will the like efforts of these later churchmen in the nineteenth century result in the same thing.

No civil government has any commission to administer the divine law.

#### Sunday Labor in the Colonies.

THE agitation making for the bolstering up of Sunday observance by special legislation is felt throughout the colonies, as well as in this country and Europe and America. The Colonial Secretary having been appealed to by the Superintendent of Missions to Seamen in Hong-Kong regarding Sunday labor in the harbors of the Eastern Crown colonies, addressed some inquiries on the subject to the governors of these colonies. The Governor of Hong-Kong did not see his way to enforce the compulsory observance of Sunday in these cases, while the Governor of the Straits brought the matter to the notice of the employers with a view to minimize this class of labor as much as possible. Subsequently the Governor of Hong-Kong did the same, but the local Chamber of Commerce was unable to suggest any scheme for the purpose, while the answer from Singapore was much to the same effect.

Thereupon Lord Knutsford addressed a circular to the governors of all the colonies, inquiring whether there was Sunday labor in the docks and wharves of their ports, and whether there was any prohibitive legislation on the subject. In the majority of the colonies there is no legislation against Sunday labor, but in fact the loading and discharging of steamers is not carried on save in cases of urgency, or of mail steamers. In some colonies this is prohibited by local ordinance, unless the customs authorities consent. In several colonies the well-known Act 29 Charles II., c. 7, "for the observance of the Lord's day, commonly called Sunday," is in force by virtue of local laws, or enactments of a similar character exist. But whether there are such laws or not, labor in the docks and wharves on Sunday in urgent cases is permitted, and nowhere does there appear to be any combination amongst the workmen against it. Lord Knutsford having suggested to the Governor of Hong-Kong the insertion in all government contracts of a provision that work under them should not be carried out on Sundays except in very urgent cases and under special authority, Sir William des Vœux replied that he has done so, although he does not approve of the suggestion. It deprives laborers, whose wages are already scanty enough, of the results of a day's work a week, and forces idleness upon them. The consequence, he predicts, will be an increase in crime. On the whole, Lord Knutsford's efforts do not seem to have been very successful. The manager of one great dock in Singapore quotes for his admonition a passage from "England's Greatest Historian," on the mischief of governments interfering in private enterprise, and the Governor of St. Helena tells him that the Act against Sunday labor existing there ought to be repealed, and that the colonists think so.—*Present Truth, London.*

NATIONAL  
Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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AN attempt is being made to obtain the enforcement of Sunday laws at Colfax, Iowa.

FOURTEEN Chinese actors have been arrested for violation of the Sunday law in giving an exhibition at the Windsor Theater on the evening of Sunday, July 5.

AT Tacoma, Wash., the promoters of the Sunday-closing movement have secured a conviction in the cases on trial, and expect hereafter to enforce Sunday closing.

DR. JOSEPH PARKER, of London, in the course of a sermon at the City Temple, took occasion to criticize Kaiser Wilhelm for his proposed visit to the naval exhibition on Sunday. Several articles protesting against this clerical censure have appeared in the London papers.

"SAY, young man, I just broke my suspenders," said Policeman Kelley of the seventh precinct, to the clerk in the dry goods store at 37 Division Street, one Sunday recently. "Will you give me a new pair? Its very uncomfortable going around this way." When the package had been wrapped up, he arrested the clerk for violating a Sunday law. The next prisoner before the Justice, was Joseph Kellhart, a shoe dealer of 96 East Broadway. Policeman Conway hastily entered his place, and said: "Give me a bottle of shoe blacking. I want it for my wife. She's in a hurry to go to church." Kellhart gave him the article and was arrested. The Justice before whom the prisoners were arraigned condemned these arrests, saying that "it does not add to the dignity of the police force of this city for patrolmen to be permitted to enter

small shops on Sunday and make purchases to entrap the clerks into violating the Sunday laws." About the only thing that could possibly add to the dignity of a police force made up in part of men capable of such methods, would be to degrade them from the force and then shun them as one would a deadly pestilence. Is it any wonder that anarchists multiply upon every hand, when laws are thus abused by those appointed to administer them?

IN its edition of June 25, the *Christian Statesman* says that the National Reform Association "has always held that the only foundation for the law of Sabbath rest is found in the law of God." It therefore follows that in enforcing it by civil law man is attempting to enforce the law of God, and the National Reform Association is assuming to itself that prerogative.

SUNDAY evening, June 21, a policeman in citizen's clothes entered a New York grocery store and asked for a penny candle, it was furnished him and he arrested the proprietor for breaking the Sunday law. At the arraignment, in the Essex Market Police Court, Justice Ryan said,—"I get disgusted with these cases. I am very sorry that I must hold you, Steckel, I would discharge you if I could." A volume of comment would not add to the plain teaching of such an incident as this.

CHICAGO has a formidable array of societies to look after its Sunday observance. They are the Sixth District organization of the American Sabbath Union; the Ministerial Committee for the closing of the World's Fair on Sundays; the Columbian Sunday Association; and the Chicago Sunday Rest League. The latter association claims to be exclusively a civil society. To these should be added the Law and Order League, which has its headquarters in Chicago.

REV. W. C. SELLECK spoke in Denver, Colorado, June 23, on the subject of Sunday desecration. The Sunday newspaper, excursions, ball games, and like topics were considered. He said there was no doubt a public demand for these things. But the editors of the papers, and those furnishing the amusements, were prompted wholly by the desire for money. Mr. Selleck did not advocate law as a remedy for the evil, but made a strong appeal, especially to editors, to have a higher object than to simply make money. The good we may do should ever have the precedence, and our love for gain be kept in the background.

If all the ministers would make their appeals to the hearts of individuals, trusting in God to move them by his Spirit to

lead righteous lives, instead of demanding so much civil law, their work would be much more in harmony with Him whom they profess to serve.

UNDER the heading, "A Chicago Coercive Sabbatarian," the *Chicago Tribune*, of June 23, says:—

At a church meeting Sunday night the Rev. Mr. Meloy, of the First United Presbyterian Church, made some remarks in favor of the rigid prevention by the civil authorities of all work on the first day of the week, called Sunday, which he persisted in calling the Sabbath, which is the seventh day of the week.

Mr. Meloy's words are quoted with severe strictures, and the fact called to his attention of which he and his kind seem so willfully ignorant, that

in Illinois, as everywhere else in the United States, the Church and State are separated, and the former can not use the powers of the latter to enforce obedience to its theology.

The Ohio Prohibitionists.

THE Ohio Prohibitionists, in their late Convention, have this preamble to their platform:—

The Prohibition Party of Ohio recognizes God as the source of all just power in government.

This preamble completely excludes from the Prohibition party in Ohio, any except Christians. No man who is infidel or atheist in his belief has any right in the party under that platform. And any one can see that if a political party adopting such principles comes into power it would be nothing short of a hierarchy. Infidels and atheists have the same civil rights as Christians. What will the Prohibition Party of Ohio do with such? Will it disfranchise them and still tolerate them in the country? or will it drive them out? God tolerates them here, and would it not be well for the Prohibition Party to consider this before resorting to radical measures? A careful consideration of this subject should lead men to see the foolishness in a political party adopting such principles. The civil power that will not protect all its citizens, regardless of religious belief, who conduct themselves civilly, resolves itself into a persecuting despotism.

They also placed the following plank in their platform:—

All men should be protected by law in their right to one day of rest in seven.

Why not say it as the advocates for Sunday laws mean it? All men are protected by law in their right to one day of rest in seven, but we want to compel them to rest regardless of either their rights or desires.

The same Convention passed the following resolution:—

*Resolved*, That we condemn the action taken by the Board of Control of the Columbian Exposition in opening its gates upon Sunday, and demand that the Congress of the United States shall prohibit such opening upon the Sabbath day.

A. O. TAIT.

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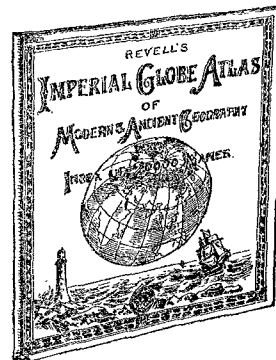
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NEW YORK, JULY 16, 1891.

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 Pueblo, Colorado, *Opinion* says that "there is not a newspaper man in the country who issues a Sunday newspaper from choice. The people demand it." The moral is not far to seek: educate this demand out of the minds of the people and the Sunday paper will die for want of readers.

Our *Little Friend* comes to us from Oakland, California, much improved in every respect. It has more and better matter than formerly, and has eight pages instead of four. The pages are of course not so large as before, but they are much more convenient. The little folks will certainly be pleased with the change.

POLICEMAN SIMMERMEYER arrested Saul Miller, a storekeeper of East Broadway, for selling him a glass of milk on Sunday, June 27. Mr. Miller was locked up in the police station several hours before he could obtain bail; when the case came to trial before Justice Ryan he was discharged. What can be said of laws which are a sufficient excuse for so frivolous an arrest?

THE *Colorado Graphic* is endeavoring to set its neighbors right upon the matter of Sunday laws. Of one of them it says:—

If the Pueblo *Chieftan* is sincere in its denunciation of "this tireless crusade against Sunday newspapers," it must take the *Graphic's* broad platform and object to all Sunday legislation as religious in character, and consequently contrary to the fundamental principles of the Constitution of the United States and the Declaration of Independence.

In this the *Graphic* is quite right. Sunday legislation is utterly opposed to that religious liberty guaranteed by the National Constitution and ought to be opposed by every friend of that matchless instrument as it is in this regard. But our contemporary falls into an error in proposing a possible remedy for the evils of such laws. It says:—

The *Graphic* is opposed to revolutions, believing that in America equal justice is guaranteed all citizens in religion, in law, in business, in labor, etc., and that in time the scales will be readjusted; but the mechanic finds it necessary now and then to strike a sharp blow even at the risk of breaking the faulty article in his vice, and so it may be necessary now to teach the weak a lesson by the passage of an old fashioned John Knox law, com-

elling all classes of citizens to shut up shop on Sunday and go to a John Knox church to worship. This would be mild revolution, and the harm done could easily be repaired without loss of limb or life. Heroic treatment of the Sabbath delusion is demanded to-day. Give a fool a big dose of his own medicine if you wish to protect yourself from his reform notions.

This would be an exceedingly dangerous experiment. It is sometimes a very difficult matter to secure the repeal of even a bad law, as has been demonstrated in Pennsylvania and Tennessee. Both of these States have Sunday laws of the worst description, and in both States there have been cases of genuine persecution for conscience' sake, yet such is the strength of religious bigotry and intolerance that all efforts to secure a repeal of the iniquitous laws have failed. There is danger in the plan proposed by the *Graphic*.

MANY years ago the English clericals, to enforce a nonsensical interpretation of Lev. 18:18, secured the enactment of a law forbidding a man to marry the sister of his deceased wife. Notwithstanding repeated efforts to secure the repeal of the law which ought not to have been enacted in the first place, it is still upon the statute books of England, a living witness to the folly of all religious legislation.

THE editor of the *Whitesboro News*, Whitesboro, Texas, is evidently an apt student of W. F. Crafts as shown by this warning which he gives the children of Whitesboro:—

Boys, it is a violation of law to play ball and marbles on Sunday, and we would whisper a little friendly warning into your ear, that if you indulge in this sport any more on the Sabbath day you'll be pulled and fined. Now, don't you do it.

These boys must belong to the same family as Mr. Crafts's "little embezzlers," and they are all to be connected by the Sunday school injunction, "Children, don't do it, you'll be pulled and fined."

THE readers of THE SENTINEL will be interested in the following extract from the record of the proceedings of the City Council of Bradford, Pennsylvania, as published in the *Bradford Era*, of the 7th inst.:—

The Ordinance Committee submitted the following report on the Sunday observance ordinance:—  
"Your committee to whom the within ordinance and petition was referred report adversely for the following reasons:

"The ordinance is framed in accordance with the act of 1794, and we believe that such a law belongs to the Dark Ages, and never should have been enacted by this great Commonwealth, settled by William Penn and his Quaker friends.

"We believe such a law is antagonistic to the principles of this Republic, knowing that it would, if enforced, deprive all laboring people of recreation; and, furthermore, that it is an infringement on the liberty of men, women and children.

"We believe the majority of those who signed this petition did so in ignorance of the fact that the act of 1794, which is a dead letter on the statute

books, gives them the same powers this ordinance calls for. The only effect city legislation can have is to transfer the burden of enforcing this statute from the petitioners to the city, thereby relieving themselves of the responsibility and odium of prosecuting the offenders against this law. Your committee deem it unwise to place such responsibility and expense upon the city.

"We recommend to the good people of Bradford that they can best secure the closing of all business places on Sunday by declining to purchase anything on that day. No buyers, no sellers."

Mr. Howe, a member of the Council, moved to amend by striking out the word "adversely" and all that comes after it, and substituting "favorably." There was no second to this, and the report was adopted as read.

IN the New York *World*, of June 14, the editor dwells at some length on the subject of "Sunday Outings." After mentioning some of the parks as fine places to enjoy a Sunday in recreation, he says:—

These are the places for your Sunday outings. Take your own sandwiches, wear flannels and straw hats, walk till you are tired, rest in the ample shade of old trees and be happy.

But the Sunday-law advocates tell us that no amusement is in harmony with the spirit of that day. If their measures should carry, it might be possible that even the parks would be closed on Sunday, especially as the city papers have reported one of the commissioners as saying that if he had his way everything would be closed.

#### A Note of Explanation.

TO THE EDITOR OF THE AMERICAN SENTINEL.—*My dear sir:* I wrote the article in the *Sabbath Recorder* about the duty of Seventh-day Baptists in reference to the question of opening the Columbian Exposition on Sunday. As this article has been copied in your columns and commented upon there as if it might fairly represent the editor of the *Recorder* and the Seventh-day Baptists, will you kindly allow me to assume the responsibility which belongs to the writer of the article and say that it does *not* represent the editor, Dr. Platts, and probably does not represent many Seventh-day Baptists correctly. In fact the *Recorder* has published a criticism which may stand as the view of the majority of my people. So please cudgel me and not the *Recorder* for which I am simply an editorial writer.

Yours,

W. C. TITSWORTH.

Dunellen, N. J.

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VOLUME 6.

NEW YORK, JULY 23, 1891.

NUMBER 29.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

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THE trouble with National Reform is not that the Bible is not the word of God, nor that the Christian religion is not true, nor that Christian morality is not superior to all other morality; but that the practical application of the theory would destroy free moral agency, without which Christianity would be utterly meaningless.

THE *Register-Gazette*, of Rockford, Ill., publishes this news item:—

Four Sunday schools up to date have boycotted the steamer *Arrow* on account of Sunday business, Court Street, First Congregational, First Presbyterian, and Westminster.

Such a course as this is the legitimate result of the advice of Mr. Crafts and others to boycott the Columbian Exposition if it opens its doors on Sunday. Sunday laws are un-American, and it is but natural that the imported un-American "boycott" be used in their interest.

"AFFAIRS have taken a curious turn at the Indian Office," says the Washington correspondent of the *Baptist Examiner*. "I told you some time since that about half a million dollars are annually paid out to Catholic contract schools through this bureau. There is a self-constituted organization in our city called the Bureau of Catholic Missions that has been making it pretty hot for Commissioner Morgan ever since he came into office. The result of this was a war between them and a loss of school money to the bureau. The Bureau of Missions through the Catholic press made much capital of this, but its

guns have been spiked by Commissioner Morgan's ignoring the Mission Bureau altogether, and paying the contract money all to the schools. Hitherto it has been understood that the bureau was kept up by commissions drawn from this school money. If that be so it will be hard for them in the future to pay off their clerks, as the contract schools pay out on sworn vouchers."

### "Sanitary" Benefits of Sunday Rest, and of Exemptions From It.

QUESTION and answer number four, of that Woman's Christian Temperance Union Leaflet No. 31, which is considered by the Union of so much importance that even a funeral must be made the occasion for its distribution, are as follows:—

4. If one has conscientiously refrained from his work on Saturday, is it not oppressive to make him abstain also on Sunday?

Answer.—To secure the greatest good to the greatest number is, or should be, the aim of law. If to secure this, requires a good building to be exploded to prevent the spread of fire, or compels a man to remove his slaughter house as a sanitary measure, we say it is not oppressive. If to secure a rest day for all, it were necessary to compel all to rest, it would not be oppression; but law is as lenient as possible, and the bill for the national Sunday rest law, following State laws, expressly exempts those who, having conscientiously observed another day, do not by their work disturb others on Sunday.

The governmental principle announced in that first sentence is fully worthy of the cause in behalf of which it is propounded; that is to say, it is utterly false, and the carrying out of it is only wickedness and oppression. It is the same principle that has characterized the oppressive governments of the past, and which was totally revolutionized when our fathers in their immortal Declaration announced to all the world that governments are instituted among men, deriving their just powers from the consent of the governed, and to secure the inalienable rights of the people who compose the government. The aim of law and government "is, or should be," ever to secure and maintain the in-

alienable right of each individual to life, liberty, and the pursuit of happiness. The theory of the greatest good to the greatest number is simply that by which a certain class who call themselves the "good" secure control of the governmental power, and compel everybody else to conform to what those persons say is good for them. It is simply the principle of class legislation, and in practice it never can be anything but oppression.

The second sentence simply argues that honest occupations engaged in on Sunday are as dangerous as a raging fire, or as much of a nuisance as an ill-smelling slaughter house. When honest occupations are put in such a category as that, and are forbidden in consequence, then what possible fruit ever could come from it other than confirmed criminality made universal by the law; yet such is the demand that is made in order that Sunday may have free course to run and be glorified. Any institution that requires the employment of such arguments to justify it and such means to uphold it is unworthy of respect or consideration by any human being—and such is just the nature of Sunday from beginning to end.

Mrs. Bateham says that "if to secure a rest day for all, it were necessary to compel all to rest, it would not be oppression." But that does not answer the question. The question is as to whether it is not oppression to compel a man to rest on Sunday who *has already rested* on Saturday. The question is, When a man *has rested*, is it not oppression to compel him to rest over again? When a man has rested to please himself and to please God, then is it not oppression to compel him to rest over again to please somebody else? Upon what sanitary principle is it that the people who observe the seventh day as a day of rest must be compelled to take an additional day of rest? while for those who do not observe the seventh day only one day of rest is sufficient for all sanitary purposes? Are the sanitary benefits of rest on Sunday so transcendent that that single day of rest is not only equal to it-

self but to an additional day of rest by those who observe another day? It is most singular that these people do not get ashamed of that "sanitary" Sunday-rest plea. The phenomenon, however, is explained by that Scripture which declares that "The unjust knoweth no shame."

Yet the answer says that the law is as lenient as possible, and that therefore the national Sunday bill expressly exempts those who have conscientiously observed another day. Now an exemption clause, while it continues virtually destroys the force of Sunday laws. So certainly is this true, that the Sunday laws which now exist with exemption clauses are not enforced to any material extent. In fact the exemption clause so certainly defeats the purpose of the law that the only hope which they have of securing the intent of the Sunday law is to repeal the exemption. The State of Arkansas has the most zealous Sunday observers of any State in the union that has an exemption clause. They secured the repeal of the exemption clause in 1885. Then until 1887 they persecuted those who observed the seventh day to such an extent that one of the chief lawyers of the State said it "shocked the bar of the whole State." In the Legislature of 1887 the bar of the State succeeded in restoring the exemption clause; but in the Legislature of 1889 a strong effort was made again to repeal it, as likewise a similar effort was made in the Legislature of 1891; and although the law so far as it enforced the observance of Sunday upon others, still reads as it always did, yet no effort whatever is made to enforce it; but just as soon as they succeed in repealing the exemption clause, the Sunday will be enforced again in the same old persecuting way upon those who choose to observe the seventh day.

Mrs. Bateham herself knows that if they will have a Sunday law to prove effectual, they will have to secure the repeal of the exemption which they propose, in a very little while. This we know that she knows because it was stated to her personally in such a way that she will never forget it. It was at the hearing before the Senate committee, December 13, 1888, and the following is the record:—

*Mr. Jones.*—Suppose an exemption clause were given. There are people who would profess to be Seventh-day Adventists for the express purpose of getting a chance to open saloons or houses of business on Sunday. Therefore in outright self-defense, the majority would have to repeal the exemption clause.

*Senator Blair.*—Call Mrs. Bateham's attention to that.

*Mr. Jones.*—Let me repeat it. If you give an exemption clause—it has been tried—there are reprehensible men, saloon keepers, who know they will get more traffic on Sunday than they can on Saturday, and they will profess to be Seventh-day Adventists, they will profess to be Sabbath-keepers. You cannot "go behind the returns," you cannot look into the heart, you cannot investigate the intention, to see whether they are genuine in their profession or not. They will profess to be Sabbath keepers, and then they will open their saloons

on Sunday. Then in outright self-defense, to make your position effective, you will have to repeal that exemption clause. It will last but a little while.

*Senator Blair.*—I agree with you there.

*Mr. Jones.*—For that reason these people cannot afford to offer an exemption clause; and for the reason that it puts the majority in the power of our conscience, we deny their right to do anything of the kind. I ask the organizations represented here to think of this after the hearing is over. It will bear all the investigation they choose to give it.

*Senator Blair.*—I should like to call everybody's attention to the point. If you need any legislation of this kind, you would better ask for legislation to carry out your purposes, and be careful that in the effort to get the assistance of the parties against you, you do not throw away the pith and substance of all for which you ask.

Perhaps some one may remark that if the exemption clause virtually defeats the purpose of Sunday laws, why does not THE SENTINEL, in its opposition to Sunday advocate an exemption. Ah! the same power that can enact an exemption clause can repeal it; and when any one advocates an exemption clause, he allows the principle; and when he allows the principle of the enactment of an exemption clause, he gives the whole case away and robs himself of the right to protest against the repeal of it. If the right to legislate on the question be recognized even to the extent of an exemption clause, then the right having been recognized, the legislative power can proceed to whatever extent it chooses in the exercise of the right which has been conceded.

Next week we shall have a word farther to say upon the exemption which they propose, and will show *why* they propose it, in the face of the knowledge which they possess concerning it.

A. T. J.

#### Mr. Henry's Sermon.

REV. J. Q. A. HENRY delivered a sermon which has been quite widely circulated in the newspapers under the title, "A Review of God's Day, and What It Should Be to Man." In it he lays down some excellent principles which we wish to compare with others that are about as flatly contradictory as statements could well be made. The article shows conclusively that Sunday laws are wholly in the interests of religion and the church. He began by saying:—

Our appeal for the proper observance of what is familiarly known as the Christian Sabbath, or the Lord's day is based upon the following propositions:

The American Sabbath is a civil institution, recognized and embodied in our law as a conservator of public morals, and as conducive to public order.

How can an appeal for the observance of a Christian institution be based upon the fact that American institutions are civil institutions? Did Christian institutions originate in America? And must we regard the civil power in America as the authority for their observance? Is the United States Government Lord of

the Sabbath? if so, where did it get its authority? Certainly not from the Bible, for that says Christ is Lord of the Sabbath? To plead for the observance of the Christian Sabbath on the authority of civil law, is to argue that the civil power has rightful jurisdiction over the Christian religion; and this is just what Mr. Henry has done. Then he says:—

The claim of the Sabbath as a day of religious culture and worship is laid only on the individual conscience, and is not and can not be enforced by legal statute. It is no part of the Sabbath movement to make people good by law. Sabbaths are not kept by legislative enactments. No attempt is being made to force religion down the throat of men. God only is Lord of the conscience, and has lifted it entirely from the doctrines and commandments of men.

These are sound principles, but they squarely contradict what he said at first, and overthrow the whole theory of Sunday legislation. For, if "the claim of the Sabbath as a day of religious culture and worship is laid only on the individual conscience," and "God only is the Lord of the conscience," then no State has a right to constitute itself Lord of the conscience by requiring such observance. And if "Sabbaths are not kept by legislative enactments," if they "are not, and can not, be enforced by legal statute," it is manifestly wrong to "appeal for the proper observance" on the authority of civil law.

In his argument, Mr. Henry shows very clearly that all Sunday legislation is a direct attempt on the part of the State to control the consciences of men. The only way he can avoid this conclusion is by claiming that the "proper observance" of the "Christian Sabbath" does not mean its religious observance. But there is no observance of any religious institution that is proper, except a religious observance.

In the last quotation the speaker said, "It is no part of the Sabbath movement to make men better by law." Practically, he contradicted this when he said that the Sabbath was "recognized and embodied in our law as a conservator of public morals." To be a conservator of morals, is to be a preserver or keeper of morals. It means that the State, through Sunday laws, undertakes to keep people from growing any worse morally. But whether the State tries to make men better by law, or undertakes to keep them from getting worse, the principle is the same. In both cases, the State assumes jurisdiction over the subject of morals. Here is another proof that Sunday laws have to do with the conscience. Morality is conformity to God's moral law, the ten commandments. This law requires us to love God with all the heart, and our neighbor as ourselves. Thus morality is love and immorality is hatred. These are matters of conscience, conditions of the heart, over which the civil law has no jurisdiction. In his closing paragraph, the speaker him-



self said, that "moral law is but the transcript of the divine nature." This is true; and we hold that it is impossible for the State to put the divine nature into anybody, or to preserve it after it is there. And to undertake such a thing is an insult to conscience, and blasphemy in the sight of God.

Notwithstanding all this, the speaker coolly says, that "no attempt is being made to force religion down the throats of men." O, no; simply an effort to keep the "divine nature" from leaking out of them; that is all. And you might as well cork up a bottle to keep the light in when you are about to carry it into a dark room.

Sunday laws are not "conducive to public order." Those who are compelled to stop work against their will, will make Sunday "a day of devilry," as has already been complained of in Kings County, New York. Besides, there are laws to enforce public order on all days of the week. The more people who are idle, and are bent on mischief, as the result of Sunday laws, the harder it will be to enforce the laws of public order.

Another argument contained in the sermon was this:—

The Constitution insures a legal right to enjoy the Sabbath day. Every individual, according to the Supreme Court, has the right to the enjoyment of the Christian Sabbath, without liability to annoyance from the ordinary secular pursuits of life, except so far as they may be dictated by necessity or charity.

Yes, the Constitution does insure the right to every man to enjoy the Sabbath day. The Constitution leaves him free to rest, or work, or fish, or to do anything else that will contribute to his enjoyment, so long as he is not uncivil. And no one has the constitutional right to deprive him of his enjoyment by compelling him to rest when he does not want to. To compel one man to lay aside his "secular pursuits" on Sunday in consideration of the religious feelings of another, is to establish the principle that every person has a right to have his religious feelings protected by law. To carry out that principle would absolutely stop all religious work, and shut every man's mouth on the subject of religion; for nothing could be done or said that would be in harmony with the ideas and feelings of everyone; and as surely as their opinions were crossed, their feelings would be disturbed. No error could be rebuked, no truth could be advocated, because somebody's feelings would be disturbed.

The United States Constitution is based upon the principle that "all men are created free and equal;" and it says that no State shall "deny to any person within its jurisdiction the equal protection of the laws." According to this principle, if the Christian has a right to keep Sunday "without liability to annoyance from the ordinary secular pursuits of life," the Jew has an equal right to observe Saturday without liability to such annoyance.

*"That government under which the rights of all citizens are not equally protected, is organized injustice."*

Would Sunday-keeping Christians be willing to lay aside their secular pursuits on Saturday that the observance of the Jews and Seventh-day Christians might be free from all disturbances? Are they ready to apply the Golden Rule, and do as much for others as they ask others to do for them? Here is an excellent chance for them to test themselves, and see whether they are actuated by the spirit of Christianity, or whether they are controlled by a spirit of selfishness and bigotry. Whoever asks another to show more respect for his religion than he is willing to show in return, thereby admits that the other religion is superior to his own. He expects the other man to be more of a gentleman than he is, and to exhibit more benevolence and charity in his deeds. What he admits may or may not be true, but it is an admission, nevertheless

Mr. Henry annihilated the authority of the "civil Sabbath" by the closing words of his sermon. He said:—

All plead, therefore, for the American Sabbath, that it may become a day of rest, of innocent recreation, and of devout worship.

The supreme source for the observance of this day is to be found in the claim of religion and of Christian faith. Moral law is but the transcript of the divine nature. The Sabbath is God's institution; it was made for man; it is the one ordinance which reminds man that he is facing eternity. Sabbath desecration and intemperance are the keenest blades that the enemy of souls has forged against the well-being of humanity. If we can keep the family right on Bible lines, then we shall keep the Church right; and if we keep the Church right, the State will be safe indeed.

Hardly does the speaker finish his plea for the "American Sabbath" before he gives positive proof that it is neither American nor civil. He says that "the supreme source for the observance of this day is to be found in the claims of religion and of Christian faith." If it were an American civil institution, the supreme source of authority for its observance would be found, not in the claims of religion, but in the claims of American civil law. Again, if the Sabbath were a civil institution, there would be no sense in making it a day of "devout worship," unless one desired to worship the State by religiously honoring its institution. But that would be idolatry. There is a vast difference between worshiping God on any day of the week, and worshiping him because the State has set apart that day. Such worship is directed to the State more than it is to God. "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"

To ask that an institution "of devout worship," which finds its supreme source of observance "in the claims of religion," shall be recognized and embodied in law, is to ask that religion be forced upon the

people by law. And that is the purpose of the whole Sunday-law movement. If "the Sabbath is God's institution," as Mr. Henry says, then it does not belong to America; render therefore unto America the things which are America's, and unto God the things that are God's

Finally, Mr. Henry admits that the whole trouble after all is with the family and the Church. If these can be kept right on Bible lines, then, he says, "the State will be safe indeed." Sabbath reform, then, should begin where the difficulty lies, namely, in the family and in the Church. And to ask that the State shall enforce by law the proper observance of the Sabbath, is to request that the State shall undertake to do a work which belongs to the family and the Church, and which they will not do for themselves.

But, further, as all the good that is ever accomplished for Christianity, either by the family or by the Church, comes through the power of God, it is manifest that every effort to have the State undertake such a work, is an effort to substitute the power of the State for the power of God. It puts the State in the place of God as Lord of the conscience; and those who recognize such substitution by rendering obedience to the State in a religious matter, thereby become worshipers of the State instead of worshipers of God. Thus the logical effect of Sunday laws, as well as of all other laws designed to enforce a recognition of religious institutions, is to make the Government an object of worship, and enforce idolatry upon the people.

A. DELOS WESTCOTT.

#### Where the Difficulty Lies.

A GROWING disregard of Sunday is by no means confined to the United States, nor is it limited to those countries having little or no legislation upon the subject. A late number of the *Christian Commonwealth*, a leading English paper, says:—

Slowly but surely the Continental Sunday is coming to England. The number of Sunday newspapers is steadily increasing; and, what is more to the point, the number of readers of these papers is rapidly multiplying. Now a new departure is about to be made at the New Gallery. It is proposed to institute a series of "Sunday afternoons," when the gallery will be opened to a limited number of subscribers and their friends. The gallery will be opened from two till seven during the continuance of the annual summer and winter exhibitions, tea being provided for the visitors.

This is only one of the many facts that might be cited in England to show that the same tendencies are seen there as in this country. And even Scotland, that country far-famed for its strict Sunday observance and for rigid laws upon the subject, is relaxing something of its old-time strictness, or rather the people are, and yielding to the seductions of the "Continental Sunday." A recent report to the General Assembly of Scotland, the highest church court in that country

where Presbyterianism is the established religion, declares that football and cricket have done much harm "by the Sabbath indolence and neglect of ordinances which exhausted nature exacts from their votaries."

The report also says that in one county especially "the pernicious custom of visiting friends and places of interest on the Lord's day is rapidly spreading." And in another section "frivolous and purely worldly conversation on the Lord's day is common." The liquor traffic too seems to be active there as elsewhere, while the "sin of half-hearing" (going to church only in the forenoon) and neglect of the prayer meeting are sapping the life of the church.

A similar condition of affairs in this country is attributed by many to lax Sunday legislation, and to a total or partial failure to enforce existing laws upon the subject; but this is a mistake. As before intimated, neither England nor Scotland is lacking in the matter of Sunday laws, nor in official recognition of God as the source of civil authority. So far as civil law can make nations Christian these countries are Christian.

The truth of the matter is that civil laws have nothing to do with morals or religion, and instead of Sunday "desecration" being due to the absence of Sunday laws it is due to the low religious condition of the people; and no amount of civil law can possibly improve that condition or make the people more religious. Of course it naturally follows that the only way to secure better Sabbath observance is to make the people more religious, and this can be done only by teaching them the gospel.

C. P. B.

#### "Explorations."

THE careful attention of the reader is invited to this article from the *Christian Nation*, and also to a brief comment upon it on the last page of this paper:—

"Ever since the bold navigators pushed across the Atlantic and discovered a new world beyond the Pillars of Hercules, men have sought through polar ice, the North West Passage. One after another they have made the trial and the wrecks which strew those frozen shores remain as a monument to blighted hope.

"Such a quest has long been carried on to find a religious acknowledgment in the Federal Constitution. Notwithstanding the fact that the Constitution itself directly prohibits such a feature the search has been continued under discouragements which would have dissuaded a Kane or a Franklin.

"The Constitution is not a large territory. It is composed of seven articles and fifteen amendments. This is all there is of it. It is shorter and more instructive than the President's message, more talked

of and less read than any document in the country.

"It is given by the people for the direction of the Federal Government. From this document alone it receives its authority to act. Cooley states, 'It (the Government) derives its powers from the grant of the people, made by the Constitution, and they are all to be found in the written law and *not elsewhere*.' Webster says, 'powers are enumerated but not defined.' Chief Justice Marshall writes, 'Every power alleged to be vested in the national Government, or any organ thereof, must be affirmatively shown to have been granted.' From these the rule may be deduced that every power not enumerated is forbidden. Where then is the enumerated power in the Constitution, which 'compels' Christian legislation?

"It might be well first of all to consider the clause of the Constitution which prohibits any Christian feature in the fundamental law, for it is the rock on which those explorers, who escaped the other perils of the voyage, have met their fate. 'No religious qualification shall ever be required for any office or public trust under the United States.' Some have claimed that this clause means 'no denominational test,' etc. Its interpretation at the time of framing the Constitution is well set forth by an amendment proposed by South Carolina. The Legislature of this State wished to amend this clause so that it would read, 'no *other* religious qualification,' holding that the so-called oath which precedes was a 'religious qualification.' Could an oath be considered as a 'denominational' qualification?

"What Christian denomination would consider the oath a 'test'? The oath as it should be, is not a denominational but a religious act. But South Carolina was shown that the oath as administered had not a religious character and the clause remained unchanged.

"To whom would a religious clause in the Constitution become a test?—To the infidel, to the atheist, to the Jew. Every one who holds 'an office or trust under the United States' swears to this Constitution and all that it contains. If it had a single Christian feature, no unbeliever could hold office under the general Government. Would these classes swear to the very thing which they deny? It is an impeachment on their honesty. The infidel framers of the Federal Constitution who considered prayers 'unnecessary' did not propose to make one that would disfranchise themselves. They made such a thing impossible by express prohibition of religion. But the 'supreme law of the land' does not leave us without another witness for this interpretation. As the 'test' clause prohibits religion in the Constitution, the treaty with Tripoli states the fact in the case. It reads, 'As the Government of the United States of America is not in *any sense* founded on

the Christian religion; it has in itself no character against the laws and religion of Mussulmen.'

"It is necessary to go no further to show that without amendment, there can be no Christian acknowledgment, much less authority for Christian legislation in the Federal Constitution. But it may be interesting to examine some of the alleged discoveries.

"The first in frequency and unimportance is the date in the Constitution and in various parts of the 'supreme law.' This is an unquestioned fact. The Constitution itself goes so far as to say, 'In the year of our Lord.' This it is claimed is a Christian acknowledgment.

"One can imagine the religious feeling with which Jefferson would date the Declaration of Independence after having written his Creator's name as 'god' in the body of that paper. What a solemn emotion must have thrilled the soul of Ingersoll as he dated the contract by which the Star Route thieves made over to him a large tract of land in New Mexico, in return for efforts in their behalf. If this be true, every time an infidel dates a letter he acknowledges the Lord.

"But there are some other dates in the 'supreme law.' The Treaty of Tripoli just quoted is dated, 'the 3d day of Jumad in the year of the Hegira 1211.' Another with Morocco is signed, 'At our court of Morocco on the twenty-fifth day of the blessed month of Shaban.' Now, if one dating recognizes Christianity, the other does the same for Mohammedanism. This is a dilemma for the explorer.

"The second discovery of Christian acknowledgment is in Section VII., 'If any bill shall not be returned by the President within ten days (Sunday excepted) after it shall have been presented to him, the same shall be a law.' It is evident that this has no reference to Congress but to the President alone. It does not refer to him in all his duties, but only in one, that of considering a bill. It does not even authorize much less compel him to give that day to others. Where is his grant of power for such action? All his powers are 'enumerated' in the Constitution. Where is the clause which 'compels' him to give 'Sunday' to any one? It allows it to the President and that is all.

"But is it a Christian acknowledgment? 'Sunday' is not the Christian name of any day in the week. If there is anything in the name it must be an acknowledgment of some heathen religion. Certainly not Christianity.

"Sunday is simply a legal holiday allowed to the President himself, in one of his functions. It rests on no higher basis than the 'Sunday laws.' Is that any recognition of the Lord of the Sabbath? Let the decisions of the courts answer the question. That which the courts have regarded as the basis of these laws Judge

Cooly condenses in a sentence in which they are regarded 'as a sanitary regulation based on the demonstration of experience that one day's rest in seven is needful to recuperate the exhausted energies of mind and body.' Is 'a sanitary regulation' a Christian acknowledgment? The 'Sunday' allowed to the President rests on the same basis as a small-pox quarantine. Tekel.

"The third discovery to be noted is that clause usually termed the oath. 'I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States and will to the best of my ability, preserve, protect and defend the Constitution of the United States.' This is not a form but the prescribed constitutional form of the oath. A proper oath has a religious character. Webster defines it 'as a solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed.' In this prescribed form there is no such appeal, it has no religious character, and is not properly an oath at all. The President may mentally or aloud add 'so help me God,' or 'Gambrinus,' if his internal constitution demands it, but he does it on his own responsibility. The Constitution of the United States makes no reference to God or religion. 'We the people' are the only god of the Constitution.

"Another equally important 'find' is in Amendment 1. 'Congress shall make no law respecting religion or prohibiting the free exercise thereof.' A late writer in the *Christian Nation* speaks of this clause as 'directly maintaining the sway though free in its exercise of the Christian faith, etc.' This is not complimentary to Congress. How can prohibiting Congress from legislating on a subject 'maintain its sway.' Why did not Blair find out that the way to maintain the sway of education was to keep Congress from making laws on the subject? It is not yet too late.

"Some have taken 'religion' in the sense of 'denomination' which would make the last clause read 'prohibiting the free exercise' of a 'denomination.' The 'exercise' of a horse is reasonable but the former use of the word may be doubted. The meaning here is the same as in the 'test clause.' Religion means religion. The framers of the Constitution knew what they were talking about. This clause declares that Congress shall 'make no laws respecting religion.' As shown before, Congress cannot legislate on any subject without a grant of power. Where is that grant? The 'test clause' prohibits it. The treaty quoted shows that it does not exist. Religion meant the same one hundred years ago that it does to-day.

"The Constitution forbade Congress to make laws respecting religion. That belongs to the sphere of State legislation. Cooley says, 'The making provisions for

education, for the protection of personal liberty, and liberty of worship—all these powers were withheld from the jurisdiction of the Federal Government, and retained by the States.'

"A somewhat remarkable religious acknowledgment is claimed to lie in that region known as Amendment VII. The clause in question reads, 'No fact tried by a jury shall be otherwise re-examined in any court of the United States than according to the rules of common law.' This recognizes that in certain cases the common law rules in the courts. Christianity is said to form a part of the common law. Through this means the Constitution recognizes Christian precepts as binding on the Government.

"This looks plain enough but there are some difficulties to be explained. The common law of Louisiana is largely derived, through its early inhabitants, from the Roman law. Heathenism formed a part of the Roman law and therefore of the common law of Louisiana. So if the Constitution through this amendment recognizes Christianity it must recognize heathenism as well. The Constitution is not partial in such a matter as religion. The next objection is found in the fact that this gives no 'power' to President, Congress, or the courts. It refers only to the latter and is a *restriction* of power.

"If further proof be needed for the statement that this amendment neither 'compels' nor authorizes Christian legislation on the part of the Government of United States, it is found in the fact that the common law is no part of the Federal Constitution. Let it be bound as a frontlet between the eyes that the Federal Constitution is all comprised in seven articles and fifteen amendments. Here alone is there to be found any grant of power to the Federal Government. The common law is no part of it, common laws belong to the States. Cooley states 'Each of the several States has a common law of its own, the United States as such can have no common law.'

"Concerning the latest and most original discovery it is stated: 'Amendments in consistency with the moral principle of Christian precept alone recognized in Sec. IX. clause I., prohibiting the slave trade after 1808, etc.' Surely the wheels of progress have rolled backward a thousand years to find in this grant to slave dealers of another generation of traffic in the bodies of men a 'moral principle of Christian precept.' To what age does it belong? But did this cause prohibit the slave trade? The framers of the Constitution did not know it. Congress did not know it, for it passed in March 1807 a law making it unlawful after January 1, 1808. The best refutation of the discovery is found in the clause referred to which reads, 'The migration or importation of such persons as any of the States now existing shall think proper to admit shall

not be prohibited by Congress prior to the year 1808.'

"Nigh unto seventy times seven have these claims been reported and as often proved false, yet to-morrow some American Archimedes will shout 'Eureka' and appear with some resurrected claim of Christianity in the Constitution.

"It is not the intention of this article to deprecate what is commendable in the Constitution. As a purely secular Constitution of government it has no superior among the nations; but its value is not enhanced by ascribing to it a character which it never had nor was intended to have. The fact remains, that if by some Circean spell the people of this country were suddenly changed into followers of the Prophet of Medina it would not necessitate any change in the 'supreme law of the land.' To the enemies of the Nazarene this is its glory.

"With due deference to the explorers of the past and of the future, it must be said that all discoveries of Christianity in our present Constitution are what Ingalls, in a happier time before the Kansas breezes brought to him the 'winter of his discontent,' might have called 'an iridescent dream.'"

"In 1879," said Colonel Shepard to a reporter, "I was in Paris with a party of friends one Sunday; they invited me to go with them to Longchamps to see a review of the races. I declined, saying I would rather go to church, and I did. My friends went. The day being a drizzling one, one of the ladies took sick. . . . Now, the next year in Paris I attended a review of the troops. It was a week day, and a beautiful day it was. . . . I did not catch cold, and I was paid for keeping the Sabbath."

These characteristic remarks were with reference to the impropriety of opening the Museum of Art on Sundays. Perhaps no one but the bluff, plain-spoken Colonel would have stated the argument so simply and directly, but there are, probably, many worthy people who are unconsciously influenced by somewhat similar reasoning. An immediate interposition of Providence is seen in the ordering of the weather, which is not seen in the appointing of horse-races. The hand of God is in the one, while the hoof of the devil is in the other. Then there follows, to the minds of unlearned but devout persons, a logical connection between the weather and the races, and finally a providential relation between these two happenings and the casual presence or absence of the devout person himself. Is not this, too, one of the infinite and protean manifestations of human vanity?—*New York Sun*.

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NATIONAL  
Religious Liberty Association



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We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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THE Spanish Prime Minister is interesting himself in the passage of laws by the Cortes "securing Sunday rest for workmen."

THE *Christian Nation* opposes the use of cars on Sunday even for the purpose of going to meeting. It is, says the *Nation*, "paying the devil toll to get to church."

A CORRESPONDENT from Atchison, Kansas, writes:—

Rev. W. F. Crafts spent June 21-24 at Atchison. The friends of Religious Liberty greeted him with a supply of good literature, to which he responded with warmth. He seemed to regard the opposition of the principles he advocates as an unwarranted personal insult that should not be tolerated.

THE liquor interest may yet array itself on the side of Sunday laws, and the Sabbath Observance Department of the Woman's Christian Temperance Union find in it an unexpected ally. As an evidence of this possibility the liquor dealers of Tacoma, Wash., when compelled to close on Sunday assisted zealously in the enforcement of Sunday closing upon all business men of the place. Are Miss Willard and Mrs. Bateham ready to usher in the National Reform millennium hand in hand with the saloon keeper, and for a mess of Sunday pottage sell out the birthright of the temperance cause?

A SUBSCRIBER writes from Excelsior, Wash., that the Sunday question is a live issue there. A new organization has been formed, called the "Anti-Sunday Saloon Association," composed principally of ministers and church people. A number of saloon-keepers have been indicted for violating the State Sunday law. The saloon men in town say they will enforce the law against all other kinds of business

forbidden by it. When they have accepted this alliance with the saloonists to secure general Sunday observance, how will the ministers and church people and Christian Temperance Union women have the face to turn upon their friends, made respectable by association with themselves in the zealous enforcement of Sunday laws and by the discrimination of that law itself, and antagonize them?

In the *Arena* for May is an article from the pen of B. O. Flower, in which he says:

In the sunshine of liberty I see a growing world. In the radiance of her smile man triumphs over error and superstition. But in the shadow of paternalism progress has ever withered, science has been a fugitive, and the vanguard of civilization have suffered ignominious death. No lesson is more impressively taught by the ages than that science, progress, and human unfoldment move in the wake of liberty. I have no faith in any theory of government that distrusts human freedom. I believe that no enduring progress or true civilization can be built on other foundation than liberty and justice.

THE South Dakota Sabbath Observance Association has elected twelve vice-presidents, eleven county secretaries, and a legislative committee of five. Eleven ministers were "authorized to hold Sabbath reform meetings and form local rest-day leagues or Sabbath committees in the name of the State association all over the State." This systematic organization is progressing continually. When it is too late the people of this country will discover, with astonishment, that their city councils, town and county boards, legislatures, and even Congress itself, are controlled by the Church committee.

THE American Sabbath Union will hold a "Sabbath observance" meeting in the auditorium, Chautauqua, Sunday, August 9; and on the 11th the State Sabbath Committee of New York will meet on the assembly grounds to complete the organization of the committee. These associations are making themselves heard in the different Chautauqua assemblies, in the Christian Endeavor Conventions, and everywhere throughout the country where instrumentalities are at work for the promotion of mental or religious growth. Do those who realize the errors which they teach appreciate the meaning of this?

REV. L. W. MUNHALL says in the *New York Observer*:—

Together with my family I spent two weeks in New Orleans nearly six years ago, at the time the Great Southern Exposition was in full blast. Not one of us went near it, and only because it kept open doors on Sunday. When the question of Sunday opening of the Columbian Exposition was first broached, I resolved never to visit it though I expect to be in Chicago a number of times during the year 1893, and to use my personal influence against it if it is opened on the Lord's day.

How innocently, deliciously egotistic this is! One remembers the financial disaster which befell the New Orleans Exposition, and trembles for the World's Fair.

## Dr. George and the Sunday Law.

THE Utica Auxiliary of the American Sabbath Union has been holding a series of meetings at Utica. The *Daily Press* gives reports of the addresses. It quotes Rev. H. H. George as saying in reference to the business man, who receives letters on Sunday:—

Why doesn't he act on the letters and bill the orders they contain?—Because the law won't allow him to do it.

Will business men universally plead guilty to Dr. George's indictment, and confess that the only question in their minds as to what they may or may not do is, Will the law allow it? If the word of this minister, who is Assistant Secretary of the American Sabbath Union, and a man who has had opportunity of extended observation among the church people of the country, is to be taken, then there is indeed a serious lack of conscientious principle among church members in the business world, which Sunday laws, however strict, can scarcely be expected to remedy.

Dr. George says further of the Sunday mail:—

Congress should stop it. It can be done and should be. When we have such men as Mr. Wanamaker in the post-office, and Mr. Harrison, an elder in the Presbyterian church, as President, it can be done if the fifteen million Christians of the country will stand by them.

This is equivalent to saying that because the Postmaster-general is a Sunday-school superintendent, and the President a Presbyterian elder therefore they should enforce the religious beliefs of their supposed following, irrespective of the principles of civil rights, or the views of the remaining fifty million.

Dr. George "also spoke against the Sunday excursion trains which run to the Thousand Islands from Utica, and said they were clearly illegal. He quoted from the law as follows: 'Nor shall any person travel on that day [first day of the week, commonly called Sunday], unless in cases of charity or necessity, or in going to or returning from church or place of worship, or going for medical aid,' etc. He said: I believe it wholly feasible to go down to that train next Sunday morning and arrest every man in it. Cries of 'amen!'"

The "amens" were a sufficient evidence of the willingness of these enthusiasts to enforce any law, whatever its character, which shall compel obedience to their interpretation of divine will. But their enthusiasm on this occasion shows a zeal without knowledge, for the Doctor read from the Revised Statutes of 1875 instead of the Penal Code of 1881, which contains the law as it now stands, and by which the clause in reference to traveling is repealed. The law as it stands in the Penal Code of 1881 is a marked survival of the religious laws of mediæval Europe, but still not quite so favorable to these self-constituted constables and sheriffs of the Almighty as they thought. W. H. M.

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## IS THE PAPACY IN PROPHECY?

BY THE

**Rev. Thomas W. Haskins, M. A.,**  
Rector Christ Church, Los Angeles, Cal.

The above is the title of a treatise written by the author at the request of the Ministerial Union of Los Angeles, California. It grew out of a discussion upon the present aspect and aims of the Roman Catholic Church in the United States, the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy, or Vaticanism, is outlined in the prophecies of Holy Scriptures with sufficient accuracy to determine what the "Papacy" is, and what is to be its future development and ultimate end.

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NEW YORK, JULY 23, 1891.

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MR. MOODY thinks that the best way to induce people to go to church is to "do away with Sunday newspapers and give the people a chance to attend." In the fourth century the bishops said: Close the Sunday theaters and the people will resort to the churches.

So far is National Reform from taking a summer vacation that it is utilizing the season to the utmost, transforming the various Chautauquas into training schools for National Reform workers. Never in the history of the world were the enemies of religious liberty so universally active as now.

A PUBLIC meeting, said to have numbered three thousand persons, has been held at Ramsgate, England, in favor of "Sunday Observance," at which the magistrates were called upon to interdict all street cries and public noise on Sundays, to close the fish market, and stop the excursions from London. Advices do not state what influence, if any, the recommendation of the meeting had with the authorities.

THE American Sabbath Union had a special representative at the Christian Endeavor Convention at Minneapolis. As a result several meetings were held in the interest of legal Sunday observance, at one of which a resolution was passed looking to the "securing of speedy action from our State Christian Endeavor Unions to bear upon their several commissioners in favor of closing the World's Fair on Sunday." The Christian Endeavor Societies little realize that they are becoming a vast National Reform kindergarten.

THE *Catholic Review* remarks that Catholic educators and others interested in the peaceful settlement of the present difficulties of popular education will find matter for useful discussion in the fact that five Catholic high schools in the State of New York are now integral parts of the State University.

And we may reasonably conclude that the end is not yet. The State and the Church are already in partnership in a good many ways in the State of New York. Every year millions of dollars are paid to various religious institutions, and for years the

matter has been a bone of contention between Catholics and Protestants. The strife has however not been for principle, but for State cash. The contest has been sharp, but the only question has been, Who should have the lion's share of the spoil?

THE Liquor Dealers' Association of Norfolk, Virginia, have joined hands with the Sabbath Union and National Reformers in enforcing the Sunday laws. They have given notice that detectives employed by them have reported several parties selling liquor on Sunday, also that witnesses have been secured, and that competent counsel will be immediately employed to prosecute these Sabbath breakers among their number. So another organization must be added to the long list of those affiliated with the National Reform party,—the Liquor Dealers' Association of Norfolk, Virginia.

THE City Council of Utica, New York, recently suspended the ordinance forbidding Sunday baseball, and again at a subsequent meeting reconsidered their action. As reported, the aldermen seem to have been mainly influenced in this course by the religious feeling and sentiment of fellow-townsmen and church members, instead of a considerate investigation of the civil principles involved. Among all the instances of the agitation of this Sunday question but one City Council has yet discussed the matter as becomes intelligent men and responsible law-makers—that of the city of Bradford, Pennsylvania.

THE article "Explorations," which appears on another page of this paper, is from the *Christian Nation*, of July 8, and is a complete refutation of the constitutional arguments of the Sabbath Unionist and the National Reformers. It is a knock-down blow from their own ranks. Let them all come frankly forward now and acknowledge that it is their intent to subvert the Constitution and present form of Government of the United States, and establish in the place of this "purely secular Constitution," which "has no superior among the nations," a government by religious dogma. The candid among the National Reformers are not attempting to escape from this inevitable dilemma.

There are but two errors noticeable in the article, one of omission and the other of misstatement. The first exists in the failure to show that Sunday and other religious laws had no more place in the State statutes after the adoption of this "purely secular Constitution" than laws concerning the succession to the throne, for they were a survival of the English union of Church and State; and the other is in the next to the last paragraph where it is said, if "the people of this country were suddenly changed into followers of

the Prophet of Medina it would not necessitate any change in the 'supreme law of the land.' To the enemies of the Nazarene this is its glory." This last sentence should read, "To the enemies of the Nazarene this is confusion." It ought not to take much study of Christ's words to prove this to every one who desires to practice the Golden Rule. How much more then should they understand it who wish to be counted devout followers of the humble Nazarene?

THE Industrial Brotherhood of Canada demand among other things "that voting at elections shall be obligatory, no person to have more than one vote, and that the present system of canvassing the electorate be abolished, and it shall be an offense punishable by law to solicit a vote or in any way to try to influence the decision of a voter." Nothing could be more utterly destructive of liberty than this. Some people, as for instance the Reformed Presbyterians in this country, think it wrong to vote. It is their privilege not to do so. Again, to forbid all efforts to influence voters would destroy at once all liberty to discuss political subjects either by voice or pen. Every political speech and every political newspaper article is an attempt to influence voters; and liberty to exert such influence is absolutely essential to free government.

CONTRARY to general expectation, Sunday closing of saloons has not reduced drunkenness in Los Angeles, California. On the contrary it seems to have the opposite effect. A dispatch from that city, dated July 5, and published in the *San Francisco Chronicle*, says:—

During the past few months, in which the Sunday saloon closing ordinance has been in effect, the police report that drunkenness has largely increased. Last month there were one hundred and two arrests for this cause, a greater number than in any month during the past three years. Most of these arrests were made on Sunday.

Commenting upon this an Oakland paper remarks that "Sunday-law agitators are wont to frequently tell us that we can do as much in six days by resting Sunday as we could to work the entire seven; and it will be demonstrated—we wish to their satisfaction—that when Sunday is made a day of enforced idleness, as much whisky will be sold in six days as otherwise would be in seven."

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VOLUME 6.

NEW YORK, JULY 30, 1891.

NUMBER 30.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THE opponents of Sunday baseball in Missouri have forced the question to a test under the State laws in the courts at Kansas City. When the courts in the different States have been brought to give decisions upholding Sunday laws in such cases as liquor selling, and playing baseball, which appear to the majority to carry no religious significance, then, established upon a sure basis, these laws will be used for open religious persecution. The results of the subversion of a religious principle are always in the end disastrous.

A RECENT case in Austria illustrates the beastly injustice of permitting ecclesiastics to mold the legislation of a country. In 1870 a Roman Catholic priest abandoned the Catholic faith and became an Evangelical. In 1879 he married and lived happily, but a year or two ago his marriage had to be legally tested, and it was pronounced invalid. He appealed, but now the highest court announces that the present state of legislation does not permit a man who has vowed celibacy to be freed from his vow. Austria is a good country not to live in.

AMONG "Foreign Notes" the *Sun* publishes the following:—

The fashion which has changed even the British Sunday from a day to be observed with punctilious attendance at church, and precise and formal dress into an occasion for lounging in boating and tennis flannels, has been so sweeping that the residents of Brighton are forced to complain against the great number of respectable men who loaf about in flannels

with pipes in their mouths and little caps on their heads. The aspect and character of Brighton are radically changed.

This is drawing the line even closer than it has yet been drawn in this country. True, the evident purpose of the various so-called Sabbath unions is to make life outside of the churches insupportable on Sunday; but as yet even Mr. Crafts has not been bold enough to denounce as a civil offense the wearing of flannel suits on that day. It seems not impossible, however, that ere long full dress suits will be required on Sunday—of course merely as a police regulation.

### Why They Offer Exemptions.

LAST week we showed by the official record that the Sunday-law workers know full well, and Mrs. Bateham in particular, in a way that she will never forget, that the exemption which they propose in their national Sunday-law scheme in favor of those who observe another day, will defeat any effective enforcement of the Sunday law; and that, therefore, in order to carry out their intent in the law, one of the earliest things that they will have to do is to secure the repeal of the exemption. Why is it, then, that in the face of the record, and in the face of their knowledge of the record, they still persist in offering the proposed exemption? The "why" of this thing is well known, and it is well known to themselves. They know it, and we know it; and they know that we know it; and they know that we know that they know it; and not only is it so with us, but with many others. This is also a matter of official record. They were told of it in the presence of the House Committee on the District of Columbia and a large audience besides, February 18, 1890; and here is the record of that part of the Sunday-law story:—

*Mr. Jones.*—I read from the bill the exemption that is proposed: This act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday, as a day of rest.

Now why is that clause put in the bill? The intention of the law-maker is the law. If, therefore, we can find out why this was inserted, we can know what the object of it is. During the past year Mr. Crafts has advertised all over this country from Boston to San Francisco, and back again, and has repeated it to this committee this morning, that the Seventh-day Adventists and the Seventh-day Baptists are the strongest opponents of Sunday laws that there are in this country, and that they are doing more than all others combined to destroy respect for Sunday observance. All this; and yet these are the very persons whom he proposes to exempt from the provisions of the law, which is expressly to secure the observance of Sunday.

Why, then, does he propose to exempt these? Is it out of respect for them, or a desire to help them in their good work? Not much. *It is hoped by this to check their opposition until Congress is committed to the legislation.*

How do we know this?—We know it by their own words. The lady who spoke here this morning as the representative of the Woman's Christian Temperance Union, Mrs. Catlin, said in this city, "We have given them an exemption clause, and that, we think, will take the wind out of their sails." Well, if our sails were dependent upon legislative enactments, and must needs be trimmed to political breezes, such a squall as this might take the wind out of them. But so long as they are dependent alone upon the power of God, wafted by the gentle influences of the grace of Jesus Christ, such squalls become only prospering gales to speed us on our way.

By this, gentlemen, you see just what is the object of that proposed exemption—that it is only to check our opposition until they secure the enactment of the law, and that they may do this the easier. Then when Congress shall have been committed to the legislation, it can repeal the exemption upon demand, and then the advocates of the Sunday law will have ex-

actly what they want. I am not talking at random here. I have the proofs of what I am saying. They expect a return for this exemption. It is not extended as a guaranteed right, but as a favor that we can have if we will only pay them their own stated price for it. As a proof of this I read again from Mr. Crafts's book, page 262:—

The tendency of legislatures and executive officers toward those who claim to keep a Saturday Sabbath is to over-leniency rather than to over-strictness.

And in the convention held in this city only about three weeks ago, January 30, 31, Mr. Crafts said that this exemption is "generous to a fault," and that "if there is any fault in the bill, it is its being too generous" to the Seventh-day Adventists and the Seventh-day Baptists. But I read on:—

For instance, the laws of Rhode Island allow the Seventh-day Baptists, by special exception, to carry on public industries on the first day of the week in Hopkinton and Westerly, in each of which places they form about one-fourth of the population. This local option method of Sabbath legislation after the fashion of Rhode Island or Louisiana, if generally adopted, would make not only each State, but the Nation also, a town heap, some places having two half Sabbaths, as at Westerly, some having no Sabbath at all, as at New Orleans, to the great confusion and injury of interstate commerce and even of local industry. *Infinitely less harm* is done by the usual policy, *the only constitutional or sensible one*, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Saturday) *suffer the loss of one day's wages* rather than have the other ninety-nine suffer by the wrecking of their Sabbath by the public business.

Why, then, do they offer this "special exception?" Why do they voluntarily do that which they themselves pronounce neither constitutional nor sensible?—It is for a purpose.

Again I read, and here is the point to which I wish especially to call the attention of the committee. It shows that they intend we shall pay for the exemption which they so over-generously offer.

Instead of reciprocating the generosity shown toward them by the makers of Sabbath laws, these seventh-day Christians expend a very large part of their energy in antagonizing such laws, seeking, by the free distribution of tracts and papers, to secure their repeal or neglect.

Exactly! That is the price which we are expected to pay for this generous exemption. We are to stop the distribution of tracts and papers which antagonize Sunday laws. We are to stop spending our energy in opposition to their efforts to promote Sunday observance. We are to stop telling the people that the Bible says "the seventh day is the Sabbath," and that Sunday is not the Sabbath.

But have we not the right to teach the people that "the seventh day is the Sabbath of the Lord," even as the Bible says, and that only the keeping of that day is the keeping of the Sabbath according to the commandment? Have we not the

right to do this? Have we not the right to tell the people that there is no scriptural authority for keeping Sunday, the first day of the week? Why, some of these gentlemen themselves say that. Mr. Elliot here (Rev. George) confesses "the complete silence of the New Testament, so far as any explicit command for the Sabbath, or definite rules for its observance, are concerned." Many others speak to the same effect. Have we not as much right to tell this to the people as they have? They do not agree among themselves upon the obligations of Sabbath-keeping, nor upon the basis of Sunday laws. In every one of their conventions one speaks one way and another in another and contradictory way. Have we not as much right to disagree with them as they have to disagree with one another? Why is it, then, that they want to stop our speaking these things, unless it is that we tell the truth?

More than this, have we not the constitutional right freely to speak all this, and also freely to distribute tracts and papers in opposition to Sunday laws and Sunday sacredness? Does not the Constitution declare that "the freedom of speech, or of the press," shall not be abridged? Then when these men propose that we shall render such a return for that exemption, they do propose an invasion of the constitutional guarantee of the freedom of speech and of the press. Why, gentlemen, this question of Sunday laws is a good deal larger question than half the people ever dreamed of.

Now to show you that I am not drawing this point too fine, I wish to read another extract from a doctor of divinity in California. With reference to this specific question, he said:—

Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on Saturday, and call it the Sabbath if they choose, *but there let their privileges end.*

They do, indeed, seem by this to be generous enough to allow those of us who are already keeping the Sabbath to continue to do so while we live, but there our privileges are to end. We are not to be allowed to speak or distribute papers or tracts to teach anybody else to keep it. Why, gentlemen of the committee, do you not see that they propose by this law to deprive us of all our rights both of conscience and of the Constitution? Therefore we come to you to plead for protection. We do not ask you to protect us by legislation. We do not ask you to legislate in favor of Saturday—not even to the extent of an exemption clause. We ask you to protect us by refusing to give to these men their coveted power to invade our rights. We appeal to you for protection in our constitutional rights as well as our rights of conscience.

"There let their privileges end." *If—* even this allowance is only conditional.

And the condition is the same precisely as that laid down by Mr. Crafts: namely, that we shall stop every phase of opposition to Sunday observance. Here it is in this minister's own words, not spoken in the heat and hurry of debate, but deliberately written and printed in an editorial in the *Western Christian Union*, March 22, 1889:—

Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business, *as they ought*, they start out making unholy alliances that they may defeat the purposes of their benefactors. None of these bills are aimed at them, but if they fail to appreciate the fact, they may call down upon themselves such a measure of public disfavor as that legislation embarrassing to them may result.

There, gentlemen, you have the story of that proposed exemption. 1. It is inserted to take the wind out of our sails and stop our opposition to their efforts and to Sunday observance in general. 2. If we do not "appreciate" the benefaction, and "reciprocate the generosity" by stopping all opposition to their work and to Sunday observance, then legislation "embarrassing" to us may be expected to result.

Gentlemen, do you wonder that we do not appreciate such benevolence, or reciprocate such generosity? Can you blame American citizens for saying in reply to all that, that however "embarrassing" the result may be, we do *not* appreciate such benevolence, nor do we intend to reciprocate such generosity as that, in any such way as is there proposed?

There is one more word on this point that I desire to read. It sums up the whole matter in such a way as to be a fitting climax to this division of my remarks. This is from Rev. M. A. Gault, a district secretary of the American Sabbath Union. Mr. Crafts, who is the American Sabbath Union, personally appointed him secretary of Omaha district. Mr. Gault wrote this to Elder J. S. Washburn, of Hawleyville, Iowa, and Mr. Washburn sent it to me. I read:—

I see most of your literature in my travels [that is, the literature that Mr. Crafts says we do not stop distributing, and which we are not going to stop distributing], and I am convinced that your folks will die hard. *But we are helping Brother Crafts* all the time to set stakes and get the ropes ready to scoop you all in. You will kick hard, of course, but we will make sure work.

Yes, this bill is one of the "stakes," and the exemption clause is one of the "ropes" by means of which they propose to rope us in. And Mr. Gault is one of the clerical gentlemen who demand that the Government shall "set up the moral law and recognize God's authority behind it, and then lay its hand on any religion that does not conform to it.

This is the intent of those who are working for this bill. You heard Mr. Crafts say a few minutes ago that the Senate Sunday bill introduced by Senator Blair "includes this;" and the Senate bill includes everybody within the juris-



diction of Congress. They trump up this District bill with the hope of getting Congress committed to the legislation with less difficulty than by the national bill, because the attention of the people is not so much turned to it. Then having by the District bill got Congress committed to such legislation, they intend to rally every influence to secure the passage of the national bill; and then they propose to go on in their "roping in" career until they have turned this Nation into a Government of God, with themselves as the repositories of his will.

*Mr. Heard.*—Is there any reference to that letter in that book from which you have been reading?

*Mr. Jones.*—No, sir. I pasted it on the margin of this book merely for convenience of reference along with the "generous" proposition of his "Brother Crafts."

All this shows that the intent of the makers and promoters of this bill is to subvert the constitutional rights of the people. The intent of the law-maker is the law. As, therefore, *by their own words*, the intent of this exemption clause is to stop all effort to teach or to persuade people to keep the Sabbath instead of Sunday; as the intent of the body of the bill is to compel all to keep Sunday who do not keep the Sabbath; and as the intent of both together is to "scoop all in" and "make sure work," it follows inevitably, and my proposition is demonstrated, that the promoters of this legislation do distinctly contemplate the taking away of the right to observe the Sabbath in this Nation, and to allow the keeping of Sunday only.

A. T. J.

#### The Civil Sabbath in Europe.

THE Sunday agitation is not confined to this country. Indeed, it is almost world-wide; but outside our own country and Canada, it has recently received most attention in France, Germany, Hungary, and Spain. In all these countries Sunday has been the subject of legislative action.

Official action in these several countries has not been uniform, but the first three named agreed substantially that all employes should be entitled to one day in seven for rest. In France and Hungary the selection of the day is left to the employer; he is simply required to allow those in his employ one day each week; in Germany that day is Sunday. The matter is still pending in Spain, but the issue in that priest-ridden country is not doubtful, and Sunday will be named in the bill as it is in Germany.

In the French Chamber of Deputies a strong effort was made to designate Sunday as the rest day, but some of the deputies insisted that for physical rest one day is just as good as another, and that the Government could not properly be influenced by religious considerations.

The friends of Sunday in France are

however not discouraged. Like their fellows in this country they are willing to take what they can get in the direction of Sunday, hoping for more presently. "We may hope," wrote the late Dr. Presense, shortly before his death, "that the final victory will not be long delayed." And from certain indications it would seem that he was not too sanguine. The Roman Catholic Archbishop of Paris has recently published a pamphlet on what he calls "The Sunday Crusade," in which he takes strong ground in favor of distinct governmental recognition of Sunday.

In Europe as in this country the friends of a "civil Sabbath" demand a seventh day of rest for the workingman; but when that has been secured on a purely civil basis as in France and Hungary, they are not satisfied, and demand as they are doing in both those countries that Sunday be designated as the day. The fact is, that the whole movement is religious; the civil covering is only a mask to hide the illicit connection thus formed between Church and State. They may call it what they will, but the whole thing, whether in Europe or America, is a movement to enforce by civil power the observance of a religious day.

C. P. B.

#### The Importance of Maintaining Our Principles.

ONE of the best evidences of a politically enlightened nation, of a people who appreciate their liberties, is that they are characterized by a jealous regard for the fundamental principles of liberty in their very widest application. Patrick Henry's memorable resolution in the Virginia Assembly in 1765, in opposition to the Stamp Act, asserting that the people of Virginia were not bound to obey any law enacted in disregard of their fundamental principles, will never be forgotten by the American people. It is a fundamental idea, lying at the very foundation of our American political system. It is no indication of high political development to object to governmentalism when it has gone so far as to destroy our property and endanger our lives; but it is an indication of high development when wrongs are opposed before oppression begins; when evils and abuses are nipped in the bud; when the tyrant (figuratively speaking) is handicapped while concocting his schemes.

John Fisk aptly states this idea in his work on the American Revolution, just published. Speaking of the State of the American mind during the revolutionary period, he says:—

It is one signal characteristic of the progress of political civilization that the part played by sheer brute force in a barbarous age is fully equalled by the part played by the mere covert threat of injustice in a more advanced age. The effect which a blow in the face would produce upon a barbarian will be wrought upon a civilized man by an assertion of some far-reaching legal principle, which

only in a subtle and ultimate analysis includes the possibility of a blow in the face.—Page 71.

This farsightedness, this understanding of the ultimate results of governmental acts (whether such results are direct or merely incidental) has been a characteristic of our greatest statesmen both in the Revolutionary and Secessionary periods. The great Lincoln in one of his earlier speeches emphasized the importance of maintaining American principles in all their integrity. In his speech on the "Great Southern Mail" contract, he said:

I admit it [a claim for a few dollars] is very small; and if nothing else were involved, it would not be worth the dispute. But *there is a principle involved*. . . . If I had no apprehensions that the ghost of this yielding would rise and appear in various distant places, I would say, Pay the money and let us have no more fuss about it. But I have such apprehensions.—*Barrett's Life and Speeches of Lincoln (1865), page 88.*

It is the "ghosts" that the American people must look out for. In our modern religio-political agitations, it is not so much the actual harm that would be done by a tax for a small sectarian appropriation, not so much the possible evil of a few minutes being taken up in the morning in our schools for religious instruction, not so much the real hardship caused by the first comparatively mild form of Sunday law, as it is the reappearance of these violations of American principles in more numerous and more aggravated cases. It is not the *material loss*, but the danger to our liberties—more valuable than all the world beside—for which we must be on the constant lookout. It is hard for some people to understand this. If Sabbatarian Christians and Jews are not immediately thrown into prison as a result of Sunday legislation, Sunday advocates can not understand why they should oppose Sunday laws; or if a furor is not immediately caused by, and objection raised against public prayer in our free schools, some good intentioned people can not see why it is not all right to have public praying there (and this lack of perception is seen in some, too, who hold that it is *wrong in principle*, and should only be tolerated *when no objection is made*).

It was hard for the English Government in the Revolutionary period to see that it was *their violations of principle*, not the actual hardship imposed upon the Americans, that caused the war of independence. The Americans tried hard enough to impress that fact upon the British mind, but all in vain. In reference to the Stamp Act, John Fisk says:—

It marks the inferiority of the mother country to the Colonies in political development, at that time, that the only solicitude as yet entertained by the British official mind, with regard to this measure, seems to have been concerned with the question how far the Americans would be willing to part with their money. With the Americans it was as far as possible from being a question of pounds, shillings, and pence; but this was by no means correctly understood in England.—*American Revolution, page 16.*

England thought to reconcile the Americans to the tax by reducing the price of tea. But the plan was a complete failure. What did the colonist care for a few pally cents when a principle was in danger? So it is in our present struggles for the maintenance of American principles. Madison, one of the very men engaged in the cause of liberty at that time declared that the same stand must be taken, in our opposition to religious legislation. In urging the Virginians to oppose giving a cent of State money for the furtherance of religion he said:—

It is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects? that the same authority which can force a citizen to contribute *three pence only* of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever?

And it might be added: Who does not see that the same power that can deprive you of one day's time, can deprive you of your time altogether; or the same power that can confiscate what you earn on one day in the week, can confiscate what you earn on every day in the week? The laws now existing and proposed, to deprive a certain class of American citizens of one-seventh of their time (Sunday), or in case of violations of the law to deprive them of the wages earned on that day, are a direct assault at the very first principles of American liberty. And if these measures are left to go unchallenged, our free political system is endangered. Just so was the political system of England endangered in the last century. In order to properly present the American position on the Stamp Act to Parliament, "Pitt hastened from a sick bed to the House of Commons," says Fisk, "and delivered those speeches, in which he avowed that he rejoiced in the resistance of the Americans, and declared that, had they submitted tamely to the measures of Grenville, they would have shown themselves only fit to be slaves. He pointed out distinctly that the Americans were upholding those eternal principles of political justice which should be to all Englishmen most dear, and that a victory over the Colonies would be of ill-omen for English liberty, whether in the Old World or in the New. Beware, he said, how you persist in this ill-considered policy. 'In such a cause your success would be hazardous. America, if she fell, would fall like the strong man with his arms around the pillars of the Constitution.'

"There could be no sounder political philosophy than was contained in these burning sentences of Pitt. From all the history of the European world since the later days of the Roman Republic, there is no more important lesson to be learned than this—that *it is impossible for a free people to govern a dependent people despotically without endangering its own freedom.*"—*American Revolution, page 26.*

The same danger is hidden behind the Sunday laws. If Sunday-keepers make an illegitimate use of the power delegated to the Government, by depriving Sabbatarians or agnostics of the free use of their time, that violation of liberty will endanger the security of all our liberty, and as a natural consequence, is likely to injure themselves. In fact, Sunday laws do, in truth deprive every single individual in their jurisdiction of their full liberty. Mr. Justice Burnett points this out in his California decision declaring Sunday laws unconstitutional:—

The fact that the Christian *voluntarily* keeps holy the first day of the week, does not authorize the Legislature to make that observance *compulsory*. The Legislature cannot compel the citizen to do that which the Constitution leaves him free to do or omit, at his election. The act violates as much the religious freedom of the Christian as of the Jew. Because the conscientious views of the Christian compel him to keep Sunday as a Sabbath, he has the right to object, when the Legislature invades his freedom of religious worship, and assumes the power to compel him to do that which he has the right to omit if he pleases. The principle is the same, whether the act of the Legislature *compels* us to do that which we wish to do or not to do. The *compulsory* power does not exist in either case.

These are some of the reasons why Sabbatarians are so much alive to the dangers of the present religio-political agitations. These are some of the reasons why they oppose a Sunday law just as earnestly and just as faithfully when it has a clause exempting them as when it does not. A law with a clause exempting them would not hurt them *personally*, but it is just as much a violation of American principles, and therefore calls forth all their power in defense of our established institutions. W. A. BLAKELY.

#### "Sunday Slavery."

THE point which those interested in a rigid Sunday closing during the World's Fair, and in the enactment and enforcement of strict Sunday laws, State and national, are just now emphasizing with great vehemence, is the so-called "Sunday slavery," of this country which has heretofore been unwittingly called "The land of the free." As one listens to a portrayal of the sufferings endured by these modern slaves, he imagines himself back in the fifties, and needs but to close his eyes to imagine he hears the clanking of the fetters and the crack of the slave-trader's lash, as the midnight chain-gang moves sadly by.

At a Union meeting recently held on

the north side of the city of Chicago for a general discussion of the Sunday-closing question, one of the speakers indulged in a passionate portrayal of our present "American slavery," and urged that the slaves be emancipated by the enactment and enforcement of what he was pleased to term a "civil Sunday law," promising in case of such an emancipation, that the Church would undertake to give them the moral and spiritual Sabbath education which they so much needed.

The next speaker introduced was a prominent minister of the city who stated in the preface to his remarks that he was present to corroborate what the speaker had just said regarding Sunday slavery; but he had not expected that this slavery would come so close home as it had. "Only to-day," [Sunday] said the speaker, "my son came home late to dinner from the establishment where he is employed, having worked during the forenoon." And he further declared he had received a call the same day from an old lady whom he stated barely escaped "Sunday slavery" by telling her employer that she would not work on Sunday.

So extremely ridiculous did these examples of Sunday slavery make the previous address appear that one was left in doubt for a moment as to whether the minister was speaking in irony or whether he was in earnest. But as the chairman did not ask him to give place to one who was friendly to the objects of the meeting it was apparent that the speaker was actually in earnest. By this undiplomatic utterance, it leaked out that this awful slavery could be escaped by simply refusing to be a slave,—that the minister's son was still a slave either because he wanted the additional wages which resulted from his Sunday work, or he did not have the moral stamina or the loyalty to principle that the old lady had who escaped from "involuntary servitude" by saying that she valued her loyalty to God more than her Sunday earnings or even a remunerative position.

Ministers' sons are proverbially lax in their loyalty to the principles taught them by their clerical parents, but usually ministers do not take advantage of Union meetings to advertise this unfaithfulness on the part of their children. To say the least, it seems a little inconsistent for ministers to be continually asking for laws to compel their children and members of their congregations to stop work on Sunday. This may seem to some to be an unfair way of stating the matter, but a minister of Englewood recently stated that one of the chief causes of the laxity with which Sunday was observed by the masses was the desecration of the day by the church members themselves. This same divine in the same address advocated the enforcement of a strict Sunday law which, he hoped, would bring about a reform, not only among non-

church-going Sabbath-breakers, but on the part of the church members themselves; which reform, by this last statement, he admitted he was unable to bring about by the power of preaching.

A statement of the case which would be acceptable to the advocates of strict Sunday laws would be that they wanted Sunday laws enforced which would compel the employer to close his business that the employes might enjoy their Sabbath rest without sacrificing their positions for their principles. With all due respect to this class of Christians it must be apparent to all, that they lack one of the fundamental principles of Christianity—a willingness to make some sacrifices for their faith,—a lack which no civil law can replace. Ever since Matthew, the publican, lost his position in the Judean custom house to accept of Christianity, Christians have had to sacrifice something for their religion. "This world," says the poet, "is not a friend of grace to help us on to God,"—never was, and never will be. Law can not take the place of moral stamina or Christian principle. The sanctified decision of one old woman will go farther toward building up a Christian character than a volume of Sunday laws.

While it is to be regretted that the greed of gain leads some business corporations to require their employes to toil, day in and day out, refusing to allow them a weekly rest day, answering their request for the same, with the suggestion that they seek employment elsewhere; yet at the same time it must be borne in mind that law can not cure all the ills of life as some would-be reformers of the present day seem to think. Ex-Senator Ingalls, referring in a recent lecture at Glen Echo, to the present tendency toward paternalism, truthfully declared that "the attempt to cure the ills of society by statute would be as futile as the effort to make the mercury stand at zero in July and at boiling point in January."

Again, that this so-called Sunday slavery is not considered a grievance of importance by the workingmen, is evident from the fact that there has not been a strike which has had for its basis Sunday labor. There have been strikes entailing great public inconvenience and personal suffering on the part of laborers and their families for so small a grievance as the employment of a "scab," or non-union man, but we have yet to learn of a strike for emancipation from this so-called Sunday slavery.

It is of course within the province of ministers to urge their communicants, and as many others as they can, to a consistent observance of the Sabbath; but if their exhortations fail, it is inconsistent to attempt a reform by means of a civil law, secured by a sentimental outcry against the so-called Sunday slavery.

A. F. BALLENGER.

#### Sunday Intolerance in Tennessee.

OWING to the liberal airing given the King case in Obion County, Tennessee, by the press of almost the entire country, public sentiment has so changed in the western part of the State that convictions for ordinary quiet labor on Sunday cannot be secured, and arrests are no longer made. The following letter from a subscriber at Graysville, in southeastern Tennessee, reveals the fact, however, that there is still necessity for educational missionary work in that State, for it is evident that bigotry and intolerance still survive there to some extent:—

Graysville, Tenn., July 15, 1891.

EDITOR AMERICAN SENTINEL: In a place called the Cove, three or four miles from Dayton, is a small company of Sabbath keepers, who are very conscientious and devout Christians. These not long ago were wicked and profane men. For many years, they with their neighbors and friends, had indulged in all kinds of work and amusements upon Sunday; but recently when some commenced the observance of the Seventh-day Sabbath, immediately things changed. Those who were once their friends now became their foes. So long as they did not keep the seventh day nothing was said about Sunday desecration, no matter how much, or the kind of work which was performed. And that has been the custom in that vicinity for years.

Last week the Deputy Sheriff and two other men were in the Cove watching to catch Saturday keepers at work; and some of their nearest neighbors have been lounging around on Sunday like coyotes in a thicket to catch their innocent prey. These very men who are now trying so hard to bring seventh-day observers before the courts for working on Sunday, have time and again borrowed tools of Seventh-day Adventists to chop wood all day Sunday.

The sheriff referred to lives at Morgantown, one-half mile from Dayton, and one and a half mile from the Cove, his place of attack. Dayton is where the large iron and coal furnaces of the Dayton Coal and Iron Company are situated employing three hundred men running full blast day in and day out, Sundays not excepted, with all its noise and bustle, producing one hundred and twenty tons of iron every Sunday, and that too within speaking distance of two churches, yet nothing is said about that.

Why would the Sheriff leave so grand an opportunity, to catch men at work and go two miles over a mountain and skulk around to find engaged in honest toil some poor farmer who had observed the previous day? Ah! it is not the nature or the amount of work performed, that constitutes the offense so much as the fact that those who do it observe another day. Dayton, Rathburn and Whitwell, are places where large coke ovens are in active operation running all the time and employing hundreds of men on Sunday which is an open violation of the law. The Sunday law of Tennessee is a dead letter until it comes to "Seventh-day observers," then life will spring up in it equal to that of the ancient Inquisition. Tennessee does grant a right to corporations by permitting them to work on Sunday, that she will not to an individual, and such a law, deserves the censure of every citizen and lover of religious liberty. Any one who will think for a moment can see that such a law will only make hypocrites; and the Sunday law has done an effectual work in that line here.

It is almost inconceivable that such a spirit can still survive anywhere in this country, but that it does is evident. It is to be hoped that the Seventh-day Chris-

tians of southeastern Tennessee will boldly take up the gauntlet thus thrown down by bigotry and intolerance and bravely do battle for liberty of conscience as it has been done in the western part of the State. At present an enlightened public sentiment will not sustain mediævalism, and the best way to enlighten the public upon such subjects is to join issues with bigotry wherever opportunity offers. The friends of religious liberty everywhere expect their brethren in Tennessee to do their duty.

#### Something Encouraging.

IN face of the unmistakable tendencies in the direction of intolerance, manifested in the clerical clamor for the enactment and enforcement of strict Sunday laws, the too general ministerial indorsement of the persecution of R. M. King, of Tennessee, for quietly plowing his corn-field on Sunday, and the stern application of creeds to men with investigative minds, we see one honest intelligent effort to exercise real Christian charity between men differing in religious doctrines. It is not unusual for pastors of different denominations to exchange pulpits, but in such cases the unwritten law governing the speaker forbids him saying anything which could be interpreted as denominational, no matter how vital he may regard his denominational views. For a pastor to invite his neighboring pastors to come into his pulpit, and with perfect freedom discourse to his congregation, on the distinctive doctrines of their respective denominations, is something so unusual in its freedom from bigotry, as to deserve a favorable notice.

Rev. Daniel Frederick Fox, Pastor of the Adams Street Evangelical Church of Chicago, has instituted a series of six Sunday evening lectures by the representatives of as many neighboring denominations. For example, Bishop Fallows, of the Reformed Episcopal Church, will lecture on the subject, "Why I am a Reformed Episcopalian." A Baptist, Methodist, Congregationalist, Presbyterian, and Christian minister, will speak in a similar manner for their respective denominations. "The object of the series of sermons," according to the printed announcement, "is not controversy, but intelligent information." This brave young pastor certainly deserves credit for this consistent attack on denominational prejudice.

ON the evening of July 19 a meeting was held in Racine, Wisconsin, to demand of the local authorities the enforcement of Sunday laws, at which, it is said, there were four thousand people present. Five thousand dollars were raised as a fund with which to proceed with the work of "Sunday Reform" in that city.

## NATIONAL Religious Liberty Association.

THE Mayor of Cheyenne, Wyoming, has notified the saloon keepers of that place that hereafter the Sunday-closing law will be rigidly enforced against them. Why not enforce the law impartially? If the saloons are properly open during the remainder of the week, why especially discriminate against them on the first day?

THE playing of baseball on the grounds of the Athletic Club at Kearney, New Jersey, has been stopped by the authorities and notice given that no Sunday baseball will be allowed in the township. Sunday baseball and the Sunday closing of the World's Fair seem to be the two objects which occupy the minds of National Reformers at present.

JAMES A. BRADLEY, President of the Board of Commissioners of Asbury Park, is in a quandary; he has issued orders for all business to be suspended on Sunday, and given explicit directions to the police to arrest all offenders. It has been pointed out to him that he rented his bath houses on that day, and has rendered himself liable to arrest under his own order. The Commissioner is now busily engaged in trying to dodge his own boomerang.

AT Asbury Park suits have been instituted against W. W. Ward, Frederick Coleman, and Henry Williams, for selling cigars on Sunday, and the police acting under orders from the Board of Commissioners are keeping close watch upon all business places suspected of doing any Sunday selling. However much New Jersey may covet the distinction it can not hold first place in the attempted enforcement of religious laws; Arkansas, Tennessee, and Georgia are still in advance.

"HE that diligently seeketh good seeketh favor; but he that seeketh after mischief, it shall come unto him," is the Biblical text set at the head of the editorial column of the *Mail and Express* for July 14. In his anxiety to follow the lead thus given him the baseball reporter seeks after mischief and thinks he finds the following:—

The crusade against Sunday ball playing is extending to the West. In Kansas City a well organized movement has been started with a view to compelling the authorities to take cognizance of the law breaking that is indulged in every Sunday. A committee of citizens has been appointed who will devise ways and means whereby the desecration of Sunday might be brought to a speedy and permanent end. The churches have been interested in the movement and money has been pledged to carry on the work and pursue a vigorous prosecution. The committee proposes to employ able counsel and fight the local baseball club for Sunday playing, and the players and the management will be arrested every Sunday afternoon that they appear on the grounds. This is as it should be.

If concerted action were taken by the owners of property contiguous to the Ridgewood, Long Island, grounds it wouldn't be long before the clubs that infest that spot, and the loafers and rowdies that follow them, would have to find some less conspicuous rendezvous.

IN an editorial comment on the Sunday crusade which the American Sabbath Union has lately been making in Rochester, Syracuse, and Utica, the *Syracuse Sunday Times* says:—

Such men do more toward driving thinking men from within the fold of the Church than a regiment of Satan's allies, because of their outrageously incorrect statements.

Mr. McCartney says the Sunday newspaper is an unmitigated evil, and Dr. George asserts that the Sunday newspaper is demoralizing the people. Mr. McCartney holds that all persons who buy and read Sunday newspapers are breaking the rule, "Remember the Sabbath day to keep it holy." If Mr. McCartney will take the trouble to study the subject he will find that he has no authority to observe any day but the seventh as the Sabbath day of the Lord his God, if the ten commandments are observed as they read. He and all other bigoted members of the American Sabbath Union propose to compel Tom, Dick and Harry to observe as a day of rest and worship the first day of the week, when Tom, Dick and Harry have good reason, following the mandates of the Decalogue, to observe the seventh day. The members of this Union are not friends of the American Republic and a free country. They believe in such freedom of worship as may suit themselves, and they want laws passed which will compel those who don't agree with them to swallow their dogmas and doctrines and become of their household of faith.

THE "Pearl of Days" publishes the following in regard to California:—

In the eighteen months which closed with the adjournment of the Legislature, Dr. Edward Thompson, District-Secretary, has spoken four hundred times in California on Sabbath observance.

Archbishop Riordan and other eminent clergymen of various denominations assisted to bring this movement before the people. The guns have opened fire all along the line. Nearly all the towns of the State and many rural localities have been reached either by single night meetings or conventions lasting a whole day or more. Tens of thousands of copies of printed documents have been circulated.

About one-third of this State has been well aroused and organized. Los Angeles, the second city of the State, Santa Barbara and Santa Ana, the third and fourth cities of Southern California, and the whole county of San Bernardino, are under Sunday laws, enacted by local authorities and because the people demanded it. San Diego and several other towns will soon fall into line.

A good bill was introduced into both houses of the last California Legislature. A joint hearing was granted by the committee of the two houses in the Senate chamber, in the presence of an immense audience. The strongest enemies of Sunday legislation joined arguments with its friends. A great battle was fought, and the verdict of the audience was for the enactment of the bill. But the Legislature adjourned without action on the bill, leaving it on the files. "Lack of time" was the common excuse. Some of the best men of that body, however, thought that it would not be wise to enact the law because in their judgment, public sentiment would not generally sustain it. They said "work up this sentiment through the State at large, like it is at Los Angeles and other towns, and we will be ready to pass the law."

The plan is to give two years more to the agitation. The balance of 1891 will be devoted to distributing literature in every town and county. The year of 1892 will be the year of local campaigns and careful effective organization.

## Sunday-Law Inconsistencies.

THE following is an editorial article from the *Boston Daily Globe*, of July 1:—

"When governments purporting to be wholly secular attempt to legislate in behalf of morality those who are appointed to execute the law are frequently all at sea. The Legislature of Ohio has passed a law prohibiting the playing of baseball on Sundays, but as it requires nine innings to constitute such a game, one of the courts has decided that the game can not be interfered with until the last inning is completed. The law therefore proves to be a farce.

"Rhode Island has no special law prescribing particular games which are forbidden on Sunday, but many people have supposed that baseball must certainly fall within the scope of general Sunday laws. As soon, therefore, as the great games opened at Rocky Point this summer, the law and order organizations went to the sheriff of Kent County and demanded that he should suppress these Sunday games. He positively refused to do so, affirming that as between one athletic diversion and another it was not his province to decide which was the more or less immoral, and that he had nothing to do whatever with the manner in which people should develop their health and muscles, provided the games were considered to be moral on any other day. His sole and only province within these limits was to keep the peace and preserve good order.

"The position of Sheriff Sprague is that there are no logical standards upon which to base the exercise of authority, as seen in the various athletic diversions which are freely permitted, as against those which certain good people would have suppressed. He, therefore, argues that if baseball is not immoral on Monday it is not on Sunday. Until it can be shown, therefore, that it disturbs the peace of other citizens, not sentimentally, but actually and physically, he declines to interfere.

"As Sunday is a day set apart for rest, people have a right to demand that they should not be disturbed by noisy and boisterous games. But as between diversions that are equally noiseless and equally moral on week days the logic of prohibiting one and freely permitting the other on Sundays is not quite apparent.

"The amount of noise that people are willing to stand on Sundays will take care of itself. But to chain up the flying wooden horses upon which the children gaze so wishfully out at Franklin Park, for example, while the park roads and public streets are covered with adult riders, and while the iron horse goes thundering over the country carrying crowds of pleasure seekers, seems to be ludicrously illogical. And there are many other equally inconsistent features in the catalogue of our Sunday permissions and prohibitions."

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## IS THE PAPACY IN PROPHECY?

BY THE

**Rev. Thomas W. Haskins, M. A.,**  
Rector Christ Church, Los Angeles, Cal.

The above is the title of a treatise written by the author at the request of the Ministerial Union of Los Angeles, California. It grew out of a discussion upon the present aspect and aims of the Roman Catholic Church in the United States, the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy, or Vaticanism, is outlined in the prophecies of Holy Scriptures with sufficient accuracy to determine what the "Papacy" is, and what is to be its future development and ultimate end.

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NEW YORK, JULY 30, 1891.

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It is stated that at least twenty-five thousand men, women, and children enjoyed the pure air and balmy breeze in Central Park on a recent Sunday. Where could these tired people have gone had the Park been closed as some would have it on Sunday if they could?

COLORADO has fallen into line in the matter of Sunday closing. In Denver especially there has been much opposition to the enforcement of the law, but the authorities are inexorable; now some who have hitherto opposed the law favor a rigid application of it, hoping in that way to make it odious and so secure its repeal. The situation is much the same in other towns in the State.

THE promoters of legalized Sunday observance in France are feeling their way very gradually. The freight stations of the railway companies have heretofore been kept open until noon, but the Minister of Public Works has lately signed a measure by which they will be closed at ten o'clock in the forenoon. It is thus by almost imperceptible advances this movement is everywhere gaining vantage ground.

REV. O. E. MURRAY, Pastor of the Wabash Avenue Methodist Church, Chicago, is earning a reputation as an enemy to all ecclesiastical interference in governmental affairs. Rev. Murray is the President of the National American Patriotic Union. This organization was recently formed for the purpose of maintaining and enforcing the American idea of complete Church and State divorce. The attitude which the church of Rome maintains toward this principle no doubt gave birth to this organization, but that its president is trying to be consistent, is shown by his opposition to his church receiving appropriations from the Government to aid in maintaining their Indian mission schools.

Referring to the six thousand dollars that the Methodist Church receives from the Government in common with the Roman Catholic and other church organizations, Mr. Murray said, "The only stain which rests on the fair face of Methodism, that I know of, is the receiving of six

thousand dollars from the Government to aid in carrying on her Indian mission schools." The speaker named four bishops who were opposed to receiving the appropriation, and promised that the church would very soon wash her garments of this iniquity. It is hoped that the eloquent young pastor will walk in the light to the extent of condemning laws compelling Sabbath observance.

THE *Independent Patriot* says that "those who think there is no religious intolerance connected with the agitation now progressing in favor of Sunday laws, Bible in public schools, and the enactment of laws in favor of the Christian as against the Mohammedan, the Buddhist or the infidel, will do well to note the action of the Reformed Presbyterian Church in casting out certain young ministers for asserting that it is not a sin to vote under the Constitution as it is."

ROCKFORD, Illinois, has been the first to systematically adopt the "religious boycott," in reference to Sunday parks, ball playing, excursions and transportation. Rockford is also the home of false Messiah Sweinfurth, and although the two facts may have no visible or actual connection still they are of the same color and are either feathers from the same bird, or from birds of the same plumage, and show where the carcass is and which way the wind is blowing.

THE persecution of Jews in Russia has, it is said, been somewhat relaxed. The decree for their expulsion from St. Petersburg has been indefinitely postponed, and renewed orders have been sent to the press to refrain from publishing articles likely to excite animosity against the Hebrews. The change is supposed to be due to public opinion throughout the civilized world. Certain it is that public opinion is an almost irresistible power, but the letter from the South published in another column shows that it still has something to do in this country. Let us hope that it will speedily accomplish a good work not only in Russia but in the mountains of southeastern Tennessee.

In its editorial notes the *Independent*, of July 16, mentions some facts in reference to the National Reform Association with the legitimate deductions therefrom, which ought to have a wide circulation and receive consideration wherever the especial views of this Association and its first-born offshoot the Sabbath Union are taught. The *Independent* says:—

As our readers know, there is a National Reform Association, whose object it is to have God recognized in the Constitution of the United States; but it is not so well known that this Association, which has scores of distinguished names loosely attached to it and printed in its list of officers, originated in

the Reformed Presbyterian or Scotch Covenanter Church, or rather, a branch of it, one of the smallest of all the "split Ps." and growing daily smaller, now that it is busily engaged in expelling all its ministers who think its members should not be forbidden to exercise the right of the ballot. It is the special and peculiar principle of this denomination that the State is a personality, and has the same duty to recognize and worship God and Jesus Christ as has an individual, and that so long as the State refuses to do it voting is a sin. The seven young men who were lately expelled suffered because they expressed the opinion that the law expelling members from the Church for voting should be modified. Now the working members of the National Reform Association all belong to this Covenanter Church, and it is interesting to see what position they took in the expulsion of these seven young men. D. McAllister, D.D., and R. J. George, D.D., are both secretaries of the Association, and were both prosecutors of these young men. Dr. McAllister was moderator of the presbytery which condemned them, and then represented presbytery as prosecutor before the Synod. The Association has two newspaper organs, the *Christian Statesman* of Philadelphia, and the *Christian Nation*, of this city. Both papers have opposed the young men and endorsed their expulsion, and the *Christian Nation* has given page after page to attacks upon them. Mr. R. C. Wylie, Traveling Secretary of the Association, has written article after article against them. We mention these facts to open the eyes of good men of other denominations, like Felix R. Brunot, President, and others, who give their names to the Association, but few of whom are ever seen on its platform. The whole active efficiency of the Association is Covenanter, and most of the money comes from that source; and what it would do if it could have its way and rule the State after its ideas may be judged from its persecution of its young ministers who are not willing to forbid everybody to vote.

A SUBSCRIBER in West Sunbury, Pennsylvania, writes:—

God speed THE SENTINEL in its glorious work! I am too sound a Presbyterian to allow Jews and infidels to assert and prove that true Christianity will persecute. And if laws against Sabbath-breaking and profanity are not persecuting laws, neither was the Spanish Inquisition; nor is the attitude of the Russian Government toward the Jews persecution. We can not afford to allow the "truth as it is in Jesus" to be evil spoken of. Force applied for the propagation of Christianity is *antichristian*.

All honor to such Presbyterians! The Church and the country need thousands of them.

SIXTEEN arrests were made in the city of New York, for the violation of the Sunday excise law, on Sunday, July 19; and a great many more might have been made without exhausting the number of saloon-keepers who habitually violate this law which legitimizes their business.

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VOLUME 6.

NEW YORK, AUGUST 6, 1891.

NUMBER 31.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

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C. P. BOLLMAN,

W. H. MCKEE.

IN Chicago, Union meetings are being held every Sunday in different parts of the city, and the ministers at least, are working very earnestly to create sentiment in favor of a rigid Sunday closing of the Fair, which will, if accomplished, add strength, they think, to the agitation for a national Sunday law.

THE disposition to resort to force to effect reforms, either real or imaginary, has reached a development in this country which is ominous. The National Reformers have long since warned those who oppose them that if necessary resort will be had to the bullet; the more radical Prohibitionists talk of resort to arms to wipe out the saloon; American Sabbath Union speakers threaten bloodshed if their theories are not adopted by the Government; in Tennessee a mob of miners have just secured from the Governor a virtual pledge for the repeal of the law permitting the letting of convicts; while from Louisiana comes the news that at a meeting in the Grand Opera House, in New Orleans, the other day, Rev. Dr. B. L. Palmer, one of the foremost pulpit orators of the South, delivered a thrilling arraignment of the lottery, and declared that the people should and would, if necessary, resort to revolution to overthrow it. "Thousands of men," it is stated, "have signed a resolution to shed their blood, if necessary, in order to free Louisiana from the great gambling institution." In view of this it is perhaps only fitting that "Parkinson, who led the lynchers when the

eleven Italians were shot down in the parish prison of New Orleans, has recently come out as an anti-lottery man."

The lottery, and the convict contract labor system, and the saloon ought to go, but the methods invoked to destroy them are none the less dangerous. Government by clamor and by mobs is the worst kind of a substitute for constitutional government; but it is the exchange which is being made in this country; and the responsibility when it has been made will lie at the door of various reforms, real and so-called.

### The Church and the State.

THE subject of the union of Church and State is very imperfectly understood by very many people. It has been thought that in order to form such a union some one sect or denomination must be made the State Church; but a little consideration will show any one that such is not the case. The National Reformers say that they do not want a union of Church and State, but a union of religion and the State. In a speech before the National Reform Convention held in New York City in 1883, Rev. Jonathan Edwards said:—

We want such a religion, and we are going to have it. It shall be that so far as the affairs of the State require religion, it shall be the religion of Jesus Christ. The Christian oath and Christian morality shall have, in this land, an undeniable legal basis. We use the word "religion" in its proper sense, as meaning a man's personal relation of faith and obedience to God.

But, even in the face of such a statement as this, made by one of their prominent men, the National Reformers insist that they are opposed to a union of Church and State; but their denial amounts to nothing. Religion and the State is only another name for that unholy alliance between the civil and the ecclesiastical power which has always been an unmitigated curse to both the Church and the State. Everybody admits that Constantine united Church and State. But his first step was only to declare Christianity

the religion of the Roman Empire; when he had taken that step, however, it was necessary that he should in some way, define Christianity. Then, as now, those who professed to be Christians were divided, not into organized denominations as at the present time, but into numerous parties and factions under the leadership of their respective bishops. Between the extremes there was probably as great a diversity of opinion as exists now between Catholics and Protestants. Besides this there was a multitude of minor differences; and as the Emperor had declared the Christian religion to be the religion of Rome, it was necessary that this religion should be defined, and for this purpose a council was convened at Nice to decide the question as to what constituted the Christian religion. The National Reformers of our own day propose to take similar measures.

When the Blair Educational Amendment bill was under discussion in the Congress of the United States, the question was asked, how it would be possible to carry it out owing to the diversity of views among the Christian people. The answer given by the author of the bill was as follows:—

I believe that a text-book of instruction in the principles of virtue, morality and the Christian religion can be prepared for use in the public schools by the joint effort of those who represent every branch of the Christian Church, both Protestant and Catholic.

Again, Dr. Schaff, in defining what parts of the Bible should be taught in the public schools, says:—

A competent committee of clergymen and laymen of all denominations could make a judicious selection which would satisfy every reasonable demand.

But to carry out these suggestions would be to do just as Constantine did, convene a council of the representative men of the various denominations to define the principles of the Christian religion, and with these principles authoritatively defined, and with the law on the statute books, and embodied in the Constitution requiring the principles of the Christian religion

to be taught in the public schools, how much would we lack of having a union of Church and State? True, we might not have a denominational organization known as the State Church, and supported out of the treasury, but we would have practically the same thing, for we would have a creed officially recognized by the Government.

There is one phase of this question which is generally lost sight of, and that is the rights of non-church people, or if you please, non-Christian people. The National Reform idea is that every government is a government of God, and that the powers that be derive their power from God, and this not in the sense in which the apostle declares that "the powers that be are ordained of God," but in the sense that his law should be the basis of their law, or, in other words, that men should be governed by the divine law administered by their fellow-men.

But on the other hand, the Declaration of Independence declares that "Governments derive their just powers from the consent of the governed;" this, however, National Reformers deny. In the Missouri Sunday Convention held in Sedalia in 1889, Rev. W. D. Gray said:—

I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature in our fundamental law.

Now if the National Reformers be correct, and governments do derive their just powers directly from God, and not from the consent of the governed, and if it be their duty to administer the law of God, it follows that they must decide what that law is, and what it requires; and if they have that right, then all good citizens should yield obedience to whatever decisions they may make. But to assent to such a thing would be to deny God, or at least to place men in the place of God, which amounts to the same thing.

The trouble with the whole scheme of National Reform is, that instead of making man responsible to God it makes him responsible to earthly and fallible governments, for if the Government has the right to establish a religion and define and say what that religion is, as it must do if it gives it any official recognition whatever, it has the right to change that religion, so that with every change in the Government there may be a change also in the religion. And if it is a duty the citizen owes to God to yield obedience to the religion of the State, it is equally his duty to change his religion with each change of the Government. In short, National Reformers would destroy personal responsibility to God, and make the citizen responsible alone to the State. Instead of looking to the law of God to know what is right and what is wrong, a citizen would have to look to the law of the land, or at least to human interpretation of the law of God, to know his duty to God.

For instance, under a Catholic government, it would be the duty of the citizen to adore pictures and images; while under a Protestant government, it would be sin and crime for him to do the same thing.

The only safe and tenable ground is to declare, as did the Saviour, that those things which are Cæsar's should be rendered to Cæsar, and those things which are God's should be rendered to God; or, in other words, that those duties which we owe to the State should be discharged to the State, and those duties which we owe to God should be discharged to God. In short, that the State can of right have nothing whatever to do with defining or enforcing the individual's duty toward God. Anything more than this puts men in the place of God, because it makes them judges of the divine law and allows them to usurp the place of conscience, and authorizes persecution for conscience' sake.

C. P. B.

#### Madison's Regard for Sabbatarians.

It was a noble characteristic of our early statesmen that they regarded all sects equal, or, in other words, they regarded all persons in whatever sect as equally entitled to carry out their religious views. It was not the spirit of the modern Sunday-law agitator who would allow the Christian to keep the day of his choice sacred and compel all others to do so too; but it was freedom for the Christian, freedom for the Jew, freedom for the pagan, and freedom for the agnostic. Madison, at different times, had occasion to express himself in reference to the Jew being on "perfect equality" with the Christian, and in the following letter he expresses it as his opinion that such a course is the surest way of securing ultimate harmony. He writes to a Jewish Rabbi, closing as follows:—

Having ever regarded the freedom of religious opinions and worship as equally belonging to every sect, and the secure enjoyment of it as the best human provision for bringing all into the same way of thinking or into that mutual charity which is the only substitute, I observe with pleasure the views you give of the spirit in which your sect [the Jewish people] partake of the blessings offered by our Government and laws.

If the principles of the Constitution were adhered to it would not be necessary to publish the news of the arrest of some Sabbatarian every now and then, simply because some Sunday keeper takes a dislike to his ideas and actions in reference to the fourth commandment. Ever since their adoption the Sabbatarian, both Jew and Christian, has unqualifiedly approved and heartily supported American principles—especially allowing every one to do as he pleases in religious matters so long as he does not interfere with the same right in others. Why can not the Sunday keepers do the same, and leave the Sabbatarian unmolested in his seventh-day worship and first-day work? It always gave

Madison pleasure to see American principles carried out, and the "blessings offered by our Government and laws" appreciated.

#### State Religion and Ignorance.

WHEN we show that the religio-political schemes of the present, if consummated would result in a perfect image of the Papacy of the past, and in a repetition of all its iniquitous, and bloody history, it is often objected, that we are living in a different age; people are now educated, and liberal of thought, whereas then they were ignorant, and narrow, and intensely bigoted. It is argued that this alters the case entirely. To allow a set of narrow and bigoted fanatics to dictate in the affairs of State, it is admitted, was as bad as we claim—language could hardly exaggerate the terrible curse—but to consign the reins of Government to educated and liberal minded Christian people, who will control everything in the interests of Christianity, is entirely different. Only the most willful and determined misrepresentation, it is thought, can account for the associating of these two things together, and reasoning as if they were one and the same. Surely Christianity is the goal of all true evolution; the panacea for all the ills of the individual and the State; the highest possible attainment, morally, intellectually, and spiritually, of the human mind; the summit par excellence toward which all should strive. Why should not the civil Government, and everything else, if possible, be made to minister to all this?

This argument is specious, and to many minds it is conclusive against the positions taken by THE SENTINEL; it therefore demands a candid and logical answer. Its error consists in reasoning as though the ignorance, and bigotry, which in the Dark Ages, made the union of Church and State such a terrible means of persecution and bloodshed, were something entirely independent of that union—a mere unfortunate accident of the times, which made such a union dangerous. This is not so. That ignorance and bigotry were the direct and unavoidable result of that union of religion with the State.

The ignorance itself being a direct and unavoidable result of that union of Church and State, the bigotry and persecution, consequent from the ignorance, were also unavoidable results of that union. However harmless, or even beneficial, they may seem at the first, the fact is, if they remain in force long enough, all religious laws always have, and always will generate the ignorance and the bigotry necessary for their own enforcement to the relentless persecution of those who oppose them. We speak of the Dark Ages, but the world had not always been in ignorance and darkness. It is true, modern science has made wonderful advancement



in the past few years. Since the unshackling of the human intellect by the greater disunion of the Church and State resulting from the Reformation, the march of mind has been one mighty procession of successive triumphs; but compared with the darkness of the mediæval age, the light and learning of the centuries immediately before and after Christ, is as the noonday.

The Grecian age was not an age of ignorance. An age that could give its poetry, and sculpture, and architecture as models of beauty to all the future, must have had something of refinement and enlightenment.

There were philosophers in those days, who spent their time in discussing the great questions of life, death, and destiny, according to the best knowledge they could have, surrounded as they were by a sinful world, and unaided by the word of God. The age of the Antonines, said to be the happiest era of human history, was not an age of ignorance. It is true that in this age, the prevailing religion was in union with the State, and this was a disadvantage; but paganism believed in such a multiplicity of gods, and in such varied forms of worship for different individuals and different nations, and believed in it all so loosely, that it did not greatly restrict the intellectual speculations of the age, if it did require the philosophers to outwardly conform, in act, to rites which in theory they secretly, and even openly, despised.

Not so with Christianity. It believed, and believes, in one God revealed through Christ. It had, and has, definite ideas of what was due to his worship. When, therefore, it was allied with the State, the predominant sect of the clergy sought by every means of fire, and thumb-screw, and rack, to compel the world, not only to act, but to think as they did.

The human mind was thus bound by fetters of fear, and since thinking had become so dangerous men ceased to think. As generation after generation passed by, the people all the while becoming more ignorant, and narrow, and bigoted; the clergy too became ignorant, for they had no need of study to speak to such people; and then they too were bound not less strongly than the people, by their superiors. And what need had these superiors to think, since their word, however fanciful or absurd, was law, and accepted by the ignorant multitude as from God.

Thus, learning, and the desire for it, almost perished from the earth. All that remained was the wildest tales of saints and mysteries, and miracles, and legends of satyrs and hobgoblins, all of which passed for genuine history, and was implicitly believed. And as this was all there was in the vernacular for the people to read, the more one read, the more ignorant he was; and so he who knew not even his letters was as well off intellectually,

as the most advanced scholar. At one time had it not been for the schools of the hated Mohammedans, in Spain, this union of Church and State had almost entirely paralyzed the human mind. Thus did this iniquitous union of the Church of Christ with a sinful world, generate the ignorance and bigotry to support the Spanish Inquisition, and the Scotch kirk, and put to death all dissenters. It would be the same again. This thing may be put in its most seductive light, as a means of raising the Nation, by putting the Government solely into the hands of good men; and yet coiled up in the thing itself, is all this evil waiting to unfold, and then to recoil around the human mind and heart, till the intellect and soul are paralyzed, and the animal man is ready, for the sake of enforcing his one remaining idea, to torture his brother, and spill his blood.

To fully realize this, one has only to contemplate the bigoted and intolerant speeches and threats of almost all the leaders of this modern religio-political movement. If they had the power, and carried out these threats, all the dark past would be repeated. But that all this is the unavoidable result of a union of Church and State, is still denied; and in support of the denial, men point to England, and say, "Here is a union of Church and State, and still a liberal, and an intellectual people."

The reply is not difficult. All the power that this union has had, has been for evil, and not for good. It has made a money-seeking clergy, and a worldly time-serving Church. In the State, it would not be difficult to show that almost every bad and oppressive law that England has passed for the past two centuries, was supported, if not championed by her bench of bishops in the House of Lords; and almost every really liberal and good law has been opposed by them. The only reason, however, that the lamentable results, in full, do not follow the union of Church and State in England, is because England herself does not really believe in that union, and so she practically makes it inoperative by a policy of universal toleration. The United States, as its greatest glory, has been teaching this lesson of liberty to the world; and England has not been above learning from her growing child. All the tendency in England for years has been toward disestablishment. This reasoning, however, could not apply to the prospective union of Church and State in this country.

If the United States, after almost teaching the world these glorious principles of the independence of the human soul, should herself forget it, and, denying the truths so thoroughly taught by the founders of the Nation, and embedded in our Federal Constitution, should go back to a union of Church and State, and a national creed enforced as a part of the compulsory

education of the State schools, if she should do this at all, it is presumable, that she would do it *because she believed in it*; and if she believed in it, she would make it effectual. If so, the effect I have described, is the only one that could possibly follow.

Some of these self-styled reformers pose as champions of education; but their whole religio-political scheme is in the interests of ignorance and bigotry. If successful it would not only bid the sun of human knowledge, now mounting grandly toward the zenith, to stand still in the heavens, but it would do more than that. It would command it to go backward on the dial of progress till the shadows of a gloomy and persecuting past would again enshroud the world.

G. E. FIFIELD.

#### Dangers of Over-Legislation.

At the threshold of the constitutional temple of the Republic of the United States of America, there has ever stood a most accurate interpreter of the purposes of its creation. From the beginning this interpreter has had but one answer to all inquirers. The formula of the never varying response which every inquirer has received was prescribed by the sovereignty which erected the temple, and has continuously dwelt therein. To citizen and alien, to the serious inquirer and the frivolous skeptic, to the defender of political faith and to the promoter of discord the answer has ever been—

We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

It is not my purpose to enter upon a general discussion of the many delegated and implied powers which lie embedded in the several articles and sections of the Constitution of the Republic to which this ever present answer introduces all inquirers. Those with which Congress was intrusted by express delegation are vast in extent, leaving out of view those which pass to it by implication. But it is well to keep in mind the jealous care which walked hand in hand with the patriotic men who formulated the Constitution which the people adopted. As evidence of this companionship we find amongst the delegations of powers to Congress by the Constitution, a clause which evidently was intended to guard against the mischiefs which so often have their origin in generalizations, and which declares that

The Congress shall have power . . . to make all laws which shall be necessary and proper for carrying into execution the foregoing powers and all other powers vested by this Constitution in the Government of the United States or in any department or officer thereof.

This delegation of power is broad, far-

reaching, and effective. Still it is subject to limitations. It is not to be exercised without restraint. It has its proper field in which to operate, and beyond which it may not go. What are the limitations, restraints, and boundaries which ever attend it? - How shall we ascertain them?

Every person who has made inquiry at the door of the constitutional temple of the Republic has been told that one of the purposes of its erection was to "promote the general welfare." Are we to understand that this imports that Congress may enact laws without restraint or limitation in respect of any subject which any citizen, combination of citizens, class or interest may declare to be within the domain of the general welfare? If this be so, then there are no limitations, restraints or boundaries to the power in question. Such a discovery as this would be a most threatening portent. It would open the doors of legislative power to all of the products of the evils which so often attend the operations of organized society, and which so frequently have their origin in the minds and purposes of those who least deserve to be entrusted with the affairs of Government. Should this Republic ever reach such a juncture as this, then indeed would it cease to "promote the general welfare," and become the prey of reckless schemers and conscienceless agitators.

That there are tendencies present in the conditions existing in this country which indicate a movement in the direction suggested, no conservative student of the activities of these times can fail to detect. The most active factor in the case is the increasing demand for legislation. It has become a common practice with the originators and supporters of every new theory of action, and of the formulators and promoters of schemes of whatever kind or character, to at once demand legislative action for the accomplishment of the ends they have in view. They do not stop to inquire whether or not the thing demanded would, if granted, be promotive of the general welfare. Sufficient unto them is their desire to promote the interest of the particular theory or scheme they have in view regardless of the effect it may have on the general welfare. No close observer of the proceedings in Congress and in the several State Legislatures will fail to notice how rapidly the practice indicated is growing. Too often success attends these movements, which only tends to increase their number.

It is no sufficient answer to this suggestion to say that no permanent harm can result to the country from this growing tendency of the times, by reason of the judicial supervision of the courts over all legislative action. The student of history must often have noticed that the courts from time to time have changed the course of the judicial current by reason of the force of popular movements.

This may not frequently occur, but whenever it does it intensifies the demand for repeated changes. Hence, absolute reliance can not be placed in the direction of the judicial current, and this fact tends to intensify and multiply the demands for that character of legislative action which fails to take account of constitutional limitations, and is bringing the country into a condition of over-legislation. This is an uncertain sea for Nation and State to enter upon. It is not only uncertain, but also positively harmful. Once entered upon, the self-reliance of our people will diminish. They will gradually drift away from their observance of that forceful aphorism which admonishes them that "self-help is the best help." A community composed of individuals who will each adopt that aphorism as a guide of personal conduct, and keeping in line and harmony with the true signification of the constitutional phrase which places the general welfare limitation on the legislation to which it applies, will always be blessed with public order and prosperity, and avoid the dangers which ever attend over-legislation.

Over-legislation engenders a habit of disregard of the duty of the citizen to give his fair share of effort to the proper enforcement of the law. No law, no matter how wisely framed it may have been, will execute itself. The wisdom of statesmen has never discovered any automatic device for the enforcement of law. If the law relates to criminal conduct, it will remain a negative force, when violated, until some officer or citizen shall put it into active operation. If it deals with the civil right and privilege of the citizens, it has not the power to appear in court and of its own motion demand that the party in interest shall enjoy the remedy which its provisions contain. In either case the practice of the doctrine of "self-help" must be resorted to, and no crying aloud for the enactment of additional laws, in respect to the subject matter involved, will protect the community or give remedy to the citizen. Additional enactments will be no more automatic in their action than are those to which they may be additions or amendments. They will all remain dead letters on the statute books until "self-help" shall put them into action.

If from the date of the first enactment of a statute by Congress, and by the Legislatures of the several States, on down to the present time each and every act had been framed with perfect conformity to the constitutional provisions upon which they rest for support, not one of them would have been exempt from the operation of the rule stated. A review of the various laws now in force in this Nation and in the several States, would reveal the fact that there is scarcely a right or interest, public or private, which is not enjoying statutory protection, and yet,

notwithstanding the existence of this indisputable fact, there never has been a time in the history of this country when the demand for the enactment of additional laws has been so great as now.

This suggests the consideration of another element in the case of which we are treating, which may be presented by the questions, "Have we not reached a point where the constitutional limitation in respect of the promotion of the general welfare should be applied as a check to the present tendency towards over-legislation? Can we promote the general welfare by engaging in a practice which tends to confuse the citizen's sense of duty in the matter of the enforcement of existing laws by both the public officer and himself?" We have a vast population; but its great aggregation does not eliminate the individual nor abolish his rights and privileges. Each is a part of the whole, and as such must be taken into the account when we come to act for the promotion of the general welfare. Hence the jealous care we should exercise in excluding from our legislative action every element which tends to check the enforcement of law, and to encourage demands for additional enactments concerning subjects already provided for. This is a field which true conservatism should dominate, and every citizen should actively aid in its administration. It is a most interesting field for the young men of the country to explore. Upon them is rapidly settling down the responsibilities of caring for the public and private affairs and interests which abide in the possibilities of the on-coming years of this Republic. If the tendency of the present times towards over-legislation shall receive their encouragement and support, how impotent will our public forces soon become in the matter of promoting the general welfare. If outcry for additional legislation touching subjects already provided for by law is to dominate legislation, exclude the practice of the rule of self-help, and diminish the American respect for the enforcement of the laws and the promotion of the general welfare, then indeed may we look for unwelcome experiences in the future.

But come what may, the subject is one which all, and especially the young men of our Republic, may well take into most conservative consideration.—*James F. Wilson, United States Senator from Iowa, in Christian at Work.*

BAPTISTS are uncompromisingly opposed to union of Church and State. Wherever and whenever this contest has arisen they have invariably stood on the side of liberty of conscience, and, if need be, have sealed with their blood their undying devotion to this principle. The State must not maintain a religious establishment.—*Southern Baptist.*

### Persecution in Sweden.

SWEDEN and Russia have allied themselves closely in one instance of religious persecution, according to the following letter from a Swedish correspondent to the *London Daily News* :—

"There has lately been formed in Sweden a society calling itself the Utilistic Party, with the object, as far as I can learn, of promulgating the views of the Utilitarians (Jeremy Bentham's and Mill's I presume). It consists principally of university students and young men of letters, and some of these, with the enthusiasm of converts, have been going about the country lecturing, and in this stronghold of Lutheran orthodoxy and intolerance getting themselves into trouble with the authorities. Prominent among these has been a gifted young man of letters, Henry Berghell, a bachelor of philosophy, and he also was prosecuted some time ago for a lecture he had given in a country town and sentenced by the town court to three months' imprisonment, on the ground that the doctrines propagated in the lecture were subversive of the Christian religion. Mr. Berghell lodged an appeal to a superior court, which doubtless would have quashed the sentence, but unfortunately he lacked means to proceed with it, and so the sentence was confirmed. He was then arrested and sent to the prison at Malmo, on the sound, to undergo the punishment. While there, it seems the government authorities at Stockholm found out that Berghell had been born in Finland, and was, therefore, not a Swedish subject. A bright idea then occurred to them, by the carrying out of which this troublesome young enthusiast could be got rid of.

"There exists a convention between Sweden and Russia for the mutual surrender of criminals belonging to either nation; and Berghell being now a criminal in the eyes of the law, having been condemned to imprisonment, it was decided to send him over to Russia as soon as his prison term was completed. Poor Berghell, on being acquainted with this decision, and having probably the mines of Siberia before his mental vision, pleaded hard to be allowed to go to England or America; but no, the 'ukase' had gone forth from Stockholm, and to his native land he must go. Last Wednesday morning, accordingly, he was conducted by the Swedish police to Copenhagen, there to be put on board the steamer *Nidaros*, leaving for Hango, in Finland; and now comes almost the most disgraceful part of the proceedings.

"On arriving on Danish ground, Berghell claimed to be free, and refused to move further, but the Danish police were only too ready to lend a willing hand. Their conduct was most shameful, for Berghell had infringed no Danish law, his offense only being that he had relig-

ious views differing from those of the Swedish clergy. Berghell was induced to enter a cab to be driven to a police-station, but instead he was taken to the steamer and pushed on board (kidnapped, indeed), a Swedish police officer accompanying him to Russia. It is most distressing to read in the Copenhagen papers that he looked like a man whose tale of life was told, and one can not help shuddering for the fate that may await him.

"On the evening of the same day a question was asked in the Swedish Second Chamber of the Riksdag about the reasons of the Government for this expulsion, but the chamber decided with one hundred and sixteen votes to eighty-three that the question should not be put, and of course, literally speaking, the Government has kept within the letter of the law."

### What They Want.

A FEW days since Rev. McClain, of the Methodist Episcopal Church, Chicago, said in the course of a sermon, that this Sabbath movement is about to take its place among the great American movements, by a union of all the believers in Sabbath reform, and intimated that a great national party would be formed on that issue. A circular letter has just been sent to every evangelical minister in the United States, soliciting his co-operation in this Sunday movement.

Of late it is being argued that all should arouse to earnest action, because those in favor of opening the World's Fair on Sunday are really depriving the people of their religious liberty.

Any one who will read the foregoing items and not see that there is cause for serious reflection in regard to this question, is certainly not familiar with the facts of history. The religion of Jesus Christ does not interfere with human liberties, but, on the other hand, it alone makes men free indeed; but ecclesiasticism, calling itself Christianity, has often caused the most cruel persecutions in the name of Him who said to the ardent Peter, "Put up thy sword." Is not the spirit of Peter seen in some of the movements of our day and country? We are often quietly assured that there is no danger. But when a national movement is seriously talked of, and when a national circular is sent out asking assistance in securing the observance of a day of *religious* rest, is it not time for us to open our eyes and look around? It will be said that they do not want the religious Sunday enforced, only the "civil," "American" day is desired; but the religious phase of Sunday is as inseparably connected with it as the crimson dye in the wool. And it would be just as reasonable to make a great parade of the good offices of wool, even though it be dyed red, and extol its great benefits for the laboring man especially, and everybody in general,

and urge that all be compelled to wear garments made from *wool* and say no account is to be made of the crimson coloring matter. But it is there, nevertheless, and no amount of washing or rubbing or scouring will take it out. You must destroy the whole fabric if you get rid of the color. Just so with Sunday. The religious coloring matter has been so thoroughly soaked into all its particles by its continued associations from the age of Constantine till the present day, that it would completely destroy the proposed Sunday rest day if the religion was taken out of it. Says Dr. Crafts, "take the religion out [of Sunday] and you take the rest out."

It sounds very nice, unless we think of it closely, to talk of a *civil American Sunday*. But as surely as such a thing is ever secured and enforced by law it will have another adjective greatly emphasized and prefixed, and it will be enforced as the *civil American RELIGIOUS Sunday*. It could not possibly be otherwise. When an institution is really composed of but one element it is useless to talk of requiring its observance without having that element in it.

Let those who believe they should observe Sunday do so if they like. But compel no one to observe any religious institution. Such a thing cannot be done without serious harm growing out of it.

A. O. TAIT.

### Some of the Things Done.

THE Sunday Observance Association of Kings County, New York, has been holding meetings in Brooklyn, where printed slips were distributed containing a statement of "Some of the things done;" among which is the appointment of a "State Committee" of one from each county to assist in the enforcement of Sunday laws throughout the State, and to organize influence for the prevention of any amendments which shall tend to weaken or do away with existing Sunday laws. With this is also a list of fifteen things they wish to do, among which is "Special education and pledge work among Sabbath-school children," and the offering of "prizes for essays on various phases of the Sabbath question."

In an address to the "Friends of the American Sunday," prefacing an abstract of the eighth annual report of the Association, which was also given out at the same meetings, is the following remarkable language.

More than one of our loved, honored, and respected institutions are in danger, and none more so than religious liberty, represented by the old flag. Religious liberty is wantonly assailed by vandal hands. The rights, privileges, and protection guaranteed the people is jeopardized. Abolish our Sunday laws, and the inalienable right of every American citizen to rest and worship is denied. The same thing is accomplished if these laws are not enforced. Shall they be? It all depends on you. You can control and dominate the

situation if you will. As perilous as the conditions surrounding the Sabbath are, you can change them; not by prayer alone, but by work. Our Sunday laws are well nigh perfect, but they are not enforced. They can be. They will be if you will support and co-operate with our efforts. The Church and you must do their duty in this crisis.

### National Reform Sympathy.

THE official organ of the National Reform Association, the *Christian Statesman*, in its issue of July 2, publishes three articles and notes expressive of its sympathy for the persecuted Jews in Russia. The first one informs us that "there is no cessation in the persecution of the Jews in Russia. Not a week passes without some new persecuting ordinance. The latest are, one to compel all Jewish army doctors to resign or be converted to Christianity, and another to expel all foreign Jews from southern Russia." Another article says:—

The abhorrence we feel at the persecution of a peaceful, law abiding people, whose real offense is that they are Jews, is an additional reason for our wishing Russia to enjoy the safeguards of a constitutional government.

It would be well if the National Reformers were sincere in their sympathy, but they are not. A book containing the proceedings of one of their national conventions, purchased at the office of the *Christian Statesman*, and for years advertised in that paper contains the following language:—

Our objectors, then, may learn that they are merely a body of men who are in their turn feeling the inconvenience of dissent. And they may be reminded that under our proposed amendment all the essentials of their citizenship will be none the less secure to them than they are now.

The atheist is a man who denies the being of a God and a future life. To him mind and matter are the same, and time is the be-all and the end-all of consciousness and of character.

The deist admits God, but denies that he has any such personal control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or, worse, sheer imposture.

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

These are all, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we cannot help. They must be named from him [the atheist]; they must be treated, for this question, as one party.

What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man. . . . Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon. The atheist may live, as I said, but, God helping us, the taint of his destructive creed shall

not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent.

By comparing the foregoing quotations it will be seen that Russia is a typical National Reform country, so far as the treatment of dissenters is concerned. Any one who dares to open his mouth against the religion of the Czar, or against his political tyranny, runs the risk of losing his head, or of being banished from the country. After the National Reform style, the Czar has placed "all Christian laws, institutions and usages on an undeniable legal basis;" and whoever dares to ignore them is sure, as the Reformers say, to feel "the inconvenience of dissent." Both the Jews and the Lutherans of Russia have for some time been feeling this inconvenience.

When people are punished in Russia for refusing to obey what the Czar calls "Christian laws," the National Reformers cry out, "Religious persecution!" but for this country, they simply call it "feeling the inconvenience of dissent." And all who dare to use any "arguments" or "tactics" against their theories fall under their laws of proscription. Let an individual use any arguments or tactics against a government which professes to rule in the name of God, and to enforce his will, and he is pretty sure to suffer the inconvenience of losing all of his property, and finally his life. His property is needed for the support of the true religion; and as the man is opposed to God and his representatives here on the earth, he is dangerous to society, and ought to be killed or banished for the good of the State.

The National Reform book already quoted, says further:—

To be in a minority involves more or less of inconvenience. In business, in politics, in fashion, in morals, and in religion, whoever differs materially from the majority will certainly be made to feel it more or less in due time. All law, all government, will press somewhere occasionally, and it is the good citizen who maintains both his conscience and his independence by submitting to the pressure.

Yes, we have heard about this "inconvenience" and "pressure" in almost every country on the globe. And we have noticed that the more National Reform-American-Sabbath-Union-paternalism there was in the government, the greater was the inconvenience and the pressure. The only way to maintain one's conscience and submit to the pressure, is to disobey all laws that interfere with conscience, and then suffer the penalty. This is what Daniel and his companions did; and Christ and his apostles, with all the martyrs of the Dark Ages, pursued the same course. To be sure it was somewhat inconvenient to lose their heads, or to be crucified; to be shut up in filthy dungeons, and to be tortured on the rack; but not nearly so much so as it will be in the day of judg-

ment for the intolerant bigots who did the persecuting.

The sympathy which the *Christian Statesman* is continually expressing for the persecuted Jews in Russia, for the victims of the slave trade in Africa, and for the much abused Chinaman in America is evidently all put on, to pull the wool over the eyes of the American people, so that the efforts of the Reformers to establish a religious despotism in this country will not create a suspicion that would be prejudicial to their success. It is the sympathy of the caged tiger for the hapless victim which has fallen a prey to his uncaged mate.

Under National Reform rule, the Jews and the Chinese, with all others who dared to use any "arguments" or "tactics" against the so-called National Reform, would find the oppression in this country the same as it is in Russia to-day, and the *Christian Statesman* knows it. Will the people allow themselves to be fooled? A. DELOS WESTCOTT.

### Enforcing the Sunday Law.

THE following appeared in the *Ligonier (Indiana) Leader*, of July 23:—

A case of considerable public interest was tried before Squire Jackson on Monday, the plaintiff being the people of the State of Indiana, and the defendant, Mr. Miller, who keeps the candy stand on the corner opposite the Ligonier house. The trial was by jury and resulted in a disagreement, nine being for conviction and three for acquittal. The prosecution grew out of the agitation of the Sunday closing law and was rather a test case, but owing to Miller being a poor man, or reported to be, he elicited sympathy through the efforts of his attorney, and as near as we can learn the jurors who were opposed to convicting him, were more or less influenced in that direction through sympathy. Whether the fight for Sunday closing is to be continued we do not know, but certainly the Law and Order League cannot stop at this juncture.

If Sunday business is to be stopped it will require vigilance and determination. It is not simply a question whether one or two poor men shall be prevented from doing business on Sunday, but whether there is a sentiment in this community sufficient to enforce a law that is in the interest of good morals and good government. The fight is now on and must be fought to the finish. There can be no backing down or postponement.

But in this matter the extremes should be avoided. Let the spirit of the law be observed and good will result, but if the war is "carried into Africa," the end is likely to be damaging both to morals and the public good. Be careful.

This editor talks out on the question with a good deal of earnestness and in no uncertain language. It is another proof of how men in all parts of our country are committing themselves to Sunday laws, and in doing that they are virtually acting over the scenes of the fourth century, that began with Sunday laws and ended in the supremacy of the Church, tyrannizing over the consciences of men during the long night of the Dark Ages.

It is not a matter of surprise that the same paper publishes an announcement that the pastor of the Presbyterian Church would speak on the "Sabbath question" on the following Sunday evening.

While this agitation is going on some one should be there to show up the fallacy of such work.

## NATIONAL

**Religious Liberty Association.**

A CORRESPONDENT of a California paper writing from southeastern Tennessee, notes some of the same facts published in these columns last week relative to the manner in which the Sunday law is enforced in that State, and says:—

After having spent seventeen years in California, where no Sunday law exists, and in States west of the Rocky Mountains, where none is operative, I can truthfully say that Sunday is observed there more scrupulously than here in Tennessee, with all her Sunday laws.

The same correspondent testifies that the law is not enforced except against those who observe the seventh day, or in some other way render themselves religiously obnoxious to their neighbors; in short, the law is used as a means of religious persecution pure and simple.

THE Chief of Police of Hartford, Connecticut, enforced the Sunday law against the Italian fruit stands a few weeks ago, and the result has been to arouse an intense religious zeal in the Italian heart, being now debarred from selling bananas on Sunday they devote this time to assisting in the enforcement of Sunday closing of business in general. What an effective method of Christianizing the ungodly, the National Reformers have discovered!

Exhorted by City Attorney Browning the fruit dealers of Norwich, Connecticut, are also experiencing the same kind of religion, with the exception of Elias Raphael, a Hebrew, whose shop is closed until sunset on the seventh day according to the commandment of the Bible, and open all day Sunday contrary to the commandment of man. How long will it be before a Russian ukase will be asked for in the case of the Jew of Norwich?

In view of the fact that the Methodist Church was the prime mover in the organization of the American Sabbath Union, which has for one of its objects, the enactment and enforcement of Sunday laws, which will stop the running of street cars on Sunday, and all Sunday railroad trains, the statement that for five years this denomination, represented by the Chicago district, has been receiving twenty per cent. of the earnings of the Chicago and Northwestern Railroad from Sunday excursion trains, run to and from the Methodist camp-meeting, will no doubt surprise the readers of THE SENTINEL.

A Presbyterian minister recently declared in the presence of a number of Methodist ministers that the Methodist Church was one of the chief desecrators of Sunday by their Sunday camp-meetings, and later, another Presbyterian minister, at a Union meeting on the West Side, held under the auspices of the American Sabbath Union, in a Methodist Church, stated

that next to the Sunday newspapers, the Methodists were, by means of their camp-meetings, the worst enemies of Sunday sacredness. The Methodist ministers do not accept this statement of the situation with much grace. They retort by calling attention to the number of Presbyterians who use the street cars on Sunday.

While thus pointing out each other's inconsistencies, they all arrive at beautiful harmony in denouncing a state of affairs which allows a seventh-day observer to follow his usual avocation on Sunday. It is but fair to state that a majority of the Methodist ministers at a recent Monday morning meeting, opposed receiving any more Sunday excursion profits, although no action was taken.

MAYOR BRADLEY, of Asbury Park, New Jersey, has issued a general order for the closing of all business on Sunday. Nevertheless, Sunday, July 26, the druggists sold cigars and soda water all day. The cigar and candy stores in the hotels also did a good business. A Saratoga water fountain, on property owned by Mr. Bradley, supplied all customers, while, until ten o'clock, Mr. Bradley's own employes rented bathing suits to all applicants, and among his patrons were many young people from Ocean Grove. The Sunday papers were also sold along the beach.

Any reasonable-minded person would think that the ludicrous inconsistencies, developed in the attempt to enforce Sunday and other religious laws, would open the minds of the promoters to the civil impropriety of all such legislation; but whom the god of this world would destroy he first makes mad.

#### Arguments of the Donatists Against the Employment of Force in Religious Matters.

"DID the apostles ever persecute any one, or did Christ ever deliver any one over to the secular power? Christ commands us to flee persecutors. Matt. 10:23. Thou who callest thyself a disciple of Christ oughtest not to imitate the evil deeds of the heathen. Think you thus to serve God—by destroying with your own hand? Ye err, ye err, poor mortals, if ye believe this; for God has not executioners for his priests. Christ persecutes no one; for he was for inviting, not forcing men to the faith; and when the apostles complained to him of the founders of separate parties (Luke 9:50), he said to them: 'He who is not against us, is for us;' and so too Paul, in Philippians 1:18. Our Lord Christ says: 'No man can come unto me, unless the Father, who hath sent me, draw him.' But why do you not permit every man to follow his own free will, since God, the Lord himself, has bestowed this free will on man? He has simply pointed out to man the

way to righteousness, that none might be lost through ignorance. Christ, in dying for men, has given Christians the example to die, but not to kill. Christ teaches us to suffer wrong, not to requite it. The apostle tells of what he had endured, not of what he had done to others."—*Donatist Bishop Petilian.—Neander's Church History, Vol. 2, pages 247, 248, Fourteenth American Edition.*

"God created man free, after his own image. How am I to be deprived of that by human lordship, which God has bestowed on me? What sacrilege, that human arrogance should take away what God has bestowed, and idly boast of doing this in God's behalf. It is a great offense against God, when he is defended by men. What must he think of God, who would defend him with outward force? Is it that God is unable to punish offenses against himself? Hear what the Lord says: 'Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.' The peace of the world must be introduced among contending nations by arms. The peace of Christ invites the willing with wholesome mildness; it never forces men against their wills. The Almighty God employed prophets to convert the people of Israel; he enjoined it not on princes; the Saviour of souls, the Lord Christ, sent fishermen, and not soldiers, to preach his faith."—*Donatist Bishop Gaudentius.—Ibid, page 248.*

THE Directors of the State Normal School at San Jose, California, passed a resolution some time ago prohibiting the reading of the Bible as a part of the exercises in the school. Their action was reported to the Evangelical Alliance by a director who voted against the resolution, and was much pained by its adoption. The subject was brought up at the last meeting of the Alliance, and a committee was appointed to consider the matter. Rev. John Kimball, a member of the committee, said recently to a reporter of the San Francisco *Examiner*: "The committee has not met as yet, and I do not know what it will do. I have no information about the reasons for the action of the Normal School Directors, but I suppose it was only another manifestation of the policy that has left the Bible out of the public schools of the State. It is to be regretted very much that the Directors took such action. The Normal School trains the teachers who are to take charge of the education of the children of the State, and they ought to be fitted to give the children moral and religious education."

THE National Religious Liberty Association will hold its next regular annual meeting at Battle Creek, Michigan, August 13, 1891. The importance of the work of the Association is becoming more and more apparent. All the members are delegates, and we trust that a good representation will be present.

By Order of the Executive Board,  
A. O. TAIT, Cor. Sec'y.



NEW YORK, AUGUST 6, 1891.

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.

### To Go to the Supreme Court.

THE famous King case, from Obion County, Tennessee, will now go to the Supreme Court of the United States, Judge Hammond, of the United States District Court, having dismissed the *habeas corpus* proceedings and remanded King to the custody of the sheriff of Obion County, thus sustaining the State Sunday law. King's offense was plowing corn on Sunday, after having observed the seventh day according to the fourth commandment.

It is stated that the officials in charge of the Barge Office, the place now used for the landing of immigrants, have decided to report favorably to Attorney-General Miller upon the proposition to close the place on Sunday. If this is done it will work quite a hardship upon thousands of steerage passengers.

THE Church of England has recently, for the first time since 1832, made a report of its revenues to Parliament. The report shows the Established Church to be immensely wealthy. Its annual revenues amount in round numbers to \$28,000,000, which, it is remarked, "goes far toward accounting for the great influence which it wields."

"IF Nobody Sees You. How to Bathe Conscientiously on Sunday at Ocean Grove," is the heading given by the *Sun* to the following dispatch:—

Asbury Park, July 26.—The Bible class of the Ocean Grove Camp Meeting Association meets every Sunday afternoon during the summer. It is conducted by the Rev. Dr. John Hanlon. A question box is one of the features of the meetings. Dr. Hanlon reads the questions and then answers them.

Dr. Hanlon read and answered questions to-day as follows:—

*Question.*—Is it wrong to bathe on Sunday, if you have no other time?

*Dr. Hanlon.*—To bathe here, where it is against the rule, would be wrong; but if you have no other time, and nobody will see you, it's no harm.

*Question.*—How can the ministers advocate Sabbath observances calling it a day of rest, yet some who will speak to-morrow are now traveling by train and by boat to reach here?

*Dr. Hanlon.*—If a man cannot preach without traveling on the Sabbath he had better not preach at all. I, for one, do not advocate Sunday traveling.

*Question.*—Is James A. Bradley consistent when

he tries to stop the sale of cigars and soda by the storekeepers on Sunday, and yet rents lands to a man who sells mineral water on Sunday; also rents his bathing houses and does all he can to increase his profits?

*Dr. Hanlon.*—I am not James A. Bradley's judge; you must take him to a higher court.

Another dispatch of the same date published in the *World* of July 27, says that notwithstanding Mr. Bradley's announcement that he would stop Sunday traffic, business was carried on as usual, and Mr. Bradley's employes rented bathing suits during the early morning hours to all applicants.

At the international session of the Congregationalists, recently held in London, Mr. Little, of Dorchester, Massachusetts, read a paper in which he argued that the religious observance of Sunday concerned the highest duties of the State. There seems to be a good deal of talk of late in regard to the benefits the State derives from Sunday observance. It is all talk, however. There has not, nor can there be, any evidence produced that will show the assertion to be true. Is not the history of the past sufficient to teach us the lesson, that the State can not legislate in favor of religious dogma without great evils resulting from it?

THE proprietor of the only bath houses at Bay Shore, Long Island, has recently been converted, and has ordered all his bath houses closed all day Sunday. The hotel keepers are highly indignant at this action and threaten to build other bath houses and run the Sunday-keeper out of business. Of course it is their privilege to build other bath houses, but the threat to run any man out of business because he observes Sunday, or any other day, strictly, is unworthy of free men in a free country. The man has a perfect right to close his bath houses on Sunday if he sees fit to do so. The spirit of compelling people either to observe or not to observe Sunday is wholly un-American.

### THE Philadelphia Record says:—

Connecticut has had a severe attack of Sabbatarianism, under the influence of which a few of the restless zealots in various cities of the State are making themselves ridiculous and rendering many other people very uncomfortable. In contemplating these strange retrocessions to the evil days of intolerance the philosophical mind is sometimes led to question whether, after all, the knowledge of and regard for true liberty have increased in New England since the misty years when wicked witches were hanged, and unlucky Quakers' ears were nailed to the town pump.

The truth is, this revival of intolerant religious legislation is not confined to Connecticut. Pennsylvania and Philadelphia are not exempt from the same craze for a legal religion. In the convention of the Sabbath Union just held at Ocean Grove, New Jersey, Lewis K. Vail, a lawyer of Philadelphia, declared the Pennsylvania

Act of 1794 on Sunday observance to be "all right," and gloried in the failure of an attempt in the last Legislature to weaken its force. "The Sunday laws," said he, "must be kept on the statute books and men sent as legislators who will retain them and enact better and stricter if necessary."

Dr. Fernley, also, Secretary of the Philadelphia Sabbath Association, wanted to fence in himself and the city of Philadelphia, the *Record* not excepted—"with a ten board fence—each board a commandment of the Lord." Such a fence would be a National Reform improvement on the chains which once closed Philadelphia streets on Sunday.

"A GOOD idea," says the *Christian at Work*, "may be formed of the rapid growth of the great Protestant movement in Russia when we mention, on the best authority, that four hundred and fifty persons were admitted to church membership during 1890 in the two small provinces of Cherson and the Taurida. There are no accurate statistics from the other provinces in which the movement has taken root, but we are credibly informed that the total number of new members in 1890 exceeded fourteen hundred. In the first five months of this year, notwithstanding the terrible persecution raging against these brethren, the number of members who have joined exceeds seven hundred. Over two thousand in seventeen months!"

What an illustration have we here of the utter impotence of a State Church! The Orthodox Church, corrupt to the core because of its connection with the State, has lost its hold upon the people who are honestly trying to serve God, and they are leaving its communion in the face of bitter persecution. The only service that any human government can possibly render true religion is to let it alone.

MINISTERS and others interested in the Sunday movement at Racine, Wisconsin, are threatening to impeach the mayor of the city because he does not enforce the Sunday laws. The mayor has told them that he will not close the saloon on Sunday nor stop Sunday baseball, and that they can commence impeachment proceedings as soon as they please.

### THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

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VOLUME 6.

NEW YORK, AUGUST 13, 1891.

NUMBER 32.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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IN view of the demand that the State shall teach religion in the public schools, it is a pertinent question to ask, What kind of a religion? This question is not always fairly answered by those who make the proposition. It is generally answered in a vague indeterminate way that leaves the question as much unanswered as before. It is sometimes answered, "The Christian Religion." But then the question still recurs, What kind of Christian religion? Shall it be the Presbyterian Christian religion? or the Methodist Christian religion? or the Lutheran Christian religion? or the Roman Catholic Christian religion? Which of these is it that shall be taught in the public schools?

It is a general fact that the moment theology allies itself with the State and commands its power, it becomes persecuting in respect to all who dissent from it, and that, too, whether it be pagan or Christian, Catholic or Protestant. History paints this fact in lurid colors.

Nor is there anything strange or unnatural in such a fact. It results from the very nature of the case. The theology of the State is a part of its organic or statute law, and, of course, it should be sustained by its authority and power. Heresy is, hence, a *crime* as really as murder, and as such it should be punished. So the State reasons, and that, too, correctly, provided we accept the doctrine of State theology. Catholic States and Protestant States have reasoned in this way. What we call religious persecution State theology calls

punishment to prevent crime. What we call religious liberty it calls a dangerous exercise of private judgment. Saul of Tarsus was a conscientious persecutor, regarding himself as doing God service; and it is but just to say that State theologies have generally been conscientious in their deeds of murder and blood. They have not looked upon themselves as ruffians and outlaws, but rather as the conservators of the divine honor and the true interests of souls. The thoughts of an after and a wiser age were not their thoughts when they trampled the religious rights of men into the dust and shocked heaven, if not earth, with their cruelties. Religious zeal misdirected is a terrible passion: and all State theologies, because administered by men, are apt to have this zeal.—*Rev. Dr. Spear.*

### The King Case Again.

As briefly noted on the last page of this paper last week, Judge Hammond, of the United States District Court, having dismissed the *habeas corpus* proceedings in behalf of R. M. King, of Obion County, Tennessee, and remanded him to the custody of the sheriff of Obion County, the case will now probably go to the Supreme Court of the United States. King's offense was plowing corn on Sunday, after having observed the seventh day according to the fourth commandment. And the ground of his appeal to the Federal courts is that he is, by the Tennessee Sunday law, deprived of rights guaranteed to citizens of the United States by the First and Fourteenth Amendments to the Federal Constitution.

If the First Amendment to the Constitution stood alone, there would be no ground of appeal on this point, because it simply forbids Congress to make any law respecting an establishment of religion or prohibiting the free exercise thereof; but in that amendment there is no inhibition upon the States. The States are not forbidden to do what Congress is there forbidden to do. The powers not prohibited

to the States by the Constitution, are reserved to the States respectively or to the people, and as that amendment does not forbid the State to do thus, that power may be exercised by the State to any extent. So far as this amendment goes in itself, any State in the Union might establish any religion and forbid the exercise of any religion but that. But this amendment, taken in connection with the Fourteenth, assures perfect religious liberty to every citizen of the United States.

The Fourteenth Amendment to the Constitution of the United States established a new order of things under this Government. Before this amendment was adopted, there was primarily no such thing as a citizen of the United States. Every person was a citizen of a State first, and a citizen of the United States only because he was a citizen of a State; but the adoption of that amendment made all persons born or naturalized within the United States, citizens of the United States, and of the several States in which they reside; so that *now* every person is a citizen of the United States first of all, and after that is a citizen of whatever State it may be in which he resides. The Fourteenth Amendment further says that "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." Citizenship of the United States, therefore, and the rights, privileges, and immunities of persons as such, under this amendment take precedence of all the powers of the States. Under the First Amendment there is secured to all citizens of the United States perfect immunity from any form of oppression on account of religious convictions; because the power of the United States is positively forbidden to be exercised in any such way. And as, by this amendment, every citizen has perfect immunity and privilege secured to him in the free exercise of his religious convictions, and as by this amendment every State is absolutely prohibited from either making or enforcing any law abridging the privileges or immunities of citizens of

the United States, it therefore follows, logically and justly, that no State can make any law, or enforce any law that is already made, which would interfere in any way with the right of an observer of the seventh day, or any other, to be free from any interference whatever on the part of, or in behalf of, those who observe Sunday or any other day.

Legislation and laws in behalf of Sunday, being religious legislation solely, are clearly prohibited to Congress by the First Amendment to the Constitution. It therefore follows that so far as the power of the United States is concerned, every citizen of the United States has perfect immunity from any such legislation. And as the Fourteenth Amendment makes all persons born or naturalized in the United States citizens of the United States first of all, and then positively prohibits any State from making or enforcing any law abridging the privileges or immunities of citizens of the United States, it follows that properly and logically the Constitution of the United States absolutely prohibits any State from making or enforcing any Sunday law. And much more does it prohibit the enforcement of the observance of Sunday upon those who religiously observe another day.

We know that this point has never before been raised under the Constitution, and consequently the Supreme Court has never yet passed upon this important question. But that this is the logic of the Constitution upon this point seems clear, even in the face of the adverse opinion of Judge Hammond; and that we have excellent authority for saying that this is the proper construction of the Constitution is equally clear. Hon. James G. Blaine was in Congress when the Fourteenth Amendment was adopted. He played a leading part in all the movements which secured the adoption of this amendment as a part of the Constitution. His opinion of the meaning of this clause of the amendment is therefore of great value. On pages 312-314, Vol. II. of his work, "Twenty Years of Congress," Mr. Blaine discusses the value and importance of the Fourteenth Amendment, and on page 314 are the following words:

The language of the Fourteenth Amendment is authoritative and mandatory: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws." Under the force of these weighty inhibitions, the citizen of foreign birth cannot be persecuted by discriminating statutes, nor can the citizen of dark complexion be deprived of a single privilege or immunity which belongs to the white man. Nor can the Catholic, or the Protestant, or the Jew be placed under ban or subjected to any deprivation of personal or religious right. The provision is comprehensive and absolute, and sweeps away at once every form of oppression and every denial of justice.

This clearly touches the point at issue in the case which is proposed to be carried

up from Tennessee. If the Catholic, or the Protestant, or the Jew can not be placed under ban, or subjected to any deprivation of personal or religious right, then certainly any one of these classes is free from religious subjection to the religious dictates or observances of any of the others. And as this is true as between Protestants and Catholics, and between Catholics and Jews, and between Protestants and Jews, it is equally true as between one class of Protestants and another; and therefore the Sunday-keeping people of Tennessee or of any other State, can not place under ban, or subject to their religious dictates, under penalties of law, a people who choose to observe another day than Sunday.

This is a question of the deepest interest and of the greatest importance to every citizen of the United States. We are glad that the question is to be brought to the test. The Constitution, the logic, the justice, are all on the side of Mr. King and the National Religious Liberty Association, which has espoused his cause. Whether the law will be put there also, remains to be seen; for that depends now upon how the United States Supreme Court shall decide.

#### The World's Fair and the Liquor Dealers.

I HAVE watched the Columbian Sunday closing movement with much interest, and am surprised to find that thus far there have been no indications of an alliance between the liquor dealers and the ministers in bringing about the desired result. It surely would be much to the liquor dealers' interest to have the Exposition closed on Sunday. Whether it be closed or opened on that day will make no difference to such as have a predilection for church services; such would attend church in either case. It would make a difference whether the Fair be closed or opened, to the other class, but this difference if it be closed would be entirely in the saloon keepers' favor. Thousands will be in Chicago during the Fair who do not care for religious institutions, or who are indifferent toward them. He who conscientiously observes Sunday will not be kept from church should the Exposition be opened on that day, and hence if it be closed it will effect the religiously indifferent and the unbeliever. It will alienate from Christianity the man who may have an indifferent leaning toward it, because if he be a just man he will be embittered by anything that is coercive. Thus, religion will be the loser and that from among the very class whom the Sunday closing movement is designed to effect. Besides this negative result there will be a positive result. The injustice and coercion of this movement will drive the religiously indifferent man, who might have attended church regularly during his stay in Chicago if

left to exercise the free will God has given him, over to the positively irreligious ranks, so far as Sunday observance is concerned, during the Fair, if indeed it does not render him entirely antagonistic to all religious institutions at all times. Having now joined the two classes, this fanatical Sunday closing movement will not stop there, for with no clean, healthful and elevating exhibition to go to, and with no desire to mingle with the Christians who thus have curtailed God-given liberties, it is easy to see who will receive these people and to whom the Sunday fanatics have driven them. A missionary approached a crowd of boys in one of our city slums, "Boys," he began, "when mother and father forsake you, who will take you up?" "Der perlice, sir, der perlice!" was the response. So, if you shut the doors of the World's Fair, who stands ready to receive those who are turned away?—Why the liquor dealer and saloon keeper of course. And does not the liquor dealer see this?—To be sure he does. How fanaticism will blind men! These zealots fail to see that religion has nothing to gain by their zeal, and the liquor interests will be far from losing by the success of the movement to close the Fair on Sunday.

There must be some reason why the saloon keeper has not joined hands with the Sunday advocate. It certainly cannot be because he is afraid that his offer of assistance will be spurned, since everybody ought to know that the advocate of the coercive measures to bring about a stricter observance of Sunday will pool issues with anybody. Liquor dealers ought not to be discouraged in attempts to bring about such an alliance, when it is well known that most of the Sunday-law advocates regard papists as the foes of all that is good, and concerning whom they read awful judgments in the Scriptures, and yet, when it comes to an alliance for the preservation of Sunday they are cordially welcomed. In one breath these reformers denounce Catholics as the Lord's enemies, and in the next they welcome them as helpers in support of the "Lord's day," so-called. The saloon keeper, it is safe to assume, knows, that, outside of the Sunday question, Catholics are objects of Protestant hatred, and yet, when this institution of Sunday observance needs help, the Catholic is a welcomed ally. So he may reason, that, although otherwise an object of attack, he would be welcomed as an aid to close the Fair on Sunday. He has also other reasons for believing that his help would be welcome. The Sunday reformer has his physical interests at heart. He has plead the saloon keepers' cause, by asserting that they need a rest day also. That saloons should be closed on Sunday to give the wasted energies of barkeepers a chance to recuperate. He does not use this as an argument, yet it is one, namely, that if the barkeeper and saloon keeper have their Sunday rest, they can better ply



their traffic the other six days. Therefore, to sum up, since it is in the saloon keeper's interest to have the Fair closed on Sundays, since he would be welcomed as an ally, and since the "Sabbath" reformers have manifested solicitude for his physical welfare, why has he not joined the Columbian Sunday closing movement?

H. B. MAURER.

### "Traveling on the Sabbath."

RECENTLY, the California *Christian Advocate* published the following upon this subject:—

In most cases it is done out of entire indifference to the claims of the Sabbath. For Christians to travel on Sundays except on clear cases of necessity or mercy, is inexcusable. The Church in the West has often been disgraced by the worst kind of examples of Sabbath-breaking by ministers from the East. They come into towns on Sunday, or go on excursions on that holy day. In one case a minister came into a town on Saturday night, and was cordially invited to preach. He begged off from the morning service, but agreed to preach at night. All day Sunday he was out with a miscellaneous company on a grand excursion to the mountains. Such acts demoralize and disarm and disgust the Church. We plead for the sanctity of the Sabbath in vain when we desecrate it ourselves. It is a shame and a disgrace for Christians to violate the law of the Sabbath.

Oh, *Advocate*, now you've done it! You have gone and almost spoiled the last ditch plea for a Sunday law in California. The American Sabbath Union has planned a two years' crusade in behalf of "the only State in the Union without a Sunday law." One of its main pleas is that Sunday desecration is greatly demoralizing the people of the State. And prominent ministers of the leading denominations have taken up the strain, endeavoring to create the impression that Sunday laws form the great moral protectorate of the country. Ever and anon comes the wail about the State's lost condition, all because it has no Sunday law.

We are continually pointed to the good effect of the Sunday laws of other States, until any one who should only hear that side would naturally infer that Sunday in the East is one grand feast of morality. But here comes the *Advocate*,—the Pacific Coast organ of the very church in whose arms the infant American Sabbath Union was nursed, and whose ministers are loud in bemoaning California's isolated and deplorable condition—and upsets the kettle. It comes right out and says that even the ministers from those Sunday-law States come out here and set a very bad example in the matter of Sunday observance.

Just think of it; a minister from a Sunday-law State begs off from preaching in order to go "with a miscellaneous company on a grand excursion to the mountains." Now the Sabbath Union will have to find a new plea for its pet scheme, and the Sunday-law ministers will have to advance some new theory for improved Sunday observance. Evidently the Sunday law is a failure in the other States,

when even the ministers come from under its influence to this Coast to "demoralize and disarm and disgust the Church" where there is no Sunday law.

W. N. GLENN.

Oakland, Cal.

### Shall We Have "Church and State" or Church and State?

MAXIMS and traditional phrases are one of the safeguards of liberty. Trite sayings, in course of time gather unto themselves all the force of law. Take for instance the colonists who asserted the time-honored Anglican principle that "taxation without representation is tyranny." The patriotic colonists would no more hear a denial of that principle than they would hear to a decree making them slaves; in fact, they considered that a submission to any kind of tax by Parliament was a submission to slavery. Hence, the Revolution, and American liberty.

There is another political idea which the American mind holds just as dear—holds with just as great reverence—as it does the foregoing maxim; and that is the separation of "Church and State."

Knowing this to be true, and knowing that any one who would presume to agitate openly for any such thing, would not stand any chance whatever of success, some modern "reformers" who hold identically the same opinions, are working for identically the same kind of laws and form of government, and applauding identically the same acts—now assert that though they do not want "Church and State," are "totally opposed to Church and State," etc., yet they want a *religious State*, or a *Christian State*.

This is a specimen of Jesuitical casuistry, that American people, who for a century have enjoyed the unparalleled blessings of religious liberty, should see the absurdity of at once. They most assuredly will do so, and act accordingly, too, if they still have the spirit of liberty in them that was in the American people a century ago. The English Government attempted a similar deception upon the colonists by taxing them under another name. But the plan did not succeed then. Will it succeed now?

It is a mistake to suppose that the American revolt of the last century was against the term "Church and State;" in fact that term was comparatively little used; it was against the *institution*, against Government and religion being connected in any way or having anything to do with each other.

To show that the great American movement was to preserve religion in its purity and integrity, and to confine the State to civil affairs alone, and not simply to object to what some people call "Church and State," I have collected a few terms used by one of the early American statesmen—James Madison—the "father of the Amer-

ican Constitution." These are simply gathered at random, and I do not suppose they begin to represent all of the terms of Madison himself, much less all of those of that most interesting period of our country's history.

Some of Madison's expressions are: "The veteran error of entwining the civil and ecclesiastical polity;" "distinction between what is due to Cæsar and what is due to God;" "mutual independence of the religious and civil polity;" "religious establishments;" "ecclesiastical establishments;" "established Christianity" (not established sects); "religion and politics;" "hierarchy;" "combination of the civil and ecclesiastical polity," etc. Fully as many terms were used in reference to our religious equality; such as, "enjoyment of the freedom of religious opinions and worship," "perfect equality of rights which it [the American secular political system] secures to every religious sect," etc.

Washington, Madison, and Jefferson declined as plainly as words could declare, that *Christianity as a religion* had no more claims whatever upon the Government than any other religion.

Washington's treaty with Tripoli declares: "The Government of the United States of America is not, in any sense, founded on the Christian religion;" and asserted further that "it has in itself no character of enmity against the laws, religion, or tranquillity of Mussulmans."

And Madison in his speech in the Virginia Assembly against the establishment of Christianity pointedly asked:

"What is Christianity?"

And then answering his own question he declared to the listening Assembly—"The courts of law will have to decide."

And then again he asked,

"Is it trinitarianism, arianism, or socinianism?" etc., etc., etc.

And then he added—"It ends in what is orthodoxy? what heresy?"

This is what Madison was opposed to. "Who does not see," he subsequently wrote, "that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, to the exclusion of all other sects?"

And Jefferson, who wrote the celebrated Virginia "Act for establishing religious freedom," tells how the Assembly supported him in his views, proving that in their eyes as well as his, "*its protection was meant to be universal*." "Where the preamble" says he "declares that coercion is a departure from the plan of the holy Author of our religion, an amendment was proposed, by inserting the word 'Jesus Christ,' so that it should read, 'a departure from the plan of Jesus Christ, the holy Author of our religion;" the insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protec-

tion the Jew and the Gentile, the Christian and Mohammedan, the Hindoo, and infidel, of every denomination." See "Works of Thomas Jefferson," volume I, page 45.

This uniformity of statement from the three great "fathers" of America—the father of the Declaration of Independence, the father of the Constitution, and the father of his country—is conclusive evidence that Christianity is not, nor was it ever intended to be, in any sense, the recognized religion of America; but that every man of whatever belief was to be on an absolute equality in the eyes of the American Government.

Any other view is diametrically opposed to the American political system, and any effort to reinstate enforced religious observances (whether they be the weekly Sabbath or other Church dogmas) into our governmental policy is directly opposed to the efforts on that question made by Washington, Jefferson, and Madison.

W. A. BLAKELY.

#### Some Boycotts.

At the annual meeting of the American Sabbath Union at Ocean Grove, July 27, the World's Columbian Commission was memorialized as follows:

The American Sabbath Union and affiliating Sabbath associations in convention assembled in Ocean Grove, New Jersey, July 27, 1891, respectfully present the following memorial:

"We do most earnestly protest against the opening of the World's Columbian Exposition at Chicago, in 1893, on the Lord's day, in the name of the Sabbath keeping people of the United States. We do this in the interest of public morals; in harmony with the convictions, memorials and remonstrances of many millions of our fellow-countrymen, and in obedience to the letter and the spirit of the laws of the land, which protect the rights of all classes of our population to the enjoyment of their weekly rest day.

"With supreme regard to the divine authority and perpetual obligation of the fourth commandment of the Decalogue and of all the statutes and ordinances, promises and threatenings, of the Word of God that guard the institution of the Sabbath for the benefit of individuals, communities and nations, we entreat the Local Directory and the National Commissioners not to alienate great multitudes of the Christian people of the United States who would gladly sustain the Exposition by their presence and patronage, which will certainly be withheld if their convictions on this subject are ignored and overridden.

"We also appeal to the Local Directory and the National Commission not to subordinate the high moral and religious considerations which should decide this question to the financial needs of the treasury. No amount of Sunday gate money can compensate this country for the loss of our national character and moral prestige that will follow the continuous desecration of the Lord's day during the half year of the Exposition.

"For these as well as other reasons that might be added we pray the authorities that have this matter in charge to settle this question without needless delay, and for the observance of the Sabbath rest throughout the great international Exposition."

Although this is couched in the form of a memorial it will be seen that the pith of the whole resolution is contained in the

threat that the presence and patronage of great multitudes of the Christian people of the United States will certainly be withheld if their convictions on this subject are ignored.

This is a boycott. In commenting upon these resolutions Sam Small said in that inimitable way so peculiar to himself that he had "discussed this question with four Congressmen from Georgia and they will stand and rot on their feet before they will vote any more money from Congress until this question of Sunday closing is settled." This is the financial boycott to which Sam Small pledges the Congressmen from his State.

He also pledged himself, on pain of being "run off the Ocean Grove camp ground" if he failed, that the next Georgia Legislature would "instruct their delegation to declare Georgia out of the Exposition unless it is closed on Sunday." This is Sam Small's legislative boycott.

Further, referring to the decision of the Sunday-closing question being left to the Local Directory, composed entirely of citizens of the city of Chicago, he said,

Leave this question to be decided by those dirty rascals in Chicago and there isn't a yellow dog in Georgia that would go to the Exposition!

This is Sam Small's boycott for the whole State of Georgia. No one could possibly have expected, when the boycott was first introduced in this country as a persuasive measure in the settlement of differences of opinion between capital and labor, that it was destined, in the hands of the American Sabbath Union, to become one of the greatest missionary forces of the age, possibly one of the chief factors in converting this Nation to a National Reform Christianity.

But, as a stream can rise no higher than its source, the efforts of the "boycott" as an evangelist will result in conversion to the unrighteousness of Mammon rather than the righteousness of God.

W. H. M.

#### A Timely Criticism.

REV. MINOT J. SAVAGE, in the Boston *Arena* for August, criticises a paper which appeared in the July number of that magazine, written by Rev. Francis Bellamy, in which were advanced ideas favoring paternalism in government. In the course of his criticisms, Mr. Savage says:—

Whatever may be in the future, when men get to be something different from what they are, so far in the history of the world it has been true that all kinds of governments have oppressed the individual. And, so far, the only safety of the individual has been such guarantees of personal rights and liberties as have limited the governmental power. And until some one can give the world assurance that human nature is to be transformed, it will be just as well to maintain the guarantees, instead of putting still more power into the hands of the Government—whether it be called one thing or another. While even one wolf is abroad, the wise shepherd will not get rid of his dog.

Further along he says:—

The plain fact of the matter is, that all the per-

secutions of the past have grown out of just this idea, which Mr. Bellamy endorses, that an "intelligent public opinion" has the right to tell certain individuals what they shall believe and teach. And all the growth of human civilization thus far has been in the direction of the rise of the individual as over against the claim of the majority to control. And there is no safety for the individual, and no sure and swift promise of human advance, until "intelligent public opinion" is taught to mind its own business.

These are timely and well-deserved criticisms. In view of the fact that there are associations in the land organized for what, in the end, can be no other than the destruction of the safeguards of civil and religious liberty found in our national Constitution, every lover of such liberty may well not only plead for the maintenance of the guarantees to such liberty, but that these guarantees shall be cherished and respected.

#### Toronto, the Example of Sunday Quiet

TORONTO has often been cited as an illustrious example of a city where the Sunday laws were strictly enforced. Again and again has the picture been drawn, telling of the bliss of living in such a city. But a great change has just come over the "Sabbath hush" of that place. Certain ones have been using Queen's Park as a place for giving expression to some thoughts, very abusive and offensive to some of the religious customs and beliefs of her Majesty's subjects. Accordingly the City Council passed an ordinance forbidding such speeches in any of the parks or public squares of the city, and limited its application to Sunday. Sunday, July 26, was the first day to try its workings. The *Toronto Mail* says that about sixty thousand people visited the park during the day to see how the law would work. In an editorial it says:—

The excited, and in some instances, disorderly crowd, which assembled in Queen's Park yesterday was probably more the result of a widespread curiosity as to what would be the outcome of the recently passed park by-law, than of concerted action. It may be taken therefore as a spontaneous expression of public opinion of a very deep and determined character against the regulations in question. It is deeply to be regretted that it degenerated into violence, and the contemning of law and order. . . . The proceedings yesterday appear to have been of a sufficiently turbulent character to justify the reading of the Riot Act. They comprised various assaults upon persons, the hooting of the Chief Magistrate out of the park, and the tearing down of the placards containing the regulations of the obnoxious by-law.

The foregoing sentences would lead any one to think that Sunday laws had not raised Toronto above the average city. And when a by-law is passed that crosses the track of the "masses" in Toronto they raise a mob and howl about it, very much the same as they do in Chicago, New York, or any other large city. But the strangest part of it all is that such a thing could happen in Toronto on Sunday, and that, too, over a Sunday by-law. It might be supposed from what has been heard

that Toronto's Sunday ordinances had completely transformed its citizens into devout observers of the day. Mr. Crafts, in his "Sabbath for Man," says of Toronto that it is "the most perfect specimen of city Sabbath keeping that the world affords." He further adds:—

My own feeling was that Toronto—where I at least did not observe a single open shop, where the streets were still and quiet, save where reverent multitudes were going to the house of God, showing a city whose stalwart and beautiful sons and daughters were enjoying a Sabbath rest—might well put our Scottish cities in these latter days to shame.

But oh, Toronto! What have you done? Your fair name is tarnished, your record is gone.

There is no wish to convey the idea that the riotous actions of the mob are aimed directly at the Sunday by-law as such. What they are objecting to is the abridgment of their freedom of speech. But just one little episode like this is enough to show very clearly that Sunday is not much more thoroughly in the hearts of the people in Toronto than elsewhere, and such highly praised Sunday laws have not yet turned all in that city into saints. It is a forcible illustration of the fact that civil law, even enforced so strictly as in Toronto, at the time when Mr. Crafts wrote about it, will not put religious dogmas, no matter whether such dogma is right or wrong, into the hearts of the people. And one of the gravest questions of the day is the idea that some ministers are even leaving their pulpits to advocate in extended lecture tours the idea of securing civil law to enforce religious dogmas. It is true they claim only to desire law in favor of the *civil* side of such doctrine, but anything that is wholly religious has no civil side to it. And such is the character, when held up to plain view, of the institutions and ideas which these would-be reformers are seeking to enforce. With all the history of the past before us, we might regard such advocates of compulsory religion, if they were isolated individuals, as relics fit only for a museum of antiquities; but when Protestant ministers will seriously, and in large numbers, advocate the doctrine that the State should aid the Church in carrying out its designs, which was the motto of the Papacy while at the midnight of its reign of persecution, it is time for somebody to speak out.

This Toronto by-law was first framed so as to apply to all the days of the week alike, but certain councilmen who were not educated sufficiently in statesmanship to enable them to see that if anything was a public nuisance on Sunday it would be the same on any other day, secured an amendment confining the ordinance to Sunday. Failing to appreciate this important point in law they so framed the ordinance as also to seriously interfere with the freedom of speech. There was a respectable minority in the council, how-

ever, who favored making the law touch all days of the week, and also to have it restricted to the particular form of nuisance in question. But they were overruled, and a law was made to which many of the best citizens are much opposed. The interference of the civil law with religious questions always opens the way for oppression on the one hand or mob violence on the other.

A. O. TAIT.

#### "Sabbath Observance by Law."

UNDER the heading, "Sabbath Observance by Law," the *Herald*, Morrisburgh, Ontario, publishes the following able article:—

"One might reasonably infer from the number of petitions which are being sent up to Parliament, praying for a law to secure the better observance of the Lord's day, that these petitioners consider the members of Parliament to be possessed of omnipotence; that their office qualifies them to dictate in matters spiritual as well as temporal. In our simplicity we had supposed that the members of Parliament were statesmen, not ecclesiastics; M. P's, not D. D.'s or M. D.'s. Appeal to Parliament for a law to secure better Sabbath observance indeed! Why not appeal to them for a law prescribing the number and kind of pill to be taken in case of a bilious attack? Why not?—Because that isn't their business. They are not doctors of medicine, nor ministers of the gospel. They are simply statesmen, and their powers of office are limited to statesmanship—to things temporal, not spiritual. But Sabbath keeping is spiritual worship; Sabbath breaking is sin.

"We had supposed that the gospel of Jesus Christ, which is 'the power of God unto salvation,' is the only power in this world to which an appeal should be made for salvation from sin; and that God is the only being to whom we should pray in order to secure this power. But these petitioners appear to have confounded the temporal and human government with the spiritual and divine government of God. What has the Dominion Parliament to do with the divine law of God, which takes cognizance of the thoughts and intents of the heart? What power has this legislative body to determine whether the Sabbath day is observed as it should be? The Sabbath is a divine institution, and its observance or non-observance is a matter that should rest wholly between the individual and his God. It is a religious practice performed for the purpose of showing the performer's religious belief; but what has the Dominion Government to do with a man's religious belief? It is not the object of any earthly government to make men religious, nor to make them act as if they were religious. The object of government is

to make men civil; but Sabbath breaking is not uncivil, it is irreligious. Sabbath keeping is an act of religious worship, nothing else; and a law to secure better Sabbath observance would simply be a law to secure better religious worship.

"But we ask again, What has the Dominion Parliament to do with an individual's religious worship? The Parliament itself is composed of men who are as diverse in their religious practices and beliefs as it is possible for men to be. Now is it reasonable that they should enact laws to enforce upon one another, and upon the people at large, the forms and practices by which they show their religious belief?

"It seems to be a settled conviction of those who are petitioning for this law that a man can be made a good Christian, as well as a good citizen, by an Act of Parliament; for the only reason why any one should keep the Sabbath day is that he may be a good Christian. It may be objected that the intention of the proposed law is to regard the day as a civil institution; but even in that case, civil employment should not be prohibited, because civil employment on a civil day can never, by any process of sound reasoning, be made to appear as an incivility. But the Sabbath is not a civil institution in any sense of the word. It is religious, and wholly such. It is an institution that belongs entirely to the government of God, and no earthly government has any right whatever to say how, or when, it shall be observed, or whether it shall be observed at all or not. The Dominion Parliament has about as much right to pass a law to secure the better observance of the Lord's day as it has to pass a law with reference to the manner in which the Americans should observe the Fourth of July. It is an institution that is altogether and entirely outside of its jurisdiction.

"These petitioners appear to think that the field of the legislator is unlimited, and that for every evil that exists under the sun, a remedy must be sought by an appeal to civil authority. But this is a serious mistake. It is this mistake that instituted the Inquisition with all its horrid instruments of torture. It is this mistake that erected the altar of human sacrifice among the heathen nations of the earth. It is the mistake among civilized nations which murdered philosophers, and crucified the Son of God;—the mistake of permitting the legislator to invade the realm of conscience. And after all this experience, shall this mistake be made again? Shall the legislator be permitted to dictate to us the forms and practices of religious worship which we shall observe? God forbid! Let the legislator keep within the bounds of statesmanship, leaving religion and religious practices of every kind to the individual, the family, and the Church, and he will be doing all

that he can do for the Christian religion, and therefore all that he ought to do.

"No; the field of the legislator is limited, and though 'he is the minister of God, a revenger to execute wrath upon him that doeth evil,' and though Sabbath breaking is a very great evil, it is that kind of an evil which he has no power to remedy. It is an evil to be sick, but one does not go to a banker for a prescription. The banker may indeed be able to render valuable aid in case of financial difficulty, but in sickness he is as powerless as the poorest, and possibly more so. We would hardly think of taking our watches to the blacksmith for repairs. He isn't qualified to do such work; it is too fine for him. So of the statesman; he is not qualified to administer in spiritual matters; he has not the credentials.

"If it is desired to secure better Sabbath observance, (and it is very desirable), such means only should be used as are lawful; but the only lawful means that can be used to secure better Sabbath observance is a direct appeal to the power of God as shown in the gospel of Jesus Christ, and when that power fails to secure the desired result, everything fails; for there is no power greater than the power of God. Even God himself does not compel belief of the gospel. He does indeed threaten those with everlasting destruction that obey not the gospel of our Lord Jesus Christ, but he leaves it entirely to the individual to decide whether he will obey or not. An appeal may indeed be made to the civil power for assistance to secure the desired end, but what kind of Sabbath observance would be secured by such means? Would it be such Sabbath observance as is contemplated in the commandment, 'Remember the Sabbath day to keep it holy'? Nothing short of holy Sabbath observance can meet the requirements of this commandment. Now can one be made to keep the Sabbath holy by a civil law? The commandment does not say, 'Remember the Sabbath day to keep it civilly.' But the Sabbath can not be kept holy unless its observance is prompted by the love of God, and, therefore, such Sabbath observance as would be secured by a civil law would be a sin in itself, because it is not prompted by the love of God, but by the fear of man. One who observes the Sabbath in obedience to a civil law does it, not because God says, 'Remember the Sabbath day to keep it holy,' but because he is afraid that some man will lay violent hands on him if he does not do it, and so he acts the hypocrite.

"Thus these petitioners pray to man to have the fear of man put into the heart of man, instead of praying to God to have his love put in their hearts. 'All enlightened minds agree to what the Bible confirms, and what reason can clearly perceive without argument, that love for God is essential for every act of religious

duty. To tender obedience or homage to God, while we have no love for him in our hearts, would be dishonorable to the Maker; and doing violence to our own nature.' But Sabbath observance is a religious duty, and therefore in obeying a civil law for Sabbath observance, one is sinning not only against his Maker, but he is sinning against himself. And those who are instrumental in securing and enforcing such a law are guilty, not simply of sinning against God, but of exalting themselves above God. For, first, they take upon themselves to dictate for the people the form of religious worship which they shall observe; and secondly they prescribe the punishment which shall be inflicted upon them for a failure to conform to that practice. But both these things belong alone to God.

"And, further, the Sabbath observance which is secured by such a law as is contemplated by these petitioners, is not directed to God at all, but to man instead; because, 'his servants ye are to whom ye yield yourselves servants to obey,' and obedience is the highest form of worship. And therefore this law, instead of securing better Sabbath observance, would establish idolatry; for it does require the worship of a creature instead of the Creator. Instead of securing better observance of the fourth commandment, it requires a direct violation of the first. Instead of being in harmony with the gospel of Jesus Christ, it is directly opposed to it; for Christ himself said, 'Thou shalt worship the Lord thy God and him only shalt thou serve.' Hence it is true that those who are instrumental in securing this law do indeed 'exalt themselves above God' by directing to themselves that worship which belongs alone to God.

"The forms and practices of the Christian religion were not instituted by the aid of civil power, but in spite of it, and in direct opposition to it. The Author of this religion was crucified by the civil power, and all his disciples save one was persecuted to the death; yet in spite of all this persecution, the gospel prevailed, and won its way into the hearts of the people. But in its exaltation lay its greatest danger; for the discernment of an ambitious monarch saw the power which this new religion was exerting in the earth, and with the object of strengthening his own power, he made Christianity the religion of the State, enforcing its forms and ceremonies by the pains and penalties of civil law. Oh, the blight it brought! As well might he have thought to aid the Almighty in causing the earth to bring forth grass and herbs and animate creatures, as to think of rendering assistance by civil power to the propagation of the gospel in the hearts of men. But in spite of this withering curse that caused the pall of darkness to settle over the age that followed; in spite of the rivers of blood which this unhallowed union caused to

flow from millions of bleeding martyrs; in spite of the clouds of smoke that ascended to heaven from myriad consuming bodies of saints, the gospel prevailed, and to-day—a happy people—we enjoy the liberty which the gospel has secured to us; this showing that the power of God is mightier than the mightiest power of earth, and that it is to prevail, 'not by might, nor by power, but by my spirit saith the Lord of Hosts,' and that is the only power in this world that can save a human soul from sin.

"But instead of profiting by these fearful lessons of the past, instead of directing their prayers to God for more of his spirit and power to convert sinners, we find thousands of the professed ministers of Christ in this fair Dominion putting up their petitions to Parliament instead of to God, for a law to save themselves and the rest of the people from the sin of Sabbath breaking! Seeking the assistance of the civil power to enforce the principles of Christianity! In the name of all that is good, has the gospel of Jesus Christ lost its saving power? or have these petitioners lost the power of the gospel? When any form of religious worship has been so sadly neglected that it is about to die a natural death, it can never be brought to life by the power of civil law. 'Let the priests, the ministers of the Lord, weep between the porch and the altar!' Let them cry mightily to God for salvation from the sin of Sabbath breaking! Let them be clothed with the righteousness of Christ and armed with the weapons of spiritual warfare; and with the law of God for their guide, and the gospel of Christ for their salvation, they would go forth conquering and to conquer. And the cowardly call for assistance from civil authority would give place to thanksgiving, and honor, and power, and might, unto our God forever and ever. Amen."

—Eugene Leland.

"THE bishop and the rector of the Latin school at Viborg, Jutland," says the *Recorder*, "are calling each other names and setting a bad example. The bishop intimates that the rector is a heathen, while the rector retorts in effect that the distinguished divine is a Pharisee and a nincompoop. It is all about the school gymnasium, which the rector had allowed a club of young men to use for two hours on Sunday forenoons. This, says the bishop, is paganism; according to the rector, it is simple justice to the young men, who are clerks with no other holiday, and, if not allowed the use of the dumb-bells, would certainly prefer the public bars to the bishop's pulpit as by far the more exhilarating. The bishop appeals to the king, and the rector is sat upon. In his turn he publishes the whole correspondence, and public sentiment reviles the bishop and provides for the shut-out clerks a private gymnasium."

## NATIONAL Religious Liberty Association.

REV. W. F. CRAFTS has found another name for the first day of the week. In those cities where the barbers have organized to secure Sunday closing of their shops, he calls it the "barbers Sunday."

ALREADY the American Sabbath Union is talking about the prospects for securing national Sunday legislation for the District of Columbia, at the next session of Congress.

THE Supreme Court of Virginia has decided that the Virginia law forbidding the running of Sunday freight trains is unconstitutional because it interferes with inter-state commerce.

AT the beginning of the baseball season the citizens of Irondequoit, New York, threatened Sunday ball players with arrest, and forced the discontinuance of Sunday games. They have lately been resumed, and the Monroe County Sunday Union has begun action with the expressed determination of bringing about a strict enforcement of the Sunday law in reference to ball playing.

A DISPATCH from St. Paul, Minnesota, dated July 25, published in the *Inter-Ocean*, states that "War is to be declared at once on the Sunday saloon, Sunday amusements, houses of ill-fame, and all other vices, by the new Law and Order Society." One citizen states in this connection, "We shall begin next spring's campaign on Monday next, and will not cease until victory has crowned our efforts."

THE Watertown, (Wisconsin) *Republican*, of July 8, contains a list of fifty-three business men who have agreed together to close their business places on Sundays, on and after August 16, 1891. It is the undeniable right of these gentlemen to close their business, and no one could object if every business man in the United States would decide of his own choice to discontinue work on Sunday. But it is subversive of all the correct principles of civil law to compel men by statute to rest on Sunday, or any other day.

THE Grand Jury has made a presentment touching the excise laws of New York. The *Press* quotes Mayor Grant as saying upon the subject:—

"A law should be passed which can be enforced. The present law the people do not indorse and do not believe in. I have drafted no bill, but I would favor a measure which permitted sales in certain hours on Sunday."

Thus is the cause of temperance lost—treasonably sold out,—to further, even in so slight a degree, the enforcement of a religious formalism.

THE *Grand Republic* and the *General Slocum* are two excursion boats which carry seven thousand persons, and more, to and from Rockaway Beach every pleasant Sunday during the heated term, and are principally owned by influential Brooklyn church members.

These conscientious men have used their Sunday leisure in devising some plan by which to serve God and Mammon and signify their deep religious reverence for Sunday as a sacred institution while at the same time pocketing the Sunday revenues from their boats:

That they have discovered just the way to accomplish this is shown by what an official of one of the boats said to a reporter of the *Sun*: "You can bet that Sabbath-breaking on these

boats will never be permitted! It was only three weeks ago that one of our best directors heard that dancing was permitted on the *Grand Republic* and the *General Slocum*, on Sunday. He stopped it pretty quick, and it will be stopped for all summer."

Both of these boats have a bar, and liquors are sold on Sundays as well as other days, so the service of Mammon is not in the least interfered with. If the wise man were alive now he would number another class among those whose ways were past finding out—the Sunday reformers.

AN ordinance was introduced in the council of the city of Toronto, on July 20, which reads, "No person shall in any public park, garden or place for exhibition in the city of Toronto, publicly preach, lecture or declaim." The bill was amended so as to apply only to Sundays, and to include public squares, and passed.

The ordinance is aimed at certain persons who have taken occasion to speak very disgracefully in the parks, against some of the established ideas of religion, to those congregating there on Sundays.

Why confine such legislation to Sunday? If it is a public nuisance for a man to thus speak disgracefully on Sunday, why would it not equally apply to other days of the week?

PRIVATE detectives, it is said, have been employed by the Barbers' Association of Philadelphia, to gather evidence against the barbers who have been planning to keep open on Sunday and pay from a general fund all fines and costs which might ensue.

Ten have been arrested charged with conspiring to defeat the operation of the Pennsylvania Act of Assembly of 1794, which requires all worldly business to be suspended on Sunday. Others are to be arrested and all the cases prosecuted unless there is a general submission to Sunday closing.

The Hair-dressers' Association of Dundee has taken quite a different method to attain the same end. Outsiders having opened shops on Sunday, sixteen members of the Association volunteered to serve customers who desired Sunday shaving, gratuitously, thus depriving competitors of their profits and all incentive for Sunday opening.

There is a strong contrast between the methods of the barbarous barber of Philadelphia and the merciful hair-dresser of Dundee, but comparisons of course are invidious.

### Sunday in Arkansas.

THE criminal docket of the Boone County, Arkansas, Circuit Court gives the names of James Walker, Jule Killebrew, and Sam Mitchell as being indicted for "Sabbath-breaking." The court, which convened on July 20, has continued the case of James Walker, and fined the other two men \$25.00 each.

The Sunday law of Arkansas imposes a fine on any person who shall labor or compel his employes to labor on that day; forbids the opening of any kind of business, including the saloon, on Sunday; prohibits Sunday horse-racing, card-playing, hunting, and baseball games; and if any minor commits any of these offenses and it "shall be made to appear that the offense was committed by or with the consent or approbation of the parent or guardian of said minor," then the parent or guardian will have to pay the fine. Nearly everything is included in this law for which any National Reformer could ask.

The advocates of these Sunday laws keep ringing it in our ears, and if we could only have Sunday laws, and well enforced in every State the world would be converted right off. That Arkansas has the Sunday law no one can doubt. She has made herself notorious by executing that law.

Now for the conclusion. Arkansas has of course entered upon the millennial reign. And while it cannot be strictly true that Satan is bound, for his nefarious workings are to be seen in other parts of the country, yet it must be that there is an impassible barrier around the borders of Arkansas, and when his Satanic majesty, in his roaming about seeking whom he may devour, reaches the border line of this favored spot he is required to content himself with viewling in maddened rage these walls too solid to break through and too high to scale. No such good things have been heard about Arkansas, yet if the theory of Sunday laws be true that State ought to contain all these millennial blessings.

To those who are not blind to facts, Arkansas alone presents enough evidence to overthrow the whole civil Sunday law millennial theory. Men in Arkansas are given to all the wickedness common to humanity in other States, notwithstanding the fact that she is so well provided with Sunday laws and is so zealous in enforcing them. A. O. TAIT.

SUNDAY, July 26, has come to be known in newspaper headings as the "Blue Sunday in Hartford," from the measure of success attained on that day in enforcing the Connecticut laws on the observance of Sunday.

Section 1569 of the Connecticut Statutes reads:—

"Every person who shall do any secular business or labor, except works of necessity or mercy, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport or recreation on Sunday, between sunrise and sunset, shall be fined not more than four dollars nor less than one dollar."

It seems that the movement for the enforcement of this law began by a petition to the authorities to close the Italian fruit stands. The Italians retaliated with another petition for the enforcement of the law against all business on Sunday. The Chief of Police complied, but exercised his own discretion in permitting the sale of soda water and Sunday newspapers as necessities.

A combination is threatened which will compel the authorities to close all stores, drug stores included, and deny the people of Hartford livery and street-car service on Sunday.

The vendetta of the Italian seems to be the strongest and most immediately effective that Mr. Crafts has yet succeeded in joining to himself in his crusade for the religio-civil Sunday.

"FEARFUL strides toward the overthrow of the last vestiges of regard for the Sabbath are being made before our eyes," says the *Christian Advocate* of this city. "At Weehawken a great Sunday performance is conspicuously advertised in the New York papers, and thousands go to see it. It is in direct violation of law. There is no solid reason why theaters should not be open on Sunday if such a performance as this can be allowed. Will the Christian citizens of New Jersey permit it? We appeal to our ministers and members in the vicinity. Look closely into the law; ascertain what methods to take to put a stop to it; move courageously. The Sabbath-breakers will be against you; the management who care nothing for God's day, but are simply after money, will cry, 'Pharisees,' but there is still law in the State. Talking will do nothing; that is for an hour, while these daughters of the horse-leech cry 'Give, give,' continually. Other violations of law in the same direction are going on. If some of the cream of New York and Philadelphia settles upon the territory of New Jersey, the scum in great billows rolls across the Hudson and the Delaware every Sabbath, and the residents must contend earnestly or their fair heritage will become as bad as the slums of the cities."

It is thus that in every quarter Christians are looking to the civil law to preserve the "Christian Sabbath."



NEW YORK, AUGUST 13, 1891.

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.

It is said that reports from "Sabbath observance" societies in France and Italy show a change in the conduct of English travelers in regard to Sabbath observance. They are beginning to adopt the lax Continental customs, and to regard with indifference the character and claims of the day.

"GOVERNMENTS must be liberal enough," says Judge Zane, "to tolerate all religions." The Judge forgets that "what other nations call religious toleration we call religious rights." Government has nothing to do in tolerating religion. That which government merely tolerates it may prohibit. Governments should keep their hands off religion because of the fact that they can properly have nothing whatever to do with it.

THE following from the *Catholic Review* is significant:—

Commissioner Morgan has so successfully fought Catholic public opinion during the last two years as to feel strong enough to break openly with the Catholic body in America. His refusal to deal with the Indian bureau can be taken this way. President Harrison and his party are no doubt prepared to suffer the odium which this commissioner's policy has won for them among Catholics; still we are not certain of this. At the banquet tendered to Mr. Clarkson a few days ago, that gentleman spoke with enthusiasm of the Irish-Americans who were naturally Republicans, and of the necessity of bringing them into the Republican fold. Mr. Clarkson will find Morgan in his way. No Catholic vote should be placed for an administration and a party which put Morgan and Dorchester in office, and so favored the bigotry of these two worthies as to let their anti-Catholic policy not only have a beginning, but reach a sort of maturity. We can understand the difficulty which the President might have in completely extinguishing these worthy evangelical officials; but we can not see what difficulty he meets in restraining their ardor and snuffing out their bigoted policy. And, by the way, where have been all this time the worthy Catholics of Republican politics, who are always so eager to show that their party is not hostile to Catholicity? Perhaps the great Archbishop of St Paul can tell us.

Just how the Catholic vote will relate itself to the present administration or to the party now in power, is a matter of small moment. The words of the *Review* are significant because they reveal a growing disposition to unite religion and politics, and that not in the sense that the Christian voter should act honestly because he is a Christian, but in the sense

that he will support only that party which will show favors to his particular church, or to his particular religion.

Nor is this tendency confined to the Roman Catholic Church. Protestants are adopting the same tactics, and are threatening with political death every man in public life who refuses to do the bidding of certain organizations which have assumed to themselves the responsibility of dictating the morals of their neighbors.

THE new Spanish labor bill provides that all contracts for labor must be understood to contain prohibition of work not only on Sundays, but on all feast days as well. This makes about ninety holidays a year. The bill provides penalties for employers and employes alike for violations of the law. Exemptions are however provided for persons declaring that they do not belong to the State religion. Its framers must have been studying the Blair Sunday rest bill. Their provisions are quite similar.

CHIEF JUSTICE CHASE once said: "The wicked men are not in the penitentiaries; they are in the churches." And indeed it does seem so when we stop to consider the spirit manifested by some of the leading spirits in some of the so-called moral reforms of the day. With National Reformers and Woman's Christian Temperance Union speakers, and American Sabbath Union orators breathing out cruelty and threatening bloodshed if their demands are not speedily crystallized into law, it does seem that the modern Church has apostatized from Christ, and has become, as foretold in Rev. 18:2, "the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." Certain it is that the spirit of National Reform and American Sabbath Unionism is the very opposite of the spirit of Jesus Christ, for it is the spirit of force while his is the spirit of love and persuasion.

THE *Christian Advocate*, of this city, in common with most of the religious press of the country, is ashamed of the persecution of R. M. King, by means of the iniquitous Sunday law of Tennessee; but instead of coming out boldly and denouncing the outrage, the *Advocate* says:

King, a Seventh-day Adventist, ostentatiously plowed on Sunday, in Tennessee. He was convicted of Sabbath-breaking.

This is unworthy of the *Advocate*. The fact is that King's Sunday work was done as quietly and as privately as it was possible to do it, and all the circumstances surrounding the case show that it was a case of religious persecution pure and simple. King's offense was not that he plowed on Sunday, but that he did not plow or do any work on Saturday. Nu-

merous other persons in the same neighborhood have always worked on Sunday when they chose so to do, and nothing has ever been said or done about it; nor was King molested until he commenced to observe another day. The *Advocate* should have respect unto the ninth commandment and not add to the injury already done Mr. King by bearing false witness against him for the purpose of depriving him of the sympathy which is justly his.

FORGETTING for the moment that the Protestant churches, under the leadership of the American Sabbath Union and the Woman's Christian Temperance Union, have virtually gone into politics, the *Christian Advocate* says:—

Churches make bad work for the cause of Christ when they go into politics. The *Catholic Review* strenuously advocates the formation of a Catholic party to operate in political affairs in the interests of that denomination. What argument can be produced in favor of a Catholic party which might not also be used in favor of a Methodist party? The church which can afford to organize its members for political purposes has low aims, and is likely to reach them.

This is just what THE SENTINEL has been saying for years, but the organization for political purposes has gone on just the same in all the great Protestant bodies of this country, and even bloodshed is threatened in case the legislation of the country is not modeled according to the demands of the great party of "Christian voters."

"It is remarkable news in our cable dispatch," says the *Sun*, "that the British Wesleyan Conference had passed a full hour in praying for the conversion of the Prince of Wales. Among all the criticisms that have yet been made upon the Prince, this is the criticism that he will be likely to feel the most keenly." That which above all things else makes this remarkable is the fact that there is nothing but a life, which already exceeds the three score and ten years, between the Prince of Wales and the throne of Great Britain and the headship of two great Protestant churches, namely, the established Churches of England and Scotland. But such incongruities are inherent in Church and State unions.

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AN EIGHT-PAGE WEEKLY JOURNAL,

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VOLUME 6.

NEW YORK, AUGUST 20, 1891.

NUMBER 33.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

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If the Lord himself could have secured morality or righteousness by law, he never would have needed to send the gospel. Therefore, as the Sunday-law workers have wedded themselves to a scheme of making men moral by law, the proper and consistent thing for them to do, is to utterly repudiate the use of the gospel.

No man can ever of right make his religion the basis of any plea for governmental favor, nor the ground of any complaint of governmental discrimination. If there is not enough good in the religion to pay him for professing it then there is not enough to pay the government for taking any legal notice of it in any way whatever.

THAT which is the Lord's, rests solely between man and God; and if any man does not render it to God, he is responsible only to God, and not to any man, nor to any assembly or organization of men, for his failure or refusal to render it to God; and any power that undertakes to punish any man for his failure or refusal to render to God what is God's puts itself in the place of God.

A DAY of weekly rest is in itself an institution of God. Its basis is the rest of God, which was wholly spiritual. Its purpose is to cultivate the spiritual in man. Its authority is the commandment of God which is spiritual and religious, and which must be religiously and spiritually observed to be observed at all. As

says the seer of Patmos, "I was *in the Spirit* on the Lord's day." The whole subject, therefore, in all its bearings is entirely beyond the jurisdiction and even the reach of the power of civil government or of man. It rests wholly in the power and jurisdiction of God, and remains solely between the individual and God.

### Sunday Petitions.

It seems that those who circulate Sunday-closing, and Sunday-law petitions dislike to have them dissected. That, upon the outset, is not a recommendation for them. Truth says, "Handle me carefully, turn me over, examine me." Error says, "Hide me, roll me up in a napkin and lay me away."

No man, except a criminal, is in this country compelled by law to work. All are free to shut up shop and take a vacation or a day of rest. Men of wealth can of course afford to take more time for rest and recreation. Those of thrift and mercenary tendencies may take less than they are able to take. The Sunday-closing petition contemplates the forcing of all, whether willing, able or not, to take one day of rest regularly each week, and upon a certain day of the week. And why? Oh, it is said that some will not close up on Sunday unless they are compelled to do so by law, and they should be made to do so, as there are others in the same line who wish to, and unless all are required to close, those who are open will get more trade than those who close up. So one man signs a petition to force his neighbor to close up when he wishes to close, so that he will lose no money by taking his vacation or day of rest. And what is that but supreme selfishness? What prompts to the act but a purely mercenary motive? The former could take his rest if he chooses to, but somebody who chooses to keep at his business would be making some money, and he can't stand that, so he petitions. Who can fail to see that love of money is the ruling principle underneath the Sunday-closing petition? that the business

man who signs it and says he will not close unless others are made to close also, virtually confesses that his love of money is stronger than his love for his religion and his Sabbath?

And what shall be said of those professors of the gospel of Jesus Christ who urge men on in this scheme of selfishness, and thus encourage them in that which in Holy Writ is declared to be "the root of all evil?" (1 Tim. 6, 10.) The religion of Christ teaches men not to set their affections on things on the earth, but to set their affections on things above; not to love the world nor the things that are in it, but to seek first the kingdom of heaven; not to seek for the gold which perisheth, but that inheritance which endureth; not to hoard up treasures below, but to sell what they have, give alms and lay up treasure in heaven. That religion teaches men to deny themselves, take up the crosses, and let their religion cost them something—the loss of property, the loss of friends, the loss of all things, even life itself, if need be, to win Christ and eternal life through him. But what kind of moral stamina can the circulation and advocacy of such petitions be creating? We leave it to the candid reader if it is not rather an incentive to worldliness and worldly gain, and an encouragement to men to think that they must "be carried to the skies on flowery beds of ease," or else decide that they will not go there at all.

The whole thing is wrong from first to last. It is not even civil to force men to stop their legitimate work, and much less religious. Idleness of itself is an evil, and that is all Sunday-closing petitions, Sunday ordinances and Sunday laws (at least those of to-day; they may be different by and by) teach—that is so far as their mere wording goes—*simply idleness*. They are simply negative. They do not say what you shall do, but simply what you shall not do. But that isn't all they imply. Say what you may, while they prohibit all secular employment and recreation, they intend that you shall go to church and act religious, whether you are or not, though

for a century or two that clause has been left out of them largely. But it is there in spirit if not in letter; for if after a man has been "forbidden to perform any worldly employment or business whatsoever," what under the sun is left for him to do but to be (or act) religious? There is absolutely nothing.

But the older Sunday laws didn't omit that feature. Charlemagne, who was Emperor of France, Spain, Italy, Germany and Hungary, in his Sunday law of A. D. 800, not only prohibited everything down to "needle-work," "shearing sheep" and "washing linen openly," but also said, "but that they all come to church to magnify the Lord their God." But those of more recent date, if they do not eliminate this, put it in a more refined and back-handed way; as, for instance, the Vermont Sunday law which prohibits any person from being "present at any public assembly except such as is held for social and religious worship and moral instruction." But the thing is there—this idea and intent of forcing men to be religious—whether it is concealed, kept in the background, travels about under sheep's clothing, or what not. It is there, and the people may as well learn it first as last, and while learning learn that that is not in accordance with the gospel of Jesus Christ, which says "Whosoever will," and not "You must." And the fact that about the only ones heard championing Sunday laws are ministers is strong presumptive proof that such laws are religious in their nature and intent. In kindness and in earnestness to all such we would say, To your pupils and your Bibles! Christ never sought the aid of civil power to enforce his religion, but to impetuous Peter said, "Put up thy sword."—*W. A. Colcord, in Bradford (Pa.) Era.*

#### Liberty versus Paternalism.

THERE is a contest coming. Governmentalism has been constantly encroaching on the rights of the people, and as a result those who support this encroachment must, in order to justify themselves, deny the existence of such rights. It is not surprising that they should deny rights so far as the encroachments go; that would be expected. But for the leading State organ of a political party to deny natural rights in toto is, indeed, a matter of surprise.

The occasion of the words was the following excerpt from the speech of Hon. Roger Q. Mills, of Texas, at Staten Island:—

The individual existed before society, and society has only such rights as the individual confers upon it; or, to state it differently, man existed before government, and the government only has such powers as man confers upon it. Man owes a duty to himself, but it is declared by his own reason and enforced by his own conscience. The government has neither reason nor conscience; these are attributes of the man. They are parts of his animal organism.

In the last thirty years paternalism has been extending its boundaries and liberty has been contracting hers. The Government has been prescribing the hours of labor. If it has the right to prescribe eight hours, it has the right to prescribe twenty-four. It has neither.

How long a man shall work and at what business is a question for his own determination. The Government loads down one kind of butter with a heavy tax to decrease its production and give higher profits to another kind. The Government taxes people to raise money to appropriate to fairs, to buy grain for those who have lost theirs by drought or insects. It regulates the practice of medicine and law, and it is being urged by some to prescribe rates of pay for its practitioners, and now it is demanded by a great number of good people that the Government shall lend people money and help them to live. Folly could hardly go further. The answer of democracy to all these demands is that *just government must stop at the boundary of natural right; that it must secure that against every invasion, and then leave every man free to fight out the battle of life in his own way.* This is the creed declared by its great founder, who saw clearly that *liberty could only be preserved, enjoyed, and transmitted by adhering faithfully and courageously to the principles of self government.*

These are sound principles. They lie at the foundation of the American political system, and should be the guide in all governmental action. But the assertion of such anti-paternal ideas was too much for the paternalistic *Detroit Tribune*, so under the heading, "A Modern Jefferson," in its issue of August 3, it took Mr. Mills and the principles asserted by him to task, in the following style:—

Here is the doctrine of natural liberty, the pet theory of eighteenth century doctrinaires, the favorite mental idol of Thomas Jefferson, seriously enunciated as a party creed in the last decade of the nineteenth. The anachronism is painful. Natural liberty is an exploded dogma. Few believe in it nowadays, and nobody expects governmental policy to conform to it. Liberty is an artificial product. It is a gift of society or the State to man. Its limits are defined by the State; its blessings are conserved by the same agency. This is the doctrine upon which modern governments are based; this is the doctrine by which modern legislation is guided. Mr. Mills can not now retroverse the current of events by the interposition of the doctrine of natural liberty. . . . The theories of modern publicists and the experience of modern legislators alike contravene the revamped Jeffersonianism of Mr. Mills.

Here the principles of liberty and the principles of paternalism (or a better term would be despotism) are contrasted.

Mr. Mills (following the founders of our Government) says that government is the people's agent and "only has such powers as man confers upon it."

The paternalistic *Tribune* replies: "Liberty is an artificial product. It is the gift of society, or the State, to man."

Mr. Mills says: The agent or employed must get its powers from the employer—"society has only such rights as the individual confers upon it."

The *Tribune* replies: "Natural liberty is an exploded dogma."

Mr. Mills says: "Just government must stop at the boundary of natural right; it must secure that against every invasion."

The *Tribune* replies: "Few believe in

it [natural liberty] nowadays, and nobody expects governmental policy to conform to it."

Mr. Mills says: "In the last thirty years paternalism has been extending her boundaries and liberty has been contracting hers."

The *Tribune* replies: "Mr. Mills can not now retroverse the current of events by the interposition of the doctrine of natural liberty."

And then as an unanswerable argument the *Tribune* contemptuously calls human liberty "revamped Jeffersonianism."

Nevertheless, be it called "revamped" or by whatever term, it is a liberty of which the American people are proud. There are undoubtedly to-day many paternalists and nationalists like the *Tribune*, that would, if they could, trample the immortal Declaration of Independence in the dust, that would consign its grand principles of natural liberty to oblivion; that would, if they could, overthrow the American Constitution, which was formulated to "establish" natural justice, and construct a despotism, like that of the Czar of Russia, parcelling out liberty in small quantities as it saw fit; but fortunately for the American people they can not. All they can do is to call the principles therein enunciated "exploded dogmas," "pet theories of eighteenth century doctrinaires," etc., but the grand political system, the superstructure erected upon those foundation principles will ever command the admiration of all lovers of liberty and humanity.

W. A. BLAKELY.

#### W. F. Crafts as a "Judaizer."

W. F. CRAFTS, whose friends denominate him as the "leader" in Sabbath reform, has issued an "Open Letter to the Postmaster-General: Is it legal to sell postage stamps and deliver mail on the Sabbath except in 'original packages'?" As a specimen of sophomoric logic, of the "*Argumentum ad hominem*" sort, it is quite successful in placing the Postmaster-General in various apparently unfavorable attitudes as to consistency. But if consistency be the standard, Mr. Crafts would suffer most notably were the tables to be turned against him and his methods. Such things are but unworthy by-play when a great theme is under consideration. As an effort to sustain Sunday observance, Mr. Crafts's letter is "Judaistic" to the last degree. It "chops logic and splits hairs" equal to the Talmud. Under Judaism, when it had grown formal and powerless, the observance of the Sabbath was burdened with countless negative restrictions, which were like tithing "mint, anise and cummin," but which did not touch the "weightier matters of the law." Such are Mr. Crafts's charges against Postmaster-General Wanamaker. The main issue raised by Mr. Crafts is



that he may sell postage stamps and deliver mail in the "original packages" on Sunday, but not otherwise.

Whenever one considers Mr. Crafts's theory of "Sabbath reform" he must begin by noting its double-faced contradictoriness. In one breath he claims that the civil law deals with Sunday as a "civil institution" only, and does not aim to enforce any religious observance. Considering it as a civil institution, we find that two of the definitions given by Worcester may be applied to Sunday. The first and fourth are as follows:

1. "Relating to a city or to a community as governed by laws: municipal; as opposed to military; political."

4. "Lay, as opposed to ecclesiastical."

If the Postmaster-General should be compelled by the fierceness of Mr. Crafts's "open" attack to fall back for repairs, he will undoubtedly seek the aid of the ablest legal and judicial talent in the land in order to decide how the civil interests of the Nation are endangered by selling stamps or delivering mail on Sunday, otherwise than in the "original package." And since the case is one for definitions, we think that it would be well for Mr. Crafts to inform the Post-office Department just what is an "original package." We are not wise in the more than Judaistic casuistry of Mr. Crafts, but we venture to suggest that a letter addressed to John Doe is an "original package" which the writer commits to the care of the Post-office Department for transmission to him, and if it can deliver "original packages," it can deliver any single letter without infringing upon the national Constitution, or endangering the public welfare. Since each man's mail is an "original package," consigned to him, Mr. Crafts gives away his case, and the Postmaster-General is not yet convicted of doing anything "uncivil" on the "civil Sabbath." As to stamps, each one is an "original package" designed for use by itself, as a specific unit of value. But if this be questioned, surely a "sheet of stamps" would meet all demands, and it will take a casuist more technical than the average Talmudist to discover the "uncivil" and nationally injurious character of a business transaction which is civil and right if one hundred stamps are sold at once, and wrong if one be sold. When does the sale of stamps cease to be civilly right on Sunday? At seventy-five, at fifty, at twenty-five, at ten, at five? Where? Such questions are the essence of folly.

If we turn to the religious side of the question, and consider what Mr. Crafts is wont to call the "religious Sabbath," the case becomes more than Judaistic. If it be sinful to sell one stamp or to deliver one letter, how does it become non-sinful to deliver one hundred letters or sell one hundred stamps? Does God graduate guilt on the "original package" system? But since the Post-office Department is

not a religious organization, we suppose that the "religious Sabbath" can have no place in the consideration of that side of the question.

The ultimate truth of the matter can be told in a few words. The civil law has no province in the case, even of a "rest-day," except to provide for the general good, comfort and safety of the citizens of the commonwealth. When the combined facts show that Postmaster Wanamaker's policy injures the citizens as citizens, or the Nation as a Nation, the civil law may be invoked. What men shall do with Sunday, or any other day as to religious duty, is entirely beyond the reach of civil law.—*The Outlook.*

#### A Christian Country.

NOTWITHSTANDING the barbarous persecutions inflicted by the Russian Government upon those who do not agree with the Czar's definition of Christianity, the *Christian Statesman* still continues to call Russia "a Christian country." Let the devil label himself "Christian," and there will doubtless be found those who are ready to recognize him under that title.

But, after all, why should not the National Reformers recognize Russia as a Christian country, since Russia is simply carrying out those principles which they claim are essential to so-called National Christianity? They hold that a government is a "moral person," and that it "must have a religion of its own, and exercise itself about religious affairs." They claim further, that it is the duty of government to compel all the people to submit to the national religion. In the issue of the *Christian Statesman* of October 2, 1884, it said:—

Give all men to understand that this is a Christian Nation; and that, believing that without Christianity we perish, we must maintain by all right means our Christian character.

Every week the *Statesman* prints the Constitution of the National Reform Association, in which it is proposed "to place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land."

And what do the Reformers propose to do with those who refuse to accept what the Government shall officially declare to be the institutions and usages of Christianity? The following from the *Christian Statesman* of May 21, 1885, answers the question:—

We might add, in all justice, if the opponents of the Bible do not like our Government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then, if they can stand it, stay there till they die.

This programme laid down by the National Reformers is precisely the one

which the Russian Government is following to-day. That country has adopted "a religion of its own," and is exercising itself "about religious affairs." This is what the *Statesman* declares every nation must do. The Czar is giving "all men to understand" that Russia is a "Christian nation," and that he is determined to "maintain by all right means" its "Christian character." He has placed "all the Christian laws, institutions, and usages of the government on an undeniable, legal basis;" and whoever denies his right to do this is pretty sure to be sent to the "wild, desolate land" of Siberia, to stay until he dies.

The Czar and the National Reformers are exactly agreed as to what constitutes the right means by which the Christian character of a nation should be maintained. Banishment "to some wild, desolate land" is the penalty for all those who refuse to worship the government instead of God. This is the way they are made to "feel the inconvenience of dissent."

The *Christian Statesman* complains bitterly of the religious persecution in Russia, while, at the same time, it exists for the sole purpose of securing the introduction of a like system in our own Government. Let not its editors say that the reason Russia persecutes is, that the government has adopted a false religion; for when they call Russia a Christian country, they thereby assert that it has the true religion—the Christian religion. Russia claims to have the Christian religion, and the National Reformers admit that the claim is just.

But further: if, as they affirm, it is the duty of every government to officially define Christianity for its subjects, it necessarily follows that the definition given must be right for that country. If there was any doubt about it, then the subjects could not be blamed for refusing to accept it, and the official decision would be without effect. If the subjects are to criticise the decision of the government, and do as they please about accepting it, then there is no use for the government to make a decision; and if the government has a right to decide, then no citizen has a right to question the decision.

Russia has made an official decision that true Christianity is embodied in the doctrines of the Greek Church; and as the National Reformers assert the right of governments to decide in such matters, they ought to be the last ones to find fault with the decision.

This official definition of Christianity, which Russia has made for the benefit (?) of her citizens, is undoubtedly in harmony with the ideas of the majority. It is only the Jews, the Lutherans, and others who are in the minority, that get persecuted. Russia legislates on the principle of "the greatest good to the greatest number," and of course she cannot afford to have a half dozen different and

conflicting standards of religion. If the Lutherans and Jews do not like Russia "and its Christian features, let them go to some wild, desolate land . . . and set up a government of their own, and then, if they can stand it, stay there till they die." As it is with National Reformers, so it is with the Czar—any one is an atheist who does not accept his definition of Christianity.

All the persecution in Russia arises from the enforcement of what the Czar calls "Christian laws;" that is, laws for the protection and enforcement of Christianity, as officially defined by the government. And these laws are said to be enforced for the good of the State, in order that Russia may maintain her "Christian character."

Reader, beware of a so-called Christian government. Beware of a government that has concluded to have a religion, and to "exercise itself about religious affairs." Beware of a government that officially defines Christianity for its citizens. Beware of a government which commands the people to do a thing because it would be pleasing to God. Beware of a government which defines the will of God for its subjects. Beware of a government that passes laws favoring Christianity, for in so doing it defines Christianity. Beware of a government which asks the people to look to it for their religion, instead of looking to God. Beware of a government that puts itself in the place of God to rule the consciences of men. Beware of a government which substitutes the power of civil law for the power of God. Beware of a government which calls religious institutions "civil," that it may assume jurisdiction over them. Beware of a government which enforces a recognition of religious institutions "for the good of the State," or "for the benefit of the public health." Beware of a church or of an individual that asks the government to do any of these things.

A. DELOS WESTCOTT.

#### Causes Which Led to the French Revolution.

INFIDELITY, the change of the week and weekly rest-day, the suppression of the Bible and religious rites, are sometimes referred to by those who favor an establishment of religion by law, as the causes of the French Revolution, or "Reign of Terror." But such is not the case. These are simply incidents of that awful epoch, and not causes. Ridpath, in his candid and impartial "History of the World," thus states the causes which led to the French Revolution:—

There were 23,000 monks in France; there were 60,000 curates and vicars; there were 37,000 nuns; there were 2,500 monasteries, 1,500 convents, and 60,000 churches and chapels. In all of these there were 130,000 persons who enjoyed themselves in the work of saving France from her sins. But they did not begin with themselves. There were

140,000 nobles in France. They put on regalia, and stuck feathers in their hats. The noble families numbered 30,000. On each square league of territory, and for each thousand of the inhabitants, there was a castle and one noble family. France was not only saved, but she was ennobled. It required a great deal of land to support properly the dignity and office of one of her saviours. The Abbey of St. Germain-en-Laye owned about 900,000 acres. One-fifth of all the land of France belonged to the clergy, one-fifth to the nobility, one-fifth to the communes and kings. . . . It is impossible to describe in adequate terms the system of government and of social despotism established over the French nation in the eighteenth century. . . . The theory, reduced to a formula, ran thus: It is the duty—the business—of the State to teach men what things to do, and of the Church to teach them what things to believe. As for man, it is his business to be governed.

Of the Revolution itself, Ridpath says:

It was simply a revolt, an insurrection of the emancipated mind of France against the tyranny of her social, civil, and religious institutions, a rebellion of man against his masters, a struggle of the human spirit to break an intolerable thralldom which had been imposed upon it by the past. . . . The day of pleasant things had passed. No more could the fiery spirit of roused-up France be soothed with royal cordials or put to sleep with a lullaby. The new king's ancestors for two hundred years had sown to the wind, and now their princely and good natured offspring must reap the whirlwind.

#### Man's Law versus God's Law.

EDITOR AMERICAN SENTINEL: In the recent decision of Judge Hammond in the celebrated King case, I find it laid down that man's law must be obeyed even though it commands that which God has never commanded, and, it may be, has never sanctioned. The Judge says:—

It may be harmless in itself (because as petitioner believes, God has not set apart that day for rest and holiness), to work on Sunday; and yet, if man has set it apart in due form by his law, for rest, it must be obeyed as man's law if not as God's law; and it is just as evil to violate such a law in the eyes of the world, as one sanctioned by God—I mean just as criminal in law.

In another part of his decision Judge Hammond affirms that a law like the Tennessee Sunday law, which would compel Mr. King to rest on the first day of the week, does not invade the latter's conscience, since it is not any part of his creed, or of that of his denomination, that the fourth commandment enjoins labor during six days in the week. Now, what Mr. King's conscience tells him upon this point I do not know; but I think every candid person must admit that such a law, if not in conflict with what the fourth commandment enjoins, is in direct conflict with what the commandment allows, and therefore equally void and out of place upon the statute books of any State. The fourth commandment says:—

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc.

Now, if this language has any meaning it is a direct *permission* to man from the Almighty himself to perform work upon six days of the week; and to say, in the

face of this, that Sunday laws must be obeyed by the seventh-day keeper on the plea that they do not require him to violate his conscience, is to ignore God's relation to man, and invade a right which the latter's conscience tells him is as sacred and well established as any which could possibly belong to the individual.

Man's law is no less in conflict with God's law when it forbids that which God's law permits, than when it permits or enjoins that which God's law forbids. When the Almighty has with his own voice said, "six days shalt thou labor and do all thy work," where is the man or combination of men that have the authority to say, thou shalt not labor six days? Mr. King ought to be at once released.

Yours for the right,

L. A. SMITH.

#### Intolerance in Illinois.

FROM a letter received from Brother T. B. Bolton, of Illinois, we learn that the dragon spirit is being manifested in that State against those who "keep the commandments of God."

Brother David Longnecker, of that State, has been arrested on the following charge:—

Jacob Tidmore complains that David Longnecker, of the county of Macon, and State of Illinois, on the first day of the week, commonly called Sunday, to wit, on the 19th day of July, A. D. 1891, was guilty of making a great noise, screaming, and talking with a loud voice, whereby the peace of the affiant and his family was then and there disturbed.

The arrest was based on section 262, of the Statutes of Illinois, which provides for a fine of not more than twenty-five dollars for disturbing the peace of any private family, "by any noise, rout, or amusement, on the first day of the week, called Sunday."

The complainant failed to prove the charge, he himself admitting that Brother Longnecker was heard to speak to his horses, to start and stop them, and not louder than was necessary, nor louder than he would on any other day.

Illinois has another Sunday law (section 261) which forbids common labor on Sunday, but exempts "whomsoever thinks proper to keep any other day as a Sabbath."

Failing to convict under section 262, Brother Longnecker was found "guilty in that he had labored on the Sabbath," and ordered to pay a fine and costs amounting to \$17.80. The decision was based on section 261, not referred to in the complaint, and which contains an exemption clause as quoted.

Mr. Tidmore had a visitor at the time he was disturbed, who was also disturbed by Brother Longnecker's working, and as Brother Longnecker came past, called to him with a blasphemous oath, and asked if he was a heathen. One of the witnesses for the plaintiff declared that he should

not be disturbed by swearing, for he swore himself, but he would be disturbed by any one doing near his house as Brother Longnecker had done near Mr. Tidmore's house. All the prosecutions against Seventh-day Adventists have demonstrated that honest labor by a man who conscientiously keeps the seventh-day Sabbath is more disturbing than blasphemy or Sunday Saloons.

We would respectfully refer this case to the advocates of Sunday laws who tell us that intolerance is confined to the South, and would not manifest itself in the North. Brother Longnecker has appealed his case.—*Review and Herald*.

#### Say It as It Is.

THE *Christian Nation*, of June 15, 1891, prints a summary of a recent address on "The Sabbath Rest," by Dr. H. H. George, in Rochester, New York, in which he says, "Are we to be allowed to have a Sabbath in this country?" One would gather from such a wail that a terrible pressure was being brought to bear upon him to take away from him his Sunday. But does he have any fears that the time will ever come when he will not be allowed to keep Sunday?—Nothing of the kind. Then what does he mean, and what does he want?—He wants matters so arranged in this country that religionists of his stamp can compel everybody to keep the day he calls the Sabbath; and his question should have been worded as follows: "Are we to be allowed to have a law in this country so that we can bring all the people to our terms, and oblige them to observe the day we call the Sabbath, whether they regard it so and wish to keep it or not?" This is the intent of the outcry in behalf of Sunday; then why not state it as it is?—*Review and Herald*.

#### Christianity and Education.

THE question is whether Christianity shall be taught in the public schools, and, if so, what Christianity and how much. Toward the answer to this question the assertion that Christianity is part of the law of the land takes us a very little way. In England, from which our courts have borrowed the expression, it has a definite meaning. It means Christianity as formulated by the Established Church of the country, even including the denunciation in the Articles of the "vain talk" of "certain Anabaptists." Where the Church and the State are one, the doctrine taught in the State schools is the doctrine of the Church. But how does it help us in considering whether the common schools shall give religious instruction to be told that Christianity is part of the law of the land? No law book lays down what the Christian doctrines are in which courts have a judicial belief, or what doctrines are essential and what unessential. The judges

who have delivered the doctrine have been compelled to generalize it. One of the most impressive statements of it, that quoted by Mr. Jay from Daniel Webster, is also one of the vaguest: "Christianity, Christianity independent of sects and parties, general, tolerant Christianity, is the law of the land."

This is doubtless impressive, but it scarcely affords the material for a curriculum of religious instruction in the secular schools. Where is "Christianity independent of sects and parties" to be found? Suppose we admit that general, tolerant Christianity should be taught in the common schools, though no other part of the law of the land is so taught, where is unsectarian Christianity to be found? Is there any Christian authority which is not also a sectarian authority? The Methodist pastor and the Catholic priest might admit each other to be Christians, though each of them would probably have so many qualifications to make that the Christianity of the other would appear to be as unimportant as it was general. Each of them, at any rate, professes and calls himself a Christian, and each would have as good a right as the other to say how much Christianity and what Christianity the common schools should teach. Everybody knows that they would not in the least agree about it, even though they professed to make it as "general" as possible. The Roman Catholic would insist that "the simple reading of the Scripture without note or comment," which seems to be the ultimatum of the evangelical Protestants, was either too much or too little, and certainly was not a proper teaching of general Christianity. We can imagine the horror, on the other hand, with which the Methodist would recoil from any scheme of religious instruction that the Roman Catholics would propound.

As there is, practically speaking, no unsectarian Christianity, the only resource would be to invite all the Christian sects to unite in preparing a suitable course of religious instruction, and this it is certain that they could not agree upon. Yet their rights as citizens are precisely the same. Anglican Christianity is part of the law of England, but no American court has yet decided that either Protestantism or Catholicism is part of the law of this country, any more than any court has denied that both Protestantism and Catholicism are entitled to be considered forms of Christianity. Yet no religious instruction can be given in the schools upon which Catholics and Protestants will agree, although all Catholics and a limited number of Protestants agree that some religious instruction should be given. If the majority of the voters could be brought to this opinion, the division of the school fund which the Roman Catholics desire would be the natural solution of the difficulty. We believe, and we

believe that a majority of the voters believe, that this would be a grievous public calamity. The only way to avert it is to hold that the instruction of the common schools should be exclusively secular, and that anybody who insists upon the necessity or desirableness of adding religious instruction to it shall be at liberty to add it in his own way and at his own cost, but not in the common schools nor at the cost of the taxpayers. A man whose money is taken from him by the State to administer religious instruction which he disapproves is certainly not in the enjoyment of the religious liberty guaranteed to him by the Constitution. To quote, in justification of this abstraction, that Christianity is part of the law of the land is idle, meaningless, and exasperating.—*New York Times*.

#### The "American Sabbath."

ROMEO's celebrated query, "What's in a name?" is often echoed and re-echoed at different times and on all sorts of occasions. But some people think there is more in a name than there is in the substance. They have no objection to the union of Church and State if it can only be called something else. They have no objection to compulsory Sunday laws—the direct heritage of Church and State of the Old World—if you only call the day the "civil" Sunday or the "American Sabbath." Although all our Sabbath traditions came down from an exclusively religious idea, and although anciently Sunday itself was named after the sun-god, whose festival it was, yet to-day we are told that if we only enforce these ideas and call them "American" or "civil" that changes the whole case at once.

It seems that these modern Sunday-law advocates are as much mixed as to facts, as was good old "Uncle Mose," of Detroit, not long since. The *Free Press* relates the following anecdote:

"Well, Uncle Mose," said a lady, "I hear you have another pair of twins at your house."

"Yaas, Missus, yaas we has,—bress dey little h'arts!"

"Have you named them yet?"

"Yaas'm; done named 'em aftah two ob de fust pres'dents ob dis kentry."

"Indeed! What two?"

"Ole' Christofi C'lumbus an' Juleyus Cæsar, ma'am. We'se grate on namin' de chil'ens fo' de presidents 't our house."

THE ecclesiastical world has so long forced man into a false position that it has become almost hereditary with us to concede them some sort of authority in such matters. There is no authority in this world older or superior to the people themselves—and the people derive authority of the individual himself. Society is only the delegated authority of the individual.—*Kansas City Journal*

THE *Union Signal*, "official organ of the World's and National Woman's Christian Temperance Union," in a paragraph enumerating the feminine rulers in the governmental affairs of the world, closes its final sentence with these words, "And the great Republic has twelve million queens potential—to be queens actual soon, in Church and State."

These words, "queens in Church and State," were no slip of the pen. They are an open and ingenuous expression of an achievement to which the Woman's Christian Temperance Union confidently looks. It fully corresponds with the teachings of Miss Willard and Mrs. Bateham and other prominent women of the Union, both in their published writings and in their discourses at conventions and other public meetings.

That insignificant body of denominational aliens which really constitutes the National Reform Association, and from which its working force is drawn, furnishes the principles and lays out the line of work, but in the accomplishment of the final result the Woman's Christian Temperance Union will be a factor infinitely more efficient and successful. As Satan first approached Eve in the Garden of Eden with the lying assertion, "Ye shall not surely die," and the blasphemous assurance of the attainment of wisdom like to the divine; so now in his last struggle for supremacy over mankind, appealing to her religious nature to accept for Christ that temporal power which he refused for himself, "all the kingdoms of the world" "and the glory of them,"—and for herself the queenship of Church and State, he deceives her again with the glamour of false religious hopes and flattering promises of the ascendancy of her sex.

THE *Voice* notes the fact that Mayor Grant, of this city, has declared in favor of Sunday liquor selling, and says:—

This is done, evidently, to reconcile the liquor dealers who are exasperated with the President of the Excise Board, appointed by the Mayor. *If prohibition is wrong in theory, and impossible to enforce six days out of the week, as we are so often told, we fail to see why it should not be equally wrong and impossible on the seventh day.* The Sunday-open saloon is the logical result of the anti prohibition argument.

We have italicized a portion of this paragraph to call attention to a truth for which THE SENTINEL has always contended, namely, that Sunday prohibition is in the interests not of temperance but of Sunday as a sacred day. If the saloon business is legitimate six days in the week there is no civil reason in the world why it should be prohibited on the one remaining day. On the other hand if it is a civil evil on Sunday it is certainly just as great an evil on every other day, and ought to be prohibited on every day. The *Voice* is quite right on this point.

## NATIONAL

## Religious Liberty Association.

## Religious Persecution.

THE persecution of a Seventh-day Adventist in Tennessee because he worked in his field on Sunday is a singular proceeding for an American State. Nobody pretends that this victim of religious intolerance was disturbing his neighbors. He was plowing on his own land at a distance from any place of worship, but under a mediæval law such as certain misguided Californians have sought to introduce here he was arrested, fined, and from present appearances will be compelled to consort with criminals in jail.

A local contemporary thinks that Tennesseans have a right to wreak religious bigotry on minorities in this fashion, and that if the members of the minority do not like it they can do as the Jews are doing in Russia—give up their homes and leave. That is not the common idea of American liberty. The principle at the root of our Government is that every man has a right to do as he pleases so long as he does not infringe the rights of anybody else. The attempt to confine a Seventh-day Adventist to five days' work a week when other people are allowed to work six is a discrimination so unjust that it ought to make a Tennessean ashamed to acknowledge his State.

At this moment there are probably hundreds of murderers in Tennessee who have never been molested. It is safe to say that among the ultra-pious neighbors who have insisted upon imprisoning an otherwise blameless man because he kept his Sabbath instead of theirs, there are some who have taken their guns to church and can look back upon feuds maintained by assassination. The State itself, whose laws make criminals of those who divide the week in the way laid down on Sinai, is guilty of keeping up the infamous convict lease system, which has been simply a scheme of wholesale murder for gain, and now has brought the commonwealth to the verge of civil war.

Californians have much to be thankful for, but nothing more than that they live in a community in which people mind their own business, each disposing of his time as he sees fit and allowing his neighbors to do the same.—*San Francisco Examiner.*

## The "Adventist" Case.

THE decision of the Federal District Court in the now celebrated Tennessee Seventh-day Adventist case is that it has no jurisdiction to construe the Constitution of Tennessee. Those who have followed the progress of this highly interesting case in the courts may remember, perhaps, that the *Republic* asserted on the appeal to the Federal courts that they had no jurisdiction, and that the person who is being so grossly persecuted has no remedy under the Federal Constitution.

Briefly stated, the history of the case is that R. M. King, a respectable and hard-working farmer of Obion County, was prosecuted and fined for being a Seventh-day Adventist. The members of this sect of Christians have peculiar but perfectly harmless theories concerning the second advent, in conformity with which they "keep holy" the Sabbath or seventh day of the week instead of Sunday, the holiday observed by other denominations, and made legal by the act of Charles II., which survives as a Sunday law in Tennessee and in most of the other States. Not being able to leave his crops unworked for two days in the week, Mr. King plowed them on Sunday, after having kept the Sabbath, the day before. He was arrested under the Sunday law, and in order to make it effective against him it was alleged that his work on his own farm on Sunday created a public nuisance. On this entirely untenable ground he has been harassed from court to court. He was a poor

man, but he has been supported by the friends of religious liberty from other denominations of Christians in and out of Tennessee.

The Tennessee Sunday law was inherited from North Carolina, where it existed before the Revolution as a Colonial statute. It had been in "innocuous desuetude" for many years until neighborhood prejudice revived it in this case. Judge Hammond of the Federal Court holds that as far as his court is concerned the action of the State courts must be accepted as due process of law. The decision is sound from the standpoint of the Federal Constitution. The Constitution of Tennessee guarantees religious liberty and prohibits an establishment of religion; but the State is not restricted on this point by the Federal Constitution. If Seventh-day Adventism were made the established religion of the State by State enactment compelling all citizens to support it, the Federal courts could not interfere, as the clause of the Federal Constitution on this point applies expressly to the Federal Government and to that only.

Mr. King has been grossly wronged, but his only remedy at law is under the law and Constitution of Tennessee. It appears that for the present his remedy is denied him, and this being the case he has no better recourse than to submit to the oppression and go to prison—to the convict camp, if it suits the convenience of his persecutors to send him there. One such appeal as that to the sense of justice of a free people is worth more than all the law on the side of oppression.—*St. Louis Republic.*

Poplar Bluff, Mo., August 6.

EDITOR SENTINEL:—There is a man here by the name of John Harbin, *alias* William V. Harbin, who has been convicted of murder in the first degree, and is sentenced to be hanged on the 21st day of this present month. John L. Kennedy, a prominent attorney of Nashville, Tennessee, a former acquaintance of Harbin's, is here circulating a petition to have Harbin's sentence commuted to life imprisonment. After Attorney Kennedy had stated his business to the writer, he was told that it was altogether right for him to intercede for executive clemency for the man that he had known under more favorable circumstances, and as a law abiding citizen. He said, "I always do it at home." The writer called his attention to the recent oppressive decision rendered in his State in the R. M. King case; at the same time took up the *St. Louis Republic* and read the account of the decision recently handed down by Judge Hammond, of United States District Court of Memphis, Tennessee. Mr. Kennedy said: "I would not think of interceding for executive clemency in such a case as *that*; that man broke the Sabbath which is the foundation of our Government or at least, the Christian religion is the groundwork of our civil institutions."

This shows the extent to which this religious prejudice and persecuting spirit has obtained in Tennessee. Harbin is a murderer, he intercedes for him, he always does it at home, but King plowed on Sunday, he would not think of interceding for a man like that. THOMAS M. LANE.

REV. W. J. BUCHANAN, of Xenia, Ohio, complains in a letter to the *United Presbyterian* of July 23, that the railroads in the State are doing all they can to contribute to Sunday excursions. He says:—

"Railroad officials sometimes claim that trains are run on Sabbath only to satisfy the demands of the public. In many cases, however, these officials seem to be doing all they can to create a demand for "Sunday" trains. At different times during the summer the "C. H. & D." has scattered flaring hand-bills in the towns along its lines announcing special "Sunday" excursions to the National Soldiers' Home at Dayton, to Woodsdale Island Park, near Hamilton, and elsewhere. In large capitals the attractions are announced: Drum corps, boat races, boat riding by steam yacht, sail, or row boat, toboggan slides, merry-go-rounds,

puzzle gardens, razzle-dazzle, swings, pony rides, carriage drives, donkey races, and "many other amusements for young folks." These posters are signed by officers of the road, the first name being that of the central passenger agent, who, no doubt, arranges the excursions for the money that is in them.

"To such an extent has Sabbath desecration been carried in our sister city of Dayton, that the best citizens there have recently organized a Law and Order society. Of their three hundred and sixty-two saloons, three hundred and forty were open either by front door or back, on the Sabbath. Of three hundred groceries, one hundred and fifty did business on that day. Of eighty seven meat markets, eighty supplied customers. All of the drug stores were open, and fourteen out of the nineteen photograph galleries. Eleven thousand "Sunday" newspapers were sold or distributed in the city."

Thus from every quarter comes the news of increasing agitation of the Sunday question in all its phases, of growing disregard of the day on the part of some, and of louder and more persistent demands for Sunday laws and their enforcement on the part of others.

THE Protestants and Roman Catholics of a fashionable suburb of Montreal are at loggerheads regarding the proper observance of Sunday. According to their custom from time immemorial and in consonance with the teaching of their religious advisers Roman Catholics do not think it improper to indulge in dancing, ball playing, or other similar amusements in the afternoon of Sunday. But their Protestant neighbors, in this case, have determined that they will not tolerate any sacrilegious frivolity of this kind.

The expression of religious fervor on the part of the Protestants became so intense that the presence of the Mayor was necessary to prevent a social riot. These Protestants forget that Sunday is a Roman Catholic institution and as they established it there can be no higher authority than they as to what shall constitute its proper religious observance.

THE New York *Independent*, of August 6, thus states the facts in the King case and comments upon the decision and the law:—

"A case of which we have more than once spoken was decided last week by the United States District Court at Memphis, Tennessee. A Seventh-day Adventist, R. M. King, was convicted of Sab-

bath-breaking in plowing a field on Sunday. He appealed to the Supreme Court of the State, and the sentence was affirmed. The case was then taken up by the Adventists and the National Secular Association, and appealed to the Federal Court, and argued on the ground that the conviction was contrary to the Bill of Rights of the State of Tennessee and the Constitution of the United States. The decision does not so much traverse the subject of the constitutionality of the law against Sabbath breaking, but it says it is not the province of the Federal Court to review the case of a conviction under process of the State law. The decision may be right, but the law which does not allow a man who rests on Saturday to work Sunday in such a way as not to interfere with the rest of others is bad law, and bad morals, and bad religion."

This is in marked contrast with the comments made by some of the religious press, and does credit to the *Independent*. Our contemporary errs however in saying that the National Secular Association has anything to do with the case, it should have said the National Religious Liberty Association.

ACCORDING to the Boston *Herald*, of the 5th inst., a committee representing the several Young People's Christian Endeavor societies in Lynn has decided to adopt decisive measures regarding the enforcement of law on Sundays. The action, the *Herald* says, will be independent of the police authorities.

The committee, so it is reported, proposes to secure warrants for two or three storekeepers who open their places on Sunday, and make test cases of them. Members of the committee refuse to state what plan of action has been determined upon.

The city government was petitioned by the societies to take action in the premises, but refused. The condition of affairs in Lynn on Sundays, its citizens claim, is no worse than in other cities in Massachusetts.

THE *Christian at Work*, of August 6, has the following:

"Some little time ago we directed attention to some obsolete laws which were on the statute books of this State until the adoption of the present Codes swept them away. One of these laws allowed any householder to stretch a chain across a highway in front of his house, and stop all Sunday traffic, though the parson's horse and the doctor's one-horse shay must be allowed to pass. And naturally the same features are met with on the other

side, as in England where probably very few persons are aware that the Lord's-Day Observance Act of Charles II. is still in force. But it is, and a Hair-dressers' Association tried to take advantage of it at Oldham the other day. It appears that a barber in that town refused either to join the union or close his shop on Sunday morning, and it occurred to some of the union officials that the old statute might be used to bring him to terms. A warrant was procured against him, and he was arrested; but the magistrates saw through the trick and dismissed the case on the ground that the prosecution was malicious and prompted by a desire to help the Association, rather than by any anxiety about the proper observance of the Sabbath. Whether they would refuse to enforce the law in a case where the motive was less suspicious they did not say, but it appears that some barbers were fined at Derby not long ago for shaving on Sunday. Probably the Derby judiciary do not consider shaving to be a work of necessity. It very clearly is not to a good many."

THE Junior Order of United American Mechanics of Pittsburg, Pennsylvania, passed at a late meeting the following resolutions:

"Whereas it has been customary for foreign societies to hold public parades, celebrating foreign events, upon the Sabbath, commonly called Sunday, thereby desecrating the American Sabbath and casting reflections upon our free institutions, founded upon principles advocated by our forefathers and upheld by us, one of which is to keep the Sabbath holy, and to remain a day of rest; Therefore be it

Resolved, That this Council condemns all such parades and demonstrations as being un-American and dangerous, both to the sanctity of the Sabbath and to the spirit of our free institutions, and that these resolutions be brought before the Advisory Council of the Junior Order of United American Mechanics for action by the representatives of that body, and that we hereby commend the Mayor of our city for refusing to address such bodies on that day."

It is worthy of notice that these resolutions do not openly ask the suppression of the Sunday parades of foreign societies by law, but the supposition is that such action would meet the approbation of this order. The phraseology employed bears unmistakable evidence to the parentage of the resolution, and shows how generally the "National Reform" spirit is permeating all classes and finding expression through organizations which are not professedly religious in their purposes.

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MR. CRAFTS says in his "Sabbath for Man" that "at first thought," Sunday laws "would seem to be religious laws." The *Home Missionary* suggests that "first impressions are usually correct." They certainly are in this instance.

EDUCATION alone makes men neither moral nor religious. The remedy is to be found in the family and in the denominational school. Fathers and mothers, in the early years of childhood, must do the work of religious instruction and training.

THE official order to close the Barge Office—the present landing place for immigrants in this city—on Sundays, was received from Washington on the 12th inst., and went into effect on the 16th. Immigrants arriving too late to land on Saturday must now remain on shipboard till Monday.

"THE Russian Government," it is said, "now consents to allow Baron Hirsch and his committee to act as agents for the colonization of the Jews, conjointly with a committee for the same purpose formed in Russia." That is to say, since the Russian Government has robbed the Jews of all their possessions, and refuses to allow them to live in Russia outside of prison walls, it graciously permits Baron Hirsch to assist them to leave the country. The Czar and his minions are, it is to be presumed, surprised at their own moderation!

"THERE is war among the church members of Atlanta," says an Atlanta, Georgia, dispatch of the 10th inst., "because Mayor Hemphill allowed a gang of men to finish up some street work yesterday, which was necessary because the engine houses of the Fire Department were blockaded. Mr. Hemphill was elected Mayor by the influence of the church element. These people were shocked when they saw the men at work, and more so when they saw the written permission which the foreman held.

"The pastor of Trinity Church, of which the Mayor is an official, grew red in the face while denouncing the act, and had resolutions of censure passed. The

most rampant, of the resolutions, however, were those of the Walker Street Methodist Church which read: 'The action of Mayor Hemphill in granting permission to citizens of Atlanta under such circumstances to violate a State statute as well as disgrace a law of the Church of which he is an official member, is inexcusable, unwarranted, and criminal before God and man.'

"Mayor Hemphill says that under the same circumstances he would again grant the order."

*Freethought* asks: "What does the *Merced Express* mean by saying, 'One day out of seven should be observed as a day of worship or recreation, according to the dictates of a person's own conscience, and that day should be Sunday?'"

It means this, that the *Express* doesn't care a cent what day is observed only so it is Sunday.

IN answering questions at Chautauqua, the other day, on woman suffrage, Dr. Buckley, editor of the *Christian Advocate* of this city, said:—

The majority of the advocates of modern spiritualism are women. Nine out of ten mediums are women. The same is true concerning Christian science. In all the false religions of the world women are in the ascendancy. The biggest political mistake ever made in the world was the endorsement of a third or Prohibition party by the Woman's Christian Temperance Union. The Mormons were the first to grant woman suffrage, for they knew that women would stand up for polygamy. There's a great similarity between women and music. Both will help a circus, a cathedral, or an army. Women are always in sympathy with the prevailing spirit. Women mobbed John Wesley in Ireland, while others were willing to die for him.

The Doctor might have added that women are doing more than men to further religious legislation in this country.

REV. J. P. MILLS, District Secretary of the American Sabbath Union, has been lecturing in Iowa; at Des Moines he said that he was asking for a *civil* and not a *religious* Sabbath; and claimed that all Sabbath laws are civil because the courts have so decreed.

The eighth annual report of the Kings County Sunday Observance Association urges upon individuals the duty of requiring public officials to execute the Sunday laws of the State for the protection of Sunday, not as a *religious* but a *civil* institution.

At the last annual conference of the National Reform Association in Washington a resolution was publicly passed to expunge the expression "civil Sunday" from their vocabulary. It would naturally follow, of course, that the line of thought and argument for which that expression stands must also go with it.

It is evident that the American Sabbath Union, with its different branches, is still at variance with the mother association on this as a matter of policy, although their close affiliation proves that they

have no difference in principle. In this the National Reform Association, like its ancient prototype of the Old World, is certainly consistent.

IN his address before the late Temperance Congress, Archbishop Ireland said:—

Make laws for the observance of Sunday—the one day of the week which we have striven to hold sacred for God, one of the last vestiges of religion in the land—and the saloon-keeper opens wide his doors and defies you.

THE SENTINEL has no sympathy for the liquor traffic and no apology to make for the saloon-keeper. It does say, however, that prohibition to be effective must not be limited to one day in the week. Such limitation places prohibition upon a religious basis; it honors a religious institution more than it restricts a civil evil; but as is clearly indicated by the Archbishop's words the whole purpose of Sunday-closing laws is to enforce the observance of Sunday as a religious institution. The Archbishop is not as careful to conceal the real motive underlying the demand for Sunday laws as are his American Sabbath Union friends.

Their purpose is to exalt Sunday more than it is to promote temperance and he is not afraid to let it be known. Whether the Archbishop is more candid or less wise than some other Sunday law advocates is not for us to decide; possibly he is both.

ON Sunday, July 26, while a congregation were worshiping in a country church near Osborne, Georgia, lightning struck the building and very seriously shocked a number of the congregation. If they had been playing baseball instead of worshiping on Sunday, doubtless the editor of the *Christian Statesman* would have been out by this time with a vociferous editorial, prefaced with bold type headlines, "A most striking visitation of Divine wrath on bold desecrators of the Sabbath day." We record these lines with the hope that they may come to mind when the ardent advocates for Sunday laws are tempted to write on such subjects.

COTTAGE CITY, Dukes County, Massachusetts, is another summer resort that is suffering from the rigid enforcement of a Sunday law. The small dealers of the place complain bitterly, but the authorities are inexorable.

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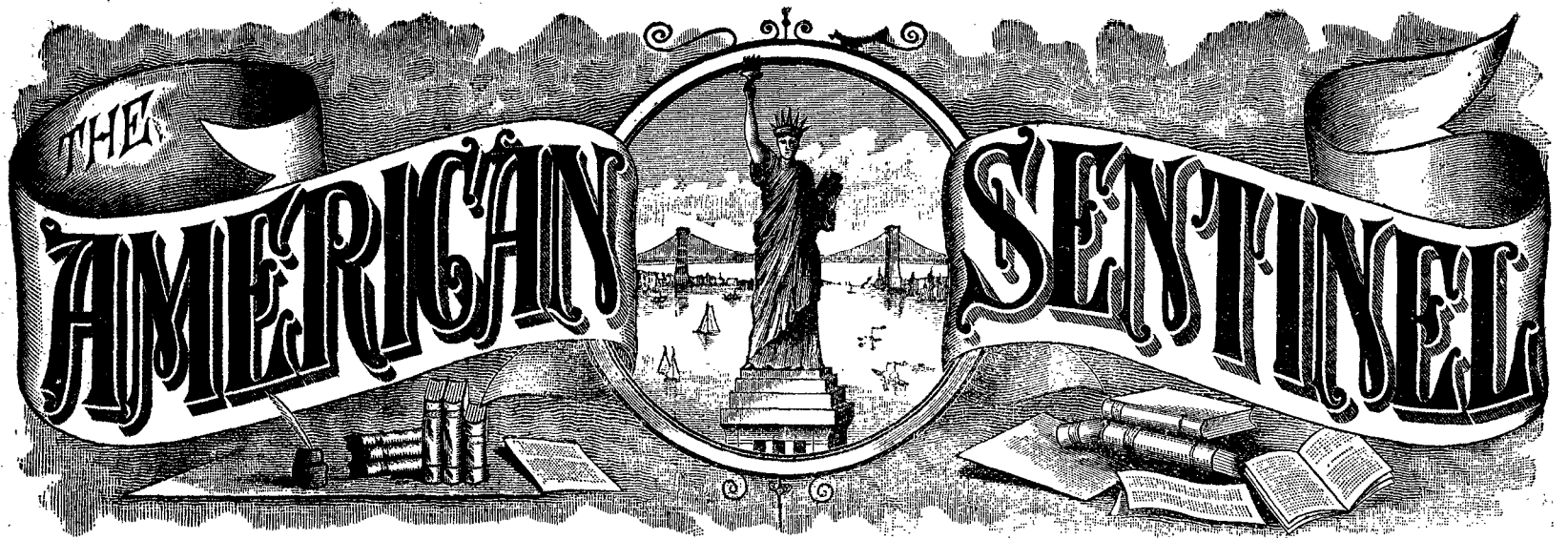
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VOLUME 6.

NEW YORK, AUGUST 27, 1891.

NUMBER 34.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. McKEE.

“CHURCH and State both have the mission to further human happiness, each in its own way. But neither Church nor State has any right to prevent any man from enjoying the free exercise of his opinions.”

“DESPOTIC governments, in which there is an established religion, may with some consistency enact Sunday laws, but in this free country, where the Constitution provides against the establishment of any religion, they are absolutely out of place.”

FOR the State to favor the Christian religion so that to profess it would promise temporal advantage, would be to put an immense premium upon hypocrisy; and there is already entirely too much of the profession of religion for only what can be gained in this world by it politically, financially, and socially. Moreover, for the State to sanction the evil principle, and promote the practice, would bring upon the country such a flood of corruption as it would be impossible for civil society to bear.

LET us not be misunderstood. We do not deny for an instant, but rather assert forever, that the principles of the Christian religion received into the heart and carried out in the life will make good citizens always. But it is only because it derives its sanction from the divine source—because it is rooted in the very soul and nourished by the gracious influences of the Holy Spirit. This, however, the State of itself can never secure.

This at once carries us into the realm of conscience, upon the plane of the spiritual, and it can be secured only by spiritual forces, none of which have ever been committed to the State, but to the Church only.

### Religious Toleration versus Religious Rights.

HON. RICHARD M. JOHNSON well said in 1829, in his report to the United States Senate on Sunday mails:—

If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity. It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the general Government in no other light than that of a civil institution, wholly destitute of religious authority. *What other nations call religious toleration, we call religious rights. They are exercised not in virtue of governmental indulgence, but as rights, of which Government can not deprive any portion of citizens.*

The idea is that free men spurn toleration; and very properly so, too, for that which is *tolerated* is exercised in virtue of governmental indulgence. That is what the word means. Webster says:—

*Tolerance.* 1. The power or capacity of enduring; the act of enduring; endurance. 2. The endurance of the presence or actions of objectionable persons, or of the expression of offensive opinions; toleration.

*Tolerate.* To suffer to be, or to be done, without prohibition or hindrance; to allow or permit negatively, by not preventing; not to restrain; to put up with; as, to *tolerate* doubtful practices.

*Toleration.* 1. The act of tolerating; the allowance of that which is not wholly approved. 2. Specifically, the allowance of religious opinions and modes of worship in a State when contrary to, or differing from, those of the established church or belief.

That which government merely tolerates it might properly prohibit. Toleration is the granting of an unmerited favor, not the acknowledging of a natural right; hence, in the Virginia convention

of 1776, Madison objected to the use of this word in the Declaration of Rights. It was proposed to provide that all men should “enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate.” But, as noted in “American State Papers,” page 99, Madison opposed the use of the word “toleration.” He pointed out the distinction between the recognition of an absolute right and the toleration of its exercise; *for toleration implies the power of jurisdiction.* He proposed, therefore, instead of providing that all men should “enjoy the fullest toleration in the exercise of religion,” to declare that “all men are equally entitled to the full and free exercise of religion according to the dictates of conscience.”

In 1827, Lord Stanhope voiced the same sentiment in the British House of Lords. He said: “The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but the time will come when it will be spurned as an insult.” Philip Schaff and Judge Cooley have also both emphasized the same distinction. The former says: “In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right.” The latter declares that in this country we “have not established religious toleration merely, but religious equality.”

Thus it is seen that the distinction between religious toleration and religious rights is not merely a figment of the mind, but a living reality seen and acknowledged not only by lexicographers, but by statesmen. And not only that there is a distinction, but that toleration is opposed to rights, for it is a denial of them. In the face of these facts, how puerile is the claim of the *Christian Statesman* that National Reformers are the real “guardians of freedom”! Folly could scarcely go further.

THE SENTINEL has repeatedly arraigned these self-styled reformers before an intelligent reading public, and has as often

convicted them upon their own testimony as conspirators against religious liberty. But because of a denial which has recently been entered by the *Christian Statesman*, we revert to the subject again.

In the *Statesman* of August 13, of the present year of grace, we find the following "eloquent words," as the *Statesman* puts it "of the lately deceased Dr. Jonathan Edwards, spoken at the National Reform Convention in Cooper Institute, in New York, in 1873:"—

Our objectors, then, may learn that they are merely a body of men who are in their turn feeling the inconvenience of dissent. And they may be reminded that under our proposed amendment all the essentials of their citizenship will be none the less secure to them than they are now.

The atheist is a man who denies the being of a God and a future life. To him mind and matter are the same, and time is the be-all and the end-all of consciousness and of character.

The deist admits God, but denies that he has any such personal control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or, worse, sheer imposture.

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

These are all, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we can not help. They must be named from him [the atheist]; they must be treated, for this question, as one party.

What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man. Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon. The atheist may live, as I said, but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They can not dwell together on the same continent.

In the light of the plain distinction already noted between toleration and rights, the words of Dr. Edwards are utterly indefensible, except from the standpoint of the bigot; yet the *Christian Statesman* quotes them for the express purpose of defending them. It says:—

The bloody Nero dressed the Christians who were condemned to death in the skins of wild beasts, and gave them to dogs to be devoured. THE SENTINEL imputes to friends of National Reform sentiments and purposes as foreign to their real spirit and designs as those skins were to the hapless victims enshrouded by them, and then summons the watch-dogs of human freedom to make an end of them.

The *Statesman* has placed THE SENTINEL upon the right side. Such sentiments ought to be destroyed by the "watch-dogs of human freedom," and THE SENTINEL is proud to summon them to the work. Nor

do we impute to National Reformers sentiments and purposes foreign to their real spirit. Of the truth of this the *Statesman* itself furnishes the evidence in the very article under review. In its defense of the sentiment uttered by Dr. Edwards, it says:—

He said expressly, "The atheist may live, as I said;" and again: "They [our objectors] may be reminded that under our proposed amendment all the essentials of their citizenship will be no less secure to them than they are now." Though there was "nothing out of hell" which he would not tolerate as soon, yet he expressly declared he would tolerate even the atheist. But he did not propose to surrender to the atheist the Government of the United States.

This is not a disavowal of the mischievous sentiment voiced by Dr. Edwards; it is simply a defense of it; a declaration that National Reform proposes to substitute toleration in this country for rights; they will tolerate the atheist, *i. e.*, all who oppose them, including the Seventh-day Baptists, just as they would tolerate lunatics and conspirators. And this they tell us is the best possible safeguard of religious liberty! Believe it, ye who can! As for THE SENTINEL, it will ever insist that all men are entitled to full and perfect religious liberty, not as a favor to be granted them by government, but as an inalienable right with which they have been endowed by their Creator. The time has come when toleration is spurned as an insult. In this country only cravens would think of accepting it; only bigots would propose it. C. P. B.

#### "The Sentinel's Slip."

UNDER this heading, *Freethought* of July 25, published a criticism on an article of the writer's, in THE SENTINEL. The "SENTINEL'S slip" consisted, according to *Freethought*, in saying of a true theocracy: "This is, and must ever remain, the perfect ideal government."

The reasons given in THE SENTINEL for this statement are as follows. "God is infinite in goodness and in wisdom. Because he is infinite in goodness, he always *desires* what is best for the people, and what is best for them is always the best for his own honor and glory. Because he is infinite in wisdom, he always *knows* what is best—knows it better than any one man in the nation, and better than the majority of men in the nation. Therefore a true theocracy to every devout believer in God, must ever remain the ideal of government, far in advance of monarchy or republicanism."

Now, even *Freethought*, if it will for a moment lay aside the sectarian prejudice of agnosticism enough to think freely, can not deny one of those propositions. To deny them is to deny the goodness and wisdom of God, and to deny God's goodness and wisdom, is to deny his existence as God. This is atheism, and not agnosticism. *Freethought* may deny that God

ever did or ever will reveal himself to humanity for the purpose of such government, but that does not affect the ideal. It still would be something to dream over and long for.

The Bible asserts that God will thus reveal himself to humanity, and that he will not only give them his perfect law of liberty, but that he will write that law not on statute books merely, but in the hearts of his subjects; so that they will keep it, not from fear of punishment, but because they love it and want to keep it. Thus will all restraint of law be changed to restraint of love, and the perfect ideal be realized in a redeemed world. Now *Freethought* may deny that all this will ever be, but it cannot deny the ideal—it can not deny that if a perfect God saw fit to thus write a perfect law in the hearts of his subjects, it would be the only perfect liberty of which intelligent beings are capable.

Now a perfect ideal is never perfectly realized in an imperfect world, and the writer did not assert that the theocratic ideal was even on the start, perfectly realized by Israel.

The fact is it was never realized at all, for from the very foot of the smoking mountain they rebelled against God. The Israelites were a barbarous, ignorant race, from which the shackles of slavery had just been broken. They were utterly incapable of true liberty, till right ideas of truth and justice had been implanted in their hearts; and yet they were the only people who had preserved, even though imperfectly, the sublime truth of the unity of Deity. That one God sought to reveal himself to them in such a manner as to make them capable of liberty.

He first gave them his perfect law, a law that even *Freethought* can not improve upon. The design of that law summed up, was to bring all men to the worship of this one God, as father; thus uniting them in one family of brothers and sisters, so making them capable of true liberty.

It was necessary to the realization of the ideal of liberty, that this law should be more than written on tables of stone; it must be written in the heart, so that men of their own free will will want to do the things it requires.

God was revealed in infinite love, by the gospel of his promised Son, to do this very work; but this gospel "did not profit them not being mixed with faith in them that heard it."

Even as *Freethought* does to-day, "they stumbled at this stumbling stone," Christ, so rejecting him, the law could not be written in their hearts. Therefore to restrain their brutal passions, and prevent complete anarchy, it was necessary that the motive of fear be brought in play by severe penalties. All those imperfections in the government of Israel, which *Freethought* points out, and which the writer



deplores as much as *Freethought* can, were either the necessities of the barbarism of the times, or the results of that barbarism. In either case they were the result of the *revolt against* the divine ideal of government, which can only be realized by faith, and not the result of its realization. As a true theocracy perfectly realized in the heart of each individual, as it will be in the redeemed world, is the most perfect liberty; so a false man-made theocracy, enforcing its so-called, divine laws, upon the outward man, without power to change the heart into harmony with these laws, is the most perfect of despotisms. It may be that *Freethought*, bound by its prejudice against God and the Bible, and redemption through Christ, can not think freely enough to appreciate these sublime truths, but to the Christian intellect as well as heart, they are evident and precious.

G. E. FIFIELD.

### Religious Freedom.

[This article is from the *Denver News*, of August 4. THE SENTINEL is not so sanguine as is the *News* that such laws will ever be obliterated, nor do we agree that the State has any duty whatever in legislating in regard to Sunday from any standpoint any more than any other day. Nevertheless the article is excellent in the main, and is worthy of more than cursory reading.]

THE *News* of yesterday announced the decision of Judge E. S. Hammond, of the United States District Court, in a case of an interesting nature which was appealed from the Supreme Court of Tennessee. R. M. King is a Seventh-day Adventist, and was convicted of Sabbath-breaking by plowing on Sunday, which verdict was sustained in the higher State Court. The Federal judge refused any relief to the defendant, who was remanded to suffer fine or imprisonment. The Court evaded decision upon the constitutionality of Sabbath laws, and reached its conclusion upon the fact that "King was convicted under the process of Tennessee law, and it is not in the province of the Federal Court to review the case, religiously or otherwise, or dictate a prosecution, but if the law has been violated this fact never shields the law-breaker." The Court adds that the offense may be harmless in itself, "because, as the petitioner believes, God has not set apart that day for rest and holiness, and yet if man has set it apart in due form by his law, it must be obeyed as man's law if not as God's law."

This prosecution has gained considerable notoriety, King's case having been espoused by the Adventists of the United States, who secured Don M. Dickinson for the defense. Without doubt it will be taken to the highest tribunal, to test the measure of religious liberty that is guaranteed by the national Constitution.

One more quarter of a century of public schools and other civilizing agencies which are now actively at work will obliterate the last vestige of such laws as that under which King is being persecuted for living

up to his religious convictions. Nor will the repeal of such worn out legislation be at all inconsistent with a proper recognition of the economic value of taking one day out of seven for rest, or of agreeing upon Sunday as that day out of deference to the wishes of the dominant population of the country. But it will be understood and generally accepted that only the moral force of public opinion can be employed to influence such observance, except in particulars necessary to insure freedom and protection to those who regard Sunday as a sacred day to be devoted to religious purposes. It is absurd to assume that King, taught by his religion to observe the seventh day instead of the first, was encroaching upon any one's rights in plowing land on Sunday. The case would be different were King one of a procession, with bands of music, which should choose the hour of Christian worship to parade the streets, to the disturbance of congregations engaged in their devotions. Interference in such an event would be justifiable, because it would be necessary to the freedom of worship which is guaranteed by American organic law.

The conclusions of the United States Supreme Court in King's case will be interesting, and if the record will admit of a decision upon the real issue, the result will be salutary. We badly need a fresh and conclusive ruling which shall maintain the absolute nature of American religious freedom, and the unconstitutionality of all legislation with a religious basis, by which there is discrimination for or against any class of people in this free Nation. The Court can reach no other conclusion without disregarding all precedent that applies to the question.

The principle involved in the King case is of an importance which can not be exaggerated. There has been too much denominational coquetting with both State and national governments in recent years, and it will be well to enforce the distinction which exists between Church and State, in the interest of religion as well as that of civil liberty.

Judge Cooley, in his "Constitutional Limitations," reflects the consensus of American judicial opinion when he says:

He who shall examine with care the American Constitutions will find nothing more fully or plainly expressed than the desire of their framers to preserve and perpetuate religious liberty, and to guard against the slightest approach towards inequality of civil or political rights, based upon difference of religious belief.

Various tests have been suggested by which to judge of the highest type of civilization, one writer premising that it should be measured by the quantity of soap and sugar consumed, others by the percentage of illiteracy, the statistics of crime, and so on. The truest test by far is the degree of respect which the people of a nation have for each other's religious convictions, and the measure of religious

liberty which is secured to them as an inherent right.

It is the glory of our Government that, rightly interpreted, all restraints upon religious liberty have been abolished. In that particular at least we have realized a central feature of Isaac Taylor's "Ultimate Civilization," which undertakes to shadow forth what shall be the condition of society when all the social functions are brought to their highest altitude and perfection. That author, one of the most thorough masters of English style and one of the most learned, says of religious freedom:—

The bandaging of men in respect of their religious convictions and professions and conduct is a restraint which is useless more than any other; for danger on this ground does not come if it be not created; and it is prejudicial more than any other; because religious liberty, in its amplitude and when it is enjoyed by many, does by itself render despotisms impossible.

### Sunday Laws Admitted to Be Religious and Not Civil.

How men should conduct themselves toward their fellow-men civil government must decide, but as regards our duty toward God no civil government can of right have anything to do; that rests solely between man and God.

Civil government has nothing to do with what we owe to God, or whether we owe him anything or not, or whether, if we do owe him anything, we pay it or not.

George Washington said: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and is to be protected in worshipping God according to the dictates of his own conscience."

Our national Constitution provides that the civil Government shall have nothing to do with religion or with what pertains to God, but shall leave that to every man's conscience and his God. As long as he is a good citizen the civil Government must protect him and leave him perfectly free to worship whom he pleases, when he pleases, as he pleases, or not to worship at all, if he pleases.

In 1796, in the treaty made with Tripoli, General Washington declared: "The Government of the United States of America is not in any sense founded on the Christian religion."

The very first amendment to the United States Constitution was adopted by the first Congress in 1798: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Our own State Constitution, Article 1., Section 11., provides: "Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual, and no one shall be molested or disturbed in person or property on account of religion."

The plea heretofore insisted on, and the

sophism with which some judges have sought to justify their perversion of right, justice, and the sacred provisions of the Constitution, has been that enforced Sunday observance was not a religious but a civil law; Sunday advocates declaring they did not desire a law to enforce religious observance of the day, but a civil law, a sanitary ordinance, their interest not being for the upholding of a religious observance, but loving desire to provide rest for the poor, dear wage-earners.

At last the chief organ of the God-in-the-Constitution and the Sabbath Union fanatics, representing the majority of the Protestant ministers and their churches, admit the truth, that it is not a civil enactment they are working for, but a law to compel religious observance of Sunday.

The following article is from the editorial columns of the *Christian Statesman*, published at Philadelphia, Pa., June 25, 1891:—

THE AMERICAN SENTINEL quotes with approbation the language of the Secretary of the Washington Secular Union in argument against our Sabbath laws: "Workmen need to sleep at night. Shall we have a civil law decreeing under fine and imprisonment what time all shall go to sleep? Shall we have an act of the council compelling all persons to eat between the hours of 12 and 1? If the people of the United States do not know enough to rest on Sunday or any other day when they need rest, it is certain they much more require a law to send them to bed at night."

This reasoning is valid against those who would take our Sabbath laws exclusively on physiological or economic considerations. But the National Reform Association has not made this mistake. While appreciating the value of the argument from nature, it has always held that the only ultimate foundation for the law of Sabbath rest is found in the law of God, which has reserved one-seventh of man's time from secular uses, has made the right to rest during that portion of the time one of the chiefest of human rights, and made the obligation of rest as binding on States and nations as on individuals.

The object of Sunday laws is wholly religious. The Rev. Wilbur F. Crafts, the leading Sunday-law advocate, declared: "Take religion out of the day and you take the rest out."

Joseph Cook, lecturing on Sunday laws (Boston Monday lectures, May, 1887), said:—

The experience of centuries shows, however, that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of worship. Unless Sabbath observance be founded upon religious reasons you will not long maintain it.

It being admitted that Sunday is a religious institution, any legislation, national, State, county, or municipal, in regard to its observance must be unconstitutional.

Religious zeal enlists the strongest prejudices of the human mind, and when misdirected (under the delusive pretext of doing God service) excites the worst passions of our nature. When man undertakes to become God's avenger he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling,

forgets every claim alike of justice, mercy, and humanity, and becomes ferocious and unrelenting.

If there is a day which the Almighty desires should be exclusively devoted to his worship (and remember the proof, both biblical and historical, is that Saturday, the seventh, and not Sunday, the first, is that day), would it not be better to rely on his almighty power than on the arm of the law?—*Snohomish (Wash.) Eye*.

#### Nipped in the Bud.

IN the struggle for secularism—for the entire separation of Church and State—the founders of our Government had no easy time. They had to be continually on the watch lest the advocates of State-Churchism should push through some bill incorporating their religio-political ideas into the State polity. In noticing these attempts Madison wrote to Monroe as follows:—

It gives me much pleasure to observe by two printed reports sent me by Colonel Grayson, that in the latter, Congress had expunged a clause contained in the first for setting apart a district of land in each township for supporting the religion of the majority of the inhabitants. How a regulation so unjust in itself, so foreign to the authority of Congress, so hurtful to the sale of the public land, and smelling so strongly of an antiquated bigotry, could have received the countenance of a committee, is truly matter of astonishment.

It is exceedingly fortunate for the American people that this little scheme was thus nipped in the bud; for with a precedent like that, together with the sectarian leanings of some of our legislative bodies, much more money would be likely to find its way into denominational channels than does at present.

#### An Elder Opposes National Reform.

[THE following letter speaks for itself. The writer has our hearty thanks for his words of cheer.]

EDITOR SENTINEL: I have been taking THE SENTINEL for considerably more than a year, and like it better all the time. It is outspoken for Christianity in its purity, as well as for freedom for the citizens of the commonwealth from all compulsory religion.

I am a ruling Elder in the Presbyterian Church, but would rather lose my right arm than to see any sect or religious party get control of the affairs of the State. We would then have religious bigotry—which has always been the case when and wherever there has been a union of Church and State. There was a time when without giving the subject a little honest, unbiased reasoning, I verily thought we could, as Paul said, do God service by legislating religion into human beings, making Sunday laws and attaching a penalty for their transgression. But if we examine the "Law of love," we shall find that Christ taught us that "Whatsoever ye would that men should

do to you, do ye even so to them, for this is the law and the prophets." This being Christ's law, to do otherwise would be unchristian.

It does seem that the eyes of many are blinded to the plain truth as it is in God's revealed word. Said Jesus, "My kingdom is not of this world;" also, "Ye are not of the world even as I am not of the world."

Jesus sent his apostles two and two to preach and teach, and told them to take no staff with them—no weapons of worldly warfare. He will come to take the world at the last day; but if the Scriptures are true He will not find it conquered by a pseudo-religious people by force of arms—by those of whom he said, "Many shall come in my name and shall say, Lord, Lord, have we not prophesied in thy name and in thy name done many wonderful works?" Such are to go on quarreling and fighting until the great day of Armageddon. No, Christ's law is love, and has nothing in common with the laws of the kingdom of this world. "Keep the Church and State forever separate."

#### Are National Reformers Christians?

THEY claim to be. They desire to make Christ king of this Nation. They aim to establish by civil law what they call the Christian Sabbath. They are determined to have what they call Christian instruction in our public schools. Verily, on the face of it, it would look as though they were Christians. Further, they are determined to compel all to submit to their regulations, willingly, if they may, forcibly if they must. If a man who does not believe in Sunday sacredness, concludes that he ought, in duty to his family and for the interests of his business, to work upon that day, he must be compelled to do differently.

Now a Christian is a follower of Christ, one who observes his sayings. And to one of the most blessed of his sayings, known all over the world as the "Golden Rule," National Reformers are diametrically opposed: "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12. The term *men* includes more than the National Reformers, or Christians. It means Jew and Gentile, Barbarian and Scythian, Mohammedan and Pagan, believer and atheist. If it be right, therefore, to compel all these classes to observe any of the forms or institutions of Christianity, simply because professed Christians are in the majority, or have the power to enforce obedience, it follows, if National Reformers are Christians indeed, that they believe it would be the duty of the Jew or the pagan to enforce his forms of worship and religious institutions upon Christians, if he were in the majority or had the power.

This is the inevitable conclusion. They

say to the grossest idolater, "We are Christians, and believe the Golden Rule of Christ. Now we desire you to be a Christian. We wish you to observe the institutions of Christianity. If you do not desire to do so, we will compel you so to do." By that they say to him, "This would be just what you ought to do by us—compel observance of your gross idolatry—if our situations were reversed, and the power were in your hands." And if the National Reform theory be correct and Christian, the Golden Rule justifies religious prosecution and persecution, in all lands, of all religions. Either Christ taught that it was right to compel religious observance, or National Reformers are not followers of Christ. Do National Reformers ever read the instruction of Christ? Will they follow it? Then they will no longer be National Reformers, seeking through civil laws and penalties to propagate the religion of Christ; for National Reformers and the Christianity of Christ are diametrically opposed the one to the other.

Christ gave the Golden Rule to keep his followers from the exercise of all oppression and tyranny. And those who believe more in His sayings than they do in their own selfish greed for place and power, will never seek to enforce any religion or religious institution on their followers. But perhaps National Reformers have never learned the Golden Rule. For their sakes we repeat it again: "All things whatsoever ye would that men should do to you, do ye even so to them."

M. C. WILCOX.

#### God and Cæsar.

ALTHOUGH for the sake of prejudicing Christian people, many religio-political reformers stigmatize our secular form of government as "atheistical," and the secularist as a "political atheist," yet it remains a fact that the words of Christ, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's," probably had more influence in the adoption of our secular theory of government than any other one thing. Those words were made the texts of sermons by ministers in all parts of the land; they were used by statesmen, conventions and legislatures; they were repeated in political disquisitions, until Christian people everywhere thoroughly understood that the Christian theory and the secular of government were one and the same thing.

Ex-President Madison had occasion to recall this fact on receiving an address at the ceremonial of laying the corner-stone of St. Matthew's Church in New York—an address which touched upon the relation of religion and the State. Speaking of the address, Madison says:—

It is a pleasing and persuasive example of pious zeal, united with pure benevolence, and of cordial attachment to a particular creed, untinged with

sectarian illiberality. It illustrates the excellence of a system [our secular theory] which, by a due distinction, to which the genius and courage of Luther led the way, between what is due to Cæsar and what is due to God, best promotes the discharge of both obligations.

The experience of the United States is a happy disproof of the error so long rooted in the unenlightened minds of well-meaning Christians, as well as in the corrupt hearts of persecuting usurpers, that without a legal incorporation of religious and civil polity, neither could be supported. A mutual independence is found most friendly to practical religion, to social harmony, and to political prosperity.

With this direct acknowledgment on the part of Madison that our secular Government is the direct outgrowth of that great religious movement—the Reformation—and his reference to the words of Christ, we may give full credence to the following words from Bancroft, rather than accept the prejudiced slurs of those who would, if they could, destroy the grand political system of the American people—a system which commands the admiration of the world. Bancroft says: "Vindicating the right of individuality even in religion, and in religion above all, the new Nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and, not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power."—*History of the Formation of the Constitution, book V, chapter 1.*

#### Religious Legislation—Its Relation to the Civil Government.

[This article is an abridgment of an essay by William A. Westworth, a pupil of the Buffalo High School. The essay was given honorable mention, but was not admitted to be read on account of its "too radical character." The character of the paper remains unchanged. We have simply abbreviated it to accommodate it to our limited space.]

"CONGRESS shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The religious persecution which characterized the Middle Ages had shown to the founders of this Government that to the State belonged no power of religious legislation. Well could they see the effect of a union of Church and State, and well did they know that a hierarchical form of government would soon bring as great persecution upon them as had existed in the mother countries under such form; therefore the above was adopted as the first amendment to our "Constitution of Liberty."

From the fourth century the aim of the Church had been to gain, not only absolute religious, but also civil sway; this they did obtain and for many years held. Under that rule no religious tolerance

was known. Man's conscience was subjugated; freedom of thought was suppressed. But the flame at last did burst and religious liberty took the place of religious persecution.

From the wise thought of our forefathers this country has known no rupture on account of religion; and when, comparing the prosperity of this with other countries, no student of history can disclaim the advantages of such laws as ours. But even while we boast our superiority over such countries, as Russia, Turkey, and others having the church represented in the government, we are not likely to notice that even in our own land of freedom there is already arising a spirit of intolerance that would enforce religious principles on all, Christian, Jew and infidel.

Twenty-five—yes, ten years ago, such a proposition would have been greeted as preposterous, and even now, some, unacquainted with the agencies at work, would ridicule the idea.

But notice the workings of Congress for the past few years, and the repeated attempts at religious enforcement stand out prominently. The last bill was introduced by Senator Blair, May 21, 1888, and was denominated thus, "A Bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest; and to promote its observance as a day of worship." The bill was to compel all to refrain from any secular work; to prohibit carrying mail matter, transportation of goods, the paying or receiving of money, and all military or naval drills or parades. The bill applied to all whether they believed in a rest day or not. No provision was made for any sect observing any other day of the week.

Nor did this effort comprehend all the aims of its founders and leaders, the "National Reform Party." Not only do they wish to secure some particular day as a Sabbath, but they wish to compel every man, using their own words, "to acknowledge that God is sovereign, that Christ is ruler and that the Bible is the supreme law." The *Christian Statesman* (their mouthpiece), of October 2, 1884, says:—

Give all men to understand that this is a Christian Nation, and that, believing that without Christianity we perish, we must maintain by all right means our Christian character. Inscribe this character upon our Constitution. Enforce upon all that come among us the laws of Christian morality.

But the National Reform Party is not alone in this movement. The Women's Christian Temperance Union—and I speak of them with due appreciation of their foundation principles, seen in their name, that is, the suppression of the liquor traffic—has joined hands with the National Reform Association and perhaps the truest idea of their position can be gained from

the saying of the Women's Christian Temperance Union in convention in 1887:

The Women's Christian Temperance Union, local, State, national and world wide, has one vital organic thought, one all-absorbing purpose, one never dying enthusiasm, and that is that Christ shall be *this* world's king—yea, verily, *this* world's king in its realm of cause and effect. King of its courts, its camps, and its commerce, king of its colleges and cloisters—king of its customs and Constitutions. . . . The kingdom of Christ must enter the realm of the law through the gateway of politics.

Thus would they *make* the God of righteousness, the Creator of the universe, an earthly ruler by the corrupt means of politics, and this in the face of such authority as is found in their own, would-be, civil supreme law, the Bible, which, quoting Christ's own words, in John 18:36, says, "My kingdom is not of this world." Whom then shall we believe?

But the seed sown has not been without its effect. How many know that in the State of Arkansas during the period from April 26, 1885 to May 16, 1887, there were twenty-one cases brought to court for Sunday labor, and every one condemned, after it was proved conclusively that they observed regularly another day of worship? Such is liberty under the Constitution of the United States! Even now there is under bonds in Tennessee, R. M. King, for working on Sunday, after observing Saturday. The case has been appealed to the Supreme Court of the United States. His fine of seventy-five dollars could easily have been paid but his denomination preferred to make it a test case of the constitutionality of the laws of Tennessee.

Representatives in eleven States and Territories of this boasted "free country" have promised to introduce Sunday rest bills. Stop for a moment and think of nations who have made religion compulsory; where are they? Did they succeed? You cannot drive people into the kingdom of God; they must go voluntarily. Again we are continually confronted by efforts to introduce religious instruction into our schools, and the ministers of the different denominations are trying to compromise upon something that will please all. Think of it! Compromise religion by leaving it to the decision of school boards. But while there remains the spirit of liberty, which prompted our forefathers, there never will be found a level to which all must come.

Although skepticism is not to be wished for or promoted, can this land be considered as free, and, at the same time prohibit from its shores all those who cannot accept Christianity or the promulgations of a so-called Christian Government?

I will in closing . . . say history can leave no better admonition than that spoken by the greatest law-giver of all, "Render ye therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

## NATIONAL

## Religious Liberty Association.

THE *Plaindealer*, of Hastings, Michigan, speaks thus of the King case:—

As what has been accomplished in Tennessee against the Seventh-day people, may in other States be against those of other beliefs, or no beliefs, it is important that each and all be on the alert for liberty. None are safe.

At a meeting held in the Amphitheatre at Chautauqua, New York, on the 9th inst., in the interests of the American Sabbath Union, the following resolution, offered by Bishop Vincent, was enthusiastically passed:—

*Resolved*, That in the interest of workingmen and in harmony with the teachings of the Holy Scriptures we, the representatives of churches here assembled, respectfully and earnestly request the proper authorities to close the gates of the Columbian Exposition on the Sabbath day.

The Bishop evidently agrees with Mr. Crafts that "take the religion out and you take the rest out," and so left the religion in when writing this resolution.

LIGONIER, Indiana, has a pastor that is an enthusiast for Sunday laws. He has been stirring things there; and one man has been arrested for keeping a confectionary stand open on the venerable day of the Sun. This zealous divine has not openly advocated the rack, thumb-screw or stake yet, but is very mild in his threatening; he only thinks it is necessary to drive any man from town who will oppose Sunday laws. If the Lord Jesus Christ had the same spirit as the Ligonier minister, he would drive the atheist, infidel, and all opposers of his laws out of the world, and not even give them a chance to see their wrongs and repent.

With a proper regard for facts it is hard to frame a sentence like the last one so as not to say that such ministers do not have the spirit of Christ. To make the effort is only to fail.

## Petty Sunday Arrests.

POLICEMAN WILLIAM WHATELY, of the Madison Street Station, entered Joseph Rifkin's dry-goods store on Sunday last and said:

"Let me have a pair of white cotton gloves."

"I don't sell anything on Sunday," replied the storekeeper, who knew Whately to be a policeman.

"That's all right," remarked Whately, "You need n't fear me."

The sale was made, and the storekeeper was arrested. He furnished bail in the police station.

The same policeman entered David Alterman's grocery at No. 113 Division Street, and asked for shaving soap.

"Come around to-morrow," said the groceryman.

"No," replied the policeman, "I want it to-day."

He was handed the soap, and the storekeeper was made a prisoner. He also furnished bail.

"I wish you would employ yourselves otherwise," remarked Justice Duffy in the Essex Market Police Court yesterday, as he held the two men for trial. "I don't like to see policemen make such petty arrests."—*New York World*, August 4.

Policeman Whately of the Madison Street Station, in citizen's clothes, went to Solomon Jacobs' dry goods store at 35 Division Street, Sunday morning. He found the door closed, but knocked until Mr. Jacobs opened it. "You can't buy anything here to-day," said Jacobs, "we are closed on Sunday." "But," the policeman told Jacobs, "I want to get ten cents' worth of ribbon for my little girl to tie her hair with so that she may go to church."

Jacobs consented as a favor to sell the ribbon. Whately then arrested him. At Essex Market Court, yesterday morning, Justice Ryan said the arrest was an outrage, and discharged Jacobs.—*New York Sun*, August 18.

That such a man as this Whately is on the police

force is a disgrace to the city. It is true that Sunday laws encourage and invite just such methods, but these arrests are none the less infamous. A man so utterly devoid of principle as this Whately has shown himself to be, is a dangerous man in any community, but he is doubly so as an officer. The most dispicable of all beings is a man who aspires to be a detective, but has only sufficient brains to adopt the very worst methods of the most unprincipled scamps that have ever disgraced the profession.

C. P. B.

## The Inquisition Revived.

STRANGE as it may at first glance seem that in our free country, under the blazing light of history and modern progress, there should be established a fac-simile of the mediæval Inquisition, it is, after all, only a logical necessity in the course of the development of that work which has for its aim the enforcement of religious dogmas and practices by law. Let no one, then, who has taken note of this work be surprised to learn that the modern inquisition, a faithful pattern of the ancient one, is now set up, with full facilities for the apprehension and punishment of modern incorrigible heretics!

The city of St. Paul has lately been the scene of profound agitation over the subject of Sunday rest, out of which has developed a "Rest-day League," the fifth article of the Constitution of which says:

"Committees shall be appointed as follows: The secretary shall appoint an investigating committee of four, known only to himself, the first of whom shall on the first week of each month, the second on the second, and so following, ascertain personally what violations—first, of the civil law, second, of the higher laws of God—are in progress, and report fully in writing to the secretary, who shall, in turn, inform the public authorities, so far as he can wisely do so, as to the violations of the State law, and the public as to these and all other wrongs related to the work of this organization."

This is exactly what the Inquisition did in the Dark Ages. Spies were put upon the track of all suspected persons, and as fast as they were discovered doing that which was in violation, "first, of the civil law; second, of the higher laws of God," they were reported to the public authorities, apprehended, and punished according to the approved methods of the times.

Upon the Rev. (!) W. F. Crafts, more perhaps than upon any other, rests the unenviable notoriety of following foremost in the footsteps of the long-departed Torquemada. His utterances upon the occasion are calculated to dispel any lingering doubt which might exist in the mind as to the animus of the whole proceeding. "You make the laws," said he to the assembled audience, "and we'll enforce them;" and further, speaking of the "investigating committee" of the new Rest-day League, "You furnish the light, and we'll furnish the lightning."

So then all that now remains is for the inquisitorial "lightning" to strike! L. A. SMITH.

## Sectarian Bigotry in Texas.

THE following from the *Sunday Gazetteer*, of Denison, Texas, reveals about as curious a phase of combined bigotry and paternalism as has ever come to our knowledge:—

Under the head, "A Nice Question," the *Fort Worth Gazette* publishes a dispatch from Austin which conveys the remarkable intelligence that those at the head of the Summer Normal School at San Antonio are in a quandary because several sisters of charity who have been in attendance at the school have passed creditable examinations and demand their certificates. They pretend that they don't know whether the certificates should be issued or not, because "the sisters belong to purely religious orders, whose work is all done in the interest of the mother church, and their wages would go to the church, in derogation of the law that no part of the public school fund shall be used in the interest of any sect or church." The dispatch further continues that "the superintendent saw fit to refer the question to the attorney-general for his opinion in the matter."

That such a question should be raised is extremely

ridiculous. If those ladies have proved themselves competent they are entitled to their certificates, under the law, and no person can justly deprive them of them. It is no business of the State what these sisters or any of the public school teachers do with their money, and there is no violation of State law in giving the money they earn by teaching in the public schools to aid the spread of Catholicism if they want to. A Catholic school teacher has as much right to donate her money for this purpose as a Protestant teacher has to contribute her hard-earned savings to foreign missions, or to buying a new carpet for the parsonage. The law forbids the appropriation of money for the support of schools where religion is taught, and hence no teacher in a public school should be allowed to teach religion or permit religious observances or ceremonies of any kind in the school room. This is a very wise provision, and should be strictly enforced, but there should be no discrimination in the choice of teachers because of difference of religious faith, or on account of a lack of it.

That such a question as this should be raised for the reason given is almost past belief. Had the objection to granting the certificates been on the ground that being devoted to the service of the Roman Catholic Church, and having adopted the peculiar garb of their order, they would necessarily, because of that peculiar dress, and naturally, because of their devotion to that form of religion, exert a sectarian influence over their pupils, it would have been more reasonable;—which however is not saying much;—for it would seem that that question could have been safely left to the local school boards employing them. As it is it seems that in the case of these sisters bigotry and paternalism have run wild. The writer is not prepared to say that objection might not properly be made to a distinctively religious garb in the public school room, but the idea that certificates should be refused solely on the ground that the persons receiving them would, if employed, devote their wages to the interest of a particular church, is utterly repugnant to the spirit of our free institutions. Paternalism could scarcely go further, and bigotry never attained a more vigorous growth even in the hot-bed of mediæval superstition. C. P. B.

THE fight over closing the saloons on Sunday still goes on in Denver, Colorado. A case has just been taken to the District Court, and Judge Bently has heard the argument as to why a rule should not be entered requiring the police commission to allow the saloons to be opened.

**The Catholic Total Abstinence Union on Sunday Laws.**

THE Catholic Total Abstinence Union met in Washington, D. C., August 5. In a preamble to one of their resolutions they gave as one of the reasons why they oppose the liquor traffic that it is "by its sales constantly weakening the hallowed, restraining influence of Sunday." A resolution was offered pledging the support of the Union to labor organizations, believing that it could greatly assist the laboring man in securing his rights. But an influential priest counselled that they ought to know the principles of these labor unions before confederating with them. He said they might be socialistic, and also oppose Sunday observance. In view of these things the resolution was modified so as to oppose a union with any labor leagues that were not in harmony with the Catholic Total Abstinence Union on these points.

In addition to this discussion of the Sunday question at different times during the meeting, they passed the following resolution:—

"Resolved, that we consider it the duty of all temperance men to support candidates for public office who honestly pledge themselves to labor for the enforcement of Sunday laws closing liquor saloons on that day."

The foregoing would indicate that Sunday received its full share of attention during the meeting of the Union. Let all good people bid them God-speed in anything they can do to advance total abstinence. It is one of the most laudable of causes. If they wish to use their influence to persuade people to observe Sunday better, it is surely their privilege to do so. But when they ask for civil law in its favor it is time to object. As much as the saloon is to be hated and as much as all lovers of mankind should labor to suppress it, yet to only shut it up on Sunday is a big step back instead of in advance. When the saloon is closed only on Sunday it cannot help making the impression that it is the interests of Sunday being guarded, and that the saloon is not so bad if it is only strictly boycotted on Sunday.

But this is only another of the many indications that Sunday laws are becoming very popular, and that the tyrannical reign of ecclesiasticism, that always sets the wheels of oppression in motion wherever it is allowed the power, is striving for recognition. This statement is not made because

it was a Catholic society that passed such a resolution, but because of the principle involved. The facts show that Protestants and Catholics alike will persecute when they have the power of the State at their command and are devoid of the power and enlightening influence of the Spirit of God. And just as soon as the State commits itself to Sunday laws, it advances ecclesiastical rule just that much, and opens the way for much more to follow. Protect all in their rights, but compel no religious belief, even though all the world was a unit in believing it to be right.

FAIR HAVEN, a popular summer resort on Buzzards Bay, Massachusetts, is enforcing Sunday observance. The law which has been put in force provides that—

"Whoever is present at a game, sport, play or public diversion, except a concert of sacred music, upon the evening of the Lord's day or upon the evening next preceding the Lord's day, unless such game, sport, play or public diversion is licensed by the persons or board authorized to grant licenses in such cases, shall be punishable by a fine not exceeding five dollars for each offense.

"Whoever on the Lord's day keeps open his shop, warehouse or workhouse, or does any manner of labor, business or work, except works of necessity or charity, or takes part in any sport, game or play, or except as allowed or prohibited in the preceding section, is present at any dancing or public diversion, show, game or entertainment, shall be punished by a fine not exceeding fifty dollars for each offense."

Even Mr. Crafts would scarcely have the hardihood to claim that this is a law for the enforcement of a merely civil day: it is plainly a civil ordinance requiring the observance of a religious institution; and in this respect it is not unlike all other Sunday laws; the underlying thought and motive in all of them is religious.

A PETITION is being circulated in Sibley, Iowa, asking that all places of business be closed on Sunday.

THE Government should know no Protestants and no Catholics, but only citizens.

"THERE is always retribution for persecution."

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THE National Religious Liberty Association has announced by a circular letter to all its members that the case of R. M. King will be appealed to the Supreme Court of the United States.

ACCORDING to the *Citrograph*, San Bernardino, California, like Los Angeles, has found by actual experiment that Sunday closing of saloons does not reduce drunkenness. Whatever may be true of prohibition, Sunday-closing certainly does not prohibit.

SUNDAY, August 16, Sam Jones held forth at Prohibition Park, Staten Island. As usual he denounced "Sabbath-breakers" in scathing terms, never seeming to recognize any inconsistency in the fact that he was a party to an arrangement whereby those who listened to him paid ten cents apiece, the regular admission fee, for the privilege, and that on Sunday, the day that the noisy Georgian calls the "holy Sabbath." It is very evident that the Sunday-law advocates want a monopoly of Sunday money-getting.

THE *Christian Statesman* says there is no intolerance and no persecution in National Reform, and adds, "Nay, more, here is the highest, most efficacious safeguard against persecution. For if, as THE SENTINEL believes, the law of God forbids all persecution for opinion's sake, how then can the acknowledgment of that law by the State lead the State to persecution?"

The question is not difficult. National Reform proposes to administer the law of God, or, in other words, it proposes to make men judges of the divine law. The effect must be to put the government in the place of God and thus destroy individual responsibility to God; for if it were the duty of human government to administer the divine law, it would also be the duty of the subject of human government to obey implicitly that law as given to him by the government. It follows that under the National Reform regime, men would inquire not what says the law of God, but what says the interpreter about that law. In short, the real standard of action would be not the divine law, but a human and fallible interpretation of that

law, which would afford not the slightest guarantee against persecution. Moreover National Reform is not a new thing; the history of the Papacy, written in the blood of the martyrs of Jesus, tells us just what the inevitable result of human administration of the law of God must always be. All human government is force, and all force in matters of religion is persecution.

THE Christianity of to-day is no more the Christianity of the Bible, than was the Christianity of the third and fourth centuries. Yet out of those centuries came the worst system of iniquity which ever cursed the world. But this system recognized God in the government, and was used for the conservation of what was then considered vital to Christianity.

IN this Government there are rights of the people, separate from and above both the rights of the States and of the United States. There is such a thing as the rights of the States; there is also such a thing as the rights of the United States; and there is yet further such a thing as the rights of the people. In other words, there are State rights, national rights, and personal rights; and each of these is separate from both the others.

"MORAL questions," says the National Reform Declaration of Principles, "can not be determined by majorities; otherwise morals might be reversed at every election." This is true, and it is just the reason why civil government has no business to meddle with morals. It is also true that moral questions can not be decided by civil courts, otherwise there might be as many standard of morals as there were courts. We marvel that all can not see this. Government can and should require all men to practice civility, but morality is beyond the jurisdiction of earthly governments and earthly courts.

At the recent meeting held at Chautauqua, this State, in the interests of the American Sabbath Union, a resolution was adopted demanding the closing of the World's Fair on Sunday. A gentleman who was present writes us that after the resolution was read, all present, men, women, and children, were invited to vote. But they were plainly given to understand that only affirmative votes were wanted. One speaker stated that any who should vote against the resolution would be pitied like a Baptist minister who voted against the formation of the American Union. "One of the leading men got up," said the speaker, "and said to the Baptist minister, 'I pity you.'"

Having thus paved the way to a free (?) expression on the resolution in favor of closing the Fair on Sunday, the vote was taken. It was of course almost unani-

mous, but not quite, for three persons present had the courage to vote in the negative; when President Mill, of the Chautauqua Literary and Scientific Circle, said, "I pity you." The incident was worthy of the Sunday cause.

Possibly the expression of pity was prophetic of the time when those who are engineering the American Sunday Union-National Reform-Church and State scheme shall have secured the coveted power to reduce to a really pitiable condition all who shall dare to resist them.

THE *Christian Statesman* asserts that "THE AMERICAN SENTINEL rejoices in every token of decay of the observance of the first day of the week as the Sabbath, even when the decline is due to the growth of irreligion and atheism." The charge has just as much but no more truth in it than has the charge made by papists that Protestants rejoice in the decay of Romanism in Mexico even though the decline is due to the growth of atheism rather than to the increase of Protestantism.

The following note, published in THE SENTINEL of August 13, is made by the *Statesman* the basis of the charge which it makes against us:—

It is said that reports from "Sabbath observance" societies in France and Italy show a change in the conduct of English travelers in regard to Sabbath observance. They are beginning to adopt the lax Continental customs, and to regard with indifference the character and claims of the day.

The wish was certainly father to the thought with our contemporary, for the item complained of was, with the exception of the first four words, copied verbatim from one of the great religious papers of this city. Would the *Statesman* have us suppress the truth in the interests of Sunday sacredness?

At Prohibition Park, August 16, Sam Jones gave his idea of the proper enforcement of Sunday laws thus:—

Ah, to see it like my State, Georgia. There every open saloon means a man in jail. Every engine that goes along means an engineer and fireman to be tried the next day. There, in that glorious State, the Sabbath is recognized as it should be throughout the world.

It would be difficult, however, for Mr. Jones or anybody else to show that Georgia is any better morally than are those States that have no Sunday laws, or that do not enforce those that they have. Such States as Georgia and Tennessee are living witnesses to the fact that people are no better for living under Sunday laws.

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VOLUME 6.

NEW YORK, SEPTEMBER 3, 1891.

NUMBER 35.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THE nearest formula, as to human conduct, to the teachings of Jesus is found in the Declaration of Independence; and the Constitution of the United States is the embodiment, as near as may be, of those principles in the management of organized society.

THESE liberal principles are the outgrowth of the doctrines taught by Christ, and put into our national political system by the joint efforts of liberal Christian ministers, and philosophical statesmen, and the good done to religion and humanity will be an everlasting monument to those noble men whose efforts were not put forth in vain.

"It is strange that professed followers of Christ should forget the lines defined and ordered by the Founder of our religion, and appeal to the State to aid them with its fines and prisons in the spread of religious truths, when the facts are ever before us to prove that in this country, where Church and State have thus far been divorced, Christianity is on a better and more promising footing than it is in any other country on the globe."

WE do not charge the National Reformers with the intention to follow the example of the Papacy, nor with any purpose to oppose themselves to the truth of God by usurping his prerogatives; far from it; but we do charge that their zeal for God and for his law is not according to knowledge. Their purpose is to honor God by

requiring all to acknowledge him as the rightful ruler of this Nation, and of all nations; but the effect of their proposed amendment would be to put the Government in the place of God, to substitute for the divine law human interpretation of that law, and so to destroy allegiance to God.

### How Are the Powers That Be Ordained?

THE Scripture says that "the powers that be are ordained of God." How is it done? Is it direct and miraculous, or providential? Jer. 27:1-8 shows that the power of Nebuchadnezzar as king of Babylon was ordained of God. Did God send a prophet or a priest to anoint him king? or did he send a heavenly messenger, as to Moses and Gideon? Not at all. Nebuchadnezzar was king because he was the son of his father, who was king. How did his father become king? Thus: In 625 B. C. Babylonia was but a province of the empire of Assyria, and Media was another. Both revolted at once. The king of Assyria gave Nabopolassar command of a large force, sent him to Babylonia to quell the revolt, while he himself led other forces into Media, and put down the insurrection there. Nabopolassar did his work so well in Babylonia that the king of Assyria rewarded him with the command of that province, with the title, king of Babylon. Thus we see Nabopolassar received his power from the king of Assyria. The king of Assyria received his power from his father, Assurbanipal. Assurbanipal received his from his father, Esarhaddon. Esarhaddon received his from his father, Sennacherib. Sennacherib, from his father, Sargon, and Sargon received his from the troops in the field, otherwise from the people. Thus we see that the power of the kingdom of Babylon and of Nebuchadnezzar, the king, or of his son, or of his son's son, was simply providential, and sprung ultimately from the people.

Take, for instance, Queen Victoria, queen of Great Britain. How did she be-

come so? Simply by the fact that she was the first in the line of succession when William the Fourth died. Through one line she traces her royal lineage to William the Conqueror? But who was William the Conqueror? He was a Norman chief who led his forces into England in 1066, and established his power there. How did he become a chief of the Normans? The Normans made him their chief, so that in that line it is clear that the power of Queen Victoria sprung from the people.

Take the other line. The house that now rules Britain, represented in Victoria, is the House of Hanover. Hanover is a province of Germany. How did the House of Hanover get into England? When Queen Anne died, the line of succession was George of Hanover, who became king of England under the title of George the First. How did he receive his princely dignity? Through his lineage, from Henry the Lion, son of Henry the Proud, who received the Duchy of Saxony from Frederick Barbarossa, in 1156. Henry the Lion, son of Henry the Proud, was a prince of the House of Guelph, of Suabia. The father of the House of Guelph was a prince of the Allemanni, who invaded the Roman Empire and established their power in what is now Southern Germany, and were the origin of what is now the German nation and empire. But who made this man prince? The savage tribes of Germany. So that in this line also the royal dignity of Queen Victoria springs from the people.

Besides this the imperial power of Queen Victoria as she now reigns is circumscribed, limited by the people. It has been related, and we have seen it in print, although the story may not be true, yet it will serve to illustrate the point, that on one occasion Gladstone, while Prime Minister and head of the House of Commons, took a certain paper to the queen to be signed. She did not exactly approve of it, and said she would not sign it. Gladstone spoke of the merit of the act, but the queen de-

clared she would not sign it. Gladstone replied, "Your majesty must sign it." "Must sign it!" exclaimed the queen, "Must sign it! Do you know who I am? I am the queen of England!" Gladstone calmly replied, "Yes, your majesty, but I am the people of England." And she had to sign it. The people of England can command the queen of England. The power of the people of England is above that of the queen of England. She, as queen, is simply the representative of their power,

They are not personal sovereigns in themselves who are referred to in the words, "The powers that be are ordained of God." It is the governmental power, of which the sovereign is the representative, and that sovereign receives his power from the people. Outside of the theocracy of Israel there never has been a ruler who has justly ruled on earth, whose dignity was not derived from the people, either express, or permissive. It is not any particular sovereign whose power is ordained of God, nor any particular form of government. It is the genius of government itself. The absence of government is anarchy. Anarchy is only governmental confusion. But the Scriptures say, "God is not the author of confusion." God is the God of order. He has ordained order, and he has put within man himself that idea of government, of self-protection, which is the first law of nature, which organizes itself into forms of one kind or another, wherever men dwell on the face of the earth; and it is for men themselves to say what shall be the form of government under which they shall dwell. One people has one form; another has another. This genius of civil order springs from God; its exercise within its legitimate sphere is ordained of God, and the Declaration of Independence simply asserted the eternal truth of God when it said, "Governments derive their just powers from the consent of the governed." Whether it be exercised in one form of government or another, it matters not. The governmental power and order thus ordained is of God.

If the people choose to change their form of government, it is the same power still, and is to be respected still. The power is still ordained of God in its legitimate exercise, in things pertaining to men and their relation to their fellow-men; but no power, whether exercised through one form or another, is ordained of God in things pertaining to God, nor has it anything whatever to do with men's relations toward God.

We have before shown that the Constitution of the United States is the only form of government that has ever been on earth that is in harmony with the principle announced by Christ, demanding of men only that which is Cæsar's and refusing to enter in any way into the field of man's relationship to God. This Consti-

tution sprung from the principles of the Declaration of Independence, and on this point simply asserts the truth of God.

The American people do not appreciate to the one-hundredth part, the value of the Constitution under which they live. They do not honor in any fair degree the noble men who pledged their lives, their fortunes, and their sacred honor, that these principles might be our heritage. All honor to those noble men. All integrity to the principles of the Declaration of Independence. All allegiance to the Constitution as it now is, under which we live, which gives to Cæsar all his due, and leaves men to render to God all that they, instructed by the word of God, guided by their own conscience enlightened by the Spirit of God, may see that he requires of them. May the sweet face of Heaven shine in infinite pity upon the poor deluded souls who think they are doing God service in their efforts to subvert the Constitution, and men's liberties under it, by a religious amendment. And may Heaven's twice blessed mercy be on and about the poor people who have respect for Jesus Christ and their right to worship God, when these people shall have accomplished their purpose.

A. T. J.

#### The Massachusetts Sunday Law.

HERE, in New England, when the Arkansas persecutions, and the celebrated King case are referred to, it is often urged that these things are made possible in the United States, only by the ignorance, and consequent bigotry of the poorer classes in the South. They still fondly fancy that in enlightened New England, their Sunday laws, whatever their origin, would be enforced, if at all, only by kind hearted philanthropists, and for the benefit of the over-weary and hard-pressed toilers. Such forget the fact that law, when once on the statute book, is open to enforcement by every citizen, the most ignorant and bigoted, as well as the most enlightened and philanthropic. The courts can make no distinctions. The judge and the jury may know that the motive of the complainant is one of petty spite, or narrow persecution, and that the complainant himself breaks the law he tries to enforce, and yet if the law has been broken, they must decide against the defendant. They can not even bring their judgment as to the justice or injustice of the law, into consideration at all, for this would be for the judiciary to exceed the proper limits of its authority, and take upon itself the functions of the Legislature. Already there have been some as genuine cases of persecution here in Massachusetts, as any recorded in Tennessee or Arkansas.

Some six years ago, Mr. Albert Wear and a friend, both Seventh-day Adventists, having religiously observed the day previous, were quietly working in a barn in the rear of their house, in the city of

Worcester. On that same day, several hundred men, who had not observed the day previous, were noisily working on a street railroad in one of the principal streets of the city; and some two thousand of the citizens were out on a gala-day at a popular pleasure resort near by. None of these were disturbed, but an officer, induced to act as a spy, walked down that very street past the men who were working on the railroad, and watched and listened outside the barn, till sufficient evidence was secured; then arrested those men, and prosecuted them, compelling them to pay a fine.

This in enlightened Massachusetts, shows that some of the people at least, are still true to the memory of their sires, who drove out the Baptists, and whipped the Quakers, and hung the witches.

Another manifestation of this same spirit occurred only a few days since. Mr. Stacy of Springfield, received the following letter, a police officer acting as carrier:

Springfield, Mass., August 6, 1891.

H. H. STACY, ESQ.—*Dear Sir:* I am informed that the game of croquet is played on the Lord's day, by yourself and others, on your premises at Number 138 King Street. Your attention is respectfully called to the following extract from the public statutes, chapter ninety-eight, section two. "Whoever on the Lord's day . . . takes part in any sport, game, or play, or except as allowed or prohibited in the preceding sections, is present at any dancing or public diversion, show, game, or entertainment, shall be punished by fine not exceeding fifty dollars for each offense."

I presume that you consider yourself justified in playing games on the Lord's day by section thirteen of the same chapter, but if you will read it carefully you will see that while it permits persons who conscientiously believe that the seventh day of the week ought to be observed as a Sabbath, and who actually refrain from secular business on that day, to engage in such business on the Lord's day if they do not disturb other people thereby, it does not include games, and sports, and therefore such games and sports are unlawful on that day.

In calling your attention to the matter in this way I am actuated by a desire to secure compliance with the law for the future without the disagreeable features attending a prosecution in the courts, and also to prevent future complaint from people living in your vicinity.

Respectfully,

F. G. SOUTHWAYD, *City Marshal.*

Mr. Stacy is a Seventh-day Adventist. He had played croquet only twice on Sunday. The people who complained of him were some good (?) Sunday keeping (?) neighbors of his, who, at the time they saw him playing croquet, were themselves out with a party of friends, having a merry pleasure ride on the sacred day. The conscience that can distinguish between riding out for pleasure on Sunday, and playing croquet for pleasure on Sunday, and make one a sin and a crime, and the other perfectly innocent, must be gifted with Jesuitical powers of casuistry.

It seems, however, from the decision of the City Marshal of Springfield, that not only the elastic consciences of the complainants, but even the law of the State, makes such fine distinctions. The Sunday law of Massachusetts exempts from



all its penalties, the letting of teams, and consequently the use of teams for purposes of pleasure, on Sunday, and yet it condemns all games and sports on that day. Section thirteen, referred to in the letter of the Marshal, reads as follows:—

Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this chapter for performing secular business, travel, or labor on the Lord's day, if he disturbs no other person.

It is the evident intent of this section to cover the penalties of the chapter, and exempt the seventh-day observer, provided he disturbs no other person, but as secular business and labor are specified, and sports are not, the Marshal of Springfield decides that the seventh-day observer may work on Sunday, but he cannot play.

All this is but another illustration of the worthlessness of exemptions. They are but class legislation anyhow, and if the Government confined itself to its legitimate sphere of protecting and maintaining the inherent rights of its subjects, instead of despotically invading those rights, they would never be needed or thought of.

All such legislation as this, is a direct invasion of inherent rights, and a disgrace to our boasted civilization. We look for Massachusetts yet to come to the very front in this iniquitous religio-political movement. The blood of her Puritan ancestry still runs in her veins, with its taint of bigotry, as well as its sturdy virtues.

The speech of Congressman Morse of Massachusetts, in the Washington Sunday law convention, two years ago, was noticeable for its puritanic indifference to the rights of conscience, and its advocacy of straight religious legislation, without even the thinnest veil of the "civil Sunday law" sham.

In fact everywhere here in the East, the "civil Sunday" is less talked about, and in all the numerous mass meetings and conventions of the American Sabbath Union, and its allies, the enforcing of strictly religious Sunday laws, is unblushingly advocated.

If this is what they really want, as we know it is, we are glad to have them say so. Even a wolf is less dangerous, when every one knows it is a wolf, than when many imagine it is only a "civil" lamb.

G. E. FIFIELD.

### The "Civil Sabbath."

SABBATH observance is nothing more nor less, than a religious business. Under the United States Constitution as it now is, any number of persons may observe any day of the week as a Sabbath, or keep no day at all, as they choose. No one may interfere with another, on account of his religious, or non-religious views. Hence, upon this question, all are upon an equality. And yet there are those

who are dissatisfied with this impartiality. They claim the need of a "civil Sabbath" law.

Well, if such a thing could be, it is now already provided for by the Constitution, on equal terms with the religious Sabbath. Any number of persons may observe it (if such a thing could be) to their heart's content, and none could lawfully molest them. What more does anybody need?

There is something singular about this so called "civil Sabbath" movement. The prime movers therein, are religious Sunday-keepers. What do they want with another kind of Sabbath? It seems as though one kind of a Sabbath ought to be enough for anybody. And in reality it is. No one needs, neither desires, more than one Sabbath for his own use. Proof: Suppose those who observe the seventh day "according to the commandment," should get a law to compel the observance of Saturday, would it suit Sunday-keepers? No, indeed! Well, on the other hand: Suppose those who keep no Sabbath, should get a law to forbid all Sabbath observance, would it suit Sunday-keepers? No, indeed! Then can they tell why they are working so hard to do to others, that which they would *not*, that others should do to them? Some, if not all of them claim to love Jesus, and to believe the word which says of Jesus: "He that saith he abideth in him ought himself also so to walk, even as he walked."

Did Jesus attempt to get a law to force any one to do as he thought was right? Nay, verily. Do they indeed, walk as he walked?

J. P. LOGAN.

Oneco, Illinois.

### To Make Christians Keep Sunday.

In the *American Sabbath* for June, Rev. James Brand, D.D., says that the "Christian Sabbath is in peril most of all from the secularization of the Church. There is hardly any subject in the interest of which it is so hard to arouse men or to secure an audience, even among Christians, as on this subject of the Sabbath." He then follows with an exhortation to the ministers to agitate this question "till the Christian conscience is aroused."

In another article in the same paper Professor J. L. McCartney, Secretary of the fourth district of the American Sabbath Union, in giving a report of his work in Wheeling, West Virginia, says:

I was told that it was a common thing for Christians to buy fruit on the Lord's day; that one grocer said they (the church members of a certain congregation) were some of his best customers on the Sabbath; and that the pastor of the congregation had frequently sent for things on the Sabbath."

He further adds, that "the African Methodist Episcopal Church, Wheeling, had out a flaming placard for an excursion next Sabbath from Pittsburg to Wheeling, at \$1.50 for the round trip. Ministers from Pittsburg, and their congregations, pastors and their congrega-

tions of neighboring towns, were all invited to the grand rally on that day. It was the boldest and most outrageous desecration of the Sabbath by the Church that I have ever known."

Mr. Little, of Dorchester, Massachusetts, in a paper read before the Congregational Council of the World, at London, July 20, stated that, "the duty of the Church, more difficult and important than any other, was to be right in its practice. Some of the greatest obstacles to the correct observance of the day were the thoughtless habits of Christian people."

A minister in Duluth, Minnesota, speaking on the Sunday question recently, said: "But unfortunately the trains are moving, mails are being sent over the land, machinery is in motion, men are working incessantly, and we poor Christians are patronizing their employers."

Charles A. Blanchard, President of Wheaton (Illinois) College, wrote recently in regard to the perils of Sunday:—

In the second place the teaching of the pulpit has largely failed; the practice of the pew has failed more largely and lamentably. Professing Christians break the Sabbath in their homes; require those whom they employ to break it and share in the profits of Sabbath breaking. So that men of the world look at the method of Church observance and believe that it does not make any difference whether men keep the Sabbath or not. They do not feel afraid to disregard it, because they see persons who profess to be obedient to God, violating it themselves."

In regard to the means to be used to change the present condition of Sunday work and amusements, he further adds:—

My opinion is that if the Church alone would begin and energetically do what God requires, the current of public thought in regard to the Lord's day would be changed in six months. If preachers, teachers in theological seminaries, and leading members of churches, continue to print, sell, and read Sunday newspapers, to own stock in, act as managers of, and travel on Sabbath-breaking trains, consent that the mail service of our entire Nation should be reducing to practical heathenism thousands of our fellow-men, if the Church continues in this line, the Sabbath day will not be recovered, and the ruin of those who are destroyed for want of it will lie very largely at the door of the Church."

It is too bad that "Christians" will persist in acting so; why is it that they won't keep Sunday any better? But one might more pertinently ask, why is it that so many of them are clamoring for laws to compel everybody to keep Sunday when they do not keep it themselves? Do they realize an inability to keep the day, and so ask the Government to station an army of brass buttoned blue coats about them to compel them to do their duty? And dreading the example of some one whose conscience does not smite him for working, or for attending some place of worldly amusement on Sunday, does this class of Christians ask a law to compel everybody to keep Sunday for fear their weak knees and undeveloped spines cannot sustain them against the Sunday-breaking influ-

ences? Professed Christians should be ashamed of themselves for asking human law to sustain an obligation for which they claim a divine command. If God has commanded men to observe Sunday there is certainly no need of human law upon the subject. If he has not commanded such observance, the sooner it sinks into eternal desuetude the better. If Christians want people to observe the things they believe, let them present to the world the example of a consistent life. There is no influence to be compared with the power of Jesus Christ in a truly consistent Christian. It is to this power, and to this alone, that Christians are to look for success in making mankind better. Let us trust more in God and less in human law.

A. O. TAIT.

#### Prohibition from a Wrong Standpoint.

THE SENTINEL is not and never has been opposed to the prohibition of the liquor traffic on proper civil grounds. It may be that under existing conditions prohibition is not practicable; but that does not affect the principle. If the saloon is a menace to the peace and safety of society, if it makes criminals and paupers, thus increasing the burdens of taxation, if it endangers life and destroys property, the State may properly prohibit it.

But this is not the standpoint from which prohibition is advocated by the great majority of those who are in favor of it. Very unfortunately, it is made a religious question. It is proposed to prohibit the liquor traffic not as a menace to civil society, but as a sin against God. This is a most serious mistake. It is a mistake however to which the Prohibitionists are very generally committed. This is well illustrated by the following resolutions, which among others, were adopted by the Prohibitionists of St. Lawrence County, in their recent convention at Ogdensburg, this State:—

*Resolved*, 1. That the question of how to deal with the rum traffic is the problem of the age, and that its solution is the work upon the hands of the Prohibition party under God.

*Resolved*, 6. That the interests of our Nation demand a faithful observance of the holy Sabbath and the enforcement of law touching the same, for the sake of the home and public safety.

In the name of God, and home, and native land.

In this assumption of a divine commission to abolish the liquor traffic lurks a very grave danger. Necessarily, when men assume to act for God, they assume also to interpret the will of God; and in this the Prohibitionists are no exception. Demanding prohibition for religious reasons, because it is sin, and because it hinders religious work, they necessarily stand committed to the suppression of everything that in their view is morally wrong, that is, everything that is in violation of the divine law; for it cannot be denied

that if it were the duty of the State to prohibit the liquor traffic because it is sin against God, it would be equally its duty to prohibit all sin.

It is this confusing of civil and religious things that leads the Prohibitionists to demand Sunday legislation. Assuming that it is their mission to prohibit sin, and believing disregard of Sunday to be sin, they demand that it too be prohibited.

This is directly in the same line with the National Reformers, whose scheme of government is thus explained by Rev. N. R. Johnson, in the *Christian Statesman*:

All civil governments and all officers should take the Bible as the higher law and as the rule of action. Indeed, this holy law is just as good a rule of action in the State, as in the Church, or in personal relations. Accordingly the whole moral law as summed up in the ten commandments, and the whole moral Mosaic penal code, would be the rule of action in Congress, in State Legislatures and in the courts of justice. Kidnapping, man-stealing, blasphemy and adultery, as well as murder would be punished by severe penalties. Not the ever-changing will of the people, but the unchangeable law of the Most High would be of supreme authority. As this would be right, can we doubt that good would result?

This we are told "would tend powerfully to the suppression of existing evil—of all abounding wickedness. Public idol-worship, profanity, blasphemy, Sabbath desecration, disregard of parental authority, oppression of the poor, and of the millions once enslaved, shameful wrongs done to women, the licensed liquor traffic, intemperance, legalized prostitution, infamous divorce systems, polygamy, bloodshed, adultery—these and similar evils would be punished as the divine law requires."

To be consistent every man who demands prohibition because the liquor traffic is sin, must with avowed National Reformers demand the enforcement of the whole of the moral law as summed up in the ten commandments; in short every logically consistent Prohibitionist is, whether he knows it or not, committed already to the National Reform scheme. And this is the reason that no man who has a just appreciation of freedom of conscience, and who is willing that his neighbor should enjoy the perfect religious liberty sought to be guaranteed to every citizen by the Constitution of the United States, can affiliate with the Prohibition Party.

C. P. B.

#### Interesting Statistics.

AUGUST 8, the Census Bureau issued a bulletin giving statistics of the Roman Catholic Church and all other Catholic bodies historically related to it which are represented in the United States. The total number of communicants is 6,250,045, who are attached to 10,221 organizations (churches, chapels, and stations), making an average of 611 communicants to each congregation. The total value of church property, including edifices, the ground

on which they stand, furniture, bells, etc., is \$118,381,516. The average value of each edifice is therefore about \$13,500. The Metropolitan See of New York, with its 472,806 communicants, has church property valued at nearly \$9,000,000; that of Chicago comes second, with property worth \$6,457,064, and that of Boston third, with a total of \$6,379,078. Brooklyn comes fourth, with a valuation of \$5,751,907, and Newark fifth, with \$4,297,482. These five sees have more than one-fourth of the entire valuation of the church.

In the distribution of communicants, the archdiocese of New York comes first, with 472,806; Boston second, with 419,660; Chicago third, with 326,640; Philadelphia fourth, with 251,162; Brooklyn fifth, with 228,785; St. Paul sixth, with 203,484; and Baltimore seventh, with 192,597. There are twenty-two sees, which contain upward of 100,000 communicants each.

The church is represented in every State and Territory in the country, including Alaska, and the District of Columbia. It has organizations in every county, except one, in the six New England States; also in every county in New York, New Jersey, Wisconsin, and other States and Territories.

#### Madison's Views of "Property."

PROPERTY, in its most general sense, is the right to the use or enjoyment of anything. We have a property in our time. All of each individual's time (that is, as far as government is concerned) belongs to himself; hence, government has no more right to dictate to an individual how he shall use his time than it has to dictate to him how he shall use his money; and it has no more right to deprive him of the free use of his time than it has to deprive him of the free use of his money. Each individual, in actions that concern only himself, is absolute sovereign, governed only by natural laws. The father of our National Constitution in an essay written in 1792, carried this idea of property even further:—

"In its larger and juster meaning, it [property] embraces everything to which a man may attach a value and have a right, and *which leaves to everyone else the like advantage.* [*italics Madison's*]

... He has a property of peculiar value in his religious opinions, and in the profession and practice dictated by them. ... In a word, as a man is said to have a right to his property, he may be equally said to have a property in his rights. ...

"Government is instituted to protect property of every sort; as well that which lies in the various rights of individuals, as that which the term particularly expresses. This being the end of government, that alone is a just government which *impartially* secures to every man whatever is his own.

"According to this standard of merit, the praise of affording a just security to property should be sparingly bestowed on a government which, however scrupulously guarding the possessions of individuals, does not protect them in the enjoyment and communication of their opinions, in which they have an equal, and, in the estimation of some, a more valuable property.

"More sparingly should this praise be allowed to a government where a man's religious rights are violated by penalties, or fettered by tests, or taxed by a hierarchy.

"Conscience is the most sacred of all property; other property depending in part on positive law [that is, human law], the exercise of that [conscience] being a natural and unalienable right. To guard a man's house as his castle, to pay public and enforce private debts with the most exact faith, can give no title to invade a man's conscience, which is more sacred than his castle, or to withhold from it that debt of protection for which the public faith is pledged by the very nature and original conditions of the social part.

. . . If there be a government, then, which prides itself in maintaining the inviolability of property; which provides that none shall be taken directly, even for public use, without indemnification to the owner, and yet directly violates the property which individuals have in their opinions, their religion, their passions, and their faculties—nay, more, which indirectly violates their property in their actual possessions, in the labor that acquires their daily subsistence, and in the hallowed remnant of time which ought to relieve their fatigues and soothe their cares—the influence will have been anticipated that such a government is not a pattern for the United States.

"If the United States mean to obtain or deserve the full praise due to wise and just governments, they will equally respect the rights of property and the property in rights; they will rival the government that most sacredly guards the former, and by repelling its example in violating the latter, will make themselves a pattern to that and all other governments."

#### Not Enforced Impartially.

THAT Sunday laws are not enforced against the very class which we are told they are especially designed to reach has just been illustrated in Walla Walla, Wash. The *Union-Journal*, of that city, in its issue of August 1, gives the following account of a typical case:—

Probably what was the wealthiest jury that ever sat on a case in this county was the jury that tried A. Schwarz for violation of the Sunday law, in Justice Taylor's court, Friday. The verdict was, "Not guilty." Prosecuting Attorney Blandford fought nobly for the State and the execution of the law, and its failure surely does not lay upon his shoulders nor upon any of the public officials. The

responsibility rests entirely with the jury. The first witness put on the stand was Marshal Robinson, who testified that he was in the saloon, saw beer passed over the bar and paid for. Twenty-five or thirty men were in the saloon all day. His evidence was corroborated by that of other witnesses. About the same arguments were made by the defense as on the previous day, but were completely refuted by the prosecution. The Jury, after deliberating only ten minutes, returned a verdict of not guilty.

If the defendant had been a poor Sabbatarian on trial for digging potatoes or plowing, greatly to the annoyance and scandal of his Sunday-keeping neighbors, a different verdict might have been rendered. Certain it is that as a rule Sunday laws are made effective only in the most petty cases. They should be wiped out everywhere.

#### Sabbaths Galore.

WE have the "Continental Sunday," the "Puritan Sabbath," the "American Sabbath," and now, if Judge Hammond is correctly reported, we will have State sabbaths galore. Of his decision in the King case, the report says:—

By Judge Hammond's decision the defendant is remanded back to the custody of the sheriff to serve his sentence. The decision is based, not so much on the constitutionality of the Sabbath clause, as upon the fact that King was convicted under due process of Tennessee law, and that it is not in the province of the Federal Court to review the case. Judge Hammond rules, however, that if man has set Sunday apart in due form by his law for rest, it must be obeyed as man's law, if not as God's law.

It appears then that King is condemned for violating the Tennessee sabbath. This institution, however, can be violated only by those who observe the seventh-day Sabbath; all others are exempt. Great is Sunday of the Tennesseans!—*Signs of the Times.*

#### The Christian's Source of Power.

IN the *Missionary Review* for January, Rev. John Rutherford, M. A., of Scotland, has an excellent article on "Examples from Modern Missionary History of the unmistakable interposition of God in answer to prayer, and in behalf of his servants and their work."

Beginning with the remarkable deliverance of Leyden, when besieged by the Spaniards in 1574, he presents quite numerous instances of the remarkable interposition of God in answer to prayer. And, evidently, with the thought before him that the rum, opium, and slave traffic carried on by Christians in heathen lands, is among the greatest difficulties with which the missionary has to contend, he closes with this paragraph:—

Whether we are opposed by immoral legislation or the opium trade or the cruelties of slavery or of the African trade in alcohol, or by the vast force of heathenism, let our resources be the power of God made available for all the needs of his Church. Yes, in all Christian work God supplies all our need according to his riches in glory in Christ Jesus.

This is the expression of a faith that believes that God's own power is all-sufficient for his work. The sentiment of the foregoing paragraph is, when difficulties

confront the work of the Christian, instead of turning to human agencies for help, let him go to his God in the strong confidence of abiding faith; go, believing that God is able to carry forward his work against any form of opposition, and raise it above the greatest difficulties. The Christian believes that his God created the world, aye, the worlds, that he upholds all things "by the word of his power," and that there is nothing too great for him to perform. Then how foolish it is to turn from the strength of the omnipotent God to seek help from the finite arm of man, or to cower before any of his adverse decrees.

It is said of the ancient prophets that they, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The God of the prophets and ancient Israel is the God of the Israel of to-day. From this principle, certainly no Christian can dissent.

These thoughts are recommended to the consideration of our National Reform friends who are so loud in their demands for human laws to assist Christ in carrying on his work in the earth. Christianity is not dependent upon the favors of human enactments; it often shines at its brightest when its advancing columns are marching in the face of opposing legislation.

A. O. TAIT.

THE National Reform movement of the nineteenth century is the National Reform movement of the fourth century over again. Then under stress of so-called Christian influence the State declared the principles of the Church to be those to which everything must be subordinated, and the demand is made now that the State shall do the same thing. Can we hope that the result would be different? The demand as now formulated is that "Christian morality shall be taken as the ultimate standard of right, and that all our laws shall conform to this standard." This simply means to make the divine law, or rather that which the courts may hold or the Church decide to be the divine law, the fundamental law of the land. It would then be superior to the Constitution, and human judges would administer the divine law and decree punishment for its infraction! The Church and the State would both be governed by the same law; in the Church it would be known as ecclesiastical law, in the State as civil law; but it would be the same law. This is simply what was done in the Dark Ages, and the evils of a union of Church and State are inseparable from such a system whether it be called a union of Church and State or only a union of religion and the State.

## NATIONAL Religious Liberty Association.

### The Sunday Bill in Canada.

MR. CHARLTON'S bill which has been before the Dominion Parliament the past two years, is at last disposed of. The committee to whom it was referred cut it down to less than one half its original size, retaining only those sections which prohibited the publication of Sunday newspapers, the running of certain railway trains, and the opening of canals for traffic on Sunday. In this mutilated form it was brought before the House of Commons. On motion of Mr. Charlton, the promoter of the bill, the House went into a committee of the whole to consider his measure. A sharp debate followed, in which many of the members took part. The strong opposition to the bill from various quarters, showed that the present Parliament has a majority which does not fall in with the movement now on foot to enforce Sunday observance. In the debate, some of the members spoke in behalf of the Sunday newspaper men; others opposed the bill on the ground that such legislation should be left to the discretion of the provincial Legislatures, while other opposition was based on the broad ground of religious liberty, that the people should not be hedged about with "cast-iron laws," nor could they be "legislated into Christianity."

Sir John Thompson, a prominent member, spoke decidedly against the bill; but out of deference to the feelings of the Christian community, he recommended Mr. Charlton to withdraw the measure. He moved that the committee rise, report progress, and ask leave to sit again. This is called "the tenderest form of perfumed asphyxiation known to Parliament."

This brought Mr. Charlton to his feet. He protested against the committee rising without further considering the bill, and insisted that they had the right to deal with the question of Sunday observance, and ought to exercise it. The *Montreal Star* thus describes Mr. Charlton's last effort in behalf of his bill:—

Mr. Charlton made so vigorous a fight against this effort to chloroform his bill, that the House could hardly recognize in him the mild gentleman who usually sits next to Sir Richard. His voice rang out defiantly through the chamber as he asked if there was nothing left in the bill worth so much as consideration, and twitted Mr. Mills with being far too great a stickler for provincial rights in the face of so important a question. The bill did not meet his views by any means, but he wanted to get some legislation through on this subject. Amid cries of "No" and "Carried," he held that some law of this kind was demanded by the Christian people of Canada, and threatened members with arraignment before public opinion if they flung aside the bill without consideration.

The chairman pronounced the motion to rise carried, but Mr. Charlton demanded a vote. A rising vote was then taken, and the motion was carried with sixty-three yeas, and eighteen nays.—*R. S. Owen, in Review and Herald.*

### Early Closing and Sunday Closing.

AN association of clerks in Denver is trying to secure the closing of all stores at six o'clock p. m., and all day Sundays. The *Colorado Graphic* reads the clerks the following sensible lesson upon the subject:—

The Retail Clerks' Union has everything to lose and nothing to gain by coercive measures. In all kindness and sincerity of purpose, the *Graphic* urges them to attempt no arbitrary measures, no matter what their foolish president advises. We have seen the rise and fall of many such movements, and they have ever left stumbling places in the road.

It is practically impossible, in a city like Denver, to close all retail shops at six o'clock p. m. Such a business condition never existed.

It is contrary to business harmony.  
It is against social equity.

It is one of those conditions with which the buyer and not the seller has to deal.

Now look at it:

There would be no bakers if no one ate bread.

There would be no clothing houses if people went naked.

There would be no butcher shops if people ate no meat.

There would be no sellers if there were no buyers.

No stores would open their doors after six o'clock p. m., or on Sunday, if there were no persistent buyers.

Now if you clerks have a quarrel to pick, pick it with the unfortunate buyer.

Logic is logic.

You have the world to fight. You have history to combat.

You can not compel a shopkeeper in Denver to shut his shop one minute from the stroke of the clock at the grand *entree* of a new year to the last minute of that year, unless he is willing to shut it; and no law under the national Constitution and Bill of Rights can be enforced to compel him to do so.

You may fuss, and fume, and chafe, as much as you please, but you can not overcome this fact.

In the United States of America no sumptuary law can exist.

In the United States of America no Sunday law can prevail.

Sunday observance must be the voluntary act of the individual.

Many business houses find it convenient to close at six o'clock p. m., and all day Sunday. Others find it convenient and profitable to continue business after six p. m., and for a few hours on Sunday. The clerks in other stores have no lawful authority to deprive these merchants of their right or of their desire. You may win their clerks from them; but within an hour they will find a score anxious to fill the vacancies.

Let well-enough alone.

Look to the buyer.

Of the King case, now so prominently before the country, the *Sabbath Recorder* says:—

Such are the legitimate fruits of the "civil Sabbath" laws for which the Sunday Sabbath reformers are so loudly clamoring, and so earnestly working. Given such laws throughout the United States, and every Sabbath-keeper in the country would be exposed to just that kind of treatment. In the language of Judge Hammond, "Malice, religious or otherwise, may dictate a prosecution," and there is evidence of sufficient malice against Sabbath-keepers to dictate a good many prosecutions, "but if the law has been violated this fact never shields the law-breaker." In other words, the law takes no notice of the unworthy and unholy motives which prompt the prosecution. If men set apart, by law, Sunday as a civil rest day, it must be observed as such, without regard to the law of God; and if any man shall choose to do otherwise, even from the most conscientious regard to the laws of God, the spirit of malice may follow him to the bitter end, and the law grants him no protection in the exercise of his religious convictions. This is what "civil Sabbath" means, Judge Hammond, of the United States District Court, being judge. We are sure that no Seventh-day Baptist desires to be put into such a position as that. We are quite sure, also, that no Seventh-day Baptist would willingly do anything to place anybody else in such a position.

RACINE, Wisconsin, is having some excitement over closing the saloons on Sunday. The former Mayor had the saloons closed on that day, but when the present Mayor was elected he allowed the saloons to be again opened. The church people petitioned the Mayor to no effect, and afterwards formed a citizen's association, employed some detectives from Chicago, and began to arrest the saloon-keepers. As a result the saloons are closed, only as some who have the password are admitted on the sly.

It should ever be kept before the public, that if these church people would put forth the same zeal to have the saloons closed every day in the week, it would be as easy to do that as to shut them up simply on Sunday. And when they only make their great efforts to secure Sunday closing, it is manifest that their zeal is for Sunday, and not against the saloon. Correct principles are always broad enough to take in more than Sunday, or any other one day in the week, when suppressing the saloon.

## Lecture Bureau of the National Religious Liberty Association.

THE Lecture Bureau of the National Religious Liberty Association is composed of competent lecturers in various parts of the United States, and any one desiring lectures upon the subject of religious liberty and the relation of Church and State, may secure a lecturer by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Illinois.

TUCSON, Arizona, has passed a Sunday ordinance and is enforcing it, so says the *Mail and Express*.

PETITIONS to close all business on Sunday, are being circulated in Sibley, Iowa, and are said to be creating quite a stir.

THE present Mayor of Dayton, Tennessee, is enforcing the Sunday ordinances and closing all places of business there on that day.

"THE Sunday-closing law," remarks the 'Pearl of Days,' "is now rigidly enforced in Fernandina, Florida. Not only saloons, but cigar stores and soda water stands must be closed on Sunday, and nothing can be sold but ice, milk, and drugs."

AN Adventist preacher writes thus to a California paper, of a company of new Sabbath-keepers in southeastern Tennessee:—

May God help this dear little company to stand firm under the present outburst of persecution which some are wont to urge upon them. Some are lying in ambush, like a coyote, to catch them working on Sunday, so as to report them to the Grand Jury.

REV. W. F. CRAFTS, the apostle of the "civil Sabbath" with the religion in it, recently visited Bradford, Pennsylvania. He severely censured the City Council for their action of some months ago on the Sunday ordinance, and declared the Sunday law of Pennsylvania one of the best in the United States. Under his direction a Rest-day League was formed and committees were appointed to carry forward the work of forcing the people of Bradford to keep Sunday.

It was noted in these columns last week that the Superintendent of Public instruction in Texas had declined to give certificates to certain Sisters of Charity, on the ground that as they would devote their wages to the Catholic Church, to employ them as teachers would be a violation of the State Constitution, which provides that no part of the school fund shall ever "be appropriated to or used for the support of any sectarian school." The matter was referred to the Attorney-General, who has decided that nothing in the Constitution or the laws of the State disqualified such persons from receiving certificates, if otherwise qualified.

THE *Mid-Continental Review* says: "THE AMERICAN SENTINEL, a religio-political journal, has come regularly to our table for the last eighteen months, and is always a welcome visitor. While we can not indorse all its sentiments and views, yet its fearless expression of what it conceives to be right commends it to the thinking men of the day. Church and State, polygamy, and the Sunday law, are among the subjects that are discussed, and which must result in good in securing thought and investigation among the people. It is thinking, reflecting men that are needed in this day, and especially in America where the Government must be perpetuated by and through the intelligence and virtue of the people, or destroyed through their ignorance and debasement. Let the battle go on! The truth never came out from the ordeal of discussion with its lustre dimmed."

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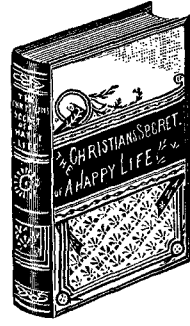
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NEW YORK, SEPTEMBER 3, 1891.

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SENATOR PLUMB, of Kansas, gave expression to an important truth, when he said: "Whatever domain Government invades it dominates. The jurisdiction which it takes it keeps." Those who are asking various measures of religious legislation should make a note of this fact.

If the State had the right to require or to forbid one religious observance, it would have the right to require or to forbid any or all others. This is why all Christians who prize religious liberty as they should, and who are willing that others should enjoy the same privileges that they themselves do, oppose all State interference in religious matters. They insist that all must be left absolutely free to worship or not to worship, just as they please.

THE Bakers' Assembly 5,296 Knights of Labor, of Boston, have resolved to ask the next Legislature of Massachusetts to enact a law prohibiting the opening of bake-shops on Sunday, and a committee was instructed to present the matter to the General Court and to conduct, during the next few months, a vigorous campaign in favor of Sunday closing. The members of the Assembly will, it is stated, request all labor organizations to assist them in this work.

THE *Christian Advocate* has the following:—

Speaking of the flag of our country in connection with the schools, the *Youth's Companion* says: "The flag, rightly regarded, represents many good things besides loyalty; it represents truth, religion, liberty, law, self-sacrifice, mutual help, and forbearance for a common good." There are men in our country who deny that the flag has anything whatever to do with religion. They would teach the children that there is no religious significance whatever in the banner of the Republic. They tell us that it rather signifies a complete divorce of the Nation from religion. They contend that in our country not only are Church and State separated, but religion and the State also. This is a false and dangerous sentiment. But for religion we would have no Republic. The foundations of our Government were laid in the principles of Christianity. The teachings of Christ are interwoven with our laws, our literature, and our national customs and life. The flag represents religion, protects it, and derives from it strength and glory.

The idea that "the flag" represents religion is utterly absurd. George Wash-

ington, one of the founders of this Republic, and its first President, said: "The Government of the United States is in no sense founded upon the Christian religion," therefore the flag of this country can in no sense represent the Christian religion. And if it did represent the Christian religion what phase of it would it represent, Protestant or Catholic? The men who teach that the flag has no religious significance teach truly, while men who teach the contrary show thereby their desire to have their religion enforced by the power represented by the flag, namely, by the State.

PURE Christianity, that of the Bible, will never form a union with the world, nor with worldly powers. "A church thoroughly nationalized" is a spiritual harlot according to the word of God; and a "nation thoroughly Christianized," as far as the ægis of law can make it so, is but a repetition of the Dark Ages. A true Christian nation will be seen only when Christ destroys the national governments of earth and reigns in glory over a people redeemed by divine grace, not by civil law.

CARDINAL GIBBONS is credited with saying: "I do not wish to see the day when the Church will invoke or receive any Government aid to build our churches, or to pay the salary of our clergy, for the Government may then begin to dictate to us what doctrines we ought to preach, or rather what we ought not to preach." Upon this the *Christian at Work* remarks: "Now let the Cardinal extend the principle to the schools, and he will be in exact accord with the best Protestant sentiment of the country. The Cardinal is on the right road; only he ought to beware of stopping at the half-way house."

A LONG article in the *New York Tribune*, in reference to the International Congregational Council, held in London, in July, closes with this paragraph:—

It should not be without significance that this Council, with representatives from all the world, passed unanimously a resolution expressing the hope that the World's Fair of 1893, will be closed on Sundays.

No one who intelligently notes the signs of the times will deny but that this is significant as an evidence of the rapid and world-wide spread of the movement for the legal enforcement of Sunday observance.

Take in connection with this and all that it means the latest judicial expression from Judge Hammond of the United States Court in his decision upon the King case, that "to work on Sunday may be harmless in itself because, as the petitioner believes, God has not set apart that day for rest and holiness, and yet, if man

has set it apart in due form by his law for rest, it must be obeyed as man's law, if not as God's law."

These things are significant. They signify the general willingness to accept a legal religion and enforce its dogmas by law, and also that the necessary legal conditions are almost ready.

THE *Truth Seeker* makes the following excellent point against Judge Hammond's decision in the King case:—

The Judge says that it is not necessary to maintain that to violate the Sunday observance custom shall be of itself immoral to make it criminal in the eyes of the law. "It may be harmless in itself because, as the petitioner believes, God has not set apart that day for rest and holiness to work on Sunday, and yet, if man has set it apart in due form by his law for rest, it must be obeyed as man's law if not as God's law." By this, it is seen, any Legislature can establish religious holidays, enforce their observance, and the United States courts afford no redress. We do not believe this is good law; it certainly is monstrously unjust.

The *Truth Seeker* is right; the same power that can forbid work upon one day of the week can forbid it on another day; and if, as Judge Hammond asserts, there is no constitutional limitation upon this power, the minority is left absolutely at the mercy of the majority.

"EVERYTHING good," says the "Pearl of Days," "centers in a Christian Sabbath for the public worship of God. Let this worship cease in any city or town in our country, and in fifty years there would not be a large business enterprise in it. The moral tone of society would be such that business on a large scale could not be done. There would not be confidence enough to enable men to form and manage corporations. No family of culture and refinement would live there. Boston, New York, Philadelphia, Chicago, would be like the cities of Egypt and Assyria—given up to the owls and bats to inhabit." More arrant nonsense was never written. The history of all past civilization disproves the claim.

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VOLUME 6.

NEW YORK, SEPTEMBER 10, 1891.

NUMBER 36.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

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WE believe the Church is stronger on its own foundation than when it leans on something else. Whenever the Church reaches out to the State for help it places God below the civil government, or at least on an equality with it.—*Colorado Graphic.*

THE great trouble with National Reformers is that they fail to distinguish between moral government and civil government, between the government of God and human governments, between a divinely administered theocracy, and a man-made and humanly administered counterfeit theocracy. In a true theocracy God himself is the Ruler; in a man-made theocracy men rule in the name of God, but not by his authority, just as popes and kings ruled in the Dark Ages, "drunken with the blood of saints and with the blood of the martyrs of Jesus."

THE moral law, the law of God, binds the consciences of men. It follows, therefore, that to make men the administrators of the divine law would be to give them power over the consciences of their fellow-men. The unavoidable conclusion is that National Reform seeks to endow human governments with the sovereignty of conscience, a sovereignty which, according to the gospel, belongs only to God. It may be said, however, as it has been said before, that National Reform would make the divine law as revealed in the Scriptures, the law of the land no farther than to make it the model for human legislation, and that only so far as it might be

applicable to civil government. But how far would it be held to be applicable? This question is one the Government would have to decide, and it would be decided not by any fixed and infallible rule, not by divine wisdom and direction, but by men certain to err even as men have erred before in deciding similar questions. It would just as certainly make men judges of the divine law as it would to declare the whole law of God the supreme rule in civil affairs.

### The Prohibition Party and National Reform.

IN commenting last week upon certain resolutions passed by the Prohibitionists of St. Lawrence County, New York, we said that "to be consistent every man who demands prohibition *because the liquor traffic is sin*, must with avowed National Reformers demand the enforcement of the whole of the moral law as summed up in the ten commandments; in short, every logically consistent Prohibitionist is, whether he knows it or not, committed already to the National Reform scheme." And this not because proper prohibition is a religious question, but because the Prohibition Party approach the subject from a wrong standpoint.

The whole Prohibition movement, as at present constituted, seems to be instinct with National Reform thought and motives. The basic declaration of National Reform is that—

Almighty God is the source of all power and authority in civil government, that the Lord Jesus Christ is the Ruler of nations, and that the revealed will of God is of Supreme authority in civil affairs.

The first declaration of the convention that nominated John P. St. John in 1884, set forth this:—

The Prohibition Party in National Convention assembled, acknowledge Almighty God as the rightful Sovereign of all men from whom the just powers of government are derived, and to whose laws human enactments should conform as an absolute condition of peace, prosperity, and happiness.

This was the attitude of the Prohibition

Party in 1884, and, judging from the utterances of every convention, county, State, and national, since that time, it is its attitude still; and it is a most dangerous one.

It is true in one sense that the just powers of government are derived from God, and from God alone; but it is not true in the sense in which National Reformers and Prohibitionists intend. By creating man a social being, by placing him in this world, and suffering him to continue in it after sin entered, God made civil government a necessity, and so ordained it; ordained that men should govern themselves in communities; but that God now gives special men or parties authority to rule in his name, that he gives any government or party any divine right, independently of the people, that is, of the governed, is a dangerous, unscriptural, and un-American doctrine. It is, however, the doctrine of both National Reformers and Prohibitionists. Both claim that they are destined under God to effect that for which they are striving; and both assume to act "in the name of," that is, by the authority of God,—God is the Sovereign, and they are his ministers to execute the divine will.

God is the rightful moral Sovereign of all, and all human acts should conform to his law; but to declare that all "human enactments" should conform to the divine law, is simply to declare that human governments are the proper interpreters of that law; and not only that they should interpret it but that they should enforce it as well.

To some it may seem inconsistent to say that all human acts should conform to the divine law and at the same time to deny that human enactments should conform to the same standard. But the inconsistency is only seeming. God has made every man morally responsible to Him alone; any interference on the part of human lawmakers tends to destroy this responsibility, as also to take away that freedom of action that is necessary in the development of character. Men may, and

in truth have, honestly sought to do, God service by endeavoring to model their laws after his law; but this is contrary to the divine plan.

God has reserved moral government to himself, but has left men free to govern themselves in civil affairs; and this for obvious reasons. Had God commissioned men to administer his law, and to require of their fellows the discharge of duties due to the Divine Being, it would have destroyed responsibility to God, and have put man in the place of God. On the other hand, had God not committed to men the power to regulate to some extent their relations with each other, to enforce and preserve their own rights, one of two things would have followed: either punishment would have been so long delayed as to afford no protection to those in need of it, or else vengeance would have been so swift and certain as to defeat the very design of God in making man a free moral agent.

All human government is force, and party platforms are simply declarations of the principles which will be crystallized into law, and so enforced upon all by the party in the event of its success. Therefore for a party to say that "all human enactments" should conform to the divine law, is for it to declare that should it come into power it would adopt legislation requiring everything that the divine law requires and forbidding everything that the divine law forbids; in other words to pledge itself to administer the divine law.

The just powers of government are necessarily limited to securing impartially to all the free exercise of natural rights, to the securing of civil order; and it was for this purpose that civil government was ordained. Whatever is less than this falls short of what government may do, and of what it should do; and whatever is more than this exceeds the just powers of government and restricts natural rights.

The National Reform Association and the Prohibition Party both hold that the Government should recognize the law of God "as of supreme authority in civil affairs;" and it involves them both in the same difficulty, namely, in the assumption that they are commissioned to interpret and enforce the law of God, to prohibit sin and to promote righteousness. This leads them alike to decide, not only for themselves but for others, what sin is and what righteousness is, and to seek to mete out rewards and punishments as they judge right. In short, they assume prerogatives which belong only to God. The trouble is, as we have seen, that they start wrong. They approach the subject of government not from the human, but from the divine side.

C. P. B.

No cause, however just, should be supported or defended by unjust means. Doing evil that good may come will always yield evil results.—*Signs of the Times.*

### What Rights Have the Minority?

ALL men are created equal. It then follows that each person in the minority has just the same rights as any person in the majority. In other words, the same respect, protection, and natural liberty must be guaranteed to each individual without regard to whether he is one of the many or one of the few. It is the maintenance of this principle (that the weak shall be afforded equal protection with the strong) that marks the free government in contradistinction to the despotic power; and having this principle clearly in view the early American statesmen aimed to incorporate into our political system such a guarantee of the rights of the minority, that those rights would never be trampled upon, no matter how numerous or overwhelming the majority might be.

In order to accomplish this, not only were the fundamental and inalienable rights of man declared, but our Government was organized into three separate, distinct, and sovereign departments for the express purpose of each being a check upon the other should it be inclined to violate the Constitution by infringing in any way upon the rights of the people.

John Adams, while vice-president, in his "Defense of the Constitutions and Government of the United States of America," called attention to the inclination of majorities to oppress minorities, and in so doing fully justifies the executive and judiciary departments of our Government, in addition to the Legislature or representative department. Mr. Adams said:—

Since all men are so inclined to act according to their own will and interests, in making, expounding, and executing laws, to the prejudice of the people's liberty and security, the sovereign authority, the legislative, executive, and judicial power, can never be safely lodged in one assembly, though chosen annually by the people; because the majority and their leaders, the *principes populi*, will certainly oppress the minority, and make, expound, and execute laws for their own wealth, power, grandeur, and glory, to the prejudice of the liberty and security of the minority.

The minority, to secure justice to all, must be protected. Hence, the majority can not be trusted with unlimited power; for a majority would just as surely abuse such power as would a king. Any nation, in order to be free, must place safeguards around each individual, over which the government—be it a monarchy or be it a republic—be it the rule of one or be it the rule of a majority—shall not, under any pretense, pass. The idea of thinking that because we have a Republic, there is no danger of the rights of the people being infringed, is absurd. All experience with human nature is to the contrary.

In the present Sunday agitation it is urged that some of the leaders in the movement are among our best men; that they have too much regard for justice, for their religion, to use the Sunday laws to wrong an American citizen; their Christianity is sufficient warrant that no

injustice will be done. But such arguments as these have been used before. It was necessary for Madison to show this fallacy, and what he said over a century ago is worthy of repetition. He takes up the subject in answer to the question, What is to restrain the majority, when united with a common passion, from unjust violations of the rights and interests of the minority or of individuals? Will their religion? In his comments he says:

It [religion] is not pretended to be such [a restraint as will insure the recognition of rights] on men individually considered. Will its effect be greater on them considered in an aggregate view? Quite the reverse. The conduct of every popular assembly acting on oath, the strongest of religious ties, proves that individuals join without remorse in acts against which their consciences would revolt if proposed to them under the same sanction, separately, in their closets. When, indeed, religion is kindled into enthusiasm, its force, like that of other passions, is *increased by the sympathy of a multitude*. But enthusiasm is only a temporary state of religion, and, while it lasts, will hardly be seen with pleasure at the helm of Government. Besides, as religion in its coolest state is not infallible, *it may become a motive to oppression as well as a restraint from injustice.*—*Notes on the Confederacy (1787).*

The surest way of having our rights made secure, is to *remove all means by which they can be invaded*. If this can not be done, the next best thing is to come as near as possible to that state of affairs. Hence, the surest way of preventing persecution on account of working on Sunday, is to *have no Sunday laws with which to persecute*. Instead of allowing the Sunday laws of the various States to remain upon the statute books as a dead letter, which may at any time be revived by some religious bigots (as has been done repeatedly lately) the only way to do in order that the security of the Sabbatarian may be assured is to repeal totally and forever every Sunday law in every State of the Union. In this way, and in this way alone, will the rights of the Sabbatarian Christians, and the conscientious Jews, in this country be protected from the fanaticism of the over-zealous Sunday-keeper.

The very object of laws is to prevent oppression—to protect the individual. See then, how the power delegated to government is abused when they enact, or allow to remain on the statute books, laws that are the means of oppression. Some persons seem to think that all government is for is to protect the majority. But this idea is far from the truth. The primary idea of government is to protect the minority—to protect the weak from oppression by the strong—to protect the few from oppression by the many. On several occasions in our history have our leading jurists had occasion to call attention to this truth. In the Ohio decision on the Bible in the public schools, the Court declared that the religious rights of the minority were to receive the same protection as those of the majority. Speaking



of the guarantee of religious freedom the Court said:—

It means that a man's right to his own religious convictions, and to impart them to his own children, and his and their right to engage, in conformity thereto, in harmless acts of worship toward the Almighty, are as sacred in the eye of the law as his rights of person or property, and that although in the minority, he shall be protected in the full and unrestricted enjoyment thereof. The "protection" guaranteed by the section in question means protection to the minority. The majority can protect itself. Constitutions are enacted for the very purpose of protecting the weak against the strong; the few against the many.

The celebrated United States Senate report emphasizes the same idea in the following words:—

It is not the legitimate province of the Legislature to determine what religion is true, or what false. Our Government is a civil, and not a religious, institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others.

If these American principles are regarded there will be no occasion to allude to the fact that Sabbatarians are only "seventh-tenths of one per cent" in this country; for even if it be so they must be treated as well, and protected as thoroughly by the Government, as though they numbered sixty millions.

W. A. BLAKELY.

#### The States and Religious Liberty.

To those people who have always believed that there could be no union between Church and State anywhere in this country, a recent decision of Judge Hammond, of the United States District Court of Tennessee, comes as a startling surprise. A resident of that commonwealth had been convicted of violating a State law by working on Sunday. The matter was carried before the Federal court, where an attempt was made to establish that the law was unconstitutional. Judge Hammond, however, declared that the various States have the right to make whatever laws they please on the subject of religion. They may make Sunday laws of the strictest character; not only this, but they may "establish a creed and a church."

Such legislation is forbidden to the national Government under the Constitution, but there is no such prohibition on any State, unless the people of that State have laid it themselves. In any case, however, the United States would have no right to interfere with such laws. Judge Hammond contends that since the national Government is expressly prohibited from dealing with religious matters, while nothing in the Constitution limits the powers of the States in this particular, the legal inference is that such powers are reserved to the States.

If this view shall be sustained by the United States Supreme Court, it will rest

with the people of the States separately to say whether or not they will be true to the spirit in which this Nation was founded, and which has prevailed throughout its life. The fullest liberty has been enjoyed in religious matters, with perhaps some exceptions such as that which has given occasion for Judge Hammond's decision. It would be absolutely certain that no change would follow anywhere if Americans were to remain as they now are and as they have been from the first. If, however, the plans for religious colonization and race isolation such as were recently formulated in the Cahensly programme were to be carried out, it might be readily believed that one or more States of the Union would be provided in time with "a creed and a church."—*America*.

#### What Is a Christian Citizen?

"So you want to get religion?" "I do." "What do you want to be—Baptist, Methodist, Congregationalist, Presbyterian, or what?" "To tell the truth I hadn't thought of any of them; I want to be a Christian."—*New York Press*.

APART from the intended humor of this little squib, and the possible indication of a commendable sincerity in its last clause, there is much that ought to be very suggestive to National Reformers and their sympathizers. It is fairly probable that a large proportion of these unwisely zealous people "hadn't thought" of their individual relations to a national Christianity (?) in exactly this light. It ought to be worth while to give the subject a careful consideration.

These people emphatically assert that this is a "Christian Nation;" and therefore they are working indefatigably to make it a Christian Nation, by having its Christian character recognized in the national Constitution and laws. Notwithstanding these inconsistencies, they are discerning enough to know that the realization of their plans demands that some "practical" influence be brought to bear upon the individual citizen. But instead of employing the only influence which the Author of Christianity ever authorized to be used for man's reformation—teaching and persuasion, their programme is to legislate men into this "Christian Nation." The most obvious way of carrying out this idea is to compel the individual to conform to an outward appearance of worship in harmony with orthodox Christian teaching. An appropriate time must be set apart for this, and so there must be laws regulating his observance of the "Christian Sabbath"—though to disarm a certain prejudice which Americans have for non-interference in religious matters, it is better to pass such laws ostensibly to "protect the American Sabbath," or the "civil Sabbath." It is true that some will see an apparent incongruity in the first expression, but the latter term is particularly available because it mixes the religious and secular in such inextric-

able confusion that it is sure to deceive those who are to be the elect citizens of this Christian Nation.

With these paternal provisions made for the religious welfare of the individual, the attention of these would-be reformers is naturally directed to a consideration of the influence which this Christian Nation should exert upon nations. We are soon to have a great World's Fair. It ought to be the occasion of exhibiting to the assembled hosts that we are a Simon Pure Christian Nation—because we *are*, you know. So the gates of this great Exposition must be closed through all the hours of the Christian Sabbath, in order that all peoples, kindreds, tribes, and nations may know that in Chicago the "American Sunday" is *not* the "Continental Sunday." Incidentally, too, this will greatly strengthen the faith of some of our own countrymen who are not yet quite sure they are full Christian citizens—though of course this is doubtless a "Christian Nation."

But we stop to wonder whether these zealous reformers have ever thought of these things *this way*. We wonder if they have ever thought what kind of a creed they will all individually subscribe to when their plans are worked out. Who will prescribe it? What will be the final authority in its preparation and interpretation? What the penalty for heresy? Whither shall the spirit of Liberty have flown?

Isn't it worth while to stop and ponder seriously and long the thought suggested in this fact: If a man honestly before God feels to say, "I want to be a Christian," may he not do it by divine help without any assistance or dictation from civil Government? If he does *not* want to be a Christian, can Government do anything more than to make him a hypocrite?

FRANK WILLIAM HOWE.

#### Lakeside and "National Reform."

THE fifteenth annual encampment, which recently closed at Lakeside, Ohio, like all similar gatherings held this year, was infected with the growing State religion theory of the National Reform Association. Besides a day set apart for the presentation of the views of the Association, Professor Coleman of Pennsylvania, Professor of Political Ethics in the National Reform Association College of that State, delivered daily lectures on the relation of God to civil government.

Professor Coleman is in general, a fair minded gentleman, and it is the prophecy of the writer that he will be among the first to desert the cause he so earnestly advocates, when he sees its practical working, unless his character becomes radically changed. He has too much of the spirit of the Golden Rule, at present, to execute his persecuting theory. The Professor allowed his hearers to

question him publicly during his lectures, and some of the questions brought forth a frank "I don't know." One of these was, "If the Government should enforce the moral law, as you advocate, what would you do with Catholics and others who violate the second commandment, which forbids bowing before graven images?" Professor Coleman was not prepared to imprison the whole Catholic Church of this country. He also unwittingly acknowledged that the enforcement of the fourth commandment on dissenters would be persecution. In the process of illustrating another point he stated that if the Government were to enforce the seventh day of the week on Christians who keep Sunday, it would be persecution. Later, a listener referred to this statement and asked, "What would it be if the Government should enforce the observance of the first day of the week on Christians who keep the seventh day?"

The Professor acknowledged having made the statement, but answered by saying, "I had in mind an improbable condition of things *i. e.*, a majority of the whole people in the wrong." In this statement he betrayed the supreme arrogance, folly, and wickedness which lie at the root of the whole movement. By paraphrasing this answer its true import is more clearly seen. "When we, the majority, enforce obedience to our views upon you the minority, it is not persecution for it is improbable that we the majority are in the wrong; and it is not persecution for we, who are right by virtue of our majority, to enforce obedience to our views of the fourth commandment upon you, who are wrong by virtue of your minority."

Leaving the particular question of which day is the Sabbath, we attack the infallible majority theory with the prophetic word of God, with all history, sacred and profane; and lastly, we hurl Professor Coleman himself against the theory, for he declared in the same lectures that at no time since the end of Israel's theocracy had the theory or practice of a majority of the Christian world been right, as regards the relation of religion and civil government. Notwithstanding all this, he proposes to use this erring majority to enforce his interpretation of the commandments of God upon others because in this instance he believes with the majority.

#### "DIVIDED AGAINST ITSELF."

Rev. Wilbur F. Crafts, of the American Sabbath Union, delivered his two lectures here, taking great care to inform his hearers, as usual, that his movement for compulsory Sabbath observance was based entirely upon natural, economical, and sanitary grounds, and not upon religious reasons as Seventh-day Adventists and others ignorantly declared it to be. If Mr. Crafts is sincere in this, and we

will not discuss that question here, then we have the American Sabbath Union, which Mr. Crafts represents, in deadly conflict with the National Reform Association which voted at its Washington Convention to eliminate from its writings and speeches the term "civil Sabbath," alleging that the will of God as expressed in the fourth commandment, was the only true basis of Sabbath laws. How Mr. Crafts can oppose the views of National Reformers, and they in turn attack his views, and yet both labor in blissful harmony, to secure the same end, is, until explained, very strange conduct; but when understood it has in it the wisdom of the serpent. The writer asked a prominent National Reform advocate, at the close of Mr. Crafts's address, why the speaker advocated Sabbath laws based entirely on secular grounds, and opposed the National Reform or religious basis as presented by himself. He answered that he supposed Mr. Crafts presented the question in that light to escape the criticism which would result from placing his desired legislation on a religious basis. In further proof of this a representative of the American Sabbath Union stated recently before a ministers' meeting that for good reasons the representatives of these two views were not to publicly affiliate but to work independently, as both could work to better advantage and with greater success.

This explains why these two organizations do not quarrel. They both want Sunday laws. The vote of the man who wants Sunday laws for secular reasons will count as much as will the vote of the man who wants such laws for religious reasons. So at these summer gatherings both views are presented, and the listener offered a choice between them, and the acceptance of either view is looked upon as encouraging. And why not? When R. M. King is securely locked in a Tennessee prison, it will make no difference to him or to either wing of the Sunday-law movement, whether he was placed there by a Sunday law, secured by a majority of "civil Sunday" votes, or a majority of "sacred Sabbath" votes; in either case he will not be at liberty to plow his field on Sunday, and thus again "give offense to the sense of propriety of those on their way to church," and continue to offer "a willful and intentional slight to the community." (These quotations are not from "Fox's Book of Martyrs," but from a stenographic report of the testimony of Christian witnesses against R. M. King, in the Circuit Court of Tennessee, and published in that form by the National Religious Liberty Association.)

#### NOT ALL ONE-SIDED.

The writer found a strong sentiment at Lakeside against the views presented by these representatives of legal-suasion reforms. Nearly one half of Mr. Crafts's

large audience left the auditorium before the conclusion of the second address.

A State officer of the Non-Partisan Woman's Christian Temperance Union, of Ohio, stated that Mr. Crafts's manner of presentation, his voice, countenance and general demeanor, reminded her so much of the hanging of witches and Quakers, that she left before the conclusion of the address, and others expressed the same in substance.

There were some prominent Christian workers at this gathering who noticed and deplored the present mania for law as opposed to the Gospel in bringing about reforms.

A. F. BALLINGER.

#### National Reform Association and Kindred Organizations on the King Case.

This heading might lead one to think that quotations were to be made from a number of statements from the various organizations favoring Sunday laws, telling of their deep interest in and sorrow for the trial of Mr. King, of Tennessee.

As the readers of THE SENTINEL are well aware, the National Reform Association, the American Sabbath Union, the Woman's Christian Temperance Union, and other organizations that are working to secure Sunday laws and their enforcement, have asserted with great emphasis that such legislation would work no hardships to any, and that no one would be persecuted who saw fit to observe another day. And they are not slow to denounce Russia for her persecution of the Jews, and to say that such oppression is only becoming to a cruel despot.

But R. M. King, of Tennessee, was indicted for quietly plowing in his field on Sunday, after he had carefully observed the previous day as the Sabbath. He has been prosecuted through the various courts of Tennessee, up to the Supreme Court of that State, and has just received the confirmation of the sentences of all the lower courts by the United States Circuit Court remanding him to prison or pay a fine. And all this in a land that boasts of her religious freedom. Yes, and caused by the enforcement of laws that the various organizations that are working to secure such legislation, have gravely told us would never interfere with the rights or religious freedom of any one.

Now if the National Reformers, and allied organizations are the friends and champions of religious liberty, as they insist that they are, why don't we hear of some of them denouncing the persecution of Mr. King? Is there any element of justice in a man being fined and imprisoned for quietly performing honorable labor on Sunday? Even if Mr. King had not sacredly observed the day before, could it be said that any of the principles of equity and right would admit of fines and imprisonment being imposed on him for quiet labor on a day that is religiously ob-

served by some of his fellows? Certainly any one who is free from bigotry and the mediæval spirit of intolerance, will say that such persecution or prosecution, whichever we might please to call it, is wrong in every sense of the word.

In the matters that are purely civil we have it, as the established American principle that majorities are to rule. This is the most perfect of all forms of governmental doctrine, and under its benign influence our liberty is the boast of our Nation. No less important is another of the principles underlying our system of government, and that is, that in matters of conscience the right of the minority is to be sacredly guarded, even if that minority should chance to be a single individual. We could not have religious freedom without sacredly guarding this principle. The Japanese who pays his devotion to Buddha, the Hindoo, who pours out his petitions before the quadruple-faced image of Brahma, the Chinese paying his adorations to Joss, or the Christian who with enlightened understanding devoutly lifts his voice in prayer and praise to the one all-powerful Creator and his Son, Jesus Christ, all these, yea, and even he who disbelieves all religions, stand on an equality before our just laws, and are alike accorded their right to worship or refrain from it as they may choose.

The Christian is pained to see his less enlightened neighbor, worshiping at the shrine of an idol which has been fashioned by the hand of man; he feels sorrowful to hear the blasphemous oath or behold the derisive sneer of him who would reject the world's Redeemer. But all he can do is to instruct, persuade, entreat. God has so ordained it, and our Government has tried thus far to keep the bigot with his intolerant zeal from invading the sacred precincts of conscience.

The case of Mr. King is plainly that of one whose rights of conscience have been invaded. And if Sunday laws are not intended to work hardships to any, why do not their advocates denounce this persecution of Mr. King as unjust and tyrannical? Why spend all their vocabulary of invectives upon the Czar of Russia, when we have cases of oppression right at home, if not so cruel, at least quite similar to that of the Jews in the country of the Russian bear?

Sunday laws are purely religious, no matter what other name we may give them, and their enforcement can do nothing else than end in religious persecution. And the silence of the National Reformers, and kindred Sunday-law associations, upon a case that has attracted such widespread attention as that of Mr. King, speaks volumes in regard to the hidden purpose of Sunday legislation. If they do not intend that Sunday laws shall oppress any one, but only to have them operate for the good of man, why don't some of them come out and denounce the

prosecution of Mr. King as cruel and unjust? The fact that they do not do it, leaves room for many reflections in regard to the real motives of those who are the prime movers in this work of Sunday legislation.

A. O. TAIT.

### The Gospel of Force.

PAUL says, "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers." 1 Cor. 12:28. In Eph. 4:11-13, he enumerates substantially the same classes, and states for what purpose and for how long a time God set them in the Church: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and the knowledge of the Son of God."

But ambitious and unregenerate professors have been wont to bring another element into the gospel plan,—that of force. They have sought to set kings, emperors, and rulers in the Church. Even in our own day, and here in republican America, this idea is being advocated and fostered. Men are asking for laws requiring all to keep Sunday, and making it obligatory that religion shall be taught in the public school. With this fact in mind it may be well to ask what the end will be, and look for an answer in the history of the past, as history repeats itself. Bower thus describes an attempt of the Emperor Justinian, in the year 532 A. D., to bring all into the unity of the faith:—

While the Arian king was striving, by the most just and equitable laws, to clear the Church from all simony in the West, the Catholic Emperor (Justinian) was employing the most unjust and unchristian means of clearing her from all heresies in the East, that of persecution, and the most cruel persecution any Christian emperor had yet set on foot, or countenanced. By an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stript and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred by the Catholic peasants, or the soldiers who guarded the passes.—*Bower's History of Popes, Vol. 1, pages 333, 334.*

The gospel seeks to persuade men by the meekness and gentleness of Christ. National Reform seeks to drive men by the power of civil Government. Therefore National Reform is opposed to the gospel.

### Are We a Christian Nation?

In a recent issue a correspondent characterizes our country in its present condition as "a Christian Nation ruled by infidelity," yet he tells us that this condition results from the fact that "Christianity" elects the candidates nominated by "the whisky ring of infidelity." Evidently, then, we are not quite a "Christian Nation" yet. Nor ought it to be the purpose of the Prohibition Party to make this a Christian Nation. As individuals we are at liberty to use every proper means to make the whole world Christian, but when we use distinctively political methods for that purpose we make only hypocrites or martyrs. It does the cause of prohibition no more good to bring a railing accusation against infidelity than it does to advertise the hypocrisy of many so-called Christians. Our fight is not against infidelity *per se*, but against the saloon. It is none of our business how much "infidelity gains ground" apart from its representation in the liquor traffic. We can never make this a Christian Nation by legislation—that is the work of the Church, not of political parties—and we can not advance the cause of prohibition by trying to be conscience for somebody else. Our business is to fight the saloon, not to reform hypocrites, nor to defeat Bob Ingersoll for the presidency.—*F. W. Howe, in New Era (Prohibition).*

A DENVER minister, Rev. Kerr B. Tupper, spending his vacation at Long Branch, New Jersey, has been writing some very silly, but by no means original things on the Sabbath question to a Denver paper. Referring to this, the *Colorado Graphic* says:—

Will Mr. Tupper, who is a Hard-shell Baptist, please tell his fellow-citizens which day of the week is the "Lord's day"? If the *Graphic* has not lost its bearings, the Lord rested on the seventh day and blessed it; and the Lord said, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," etc. Mr. Tupper knows that the religious denomination of which he is a member is divided on the Sabatarian question, and that the two factions have been fighting each other bitterly for years and years; and he ought to know that until he can agree with his brethren on this point he is not competent to instruct others as to their duty on the secular Sunday.

What are we personal liberty advocates to think of Dr. Tupper and the people who cling to his theory of the means of salvation? The Baptist Church is at loggerheads with itself on this very question.

The *Graphic* is right; if Sunday be a civil, a secular day, the preachers have no right to dictate to the people how they shall spend it; if it be a religious day, the State has no right to meddle with it in any manner.

WE can not organize political parties with respect to churches in the land.—*Judge Zane.*

## NATIONAL Religious Liberty Association.

### Sunday and the Fair.

ON the 3d inst., the National Columbian Commission at Chicago gave a hearing to the advocates of the Sunday-closing of the Fair.

Col. Elliot F. Shepard, as President of the American Sabbath Union, presented the memorial of the Union, praying for the closing of the Fair on Sunday. He also, as President of the Sabbath Observance Committee of the General Assembly of the Presbyterian Church, presented a petition of that body to the same end. He likewise read a telegram from Archbishop Ireland, of St. Paul, giving his acquiescence in the movement, and also the resolution in favor of closing the Fair on Sunday, passed by the Farmers' Alliance Convention at Ocala.

Rev. Sylvester Scoville, President of Wooster College, Wooster, Ohio, gave a brief review of the history of Sunday legislation and Sunday Observance, and their effects on the nations, socially and commercially.

Gen. O. O. Howard presented the question from the patriotic point of view, quoting from Washington, Lincoln, Grant, McClellan, and President Harrison.

Rev. T. A. Fernley, of Philadelphia, laid before the Commission a petition for the closing of the Fair on Sunday, containing nearly 500,000 names.

Col. Alexander S. Maitland, of Brooklyn, urged that Sunday laws were not founded on religion, but on the rights of man, and that no nation could remain permanently free without a day of rest.

Hon. Thomas Coffin, of Iowa, representing the Brotherhood of Railway Trainmen, presented the subject on behalf of that organization, and of wage-earners in general.

Rev. Francis L. Patton, President of Princeton University, presented the question from the Biblical point of view. He said he had no doubt of the commercial success of the Exposition, but the most important point in success was the moral one.

Mrs. R. L. Carse presented a petition from 10,000 members of the Woman's Christian Temperance Union. And then after a few words from Colonel Shepard, claiming that he and others present were representing the Christian churches of the United States, who, with their communicants, families, and affiliations, represented safely at least fifty-seven million of the population, the Commission took a recess.

It is announced that action on the Sunday closing question will be deferred until the local directors of the Exposition have made their rules and submitted them to the Commission for approval.

The opinion is confidently expressed by the advocates of Sunday-closing that the Fair will be closed. The decision may, however, be delayed for some time yet. Meanwhile the interest in the matter grows, and the agitation increases.

### Mr. Crafts at Bradford.

AS noted last week, Mr. Crafts has been at Bradford, Pennsylvania, and here is what the *Era* of that city says about it editorially:—

Rev. Mr. Crafts has discovered that Bradford people, as a whole, have less respect for Sunday than any other town in the United States, or the world, perhaps, and wants a law passed to instill a due amount of reverence into our citizens. There is less sniveling hypocrisy here than in many another town, no doubt, but the standard of morality is just as high as you will find anywhere else. Like a cocoanut, the rough side of Bradford is out. However, there is nothing here to shock the most refined moral sense, more than in any other town, excepting the fact that cigars, fruits, soda water, etc., are sold openly on Sunday instead of clandestinely.

The fact has been abundantly demonstrated by repeated experiments that you cannot make a man religious by passing Blue Laws. You may succeed

in making a hypocrite of him, but a careful analysis of his heart will not show any stronger traces of true piety than before. But because the Bradford City Council concluded to leave it to the consciences of the people whether or not they should buy or sell on Sunday, Rev. Crafts denounced them as being "worse than the Chicago anarchists—and they were hanged." The real truth is this: The more freedom you give the people the stronger they will develop, both morally and intellectually. Individual responsibility is the best. If the law could make it impossible for all men to do evil, how much credit would they deserve for their abstinence? and how would we distinguish the bad from the good? The intolerance that stifles free thought and dwarfs the heart and brain of man is the worst cannibalism. It consumes the soul instead of the flesh.

THE advocates of Sunday laws are just now making a desperate effort to convince the workingman that he is enslaved by corporations requiring Sunday work, a bondage, they declare, worse than African slavery; but the workingman does not generally join the movement for some reason, probably because it not only promises to secure a law compelling corporations to give their employes rest on Sunday, but promises that the same law will prescribe the manner in which he shall spend the day.

Recently an American Sabbath Union lecturer, after a passionate portrayal of "our modern slavery," Sunday labor, declared with disappointment and disgust in his tones, "I am astonished that the laboring man has never raised his voice against this imposition." This is not astonishing, for laboring men can see a long way ahead of their noses, and while some of them prefer to rest on Sunday if they could do so without losing their job, they don't propose to jump "out of the frying-pan into the fire."

THE *Sunday Gazetteer* of Denison, Texas, after stating the charge against R. M. King, of Tennessee, says:—

His attorney held that his punishment was in violation of the Fourteenth Amendment to the Constitution of the United States which says, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens in the United States," and it specifies that "all persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States." On the other hand Judge Hammond rules that this amendment did not reach the question at issue. The first Constitutional Amendment says emphatically that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," but this is construed by the judge as applying only to Congress and as having no binding force upon the States, and he goes so far as to say that there is left to the States the most absolute power on the subject of religious legislation, and any of them may, if they choose, establish a creed and a church and maintain it.

If Judge Hammond's opinion is correct, and the Supreme Court should so decide, religious freedom in this Republic is in danger. Any powerful religious sect might be able to get political control of a State, establish a State religion, and then make it exceedingly unpleasant for dissenters to remain within its borders. It has been the popular belief that the Federal Constitution made it obligatory upon the States to maintain religious freedom for all citizens, and that was the understanding of Madison, Jefferson and other founders of the Government. If they were wrong and Judge Hammond is right, the people will have to carefully watch State legislation if they would keep in check the growing tendency to more closely unite Church and State, a sentiment already pushing its way into politics, through such organizations as the National Reform Association, the Woman's Christian Temperance Union, Sabbath Alliance, etc. The King case will be taken to the United States Supreme Court, and the result will be looked for with much interest.

REV. MCCLAIRN, in explaining the objects of the American Sabbath Union in a recent Sunday evening address, stated that a movement similar to theirs was inaugurated in England several hundred years ago. We have read of that movement, and its sad consequences, and have regarded the present movement as "similar," but until now were without an official statement to that effect.

## Lecture Bureau of the National Religious Liberty Association.

THE Lecture Bureau of the National Religious Liberty Association is composed of competent lecturers in various parts of the United States, and any one desiring lectures upon the subject of religious liberty and the relation of Church and State, may secure a lecturer by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Illinois.

THE "Pearl of Days" says that ground is being gained for Sunday reform (?) in California continually. "Since June last nearly all the towns of Humboldt County, the great lumber region, have inaugurated Sunday closing."

A PETITION has just been circulated in Pullman, Wash., to have the old Washington Territory Sunday law enforced. When it was presented to the Council, a lawyer who had been reading some good literature on the subject of Sunday laws, gave some arguments against such legislation that kept the authorities from acting in the matter.

No wonder the laboring man does not join the "civil Sabbath law" movement, for it is not only ungenerous and uncivil, but it is tyrannical. A representative of this movement recently stated to a Chicago audience, that the objection made by some that the occupants of crowded tenements ought to have an opportunity to visit the parks and breathe the fresh air, was "mere sentimentalism, without foundation." "There are no tenement houses," said the speaker, "that will not hold all the occupants when assembled on Sunday, and they had better be there than desecrating the Sabbath by going to the parks." The laboring man has reason to fear this return to puritanical narrowness and hypocrisy.

THE American or secular theory of government does not mean the *unchristian theory*; but rather the contrary. The secular theory is the *true Christian theory*; for the first promulgator of the theory known to the world, was Christ himself, the Founder of Christianity. Bancroft, speaking of the adoption of these principles by our early statesmen, says: "The new Nation dared to set the example of accepting in its relation to God the principle first divinely ordained in Judea." He says, too, that it was "not from indifference, but that the infinite spirit of eternal truth might move in its freedom, and purity, and power." And through all the ages since Christ there have been here and there Christian men—caring more for truth than for worldly gain, caring more for the purity of Christianity than for worldly power—who have nobly upheld the principles first enunciated by their Master.

THE following is from the May number of the *Christian Press*, a paper advocating Sunday laws and their rigid enforcement:—

Conviction may be forced upon us, but conversion will never be. Does God call me? Does he love me? Does he need me? are questions to which I may be compelled to give an affirmative answer; but, Will I yield to him? is a question which must be decided by myself, and which I am free to decide. Many are making the fatal mistake of waiting for conversion to be forced upon them, and they persuade themselves that they honor God by waiting for "God's own time." God's accepted time and day of salvation is now.

That paragraph has the good old gospel ring. Then why enforce Sunday observance? Any Christian should be in favor of the sentiment expressed in the foregoing, and be ready to work for it with all his might. Enforced Sunday observance would not be a whit better than enforced conversion. The *Press* can see the one, why can it not see the other just as clearly?

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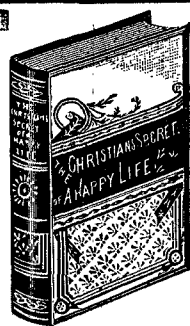
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NEW YORK, SEPTEMBER 10, 1891.

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THE *Sun* expresses the opinion that the same principle is involved in the question of opening the World's Fair on Sunday, that was in opening the Metropolitan Museum of Art in this city on that day, and that it will be decided in the same way.

It is stated that the Mayor of Philadelphia has ordered all the street shoe-blackening stands in that city closed on Sunday. The street cars and excursion boats are still running, however, and the well-to-do church member still reads his Sunday paper, eats his elaborate Sunday dinner, and takes his Sunday drive, just as usual.

It is to the credit of the Pennsylvania Prohibitionists that at their recent State Convention the usual Sunday-law plank was omitted from the platform. A resolution, independent of the platform, opposing the appropriation of the State funds for the World's Fair if opened on Sunday, was offered, however, by a Forest County delegate, and was passed by the Convention. The platform was also given a religious coloring by this introduction:—

The Prohibition Party of Pennsylvania, in Convention assembled, acknowledging Almighty God as the source of all power in government, do hereby declare.

This is all right if rightly understood; but we fear that the Pennsylvania Prohibitionists do not intend it in the only sense admissible without letting down the bars to all the vagaries and abuses of so-called National Reform. The danger which lurks in such resolutions is discussed in an article on the first page of this paper.

THE Prohibition Convention at Albany, on the 3d inst., set forth this declaration:

The Prohibition Party of the State of New York, in Convention assembled, acknowledge allegiance to Almighty God as Governor of the Nation.

There are some necessary deductions to be made from this, that possibly our Prohibitionist friends have not thought of.

If God is the Ruler of this Nation it follows that those who make and administer the laws of the Nation are simply his vicegerents.

The Prohibitionists are striving after

the power to make and administer the laws.

It follows that they propose to rule as God's vicegerents. The claim is neither better nor worse than that of the Papacy, for it is the same.

IF the Prohibitionists wish to acknowledge God in a way that will not involve the monstrous assumption of divine right, let them adopt the immortal words of the Declaration of Independence:—

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

And let them further declare that as the blessings of civil government are for all men,—for both the just and the unjust, alike for the servant of God and for him that serveth him not,—and that as only a small minority of the race or of any nation have ever been truly the servants of God, and so, for the most part, civil government is necessarily in the hands of men who really know not God, it is manifest that in civil affairs men are to be governed only by the law of natural rights; that this alone is the higher law to which all human law should conform, because it is the only law that the natural man can properly appreciate and rightly interpret; and because God in his infinite wisdom has made it ample for all the needs of human government, and is truly honored by obedience to it.

Two or three weeks since we noted the fact that on certain excursion boats owned by Brooklyn church members, dancing was prohibited on Sunday, but that the boats made their trips to Rockaway Beach on that day as usual, and beer was sold at the bar the same as on other days. The pious (?) owners could tolerate Sunday excursions and even Sunday liquor selling, but drew the line at Sunday dancing! The same monstrous inconsistency is observable at North Beach, Long Island. The razzle-dazzles, the merry-go-rounds, the toboggan slide, the Wild West show, and numerous other nickel-catching devices run full blast, and even the saloons are open on Sundays as on other days, but the authorities draw the line at dancing, and it is prohibited on Sunday! Such facts simply emphasize the absurdity of Sunday laws in general, and of such Sunday regulations in particular.

SEPTEMBER 1, the Police Commissioners of this city passed a mild resolution declaring that the Board "disapproves in general of any action on the part of the force partaking of the character of sneaks or spies, or of acting in a surreptitious manner in the discharge of its duty."

This resolution which ought to have been passed long ago, will operate to prevent such disgraceful arrests as those noted in these columns two weeks ago. The action had special reference to a contemptible system of espionage upon saloons, a system that while accomplishing nothing for the cause of temperance was demoralizing the guardians of the peace of the city; but it will doubtless serve to protect from police outrage small shopkeepers, and other dealers in useful commodities.

NATIONAL Reformers and American Sabbath Unionists have denied that persecution would result from the success of their movement, but such denials amount to nothing; and the fact remains that the logic of their scheme stops nothing short of persecution for conscience' sake. Of course they would not call fines and imprisonment persecution. The Catholics never persecuted! they only adjudged people to be guilty of violation of the civil law, and then turned them over to the civil authorities to be punished for the good of the State, and as a warning to evil doers! And this is just what the National Reformers and the American Sabbath Unionists propose. They would not persecute; no, not they; they would only have the civil authorities punish by fines, imprisonment, and disfranchisement, those who do not readily submit themselves to the proposed *regime*.

EVERY one should read the article on another page, "Lakeside and National Reform." It reveals clearly the knavery of some who are posing before the world and the Church as the apostles of "reform" in the interests of the "poor workingman," but who are in reality seeking to establish on American soil a despotism as cruel as any that ever cursed the priest-ridden countries of Europe.

"WE cannot take a single step in the teaching of religion without injury. We have no right in this country, which invites all persons of all creeds, to set up one of our religious notions as against the religious notions that any one else may honestly hold. Just as far as we do it just so far we encroach on the stability which is the basis of our Government."

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VOLUME 6.

NEW YORK, SEPTEMBER 17, 1891.

NUMBER 37.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 48 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

In the New York *Christian Advocate*, Rev. D. W. Huntingdon, D.D., says:—

Public vices present fearful opposition to the work of the Church, and in civil laws and their execution; in the character of public officers and in the good order of society generally the Church has much of her success at stake.

How about the Church in the days of the apostles when both the civil laws and those who administered them were bitterly hostile to Christianity? Is there not some mistake about the Church being in any measure dependent for success upon civil laws?

CHRISTIANITY is vastly more than a code of morals; it is a divine scheme for the moral elevation of men who have sinned. It not only teaches men how to live, but it teaches them how to become free from past transgression; it promises pardon for sins that are past, and gives assurance of power to overcome temptation and avoid sin in the future. Both the pardon for the past and the power for the future come through Christ. It is manifest, therefore, that Christianity is beyond the jurisdiction of all human governments.

THE *World* suggests that if the Fair must be closed one day in each week, let it be on Monday, as in the case of "the Louvre and the Luxembourg, for cleansing, and for the recreation of the attendants." "Monday," says the *World*, "is always the day when visitors to a great exhibition are fewest in number. Sunday is the day when they are always most numerous. To

close the Fair on Monday would be a rational proceeding; to close it on Sunday would be to defeat its best usefulness. If a day of rest for the employes cannot be provided without closing the Fair for one day each week, in the name of right and reason let the great American wash-day be the one selected for that purpose."

What can the "civil Sabbath" advocates say to this proposition? Why would not Monday rest meet all physical necessities just as well as Sunday rest?

### In the "Interest of the Laboring Man."

It is very popular nowadays to try to have the laboring man shoulder the responsibility of all the pet schemes and theories that various so-called reformers are trying to get through various legislatures. Just at present the American Sabbath Union is attempting to bribe the workingmen of America into an advocacy of the Sunday-closing of the World's Fair by offering them cheap rates of admission upon certain other days. All kinds of socialistic and paternalistic bills are introduced, trying to regulate our rest, religion, recreation, and various other things. Some can never seem to learn that people will get along just about as well when you give them a chance to use their own brains as when you try to make the Legislature do the brain work for the whole Nation.

Recently, Parliament was about to pass a bill prohibiting women from using a heavy forging implement known as the "oliver;" whereupon a deputation of these laboring women went to London to protest against the passage of the act.

At London they were questioned at length upon the manner of their employment, by the Home Secretary—an officer whose position in the British Government is much the same as that of the Secretary of the Interior in this country. Between Mr. Matthews, the Secretary, and a chain-woman the following dialogue took place:—

Mr. Matthews: And what is the precise nature of the employment in which you are engaged—

Chain-woman (breaking in): I don't want to have my work taken away from me!

Mr. Matthews (blandly): Pardon me, that is not quite the point on which I desire information. If you will please explain to me the nature of the operation in which—

Chain-woman (firm, though flustered, and determined to get out what she had come all the way to London to say): It never done me no harm, sir!

Mr. Matthews: But, my good woman, if you will suspend your observations long enough to communicate some idea—

Chain-woman: I likes the 'eavy work, sir; an' I says, Let each one do what they can!

Not long ago in our own capital the Sunday-law advocates were trying to obtain a law "in the interests of the laboring man," prohibiting Sunday work (although in the foregoing anecdote the "laboring man" were women), and very plausibly laid their case before the Congressional Committee; but unfortunately for the Sunday-law advocates who were so solicitous for the "laboring man," the master workman of the whole federation of the Knights of Labor was present, Mr. Millard F. Hobbs, and by a few words blew their nicely concocted schemes into atoms. He said:—

Mr. Crafts came before the Federation of Labor, and argued this bill, and that body refused to indorse the bill. He came before the District Assembly of the Knights of Labor (which is made up of all the Knights of Labor of the Assemblies of the District of Columbia), and that body has refused to indorse it. There are parties in that body who believe in the bill as it is; others believe in a certain portion of it, and others are wholly opposed to it; and the Knights of Labor, as a whole, have thought best not to have anything to do with it. Some of them do not believe in working on Sunday, but as for the other [the religious] feature of the bill, they think it best not to appear here in favor of it; and I believe there is quite a lot of the members of the order who believe that if they want rest on Sunday, or any other day, they can get it through their labor organizations, and that it is best not to try to get it through Congress by a sort of Church movement.

There are over thirty unions of Knights of Labor, and there has been only one petition sent here. They have remained silent upon this subject, and I think they want to remain silent upon it.

One of the gentlemen present, speaking of the effect of the speech said:—

This speech, coming as it did, was more or less of a surprise to all; but to Mr. Crafts and his party it was a "stunner." It instantly crushed to atoms the whole pet theory which they had so nicely framed, and so pathetically presented in behalf of "the poor workingmen who are so cruelly oppressed by being forced to labor on Sunday," and of the Church's gallant effort to liberate them from "the Egyptian bondage of Sunday slavery." Nothing could have happened that would more clearly expose the perfect hollowness of the plea that is made by the American Sabbath Union, that this Sunday movement is in the interests of the workingmen, than did this unpremeditated and wholly unsolicited speech.

This was worse for the theory of the American Sunday-law agitator than was the chain-woman's strictures on the British bill. The New York *Independent* truly says of the workingman "that a great deal is asked for in his behalf for which he is not responsible." This is true, as THE SENTINEL has before remarked; and of nothing is it more true than of the demand for Sunday laws made in the name of the workingmen.

Although thus constantly making these claims that the laboring people are so anxious for these laws, still the contrary state of affairs has been frequently a matter of complaint on the part of the leaders in the movement. Rev. Wilbur F. Crafts, who for the past few years has been the leading worker for Sunday legislation, after setting forth in his recent work what he deems conclusive evidence of the benefit of compulsory Sunday observance, says:—

Blind to these great facts, a Shoe Lasters' Union in Brooklyn, at the publication of the new Penal Code of New York in 1882, adopted a paper which thus describes the Sabbath laws: "We learn with regret that the churches are joining hands with tyranny and capital for the purpose of suppressing liberty and oppressing the laborer"—sentiments representative of many labor organizations, which show that holiday Sundays prevent those who follow them from learning the a-b-c of political science, and keep them in such ignorance of the true meaning of liberty that they mistake its champions for oppressors.

Even educated men sometimes make the same blunder from infidel prejudices. John Stuart Mill characterizes "Sabbatarian legislation as an illegitimate interference with the rightful liberty of the individual," and with strange intellectual perversity affirms that "the only ground on which restrictions on Sunday amusements can be defended must be that they are religiously wrong."—*The Sabbath for Man*, page 226.

For the last millenium the world has slowly been learning the lesson that it is better to let individuals manage their private affairs, rather than have the government do it for them. Will the lesson ever be learned?

THE Emperor of China has published a decree requiring his subjects to permit their brethren who have embraced Christianity to live in peace, and forbidding all persecution for conscience' sake. The American Sabbath Union, the National Reform Association, the State of Tennessee, and the Illinois Justice who fined David Longnecker, recently, should make a note of this and go and do likewise.

### The Chicago Fair on Sunday.

THE question whether the World's Fair at Chicago shall be opened on Sunday is making serious trouble for the managers of the enterprise. They are asked to decide it as a question of moral and religious duty only, and not with reference to the pecuniary profits, of which the Exhibition will be in sore need.

The prevailing sentiment of the Protestant churches, as expressed in the deliverances of their assemblies, conventions, and conferences, is undoubtedly opposed to the Sunday opening. Delegations have been appointed to proceed to Chicago to protest against it as a violation of the commandment of God, which would outrage Christians convictions and tend to increase the popular disregard for the sanctity of the Lord's day. Religious papers are exhorting the managers to seek the approval of the Almighty rather than the favor of men, and to show to the whole world the depth and sincerity of their own piety and the piety of this country. When the *Independent* sought the views of bishops and leading clergymen on the subject, the Protestants were almost unanimous in condemning the policy of Sunday opening, and some of the Roman Catholics also opposed it as a dangerous innovation. This feeling too, seems to be growing under the stimulus of apparently concerted efforts for its cultivation, and from this time forward the managers of the Exhibition will feel its pressure steadily.

Meantime, we do not hear of any organized movement on the other side. The only loud appeals which they hear come from those who would shut the gates on the first day of the week without regard to pecuniary loss and without reference to the public convenience. It is God's will, cry the religious enemies of opening, and God must be obeyed. The spiritual gain of obedience, they declare, will far transcend in importance any material profit which disobedience might bring in.

The addition to their expected functions which is thus imposed on the Fair managers is of enormous weight. Besides looking after the secular interests of the Exhibition they are required to settle a controverted question as to the proper observance of Sunday. They must mix up business and religion, theology and finance, when they are at their wits' end to provide ways and means for carrying on the enterprise. Sunday opening would increase their receipts, and yet, much as they will need the money, they are called upon to give it up as a tribute to the religious sentiment of the Union, and as exemplars of Christian conduct and champions of a theory of Sunday observance which is rejected by the great majority of the people of Christendom, and of this country also. If the question as to the Sunday opening of the Fair were put to

popular vote, undoubtedly it would be decided in the affirmative, in a very emphatic way. If the gates are opened on Sunday more visitors will enter than on any other day of the week. Yet the managers are urged to shut them as a religious duty overriding every consideration of profit or public convenience. The responsibility of honoring or dishonoring the commandment of God rests on their shoulders, according to the united declaration of Baptist, Methodist, and Presbyterian conventions.

The managers of the Chicago Fair are, therefore, in a situation full of difficulty and embarrassment. They are made the arbiters between two great parties in the religious world, and between the majority of the public who want to enjoy Sunday as a day of leisure, and the minority who would treat it as a fast-day, on which all amusement is forbidden by divine command. When the same question came up here in the discussion as to the Sunday opening of the Metropolitan Museum of Art, it was decided contrary to the views of the Sabbatarians, and probably at Chicago they will be no more successful, for in principle the two cases are precisely alike. If it is allowable to visit a picture gallery on Sunday, it is proper to look at the collections of a World's Fair.—*The (N. Y.) Sun*, September 10.

### Christianity Can Stand Competition.

THIS may seem a queer heading for an article. And if it were not for the fact that statements are seriously being urged which justify it, it would be quite in place to offer an apology for writing on such a subject; yea, it would be quite improper to write on such a topic at all.

We hear of great corporations trying to cut off competition so that their business will have no obstacles, and that they may the more readily heap up massive fortunes. The world has just been startled at the statement that the Standard Oil Company has about gained the control of the petroleum output of the whole world. If this be true, it will have no *competition*, and can regulate the price of oil at will. It is always the aim of worldly enterprises to put down competition so that they may have things largely their own way.

But Christianity asks no such favors. The true Christian realizes that his power is not dependent upon men or the favors of human agencies. When his Master commissioned him to represent Heaven, and to stand as a light in the world, he told him that "in the world ye shall have tribulation: but be of good cheer; I have overcome the world." "Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." "And ye shall be hated of all men



for my name's sake: but he that endureth to the end shall be saved." "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

In contrast with these statements of Scripture read the following from No. 2 of the *Sabbath Reform*, a quarterly, edited by Rev. W. F. Crafts, and published by the Authors' Publishing Company:—

To officers and owners of railroads: We urge upon all Christian and humane owners and managers of railroads, separately and jointly, to ask Congress and State legislatures to eliminate the only real obstacle to the complete suspension of Sunday trains, namely, competition, by enacting laws forbidding all Sunday trains, except in cases of mercy and necessity.

In another article in the same paper, we read further:—

The only real obstacle to suspending Sunday railroading is *competition*, which Congress can and would remove speedily if such a man as Cornelius Vanderbilt would add his powerful influence to the great petition at Washington.

When an advocate for a Sunday law urges that all competition be taken away from those whom he would have keep Sunday, he is either acknowledging that Sunday lacks divine authority, and, hence, if sustained must have the power of the State, or else he is seeking to evade the path of self-denial that Christ has said all his followers must tread. Where does the great Founder of Christianity commission his ambassadors to labor to have *competition* removed so that men may follow him at no personal sacrifice?

But this is the logic of the whole Sunday-law theory. They want Sunday laws so that men may keep that day without any inconvenience, or loss of position, and thus make it easy for men to be Christians. The promise of Christ is, "Every one that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." The man who believes that Sunday is the Sabbath, and yet his convictions are not strong enough to lead him to give up a job of work to follow Christ, would not bear up under the reverses that every Christian must meet in perfecting his character. Christ's promise is, that if we forsake the things of this world that conflict with forming the image of his character, that he will care for us. To believe what he says means to take his promises as he gives them, and render to him the most perfect obedience, without waiting for civil law to so regulate things that he will have no "competition."

There are a good many of our fellow-citizens who believe that ecclesiasticism is making the same advances and apostate

progress in this country that it did in the Roman Empire in the first centuries of the Christian era. And perhaps nothing would be a more fitting conclusion to the foregoing thoughts than the following quotation from the historian Gibbon:—

The Church still continued to increase its outward splendor as it lost its internal purity, and, in the reign of Diocletian, the palace, the courts of justice, and even the army, concealed a multitude of Christians, who endeavored to reconcile the interests of the present with those of a future life.

History records the results; namely, apostasy, and there is no reason to hope that like causes will not produce like fruit now. A. O. TAIT.

#### What Will Curse It.

COLONEL SHEPARD is reported as saying that if the doors of the World's Fair are opened on Sunday, "the Lord will curse the enterprise." Upon this the *World* remarks that—

This ridiculous person who professes to hold such intimate relations with the Almighty prophesied a descent of the Divine wrath upon the Metropolitan Museum should the Trustees vote to open the doors of that institution on Sunday. The beautiful and refining collection of art has now been open to public inspection for many weeks. Yet none of the pictures have shrivelled in their frames; the mummies have not burst their cements and walked forth; the noble marbles and casts have not been hurled from their pedestals by an earthquake. The Museum has simply more nearly fulfilled its mission as an educator of the people and has had more orderly and interested visitors on Sunday than on all the rest of the week.

The fact that no evil has as yet befallen the Museum proves nothing; but the disposition shown by Colonel Shepard and his co-laborers in their so-called "Sabbath reform," does prove that they are utterly unworthy to be trusted with any power whatever over their fellow-men. Men who are so ready to invoke the wrath of God against those who do not please them, are just as ready to supplement that wrath with civil penalties in case it seems to them to be too long delayed. It is the threatened Christian (?) boycott that is to curse the Fair in case its gates are opened on Sunday.

#### The Political "Atheist."

It has ever been the custom of persons who have been fighting to maintain the crumbling theories of Church and State, to call their opponents "atheists." It is done to-day (especially by Sunday-law advocates) and it was done by the enemies of American institutions a century ago. Our good old "fathers,"—Washington and his co-laborers—had to receive the appellation over and over again.

Madison, in one of his essays, gives an illustration of the common anti-constitutional style of argument then, which sounds very like that of the religio-political reformer of to-day:—

"You are destitute, I perceive," says the anti-republican, "of every quality of a good citizen, or

rather, a good subject. You have neither the light of faith nor the spirit of obedience. I denounce you to the Government, as an accomplice of atheism and anarchy."

And so saying he (the anti-republican) let the argument drop, presumably because he thought that calling American principles "atheism and anarchy" was at once both the strongest argument and severest chastisement that he could give them.

#### Devoid of Reason.

COMMENTING upon certain arguments in favor of the Sunday closing of the World's Fair, the *Chicago Journal*, of the 4th inst., says:—

Dr. Henson simply trifled with the subject. This city is to entertain in July and August, 1893, thousands and thousands, perhaps millions, of visitors. Every hotel and private hostelry will be filled to repletion, and the weather may be very warm. Yet Mr. Henson proposes that on Sundays the multitude be invited to "take a rest"! That is, he would have them sit all day in their narrow and overcrowded lodgings and fan themselves instead of seeking recreation and refreshment in Jackson Park. The idea is totally void of reason or good sense, and savors of religious bigotry.

Even the proposed religious and educational gatherings do not meet the case at all. There will be countless people here who take no more pleasure in such meetings, especially in warm weather, than Dr. Henson takes in a game of euchre; and there is no more justice nor propriety in excluding them from their chosen form of recreation than there would be in excluding Dr. Henson from the pulpit. The coolness with which the Sabbatarians profess to make everybody a Christian in 1893 by force of law is injurious to the cause of religion, and is beginning to excite some indignation.

Still, it should be understood that the *Journal* is conservative on this subject. There may be due something of respect to ultra-religious sentiment. But a different line of argument, if there is one, should be adopted by the Sabbatarians, in their efforts to enforce their views. Thus far they have presented little but fallacies.

#### "The Flag and the Cross."

THE sentiments quoted in THE SENTINEL of September 3, from the *Youth's Companion*, and the *Christian Advocate*, that "the flag represents religion," call to mind a lecture given years ago by a popular clergyman in Concord, New Hampshire, to a "full and delighted audience," who manifested their approbation by "frequent applause." Said he:—

The flag and the cross is my theme to-night. The cross is the symbol of our religion. It reminds us of the fatherhood of God, the brotherhood of man, the sacrifice of Christ, the redemp-

tion of the world. The flag is the emblem of our nationality, the symbol of liberty and order. They should be associated, intertwined about our altars. There is no desecration in the act. . . . There is little danger of too intimate union between Church and State. If our religion be not brought into contact with politics and business, and all the every-day concerns of life, it is not a blessing, but a curse. The assumption that Christian ministers should not intermeddle with affairs of State, is a great and dangerous heresy. . . . We have undertaken, as a Nation, to divorce the flag and the cross. . . . Would we have our Nation prosper, we must solemnize anew the union between the cross and the flag.

The lecturer complained that as a Nation we had undertaken to divorce the flag and cross—the State and the Church. Of course the bill of divorce is our national Constitution. To solemnize anew the union, would be to subvert that noble charter of our liberties, under which we have enjoyed unparalleled prosperity for the past century. He speaks his mind quite plainly. He had not learned to dissemble and prevaricate like later advocates of "National Reform," disclaiming all desire for a union of Church and State, and only pleading for "civil" law to enforce a religious institution. It would be more manly, not to say more like Christians, to state plainly what they want, and not use deception and fraud to attain a professedly holy end.

R. F. COTTRELL.

#### The Incongruity of Religious Legislation Illustrated.

"JOHN," said Mr. Smith, a manufacturer of glassware, to his employe, whose work was to pack the goods for shipment, "you must pack these articles so and so (prescribing the exact manner in which the work should be done), and whatever is broken in transit will be charged to your account."

After some reflection, John, who had had considerable experience in packing glassware, remonstrated thus: "Mr. Smith, I think I know of a safer way to pack these goods, and if I am to be held responsible for the breakage, I think I should be permitted to use my own judgment as to how the work should be done."

But Mr. Smith was inflexible, and informed John that he was capable of running his own business, and intended to do so.

All can see at once that the requirements of Mr. Smith were unjust and unreasonable, yet many respectable and conscientious citizens of our country are acting upon the self-same principle in using their influence to induce law-making bodies to legislate upon religious subjects, to pass laws regulating the conduct of individuals in things pertaining only to God.

Many fail to realize that each and every person has a private account to settle with "the Judge of all the earth," a personal responsibility which cannot be re-

moved by legislation. And in view of this solemn fact it is evident that every man should be left free to act according to the promptings of his own conscience, and to bring his actions into harmony with what he understands to be the will of God concerning him, as long as his course of action does not interfere with the rights of his fellow-men.

If it were possible for the civil government to assume the responsibility and to bear the consequences of the wrong actions of the individual toward God when such actions were compelled by its laws, then, and then only, could it with any degree of reason and justice define the duties and pass laws regulating the conduct of individuals in religious affairs.

The National Reform Association, the American Sabbath Union, and all others who are seeking for the enactment, or favoring the enforcement of Sunday laws, are working in accordance with the foregoing principles.

There are people who believe that the seventh day should be kept holy in accordance with the commandment found in Exodus, chapter 20, and that "Six days shalt thou labor and do all thy work," is a God-given privilege (yea, duty) with which no person, organization or government has a right to interfere; and that God will hold each and every one responsible for the course he pursues in this, as well as in other matters.

And while the seventh-day keeper must stand the breakage, the Sunday-law advocates insist that the glassware shall be packed according to their own ideas. National Reformers and others who are trying to coerce people in religious matters, a method wholly foreign to the scriptural way, will probably find as much responsibility connected with their own cases in the "day of judgment," as they will care to bear, without being entangled in the misdeeds of others.

G. M. POWELL.

Geneva, South Dakota.

#### Logic and Results of Evangelization by Law.

GOD destroyed the antediluvian world because the wickedness of man was great in the earth. Gen. 6:5-7. He rained fire and brimstone on Sodom and Gomorrah because there were not ten righteous persons in them. Gen. 18, 19. Christ said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Likewise also as it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30. And Paul adds, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

Mr. Moody evidently believes these statements, and accepts the situation. He says:—

It is no use attempting to work for this world.

The old ark is going to sink, and the only thing to do is to get as many of the crew and passengers out of her as possible, and let her go down.

But many professed Christians appear to be laboring under the impression that the ship can be saved. They seem to be ignorant of the fact that the heavens and the earth which are now, are, by the same word which created them, and destroyed the world once by a flood, kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Peter 3:5-7. Seeing that wickedness abounds on every hand, they think that something must be done to check the powerful tide of evil. But instead of working upon the principle that the gospel is the only remedy for sin; that men can receive forgiveness of sin, be made righteous, and finally be saved only by repentance, conversion, and faith in Christ, they proceed upon the theory that these may be accomplished, to a large degree, at least, in a sort of wholesale manner, by civil legislation. Hence they propose as a remedy for the numerous evils and increasing wickedness of the times, that the name of God be put in the Constitution; that Jesus Christ be declared the Ruler of nations; that rigid Sunday laws be enacted; that religion be taught in the public schools; that the Bible be recognized as the supreme authority in civil affairs; and, lastly, that all Christian laws, institutions, and usages be placed upon an undeniable legal basis in the fundamental law of the land.

This movement involves two fundamental errors; first, that the great masses of men by some means are going to become better and better, while the great Author of Christianity and its greatest apostle declare that they are going to grow worse and worse, and be worst of all at last; and secondly, that the means of extending the work of the gospel and making men better, is by forcing certain religious rites and customs on them by law, which is contrary to the very nature of free moral agency and the spirit of the gospel, which appeals to the heart, the conscience, and the understanding, and says, "Whosoever will."

If all the world were to become converted to Christianity, this is not the way it would or could be accomplished. To convert a man is to change his heart, and not merely his actions. His actions will naturally change after his heart has been changed. But only by the preaching of gospel truth accompanied by the power of the Spirit of God, can this miraculous change be wrought (Rom. 10:10-14; John 3:1-8), and not by civil requirements enforced by the sword. Free moral agency and the development of character require freedom of action, an opportunity to choose, a chance to exercise the will. If God had desired that man should be simply a machine, governed only by external forces, he would have made him that way in the first place. But as he did not, but

gave him the power to will and to do good or evil, it is manifest that any theory which, in reference to moral and spiritual things, deals with man as a mere machine, is not of God or in harmony with God.

As in theory this movement is wrong, its results can only be bad. It involves the establishment of a national religion: this is to be enforced according to the interpretation of certain religionists, the class to depend solely upon which ones are dominant. All conflicting views and practices will of necessity, as of old, be branded "heresy." The timorous will yield, the stubborn be bent, and the incorrigible be summarily dealt with. This is the logic of the case, and these the inevitable results,—a trampling upon the rights of conscience of many, and the conversion of no one.—*Religious Liberty Tract.*

### The Sunday Press and the Preachers.

THE *Herald*, of Elizabeth, New Jersey, has the following, which illustrates the controversy between the Sunday press and the Sunday preachers:—

The Rev. Dr. Merrill, a gentleman belonging to the Methodist body, and calling himself a bishop, has added his quota to the mass of puritanical absurdity and inconsistency that has, during the past week, rendered Asbury Park and Ocean Grove the targets for the scoffs of the irreligious, and the contempt of all common-sense Christians.

He was enlarging on the subject of keeping holy the "Sabbath day," and in the course of his somewhat perfervid address, he turned his guns on the press and fired a raking shot at the members of the "fourth estate." Facing the reporters' table, he gave utterance to the following very foolish sentiments:—

The man who sits on this platform and reports a sermon for a religious or secular newspaper is as big a sinner as the man who plows his field on Sunday. One man plies his vocation as well as the other.

We hardly venture to imagine what would have been the feelings of this divine had he not seen his sermon in print on the Monday morning following. His indignation would have known no bounds, and would have vented itself in a tirade of abuse against the want of enterprise displayed by the local papers and the press correspondents. That is to say, his mortified vanity would have reproached these very men whom he had so fiercely attacked the day before for not being guilty of the very act which it had pleased him to call sinful—reporting his sermon—which, by the way, could not have been set up in type without a further violation of what he improperly styled the Sabbath. We suppose, however, that Dr. Merrill would have the divine law suspended in his case, and in his only.

But the inconsistency did not end there. The preacher branded the reporter as a "sinner," because he was "plying his vocation"! The reporter was doing no more than the preacher. The only difference was that the slave of the quill probably earned about three dollars by "plying his vocation" in reporting the sermon, while Dr. Merrill would put as money in his purse some fifty or one hundred dollars for the delivery of it. Had the man been preaching for nothing, for the pure love of saving souls, we should be the last to blame him. But when he was not only absent from his legitimate sphere of duty in Kansas, when he was not only enjoying what the reporter so seldom gets, a vacation without any stoppage of his salary, but was also making money as a "star preacher," his utterances certainly savored naught of the divinely

commissioned messenger of salvation. They were redolent simply of Pharisaism and hypocrisy.

Of the two men, the reporter and not the preacher was best observing the Sunday by doing his duty faithfully.

It is evident that the Sunday press and the Sunday preachers are at one in practice—that is, they both work for money on Sunday—they are, at least, a thousand miles apart in opinion.

### A Well-Deserved Rebuke.

THE following editorial under heading, "Uncharitable Sabbatarians," appeared in the Chicago *Evening Post*, of August 31, 1891:—

The Rev. L. McLean has been mentioned before in these columns in connection with the work of the so-called American Sabbath Union, of which he is secretary. Mr. McLean attracted the attention of the *Evening Post* by the zeal rather than the discretion of his advocacy of his peculiar views on Sunday observance and the violence of his aspersions upon those who do not assent to those views. It was intimated, in all charity, that such advocacy injured rather than assisted the cause of rational Sunday observance—in which cause, be it remarked, the *Evening Post* is as much interested as the Rev. L. McLean or any other of that ilk.

At the Wabash Avenue Methodist Church last night, Mr. McLean preached, lectured, declaimed or scolded once more on his favorite theme. The following sentences are extracted from the newspaper reports of his address:—

The papers assure us that we have a mayor. They say he claims to be able to manage the affairs of this great city while enjoying himself hundreds of miles away. Some say this apology for a mayor will stay away, and for my part, I think it would be as well if he did. We don't want that kind of a municipal head. . . . Our German mayor. It's an imposition and a disgrace to have such a mayor, and I pray to God that he will stay where he is!

We join the great majority of Chicago's citizens in the hope that this impious prayer may not be granted. Mr. Washburne, besides having been lawfully elected mayor of this city, has attended pretty closely to his business ever since his election. Having fulfilled these requirements, it is not exacted of him that he should satisfy in all particulars an inconsiderable body of fanatics. True, the mayor has spent the summer out of the city; but in so doing he not only has warrant of law, but has followed the example of many gentlemen of Mr. McLean's cloth, though with this difference: While the mayor has kept up constant communication with his office for the transaction of necessary business, the vacation preachers lock their doors and give the key to the devil. There has been no considerable complaint of Mayor Washburne's absence from those who have the most right and interest to complain.

It is possible that Mr. McLean has been misquoted in the papers. If he has, he is relieved from the unpleasant imputation of having abused a well-intending mayor, and insulted from the pulpit the 300,000 German-Americans in Chicago, who yield nothing to him in point of good citizenship, and most of whom might give him valuable instruction in that charity which lays at the base of all Christian conduct. As we have remarked before, Sunday observance loses much and gains nothing by such ill-considered and uncharitable diatribes of abuse.

"STRANGELY enough," says a correspondent of the *Independent*, "the very year that witnesses the Sunday opening of the Metropolitan Museum in New York, witnesses also the passing of a bill by the Danish Rigsdag providing for a more reverent observance of the Sabbath in this little land. The law of April 7, 1876, placed many restrictions upon the transaction of business on Sunday. These restrictions have now been extended, and the application of the law has been clearly defined. As in our own city, the law does not apply to restaurants or confectioners, or to manufactories in which uninterrupted work is necessary. It is provided, however, that in such cases the employes shall have, at least, every other Sunday free. Barber shops, furthermore, may be kept open until noon. Under the head of manufactories that require uninterrupted labor are included gas works, electric light stations, sugar refineries, etc. Any violation of the law is punishable by a fine of from ten to two hundred kroner (\$2.75 to \$55). The law entered into effect June 3."

As for the "civil Sabbath," there can be no such thing. Sabbath observance is a duty we owe to God, and not to man; it is a subjective matter entirely; while things civil have to do only with the State, and our relations man to man. In God's law it finds a place where the duties toward him are defined, and in no other relation can it be placed, while things which we call civil are in that part of the law where man's relations to man, society, and the State, are defined. The laws of our land rightly may have to do with stealing, adultery, murder, false witness, etc., as these are civil matters; but I deny, sir, that they can have anything to do with idolatry, blasphemy, or Sabbath observance, as these are not civil matters, and have to do only with the relations between man and his Maker.—*Rev. H. B. Maurer, Baptist.*

How about this agitation in favor of a Sunday law? We are watching the fight closely, anxious to learn if the American people are ready to unite Church and State.—*The Radical.*

## NATIONAL Religious Liberty Association.

### Sunday at Racine, Wisconsin.

THE Sunday-closing movement at Racine, Wisconsin, has taken on a new phase. The Law and Order League has been arresting some saloon-keepers for opening their places of business on Sunday. The saloon-keepers have taken it upon themselves to refuse to sell any kind of drink on that day, with a view to creating a sentiment that will compel the authorities to allow the saloons to be opened. It is reported that fabulous sums were offered them for beer and whisky on Sunday, August 23, all to no effect. Even the drug stores had fallen into line and refused to sell any kind of strong drink. It has stirred the old toppers up, and they are threatening that there may be another Haddock tragedy, unless they are allowed their beer on Sunday. The ministers have been getting their lives insured so as to be prepared for anything that may happen to them.

If it were to secure prohibition that they were thus risking their lives, it would certainly be commendable, and they should have the prayers, sympathy, and help of every philanthropist. But if they die to secure the closing of saloons on Sunday only, what is gained? Those who are laboring to secure Sunday laws tell us that if all Sunday traffic were stopped just as much business would be done in the other six days of the week as is now done in seven. Why would it not hold just as good in the case of the saloon? If it be a correct statement that any merchant—provided all would close on Sunday—would get as much trade in the other six days as he does in the whole seven, the conclusion in regard to the saloon would have to be the same. Then closing the saloon on Sunday will not help the temperance cause a particle, and men who are ready to die in such a cause are taking useless risks. Stand on the solid foundation of prohibition seven days in the week, and in carrying this measure into effect take whatever consequences may come. And in such a warfare God will be a greater safeguard than the insurance companies or anything of the kind. A. O. TAFT.

### Lorenzo Dow on Natural Rights.

UNDER the heading of "Natural Rights," the *Clarion*, of Richland, Iowa, has an article in its issue of August 23, which contains some principles that it would be well for those who are working for Sunday laws and kindred religious legislation to study and practice. The *Clarion* says:—

Lorenzo Dow, in a very plain, quaint way, gives his views on these natural rights, which all of us might profit by carefully considering.

In reading the life of this teacher of the better way, we find this: "Moral rights are the personal privileges to think, and judge, and act for one's self in point of moral duty. This is the more plain and clear, as no one is concerned but God, the Judge, and the individual man as the responsible agent. For what right hath any man to meddle with that which does not concern him?"

"Moral duties are the result of moral law, which is the divine prerogative alone; and man hath no right to invade the moral duty of another, for his is the right of the divine government. No man, therefore, nor set of men, has a right to infringe upon, or bind, the conscience of another. Man, therefore, a rational creature, must be convinced before he can be converted, in order to act consistently as an agent accountable to the supreme Governor of the universe. Consequently, submission of will to a compulsory power, in matters of religion, in repugnance to the dictates of tender conscience, is nothing but an empty show, a piece of hypocrisy, without any mixture of moral goodness or genuine virtue. All churches established by law have been a curse to mankind and a pest to society. Law religion will cause people to be hypocrites, but can not cure them of error.

"Suppose that one man believes in one God, another believes in ten; what is that to the first? It neither picks his pocket nor breaks his leg, why should he persecute him? Persecution is contrary

to natural justice, inasmuch as it assumes a power which no mortal can claim, it being the divine right only to judge in such cases. Universal right of conscience is given by the Author of nature, who is the moral Governor of the human family; and such liberty of conscience ought to be established in every land.

"Intolerance assumes to itself the right of withholding liberty of conscience; toleration assumes the right of granting it. Both are despotisms in their nature. Toleration places itself not between man and man, nor between church and church, nor between denomination and denomination, but between God and man—between the being who worships and the Being who is worshiped; and by the same act of assumed authority by which it tolerates man to pay his worship, it presumptuously and blasphemously sets itself up to tolerate the Almighty to receive it."

If these views were held by all professing Christians at the present time, there would be no petitions sent to Congress, requesting it to enact laws establishing certain religious institutions.

### Closing of the World's Fair on Sunday.

THE *Chautauqua Assembly Herald*, of August 18, 1891, devotes its second page to a report of the meeting held in the Amphitheatre, August 10, conducted by Dr. J. M. Buckley, editor of the *Christian Advocate*, of New York City. This meeting was devoted entirely to answering questions which had been written and placed in the "question drawer." Among others we find the following:—

**Question.**—Since the churches in Chicago will be insufficient to accommodate the crowds that will be present at the World's Fair, will not the day be less desecrated if the gates of the Exposition be opened on the Sabbath to the public, rather than closed on that day?

**Answer.**—The person who wrote that question may be as good a Christian as I am; but the keynote of that question may be found in the words of a certain person which are recorded in the book of Job, and whose utterances were originally heard in the Garden of Eden. You seem to think that a man, who has not repented, is worse at one time than another. A man who utters an oath in the morning and swears every five minutes during the day, is no worse at sundown than the man who has taken the name of God in vain in the morning, and not once after that during the day, and has not repented of his sin. The man who goes out in the morning looking for a fight and does not find one, is as bad as if he had found one every five minutes during the day. We are opposed to the opening of the gates during the day, because, in that event, the day would be desecrated under the sanction of the Government.

But suppose the gates of the Fair should be open on Sunday and nobody should go in on that day; how, we ask Dr. Buckley, would the day be desecrated in that event? And suppose again that the gates were closed Sunday, but everybody wanted to go in then; how far from desecrating the day would they come in this case? Is not the man who goes out Sunday morning looking for an open Fair gate and does not find one, as bad as if he had found one open every five minutes during the day? So how much better are the people going to be if the Fair is closed on Sunday?

### Inconsistency of National Reform.

THE inconsistency of the National Reform theory is well summarized in the following pungent paragraphs from the *New York Independent*, of January, 1875:—

This being a Christian Nation, we have a right to acknowledge God in the Constitution; because, as things are now, this is not a Christian Nation, and needs such recognition to make it one.

This having always been a Christian Nation, we have a right to keep it such; and therefore we need this amendment, since hitherto, without it, we have only been a heathen Nation.

In other words, we need to make this a Christian Nation, because we are already such, on the ground that if we do not make it such, we are not a Christian Nation.

Because the people are substantially all Christians, we have a right; and have need, to make the Constitution Christian, to check our powerful element of unbelievers.

We mean to interfere with no man's rights, but only to get certain rights, now belonging to all, restricted to Christians.

This religious amendment is to have no practical effect, its object being to check infidelity.

It is to interfere with no man's rights, but only to make the unbeliever concede to Christians the right to rule in their interest, and to give up like claims for himself.

It is meant to have no practical effect, and therefore will be of great use to us.

We want to recognize God, and Christianity as our national duty to Deity, but intend to give no effect to such recognition, pleasing God by judicially voting ourselves pious, and doing nothing more.

We shall leave all religions in equality before the law, and make Christianity the adopted religion of the Nation.

Christianity, being justice, requires us to put down infidelity by taking advantage of our numbers to secure rights which we do not allow to others.

Justice to Christians is one thing, and to infidels another.

We being a Christian people, the Jewish and unbelieving portion of our people are not, of right, part of the people.

And so, having no rights which we, as Christians, are bound to respect, we must adopt this amendment to our interest.

Passing this act will not make any to be Christians who are not Christians; but it is needed to make this a more Christian Nation.

The people are not to be made more Christian by it; but, since the Nation can not be Christian unless the people are, it is meant to make the Nation Christian without affecting the people.

That is, the object of this amendment is to make the Nation Christian without making the people Christians.

By putting God in the Constitution, he will be recognized by nobody else than those who already recognize him; and therefore we need this amendment for a fuller recognition of Him.

If we say we believe in God and Christ in the Constitution, it is true of those believing in him and a lie as to the rest; and as the first class already recognize him, we want this amendment as a recognition by the latter class, so that our whole people shall recognize him.

Whether we have an acknowledgment of God in the Constitution or not, we are a Christian Nation; and, therefore, it is this recognition of God that is to make us a Christian Nation.

AN officer of the American Sabbath Union, recently stated before a Chicago audience that, "It would be better, a thousand times better, for us to have the Puritan Sabbath again, with all its rigor, than the continental Sabbath."

The continental Sabbath is a day in which those who so desire, attend church, and those who prefer worldly pleasures (and this class is usually in the majority), spend the day accordingly.

The Puritan Sabbath "with all its rigor" compelled attendance at church, fines and imprisonment being the penalty for disobedience.

The American Sabbath Union, if correctly represented by this officer, "would prefer, a thousand times" that men should be forced to attend church by threatened fines and imprisonment than permit them to spend the day in pleasure seeking.

THE rights of a single individual are just as sacred, and should be just as carefully guarded as the rights of a multitude. The State properly protects from interruption religious meetings upon every day; and it very properly does the same for other meetings. Such laws are right, they apply to all people and to all days, but laws setting apart certain days for religious purposes and stopping on those days all the ordinary avocations of life, are opposed to the spirit of our institutions, and to the spirit of true Christianity; and should be opposed alike by the patriot and by the Christian.

THE *Radical*, of Janesville, Wisconsin, has this to say of the King case:—

An American citizen, named R. M. King, was arrested recently in Obion County, Tennessee, for the horrible crime of plowing quietly on Sunday, after having worshiped God on Saturday. Tennessee has a Sunday law, and in that State a man has no right to worship God according to the dictates of his own conscience, which right the Constitution of the United States guarantees to every one. This is union of Church and State, and we hope to see Tennessee beaten in the game.

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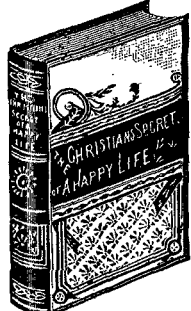
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NEW YORK, SEPTEMBER 17, 1891.

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ON the 7th inst. the Board of Lady Managers of the World's Fair voted fifty-six to thirty-six in favor of closing the Fair on Sunday.

THE idea that men and women would better be cooped up all day in their miserable tenement quarters than "desecrating Sunday in the parks," is entirely worthy of the Sunday-law cause. It would not have been unworthy of the Spanish priests in the days of the Inquisition.

A SAN FRANCISCO paper tells of a captain in the British navy who, not long since, found two tribes on the Polynesian Islands carrying on a fierce war; one tribe, having become converted to Christianity, was trying to force the other to contribute to the purchase of an organ for public worship. The whole tribe must be National Reformers.

MISS FRANCES WILLARD is credited with the assertion that the corset has filled more graves than whisky. Here, then, is a grand opportunity for those philanthropists (?) who are so profoundly concerned for the *physical* good of their fellow human beings that they demand laws requiring everybody to rest, for their health. It will hardly be denied even by the civil Sunday-law advocates that intemperance is a greater *civil* evil than disregard of Sunday; and we have Miss Willard's word for it that wearing corsets is a greater evil still. Should they not then assail the greatest evil of the three rather than the smallest one?

If it is proper for the State to legislate upon the subject of rest, requiring men to abstain from labor one day in seven, for their physical good, why would it not be equally proper to require everybody to dress healthfully?

Nor can it be truthfully urged that the evil effects of Sunday-breaking are any greater in the community than are the ill consequences of corset wearing. The home and the family are the hope of our civilization. Corset wearing tends to destroy both. What is home with a peevish, sickly wife, and weak, rickety children? Nothing but a perpetual incentive to frequent the gin-mill and the gambling den. Then why should we not have a purely

civil law regulating dress, and especially forbidding corsets as the very sum of all offending in the matter of attire, the arch-enemy of the home, the ally of the saloon and of the undertaker.

In view of these facts, should not Mr. Crafts instead of traveling and lecturing in behalf of Sunday rest from a "civil" standpoint, in the interest of lengthened life and increased happiness for mankind, devote himself to a crusade against corsets?

THE *Catholic Review* notes a report "that the Pope is preparing an encyclical on the different forms of government, with the intention of showing how much the nations are indebted to the Church for conciliatory settlement of differences arising from the change of government form;" and then adds: "If this be true he has a noble subject." Just so; but a subject that would require less manipulating and falsifying of history would be: "What the Pope has learned from republican America, and what the Pope and all his imitators, from Mr. Crafts to the National Reform Association, have still to learn of natural, God-given human rights.

It is stated that a Sunday-closing decree has been promulgated recently at Panama, "the once gay and godless Babylon of the Isthmus." The new law provides that all places of business, with a few exceptions, shall be closed on Sundays. The exceptions are the railroad and steamship offices, for urgent business only; hotels, drug stores, restaurants, cook shops, bakeries, and the ice houses. But the exempted places that sell spirits are required to post a big placard notifying that no drinks will be sold before 4 P. M., when the prohibition ceases. The market, grocery stores, and barber shops may be open until 11 A. M. "The newspapers," remarks the *Sun*, "continue to announce the winning numbers in the Sunday drawings of the Panama Lottery, so presumably the lottery is exempted as a necessary business."

REV. J. P. MILLS, District Secretary of the American Sabbath Union, is credited with the following statement concerning the National Religious Liberty Association, and THE SENTINEL:—

This Association publishes a paper called THE AMERICAN SENTINEL. They started it in California, but soon wanted to take it to New York. They found it would cost \$30,000 to move it, and made a call for that sum, and the money just came rolling in; and now it is right in the heart of New York City. It started with only a few thousand subscribers, but soon bounded up to half a million, then to a million, two million, and now it has two and a half million subscribers.

We are sorry to say that the statement is somewhat exaggerated in regard both to the cost of removing THE SENTINEL to this city, and to the circulation of the paper. We will say frankly that our

subscription list falls considerably below the figure given by Mr. Mills. We would not, however, impeach his veracity in the least. His estimate was doubtless based upon the influence of THE SENTINEL.

It is stated that Dr. Brockman, who has been compiling statistics in Germany relative to mine accidents, has brought to light the fact that of the eight hundred and eighty fire-damp explosions which have occurred during twenty years in the Dartmund district, more than twice as many occurred on Monday as on any other day. If the advocates of a "civil" Sunday for the benefit of the "poor working-man" are sincere, they ought certainly now to demand a law requiring all mines to be worked continuously seven days in the week, as it is manifest that fire-damp gathers more rapidly when the mine is not worked for a day.

A FEW days ago an Ohio woman testified in suit for divorce that her husband had once knocked her down for playing croquet on Sunday, although he himself frequently indulged in old sledge, euchre, and poker on that day. At first thought this man's actions seem a little inconsistent, but they are no more so than are Sunday regulations generally. The line must be drawn somewhere; and this man drew it at croquet. The authorities at some of the resorts near this city, and on some of the excursion steamers, draw it at dancing. There is just as good reason for the one as for the other. Nor is the analogy any less striking when we come to consider the right of the man to inflict summary punishment on his wife for the forbidden amusement; he had the right of physical power to enforce his arbitrary rule; the State has the same power, but no more. There is no more moral right in the one case than in the other.

THE principle of persecution, to the extent of burning heretics, is inseparable from the union of Church and State, which makes a crime against the Church, also a crime against the State, to be punished according to human law. If Americans hate anything it is the principle and practice of religious persecution, and if they love anything it is civil and religious liberty.—*Philip Schaff*.

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VOLUME 6.

NEW YORK, SEPTEMBER 24, 1891.

NUMBER 38.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

A SUNDAY law makes a matter of conscience with the majority a matter of crime in the minority. And the man who observes another day than Sunday, whose labor disturbs the consciences of others, is compelled by such a law to render one-sixth of his income for the sake of the majority. That is, the State by a Sunday law exacts from the Sabbatarian one day in the week, which it does not from the Sunday-keeper.

I DENY the right of the law of the land to define how much, or just when, a man shall rest. I deny that it should say I shall and must rest one day in seven because it is good for me, as I would deny its right to say that I must bathe once a day, or once in every seven days; or that I should refrain from eating pork, or mixing pickles with my ice-cream, because thus to bathe or thus to refrain is good for me. I prefer to receive such instruction from my physician, and not from Congress nor the American Sabbath Union.—*Rev. H. B. Maurer.*

A CALIFORNIA minister, who seems to see in a Sunday law all the elements of necessary reform, is reported as saying:—

We do not wish to invoke any civil law to say that you shall worship here or that you shall worship there, or worship at all; but we do want to be able to invoke the civil law to say that this shall be a non-secular day.

"That," says a Pacific Coast paper, "is simply asking for a civil law that will assume the prerogative of God. The Creator of days has never said Sunday shall

be a non-secular day, and he only can legitimately give character to a day. These Sunday-law preachers always boast that they do not want to say what men shall do on Sunday; but they are forward in demanding what they shall not do. Where is the difference in principle? Let them really succeed in getting the power to prescribe the acts of their fellows to the extent of limiting them, and the success will but whet the appetite for further power. The more of human power they acquire, the more they will depend upon that, and 'deny the power of godliness.' Then determining what men shall do, will follow as a natural consequence."

### The American Sentinel and the Churches.

THE AMERICAN SENTINEL has occasion frequently to criticise the actions, political and otherwise, of the churches, yet this does not in any way spring from any disrespect for the churches as such, nor for the religion which the Protestant churches profess. THE SENTINEL is entirely Christian so far as we are able to understand Christianity from the Scriptures. As true Christianity is as far as the east is from the west from the principles and practices of the Roman Catholic Church, and we being to the best of our ability allied to true Christianity, it follows as a matter of course that we are decidedly Protestant.

We believe in one God, the Father of our Lord Jesus Christ. We believe in Jesus Christ as the Word of God, who is God, by whom "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers," who is before all things, and by whom all things consist; by whom alone there is salvation; and who "is able to save to the uttermost all who come unto God by him." We believe in the Holy Spirit as the one who convinces the world of sin and of righteousness, and of judgment; and as the Comforter and the

Guide into all truth, of all who believe in Jesus. We believe that "except a man be born again he cannot see the kingdom of God," either here or hereafter; and that in order to this new birth, men must be "justified by faith without the deeds of the law." We believe that it is by the obedience of Christ alone that men are made righteous; that this righteousness is the gift of God; that it is received by faith and kept by faith; and that there is no righteousness that will avail for any man, except this "righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is difference; for all have sinned, and come short of the glory of God." We believe the Bible to be the word of God.

We believe, according to the word of God, that the Church is utterly separated from the world, and bound to Christ in the love of God, as a chaste virgin to a lawful and loving husband. This being so, the members of the Church cannot be joined to the world without being counted by the word of God as adulterers against him to whom they profess to be joined in love. Says the Scripture, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

As the individual members of the Church of Christ cannot be joined to the world without being counted by the word of God as adulterers against him, so also the Church as a body cannot be joined in any way to the powers of the world without likewise being declared by the word of God an adulteress and a harlot. When the professed Christian Church of the fourth century forsook her Lord and joined herself to the imperial power of Rome, she was fully committed to that corrupt course in which the word of God describes her as that great harlot, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "And the wo-

man was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:2, 4, 6. That is the Lord's description of the Church of Rome; and in the light of history no man can deny the truthfulness of the description. But everybody knows that she never could have committed fornication with the kings of the earth if she had maintained her allegiance to Christ. She never could have been made drunken with the blood of the saints and with the blood of the martyrs of Jesus, if she had not traded upon her lascivious charms for the control of the civil power, by which she could persecute to the death those who denied the authority which she had so adulterously gained.

Now the leaders of the Protestant churches of the United States are going in the same way in which the Church leaders of the fourth century went. They are seeking an alliance with the civil power. They are seeking for this alliance for the same purpose, in the same way, and by precisely the same means. And when they shall have secured the alliance and gained the control of the power, the same results will inevitably follow this in our day that followed that of the fourth century. And to make the surety of this success doubly sure, they are seeking an alliance with Rome herself. And when these professed churches of Christ shall have formed their illicit connection with worldly power, they will have thus turned themselves into a band of harlots committing fornication with the powers of earth, as did their harlot mother before them. And then the inspired description of Babylon the Great will be complete: "Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:5.

Let not the professed Protestant churches blame us for this application of the Scripture. They themselves have acknowledged the Church of Rome as their mother, and they need not blame us if we call attention to the Scripture description of the family. In the New York *Evangelist*, of February 9, 1888, Rev. Charles W. Shields, D.D., of Princeton College, in proving that it would never do, in the reunion of Christendom, to forbid a doctrine of Apostolic Succession, said:—

You would exclude the Roman Catholic Church, the mother of us all, the church of scholars and saints. . . . You would exclude also the Protestant Episcopal Church, the beautiful daughter of a beautiful mother.

This declaration, although made in one of the most influential religious papers in the country, has never yet, so far as we have read, been repudiated or even criti-

cised by any of the leading denominations, or by any paper of any of those denominations. We say again that when these churches declare, and admit, Rome to be their mother, and "a beautiful mother" at that, they cannot justly blame us for calling attention to the Scripture description of the family. The only things of which the Scriptures declare the Church of Rome to be the mother, are harlots. Therefore whatever church confesses Rome to be its mother, therein confesses itself to be a harlot. And the Protestant churches of the United States, by their religio-political workings, are doing their best to make Doctor Shields's apparently representative confession a fact.

We recognize and maintain the *right* of every people who believe alike to organize themselves into a church on whatever order they choose, and to call themselves by whatever name they please; but we utterly deny the right of any church, or all of them together, to use the civil power for any religious purpose whatever. We maintain that any man has as much right to be a Methodist, or a Presbyterian, or a Congregationalist, as any other man has to be a Baptist, an Episcopalian, or a Lutheran; but we deny that any one of these denominations has any right to seize upon the civil power and compel all the others to act as that denomination shall dictate. We deny that all the others have any right to band together and compel any one denomination to conform to the dictates of the many. We maintain that any man in this Nation has just as much right to be a Catholic as any other man has to be a Protestant; but we deny the right of the Catholics to compel any Protestant to act as though he were a Catholic, as we deny the right of the Protestants to compel any Catholic to act as though he were a Protestant. We maintain that any man has just as much right not to be a Christian as any other man has to be a Christian; but we deny any right in those who are not Christians to compel any man who is a Christian to act as though he were not. *And we likewise deny that there is any shadow of right in those who are Christians to compel any man who is not a Christian to act as though he were.* Christians have no more right to compel any man to partake of Christian ordinances, or to observe Christian institutions, than those who are not Christians have to compel Christians not to partake of Christian ordinances nor to observe Christian institutions.

Let no one misconstrue our statement that any man has as much right to be a Catholic as any other man has to be a Protestant; and any man has as much right not to be a Christian as any other man has to be a Christian. This is not by any means an admission that the man who is not a Christian is as near right as is the Christian, nor that the Catholic is as near right as is the Protestant. This

is not a question of moral right, but of civil *rights*. Of course no man has any moral right to be anything else than perfect before God; and this perfection can only be attained through faith in Christ. But if any man chooses to despise the riches of God's goodness and grace, and refuses to believe in Christ, no power on earth has any right to call him to account. He is responsible alone to God, and whoever attempts to call him to account for neglect of the word or ordinances of God, thereby usurps the prerogative of God. And that is how it is that all men have the same equal and inalienable *rights*.

We are compelled, also, in the interests of truth and right, occasionally to criticise the political workings of professed ministers of the gospel. We have all the respect for ministers of the gospel that the Scriptures require men to have; but when professed ministers of the gospel set themselves up as ministers of the law, both civil and moral, and of politics, then we no longer respect those men as ministers of the gospel; for such they are not. Christ never sent any man forth as a minister of the law, either civil or moral, nor of politics; and whenever any professed minister of the gospel sets himself to work by political influence to secure the enactment and enforcement of statutes compelling religious observances, then he is doing what Christ never sent him to do, and he then ceases to be a minister of Christ or of his gospel.

This is the position of THE AMERICAN SENTINEL, and because of it many who call themselves Christians are ready to call us Liberals, and do call us that; but we are Christians nevertheless. We are glad, however, to let all men know that there are Christians who are liberal enough to maintain that all other men inalienably possess all the rights, human, civil, and religious, that Christians possess.

A. T. J.

#### Prov. 15:2 (last part), Exemplified.

A VOTE of thanks should be tendered to Col. Elliott F. Shepard for pushing himself forward as an advocate of Sunday observance in all its moods and tenses, for whenever he opens his mouth he injures his own cause.

Before the National Columbian Commission the doughty Colonel in these words assumed, by way of a variety from that of an interpreter of providences, the prerogative of the prophet. Here is what he said:—

I believe firmly that if the Fair is not closed on Sundays the Lord will put his curse upon the enterprise and on the Nation. He will send plagues and pestilences as he did in the days of Pharaoh. If, on the contrary, the gates are closed on Sundays, the Lord will bless the Fair and make it the grandest success possible. You have no idea of the intense feeling of the Christian world on this subject. It is with us to a man, and should we



win it will rejoice as one man. Hence it is imperative that the question should be decided at once.

The promoters of the Sunday cause might well pray to be delivered from its friends.  
H. B. MAURER.

Apropos of the foregoing is the following item from the *Christian at Work*, of the 17th inst. :—

If Sabbath closing of the Columbus Fair wins, as we believe it will, it will not be by reason of some pleas put up in its behalf. Here, for instance, is the utterance of a speaker at a recent meeting in Chicago :—

It is the custom now to follow the example of great men. Germans copy the manners and deeds of the Emperor. In England the Queen, a motherly Christian woman, molds the fashions. The Prince of Wales cannot wear a coat without its being copied by every one the next day. And now here are Jesus and God who rest upon the Sabbath day—let us follow their example.

The idea of commending Sunday closing on the basis of copying Jesus and God, because the public mind is so ready to ape the manners and dress of royalty, will scarcely have weight among the intelligent, if it does not bring the cause of Sunday closing into contempt.

It is only justice to the reading public to say that "a speaker at a recent meeting in Chicago" and "the prophet" are the same.

#### Simply Another Step.

A LITTLE school-boy once spoke :—

"One brick upon another,  
And the highest wall is laid,  
One step and then another,  
And—and—you'll get there.—"

he finally stammered, much to the amusement of the school. But oftentimes the blundering remarks of little folks on some such occasion express truths that have all the force of axioms. "Fools and children" have the reputation of telling the truth.

This idea of taking one step and then another, was the idea upon which the religious and civil powers were united in Rome. It has always been the plan pursued by governments in overstepping their legitimate powers and invading the rights of the people. It was the plan England adopted in attempting to subjugate the American colonists; but it did not succeed, for the simple reason that the colonists objected to the first step—and objected in a way that was felt throughout the world.

It is the plan adopted to-day by our religio-political agitators. They first ask for a law closing the World's Fair on Sunday; then they will want a Sunday law with an exemption clause; then they will want a law without an exemption clause; then they will want a law forbidding Sabbatarians to keep Saturday, and so on. Of course, they will deny this; but that was the plan pursued a millenium ago, and that is simply the logical outcome of the first demand.

It is only in comparatively recent times that they had a law in New England forbidding the celebration of Christmas, with penalties attached; and now comes the news that the Jews must not only observe

Russia's Sunday law, but must also work on Saturday: "Jews," says a Boston journal, "have been forbidden to observe the Hebrew Sabbath (Saturday), and to close their shops on that day, and are compelled to shut up their shops on Sunday."

How long will it be if the present demands of the Sunday-law advocates are granted before they will demand that the Sabbatarians of this country be forbidden to observe the seventh day of the week? "Civil Government and Religion" calls attention to steps already taken in their demands, and it would be well to look to see where we will light, before we take our leap. The work cited says :—

Nor are they going to be content with a little. Mr. Crafts, speaking before the United States Senate committee in April, 1888, in favor of the National Sunday law, said :—

The law allows the local postmaster, if he chooses (and some of them do choose), to open the mails at the very hour of church, and so make the post-office the competitor of the churches.

This same trouble was experienced in the fourth century also, between the circus or the theatre, and the church. The church could not stand competition; she would be content with nothing less than a monopoly, and she got it, precisely as these church managers are trying to get it. More than this, they want now, as they did then, the Government to secure them in the enjoyment of a perpetual monopoly. At another point in the same speech, Mr. Crafts referred to the proposed law as one for "protecting the church services from post-office competition." And in explaining how this could be done, he said :—

A law forbidding the opening between ten and twelve, would accomplish this, and would be better than nothing; *but we want more.*

How much more? He continues :—

A law forbidding any handling of Sunday mail at such hours as would interfere with church attendance on the part of the employes, would be better than nothing; *but we want more than this.*

How much more? He continues :—

Local option in deciding whether a local post-office shall be open at all on Sunday, we should welcome as better than nothing; . . . *but we desire more than this.*

How much more? Still he continues :—

A law forbidding all carrier delivery of mail on Sunday, would be better than nothing; *but we want more than that.*

Then he says :—

What we ask is a law instructing the Postmaster-General to make no further contracts which shall include the carrying of mails on the Sabbath, and to provide that hereafter no mail matter shall be collected or distributed on that day.

But when they shall have secured the help of the Government in carrying out their monopolizing ambition thus far, will they be content?—Not at all. Nothing short of a complete and perpetual monopoly will satisfy them. This is proved by Dr. McAllister's words at Lakeside, Ohio, July, 1887, as follows :—

Let a man be what he may—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath—let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the Nation. They may hold any other day of the week as sacred, and observe it; but that day which is the one day in seven for the Nation at large, let that not be publicly desecrated by any one, by officer in the Government, or by private citizen, high or low, rich or poor.

It was because the Presbyterian clergy of Virginia saw this universal human tendency that they withdrew their support from the religious legislation in that State in 1785. Speaking of this change of front, Madison says :—

The Presbyterian clergy, too, who were in general friends to the scheme [of levying a tax towards the support of teachers to give instruction in the Christian religion], are already in another tone, either compelled by the laity of that sect, or alarmed at the probability of further interferences of the Legislature, if they once begin to dictate in matters of religion.

It is the same, too, in the infliction of the penalty. Small fines have already failed to keep Sabbatarians from Sunday work. The prosecutors are exasperated and prosecute plowing on Sunday as a nuisance (in the case of the Seventh-day Adventists now pending in the United States courts) and a fine of seventy-five dollars is imposed. When this fails to accomplish its desired effect, as it most surely will, what will be done next? Gibbon makes the following observation :

It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severities of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment.—*Decline and Fall of the Roman Empire, chap. 37, par. 23.*

Perceiving this inclination in human nature, Herbert Spencer observes that "if the first step has been taken with seeming impunity, it will inevitably be followed by others. School-boy promises of 'only this once,' are not to be believed. Make a hole through the principle to admit a solitary exception, and, on one pretense or another, exceptions will by and by be thrust through after it so as to render the principle utterly good for nothing."

W. A. BLAKELY.

#### Is This the Gospel?

THE doctrine of National Reformers is that this is a Christian Nation, and that therefore all our laws should be made in accordance with their ideas of the Christian religion, and none but professors of Christianity and conformers to such laws be tolerated here. In other words, it is the theory of intolerance.

A vice-president of the National Reform Association, Rev. E. B. Graham, in a speech delivered at York, Nebraska, May 21, 1885, said :—

If the opponents of the Bible do not like our Government and its Christian features, let them go to some wild, desolate land, and for the sake of the devil subdue it, and set up a government of their own on infidel and atheistic ideas, and then if they can stand it, stay there till they die.

Rev. Dr. McAllister, one of the editors of the *Christian Statesman*, the official organ of this Association, at a convention held at Lakeside, Ohio, in August, 1887, likewise said :—

Those who oppose this work now, will discover when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime.

These are the sentiments held, and this

the theory advocated by this Association, which was first started in this country in 1863, by the small denomination known as the Reformed Presbyterians, the descendants of the old Covenanters of Scotland. How rapidly these illiberal, un-American, unpatriotic, and unchristian ideas are gaining ground may be judged by the following from the pen of Rev. T. DeWitt Talmage, in the "Ladies' Home Journal" for September, 1891. Writing of the people of East Hampton, Long Island, from his summer home at that place, he says:—

Think of the high state of morals and religion which induced this people, at an early day, at a political town-meeting, to adopt this decree: "We do sociate and conjoin ourselves and successors to be one town or corporation, and do for ourselves and our successors, and such as shall be adjoined to us at any time hereafter, enter into combination and confederation together to maintain and preserve the purity of the gospel of our Lord Jesus Christ, which we now possess." The pledge of that day has been fully kept.

That document of two centuries ago reads strangely behind the times; but it will be some hundreds of years yet before other communities come up to the point where that document stops. All our laws and institutions are yet to be Christianized. The Puritans took possession of this land in the name of Christ, and it belongs to him; and if people do not like that religion let them go somewhere else. They can find many lands where there is no Christian religion to bother them. Let them emigrate to Greenland, and we will provide them with mittens; or to the South Sea Islands, and we will send them water-coolers. This land is for Christ. Our legislatures and congresses shall yet pass laws as radically evangelical as the venerable document above referred to.

Such sentiments are disloyal to the spirit of a free government, and to the gospel of Christ, it matters not who utters them. Think of Christ who associated with publicans and sinners, who came to seek and to save that which was lost, banishing men to Greenland, or to the South Sea Islands because he did not find them Christians, and of his condescending to promise to send them mittens and water-coolers in order to get rid of them! Is this the spirit of the gospel? Are such utterances calculated to convert anybody? Are infidels likely to be drawn toward the cross, or to behold the matchless charms of Jesus, by such statements? Christ is not lifted up, nor does he draw men, in this way. He never assumed a cold, seclusive, and repellant attitude. He did once, through zeal for the Lord's house, drive the money changers and the traffickers from the temple, and it would not have an unsalutary effect if the money changers and speculators were driven out of the churches calling themselves by his name to-day; but he never drove any one out of the Nation. Neither did he tell his disciples to colonize and banish to regions unknown all not of their faith, who sought their shores. On the contrary, he bade them, "Go ye into all the world, and preach the gospel to every creature."

In the light of these facts the question is pertinent, What are we coming to?

No one can fail to see what will be the result of having all our laws and institutions "Christianized." Those who do not conform to the ideas of those who Christianize (?) them will be kindly told that they can go to Greenland, or the South Sea Islands, and, with the comforting assurance of having a pair of mittens or a water-cooler, stay there till they die, or if they see fit to remain here, "abide the consequences." Again we ask, Is this the gospel? W. A. COLCORD.

#### Too Sensitive.

Two Polish Hebrews were arraigned in Gates Avenue Police Court, in Brooklyn, recently, on complaint made by a Catholic priest charging that on Sunday they run sewing-machines in their house to the great annoyance of his congregation, and the serious disturbance of divine service in the church. The Jews answered that they kept Saturday as a religious day, and claimed the privilege of working on Sunday. The Court held that they were right, and dismissed the complaint. These facts are stated by the *Christian Advocate*, which comments upon them thus:—

One who from principle observes Saturday as a day of rest is certainly entitled to pursue his calling on Sunday, provided he does not molest the worship of others who observe Sunday as a day of religious service; but it is a strange interpretation and application of the law which permits a man to disturb the devotions of his neighbors. One has no right to conduct his religious observances in such a way as to interfere with the worship of his neighbor. A Court in Cincinnati granted an injunction against the ringing of a Catholic Church bell at a certain hour on Sunday, because it disturbed a neighboring Methodist congregation engaged in worship at that hour.

It is strange that it has not occurred to the *Advocate* that it is very unlikely that in this case there was any real disturbance. If sewing-machines were operated in the same building occupied by a worshiping congregation, and separated from them only by a thin partition, or single floor, the noise might constitute a real disturbance, but that such light machinery operated in another building disturbs a congregation is not at all likely, and seems scarcely possible.

The trouble with Sunday disturbance is that a great many people are too easily disturbed when others dissent from them in religious faith and practice. The writer was formerly acquainted with a minister of the gospel, now deceased, who quite early in life joined the regular Baptist Church. Afterwards he commenced the observance of the seventh-day Sabbath. At that time he was the publisher of a weekly paper somewhere in Wisconsin, and did part of the composition himself. After beginning to observe the seventh day, he very naturally devoted Sunday to setting type. His work was done in a back room on the second floor, but some people were very much disturbed

by it. The case of the two Polish Jews in Brooklyn is probably similar.

Worshiping congregations, and indeed all sorts of orderly gatherings, should be protected from all real disturbance, not only on Sunday but on all other days; but the protection should be to the peace of the whole congregation and not to the feelings of a few bigots in the congregation, nor of some priest who feels that the world was made for him, and that no one ought to sneeze except as he (the priest) takes snuff. People who are disturbed by the running of sewing-machines on Sunday are a little too sensitive, and the *Advocate* ought to be in better business than encouraging them in their intolerance.

We have never yet heard of the Jews asking anybody to suspend ordinary business in order that their worship may not be disturbed on Saturday, and they would only be laughed at if they made any such demand, and very properly so too. But if the large and influential bodies of religionists are entitled to such protection, the Jews and seventh-day Christians are also, for the theory of our political system is that all men are entitled to *equal* protection of the law. It is high time that people come to understand that dissenters do not exist in this country by tolerance, but by right; and that their rights are just as sacred, and ought to be just as jealously guarded by the Government, as the rights of the dominant sects.

C. P. B.

#### Legislation by Clamor.

It is already evident that one feature of the "new time" into which we are hastening will be the subjection of legislatures to the pressure of groups of persons who are capable of controlling newspapers or combining votes. Under the old notions of legislation, the duty of legislators was to study carefully the details of proposed legislation, to debate and discuss measures, and so, by deliberation, to arrive at decisions as to what should be enacted. The notion was that the statesman should know what he intended to do, and should consider the proper means of reaching the desired result. This theory of legislation never has been very thoroughly put in practice anywhere, but now the idea seems to be that it is antiquated, that we do not intend to seek a more complete realization of it as a reform in legislation, but that we abandon it altogether.

At the same time, therefore, that there is a vast extension of the field of legislation, we abandon all sound traditions as to the method of legislative activity. Legislative bodies not only lay themselves open to be acted upon by outside influences, but they submit to clamor more than to any other influence. The tendency can be traced through the legislation of France, England, and the United States, during the last twenty years. If

a faction of any kind assails the Legislature with sufficient determination, they carry their point, although the sincere opinion of nearly all who vote for the measure may be that it is foolish, or idle, or mischievous, or crude, or irrational, or extravagant, or otherwise improper to be passed.

Opinions differ greatly as to what it is which is "falling" or "going to decay" just at present. These phenomena support the notion that it is "the State" which is passing away. On the one hand, the highest wisdom of those who want anything now is to practice terrorism, to make themselves as disagreeable as possible, so that it shall be necessary to conciliate them, and those who appeal to reason find themselves disregarded. On the other hand, the public men seek peace and quiet by sacrificing any one who can not or does not know enough to make a great clamor, in order to appease a clamorous faction. It is thought to be the triumph of practical statesmanship to give the clamorous something which will quiet them, and a new and special kind of legislative *finesse* has been developed, viz., to devise projects which shall seem to the clamorous petitioners to meet their demands, yet shall not really do it.—*Prof. William G. Sumner, in Independent, 1887.*

If these words had been written concerning the Sunday-law crusade, the situation could not have been better described. It is proposed to deluge Congress with petitions and personal letters until a Sunday law is secured; not because the law makers are convinced that such a measure is wise or just, but in order to silence the clamor of those who are demanding it.

#### Not Dependent upon Men.

COLONEL INGERSOLL is reported as saying, concerning the Sunday-closing question, "We have got to destroy the Sabbath."

The Colonel could scarcely have said a more unfortunate thing; nor one that would have better pleased the Sunday-law advocates. A fight for personal liberty is one thing, and a fight against a cherished institution is quite another. A great many men who would quite agree with Mr. Ingersoll were he to insist that personally he has a perfect right to rest, play, or work on Sunday, just as he sees fit, will have no sympathy with his expressed determination to destroy "the Sabbath."

As a matter of fact, however, aside from the question of what day is the true Sabbath, it is impossible for any man or for any number of men to destroy it. The Sabbath is not dependent upon the will of men, the wicked Colonel and the presumptuous Sunday-law advocates to the contrary notwithstanding.

Probably those who insist that "Sun-

day laws are necessary for the preservation of the Sabbath," do not realize that their words are a confession that their so-called Sabbath is only a man-made institution. That which man has instituted he may annul; but God's institutions are not dependent upon the will of men. The Sabbath was made a sign between God and his people (Eze. 20:20), and so long as there remains upon the earth a single soul, loyal to his Maker, the Sabbath will serve the purpose for which it was instituted; yea, and of the new earth (2 Peter, 3:13) God has declared, that "from one new moon to another, and from one Sabbath to another, shall all flesh come up to worship before" him. Isa. 66:23. The Sabbath will survive all the attacks of both presuming and wicked men. The former may blasphemously assume that the Sabbath is dependent upon them, and the latter may endeavor to destroy it, but the event will prove them equally helpless. The Sabbath lives in the hearts and lives of God's people, and in the facts set forth in the fourth commandment, namely, that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." It is, therefore, equally foolish to talk of preserving or of destroying it.

C. P. B.

THE Texas Methodists have, according to the *Texas Christian Advocate*, adopted the following resolution expressive of their views of the necessity of enforced Sunday observance:—

*Resolved*, That we record with deep sorrow the earnest effort of our late State Senate to allow saloons and almost every other business to be run more than half of the Christian Sabbath, thus to abolish the Sabbath, which is the great bulwark of our holy Christianity and high civilization.

Think of it; the "Christian Sabbath" dependent upon the action of the Texas Legislature! How is it that whereas Christianity once flourished in spite of the civil power, and in the face of bitter persecution, it is now dependent on the favor of that power? Is there not some mistake about this matter?

THE danger of having upon the statute books of any State, an unjust law, even though it may have become a dead letter, is well illustrated by the present persecution of the Jews in Russia. During the latter part of the reign of Emperor Nicholas, the harsh laws relative to the Jews were permitted to fall into disuse to a considerable extent. Alexander II., the father of the present Czar, carried out in a general way the policy inaugurated by his father, Nicholas; and the opinion is expressed that had Alexander lived a few years longer, the Jewish question in Russia would have been permanently settled in a wise and humane way.

But both Nicholas and his son Alexander

II. made a fatal mistake in not repealing utterly the anti-Jewish laws enacted by their predecessors; and so when the present Czar came to the throne, he found ready to his hand all the tyrannical anti-Jewish laws that his narrow, bigoted soul could desire; hence in the present persecution of one class of his subjects, Alexander III. is "only enforcing the laws." Unjust laws, even though slumbering in harmless disuse, should be promptly repealed, for though nominally "dead letters" they retain their venom, and may at any time be warmed into life by petty spite or sectarian bigotry.

THE question of a Sunday law is being agitated in California in connection with the political campaign, and voters are urged to take this matter into consideration in deciding how to vote. It is not known just how much work is being done by the friends of a Sunday law, as they are working quietly securing the pledges of candidates for the Legislature. But some active work is being done by the opponents of Sunday laws. The following is a paragraph from a circular which has been scattered in some portions of the State:—

Will you vote for a Sunday law, or for men pledged to enact a Sunday law? Should not the State guarantee to every man the right to keep *any day or no day* just as he chooses? The Sunday law is simply a relic of the Dark Ages; and such a law, if enacted, would be used as an engine of religious despotism. Sunday laws formed an important part of the penal code in the "good old days" when religious bigotry thrived, when witches were hanged, and heretics burned at the stake.

It is not thought that the Sunday-law sentiment is sufficiently strong in California to sustain such a law if it were enacted, of which, however, there seems to be little probability.

THE *Christian Advocate*, of this city, remarks that "when people are off for a summer vacation they usually have less regard for the Sabbath than at any other time. They forget that their influence travels with them, and in their forgetfulness they frequently set a bad example." "During these summer months," says the *Advocate*, "crowds of Americans will sail for Europe. Before returning they will have learned by personal experience what the continental Sunday is. Many of them will talk eloquently against it with their friends at home; but how many of them will hold to their Christian Sabbath while abroad?"

The question is not a hard one to answer. Those who are really conscientious in the observance of the day at home will keep it just the same when abroad, but those who keep it at home simply because others do, will not keep it when among strangers.

"THE less religion people have the more they insist upon others having."

## NATIONAL

## Religious Liberty Association.

## Lecture Bureau of the National Religious Liberty Association.

THE Lecture Bureau of the National Religious Liberty Association is composed of competent lecturers in various parts of the United States, and any one desiring lectures upon the subject of religious liberty and the relation of Church and State, may secure a lecturer by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Illinois.

## Press Comments on Sunday Closing of the Columbian Exposition.

THE following is a brief list of extracts from newspapers all over the United States, on the subject of Sunday closing of the World's Fair. Most of them were evidently called out by the recent decision of the Lady Managers of the Fair, by a vote of fifty-six to thirty-six, to use their influence to secure the closing of its gates on Sundays:—

*Louisville Times*: The Board of Lady Managers say the World's Fair should be closed on Sunday, thus indorsing the Rev. Mr. Patton's unfeeling remark that if the laboring poor had no other day to devote to the Fair, so much the worse for them. Fortunately, in this one instance, the ladies will not have the last word.

*Lawrence Journal*: The Board of Lady Managers of the World's Fair have decided, as far as they may decide, that the Fair shall be closed Sundays. The American Sunday is safe in the hands of the women.

*St. Joseph Herald*: The day of fanaticism is past, and the people are fast tiring of allowing a set of old women to prescribe their moral pabulum. If the Fair is too wicked to be open on Sundays it is too wicked to be open on Saturdays, and if the Puritans are to be consulted the Hebrews and Adventists will want to be heard next.

*New York World*: Bigotry and crankism have combined in an effort to cripple its educational capacity by securing the closing of its gates on the only day of the week when the great multitude of workmen and their families have leisure to visit it. This effort should be met now with a protest that will defeat it. If the Fair is not to be open Sunday it will lose half its value and half its interest to enlightened minds.

*Kansas City Star*: Col. Elliott F. Shepard declares that if the World's Fair is kept open Sunday the Lord will send a curse upon Chicago, and he is determined that the prophecy shall be fulfilled, even if he is compelled to remove to that city.

*Washington Post*: Perhaps the World's Fair managers will agree to close the show Sunday, if Col. Shepard will agree to remain closed the other six days of the week.

*Terre Haute Express*: The workmen of Chicago and near-by cities can see the great exhibition Sunday without entailing the double cost of the admission and loss of wages that would be the case on a week day.

*Knoxville Journal*: The *Journal* believes that every reading-room, every library, every museum, every art gallery, every institution which teaches right and civilization, the world over, ought to be open Sundays, the only day when the honest and industrious poor can attend and gather a breath of the inspiration of such institutions. The world would be better for it.

*Portland Oregonian*: There will doubtless be churches enough open in Chicago to accommodate those who prefer to attend them on the Sabbath, and the ministers, ushers, and janitors will do the necessary work in them, so that those who attend can enjoy themselves. There are others who would prefer to attend the Fair on that day, who cannot well afford to go on any other, and they should have the privilege of doing so.

*New York Sun*: If the question as to the Sunday opening of the Fair were put to popular vote, undoubtedly it would be decided in the affirmative in a very emphatic way. If the gates are opened on Sunday more visitors will enter than on any other day of the week.

*Kansas City Journal*: More harm would be done by closing it than by keeping it open. If it is open there will be a place for the crowds to go, that will keep them out of mischief, and crowds without the restraint of home to keep them steady, generally

find worse places than the Fair in which to spend Sunday.

*San Francisco Examiner*: It is only proper that the World's Fair managers should give respectful attention to the appeals of the many excellent people who have asked them to close the Fair Sundays, but it is to be hoped that the resolution pledging the National Commission to take up and consider the question as soon as it shall properly come before it, does not imply anything more. Sunday closing would probably deprive at least a million people of the privilege—to which, as taxpayers they have a right—of visiting the Fair.

*Springfield Journal*: It is a queer fact that the Chicago saloonkeepers join hands with the Sabbath Union people in desiring that the World's Fair shall be closed Sunday. The Chicago saloons are open Sunday as well as the churches, and the saloonkeepers realize that the man who is attending the Fair will not toss any coin on his bar. Religion, self-interest, and politics are something alike, in that they make strange bed-fellows.

*Baltimore American*: From the recent action of the World's Fair Commissioners on certain phases of the Sunday question, it is quite certain that the ultimate decision will be that the Exposition shall be opened on Sunday, but that the machinery shall be stopped—the idea being to allow the people the opportunity of sight-seeing and at the same time to get rid of actual work on that day as much as possible. This will be a compromise, and, like all compromises, it will probably be attacked by the advocates of both sides of the controversy.

*New Orleans Times-Democrat*: The people who do not live in Chicago, and on whom the success of the Exposition mainly depends, have also some rights in the matter, and it would be well for them to speak out on the subject. They do not propose to visit Chicago during the Exposition for the purpose of going to church there Sunday, but to the Exposition; and they will naturally be disgusted if they are shut out. The Exposition is given for the benefit of the whole world, whatever its religious belief, and not for the very small group of Sabbatarians who insist that everybody else should be incommoded because they do not care to go to the World's Fair Sunday.

*Detroit Free Press*: It is well for the great Exposition and for the people of Chicago who wish to visit it that the decision of the Lady Managers is not final in the matter of Sunday closing. "The horrid men" have still something to say on the subject, and their decision is likely to be less sentimental and more practical than that of the ladies. The "Sabbath" will not be desecrated by opening the Fair on Sunday. But the great Exposition would find its usefulness greatly impaired if it were not opened the day of all others upon which the poor people will find it most convenient to visit the Fair.

The last writer but one has fallen into the error of calling those who insist on Sunday closing, "Sabbatarians." While Sabbatarians do insist that they shall be unmolested in their right to rest on the day of their choice, and to attend the Fair on any other day they please, they likewise insist that everybody else shall also be left free to enjoy the same privilege. That is exactly what THE SENTINEL contends for.

Ann Arbor, Michigan.

F. W. HOWE.

## Must Keep Sunday.

A CORRESPONDENT has just sent us the following from Du Quoin, Illinois, in regard to the Law and Order League in that place:—

Brief mention was made in last night's *News* about the organization here by a large number of our best citizens for the purpose of suppressing all desecrations of the Sabbath within the corporate limits of this city. Investigation has developed the fact that the organization is being perfected and is ready for action now. Able counsel has been retained, and the society proposes to prosecute, with vigor, all violations of our ordinances, regarding the Sabbath day in Du Quoin. And where the laws are violated near to the city limits, the violators will be prosecuted under the laws of this State. Baseball, picnics, ratifications, etc., cannot be held with impunity in Du Quoin upon Sunday, without having to answer before our courts for it on Monday morning. Each and every case will be prosecuted without fear or favor. The matter is not only generally being talked about, but very warmly and seriously considered openly and above board.

Our correspondent also informs us that the mayor stopped the playing of baseball inside the

corporation of Du Quoin, but granted a special permit to the Germans to hold a picnic on Sunday in the same park where they had been playing baseball. The Sunday-law advocates have sworn vengeance on him for allowing such a thing to be done.

It may be that the Law and Order League has only the "civil Sabbath" in view, but it is a little difficult to understand just how a "civil Sabbath" could be desecrated. In order for anything to be desecrated, it must first be consecrated; and we have not yet learned that the State or any incorporated town has power to consecrate a Sabbath and punish for non-observance of a man-made institution. Such a procedure is not in harmony with the institutions of a free Republic like ours, and the danger to freedom concealed in such a movement should be made apparent to all lovers of liberty.

It will be noticed that they propose to "prosecute with vigor, all violations of our ordinance, regarding the Sabbath-day in Du Quoin." The ordinance referred to, reads as follows:—

No person shall on Sunday keep open or permit to be kept open, his or her place of business, or shall pursue his or her daily labor or occupation within the city; provided, this section shall not be applicable to persons who conscientiously observe some other day of the week as Sabbath; nor in cases of necessity or charity; nor to hotels, eating houses, drug stores, butcher shops, tobacco stores, livery stables or street cars. Any person violating any of the provisions of this section shall be subject to a fine of not less than five dollars and not more than one hundred dollars.

It will be noticed that tobacco stores are among the things allowed to remain open on Sunday. Thus their ordinance would fine a man for doing honorable labor on Sunday, and yet would allow another to keep a tobacco store open, dignifying the sale of the "filthy weed" with a place above honest toil.

O. A. TAIT.

## Remarkable Statistics.

THE *Boston Traveler*, in its issue of September 10, referring to the recent effort made by Colonel Shepard and his associates to influence the Commissioners of the World's Fair to close its gates on Sunday, presents the most overwhelming (?) argument in favor of such a closing that we have seen yet. The *Traveler* says:—

The Christian churches of the United States, with their communicants, families, and affiliations are said to number over fifty-five millions.

That is to say, if we get the idea correctly, all whose names are on the various church books, including the wolves in sheep's clothing, the back-slidden professor, the business man who has joined the most popular church for business and social interests, all the babies in the Catholic Church that have arrived at the age of a few short weeks and have been christened, etc., would amount to, say, twenty millions. Then the "affiliations," such as all the uncles, aunts, cousins, on to the tenth generation, friends and acquaintances of church members and of those who are in the families of church members, would make up the rest of the "fifty-five millions." It is not intended to be rash, but in the light of facts what else could the *Traveler* mean? Certainly a great literary center like the "Hub" would not be without some statistical reports, and the *Traveler* would not want it understood that actual statistics show fifty-five millions of church members.

The Saviour said, "Fear not little flock," and "Narrow is the way that leadeth unto life and few there be that find it," and "broad is the way that leadeth to destruction and many there be that go in thereat." Has this order been reversed? No, by no means. It is as true to-day as when the Master first uttered it. And to show that it will be so till the end of time, we need only quote his words, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" There is plenty of show and parade in matters of religion, but the genuine article that will lead men to love their neighbor as themselves is not so manifest.

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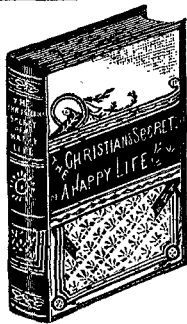
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NEW YORK, SEPTEMBER 24, 1891.

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### No Sentinel Next Week!

In order to give those employed on THE AMERICAN SENTINEL an opportunity to attend an important camp-meeting, at Mount Holly, New Jersey, September 24 to October 4, there will be no paper issued from this office next week. Number 39 of THE SENTINEL will therefore be issued October 8, instead of October 1. Our subscribers will lose nothing by this omission, as there will still remain thirteen publication days in which to issue the twelve papers necessary to complete the volume of fifty numbers.

THE *Christian at Work*, of September 10, in an article on "The Roman Catholic Church in the United States," thus declares for complete secularism: "The utter separation of Church and State, and the complete freedom of the people from taxation to propagate sectarianism in any form, is become a necessity."

THE Post-master at Oakland, California, has decided to open the post-office from 10 to 11 A. M., instead of from 12 M. to 1 P. M., as formerly, much to the disgust of the church-goers who say that they want to get their mail after attending meeting and not before. The *Tribune* of that city proposes that the office be closed all day Sunday. The Sunday people have not been heard from on this proposition.

THE following dispatch, received the other day in Chicago presents a new phase of the Sunday-closing question:—

Weatherford, Texas, September 9.—*Board of Control Columbian Exposition*: One hundred thousand Texans protest against the Sunday closing of the World's Fair. The day of fanaticism is past. NORTHWEST TEXAS FAIR ASSOCIATION.

"This," remarks the *Chicago Journal* "will probably prove a starter for hundreds of such protests. So far but one side of the question has been heard, the advocates against the opening. Now the other side has its inning."

"WORKMEN," says the *Sun*, of the 15th inst., "are laying the foundation of the Grant monument, at Riverside Park. Work goes on day and night and on Sunday." Why does the *Mail and Express*, which has long stood as sponsor for the

monument enterprise, not cry out against this "desecration of Sunday"? Is it possible that those in charge of the work took a mean advantage of Colonel Shepard's absence in Chicago, to get in their Sunday work in Riverside Park? Evidently New York and Chicago are too far apart, even in these days of rapid transit, for one man to manage two such important enterprises as the World's Fair and the Grant monument.

A RECENT count made in Boston by a religious journal revealed the fact that "the morning and afternoon attendance at 102 churches was only 71,069, while nearly 400,000 took trains or boats out of town, or rode in the horse cars, on recreation bent." Noting this fact in its relation to the demand for the closing of the Chicago Fair, a New York daily asks: "Are not the convictions and the wishes of the great majority of the people entitled to consideration in this democratic country?"

THE *Era*, of Bradford, Pennsylvania, remarks, that "Mr. Crafts's idea is that men who can rest on the Sabbath and won't, must be made to. That idea seems to have been uppermost in the minds of the Legislature which framed the law of 1794. But, in the march upward and onward since that date, that law has been so completely forgotten that it was in danger of utter oblivion until Crafts and his followers brought it once more to the light of day. Luckily we are not going backward in the direction of 1794, but are headed forward toward the twentieth century."

THE Rev. Henry Blanchard, one of the most prominent ministers of Portland, Maine, refuses to sign a petition against Sunday concerts, and says that he is willing to have the experiment tried, and then judge the result. Of the argument made by those who oppose the concerts, he says:

I can not agree with these brethren in their view of the Sunday. I regard it as a day of worship and rational recreation. I have advocated the use of music in public parks under wise control.

Upon this an evening paper, of this city, says:—

It will be remembered that many leading ministers of this city advocated the opening of the Metropolitan Museum on Sunday, and a similar division of sentiment among the clergy is perceptible throughout the country.

THE *Independent*, of this city, is not at all confident that the World's Fair will be closed on Sunday. Of the recent hearing granted to representatives of the American Sabbath Union and other bodies, by the World's Fair Commission, concerning the question of Sunday closing, the *Independent* says:—

It does not indicate what the probable outcome will be. . . . We wish that we could believe with Colonel Shepard that the matter is practically

settled, and that it is "almost certain that the gates of the Exposition will be closed on Sunday."

The *Independent* further remarks that "so much is involved in the right decision of this question that every possible argument and influence should be used to secure it." The threatened Christian (?) boycott is one of the "possible arguments," and there are some possible "influences" that are not generally considered legitimate. Is there so much involved that these "arguments" and "influences" should be used? Does the *Independent* really mean "every possible argument and influence"? If our contemporary means this, and the end would really justify the means, it should at once call upon the *Mail and Express* to open a subscription list to a gigantic corruption fund in the interest of Sunday closing.

THE *Albion, Nebraska, News* thinks that any effort to make political capital out of a candidate's religion is un-American. Of a certain candidate for a local office, it says:—

The *News* has always been a strong advocate of the entire separation of Church and State, and the present attempt to catch votes for Mr. Pelly on account of his religion, instead of his qualifications for the office, should be rebuked, and we believe it will be. The fact that Mr. Pelly may be a Catholic or a Presbyterian cuts no figure whatever. The free American air is not conducive to religious persecution.

The *News* is quite right as to the principle. The fact, however, is that religious bigotry is pretty active in this country, and were it not for liberal laws and constitutional guarantees, it would be seen that the "free air" we are wont to boast of, has somehow or other acquired a taint of intolerance that bodes evil for the "good time coming," which looms up in the vision of National Reformers and American Sabbath Unionists.

"It is high time to sound the alarm, when a comparatively small, but influential and well-organized body of ambitious and unrestful Protestants, backed by the Jesuits of the Catholic hierarchy, boldly and openly seek to change the character, if not the form, of our Government, from a purely secular to an ecclesiastical or priestly rule, which experience has proved to be, of all forms of government, the most tyrannical, the most cruel, and the most oppressive."

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VOLUME 6.

NEW YORK, OCTOBER 8, 1891.

NUMBER 39.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

ONE of the greatest problems of politics is to determine the proper relation between Church and State, between civil and religious rights, so that they may not encroach upon one another nor become burdens of our social life, encumbering it with greater difficulties than attach to it naturally.—*Mendelssohn.*

THE theory of the gospel of Christ is, not the taking away of temptation for fear that men will do evil, but the implanting in man of an enmity to evil, the implanting of a supreme love of right, and a power to do the right which they love. The theory of the gospel is not to keep men in perpetual infancy by taking away every form of difficulty or trial, but to build up strong, courageous, manly men, by the divine power which it brings to them. Consequently the Scriptures make no promise to take away temptations from men, but, instead, exhort all to endure, or to resist temptation, "as good soldiers of Jesus Christ."

It is often stated as a *reproach* that "California is the only State in the Union without a Sunday law." That is one way of looking at it; another way is that "California is the only State in the Union that maintains the original idea of civil and religious liberty guaranteed by the Federal Constitution. It is the only State in the Union whose laws acknowledge that one man has as good a right not to rest on Sunday as another has to rest. It is, therefore, the only State in the Union where all

citizens are on an equality before the law. It is the only State in the Union where no one class can dictate what other classes shall not do on a certain day of the week. It is the only State in the Union where the law does not encourage the making of hypocrites on Sunday, by making them seem to have reverence for something which they do not reverence." However, as a matter of fact, California has not this proud distinction; Wyoming and Idaho are also without Sunday laws.

### What Is Public Opinion in Tennessee?

REFERENCE has been made in these columns to the decision of United States District Judge Hammond, in the case of King, appealed from the State of Tennessee. The leading papers of the country have also mentioned it, and have commented more or less upon it. Yet, both in these columns and by the papers referred to, that which has been said has been but little more than to mention the decision, with one or two points touched in it. From the nature of the case, however, and the principles involved, the decision is worthy of more extended notice than has been given it anywhere, and for these reasons, we propose a review of the decision in detail.

The Constitution of Tennessee, Article I, Section 3, says:—

No human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship.

R. M. King reads the Bible for himself, and believes it as he reads, as he has the inalienable, and the constitutional right to do. Accordingly, he believes, as the fourth of the ten commandments teaches, that the seventh day is the Sabbath of the Lord. Holding this as an obligation which he owes to the Lord, he renders it to the Lord. Then, having rendered to God that which is God's, he exercises his God-given right to work the other six days of the week.

But there are some people in Tennessee

who choose to keep Sunday, as they have the right to do. Yet not content with the exercise of their own right to do this, they go about to compel everybody else to do it, whether he believes in it or not. Therefore, for working on his own premises on Sunday—hoeing corn, harrowing, etc.—King was prosecuted for committing a nuisance at common law. He was convicted and fined seventy-five dollars and costs.

The case was appealed to the Supreme Court of the State, and there the judgment was confirmed by a decision declaring Christianity to be the common law of Tennessee, and that offenses against it were properly indictable and punishable as common law offenses. Such a decision is clearly a violation of that clause of the Constitution, which declares that "no preference shall ever be given by law to any religious establishment or mode of worship." For when the Supreme Court recognizes and establishes Christianity as a part of the common law of that State, it does positively give preference by law to that religion, and to its modes of worship.

By a writ of *habeas corpus*, the case was carried to the Circuit Court of the United States, upon the plea that the Fourteenth Amendment of the United States Constitution was violated in that King was deprived of his liberty "without due process of law;" and Judge Hammond's decision, now to be noticed, is the result so far.

Those who have seen the decision, know, and to those who have not seen it, it is proper to say, that it is really composed of two parts, namely: the law of the case, and the *dictum* of the Judge. As to the point of law, the Court decided that the proceeding by which King was convicted was due process of law, and that as it is exclusively the province of the State Court of Tennessee to declare what is the law in that State, the only thing that is left for the United States Court to do under such a plea, is to inquire whether the procedure has been regular, and not whether the law itself is lawful.

In fact, the Judge plainly says, that if it were within his province to decide that question, he would have no difficulty in thinking that King was wrongfully convicted, and that there is not any foundation for the ruling of the Supreme Court of Tennessee that it is a common law nuisance to work in one's fields on Sunday. But, although he distinctly says that King was wrongfully convicted, and the State Court wrongfully decided when it confirmed his conviction, yet, as it rests exclusively with the State Court to decide what is common law in the State, and as the State court has decided that such is common law, it does not belong to the United States Court to overrule the State decisions; and therefore he must decide that though the thing was wrongfully done, yet it is due process of law.

As the case is to be reviewed by a higher court, it is not necessary for us to spend any time now discussing the point of law. And even though we should take the time to discuss it, we should not feel disposed to differ from the conclusion reached by the Judge.

Not so, however, with the other part of the decision. After having examined the point of law, he turns to a discussion of the *principles* which were involved in the arguments of counsel. And it is with the Judge's *dictum*, thus set forth, that we propose to deal. And it is necessary to do this, quite largely too, because the positions taken, and the propositions set forth, by the Judge, are so sweeping, and are so directly opposed to Christian and American principles, that it becomes the duty of THE AMERICAN SENTINEL to review the *dictum* in detail.

The Judge proceeds to give his views as to what is the true measure of freedom of religious liberty, which is contemplated and guaranteed by the Constitution of Tennessee. He says that in the State of Tennessee—

sectarian religious belief is guaranteed by the Constitution, not in the sense argued here, 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 in the matter of Sunday observance; 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 in the course of his daily labor . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

That is to say, a man may belong to a sect; that sect may have a creed; they may practice according to that creed, and may not be disturbed in such practice. But at the same time, they must conform to the laws made in aid of the religion of other sects, who have control of legislation.

For instance, a man may be a Baptist. He may practice the precepts of the Baptist creed, but if the Methodists should have control of legislation, they could oblige the Baptists by law to conform to

the precepts of the Methodist creed. Or one company of people might be Methodists, another Baptists, another Quakers, and so on; but if the Roman Catholics only had control of legislation, and should enact laws enforcing Roman Catholic doctrines and precepts, then the Baptists, Methodists, Quakers, etc., would all be obliged to conform to the Roman Catholic precepts, as by law required. And although protected in the undisturbed practice of *their own* creeds, none of these dissenting sects would be in any wise at liberty to disregard the laws made in aid of the religion of the Roman Catholic sect.

And such, according to Judge Hammond's views, is the freedom of religious belief guaranteed by the Constitution of Tennessee. That we have not misconstrued the Judge's meaning, is made clear by a further extract, as follows:—

If a non-conformist of any kind should enter the church of another sect, and those assembled there, were required, every one of them, to comply with a certain ceremony, he could not discourteously refuse, because his mode was different, or because he did not believe in the divine sanction of that ceremony, and rely upon this constitutional guarantee to protect his refusal.

This is precisely the measure of freedom of religious belief that was "guaranteed" or allowed under the Puritan theocracy of New England. The Congregational Church had control of legislation. It embodied Congregationalist doctrines in the law, and required every one to conform to them. And every one was required to go to church. The Baptists and Quakers did not believe in the divine sanction of those ceremonies. They therefore refused to comply. Their refusal, of course, was counted "discourteous." This discourtesy was made criminal, because it was indeed a violation of the law. They were first fined, but they refused either to pay the fines, or to comply with the required ceremonies. They were then whipped; still they refused. They were then banished, and yet they refused, and the Quakers even refused to be banished. Then they were hanged, and yet those who still lived would not comply with the required ceremonies. *And they had no constitutional guaranty to protect them in their refusal.*

And now says Judge Hammond, in Tennessee, "If a non-conformist of any kind refuses to comply with a certain ceremony required of every one by another sect which has control of legislation, *there is no constitutional guaranty to protect his refusal.*" That is to say, according to this view, in Tennessee to-day, there is no constitutional guaranty of any freedom of religious belief beyond that which was allowed in New England two hundred and fifty years ago.

And thus would Judge Hammond throw open the field of legislation to whatever religious denomination may secure control of it, and justifies such denomination in the use of the power thus gained to

compel every one to conform to the religious ceremonies in which that sect believes, and which it practices. In fact, the very expressions used contemplate an established religion. The Judge uses the phrase, "If a non-conformist of any kind," etc. The term "non-conformist" implies an established religion, which creates *conformists*, and whoever refuses assent, thereby becomes a "non-conformist." And in the view of this *dictum*, such non-conformist has no constitutional guaranty of protection.

The logical deduction from the two extracts which we have here presented is that enforced conformity to religious observances is just. These two extracts would logically justify persecution by any sect that can secure control of legislation. Nor are we left to make this logical deduction ourselves. The Judge himself plainly declares it, as follows:—

If the human impulse to rest on as many days as one can have for rest from toil is not adequate, as it usually is, to secure abstention from vocations on Sunday, one may, and many thousands do, work on that day, without complaint from any source. But if one ostentatiously labors for the purpose of emphasizing his distaste for, or his disbelief in, the custom, *he may be made to suffer* for his defiance BY PERSECUTIONS, if you call them so, *on the part of the great majority*, who will compel him to rest when they rest.

This is about the clearest statement of the doctrine of persecution that we have ever seen. We have read considerably on the subject of religion and the State. We have read the account of persecutions through all the ages from the cross of Christ until this day, and we do not remember any instance in which the doctrine of persecution was positively avowed in words. Enforced religious observance and all those things, have been advocated, defended, and justified, of course, but those who did it, would not allow that it was persecution. In this day of the nineteenth century, however, and in this case, all pretense of denial is thrown aside, and the doctrine of persecution itself, as such, is distinctly avowed and justified, both in arguments and in words.

The doctrine of persecution is bad enough in all conscience, when it is advocated as something else than what it really is; but when it is distinctly avowed and justified in so many words, intentionally and by authority, then it is far worse. The doctrine of persecution is bad enough when it is preached by religious bigots under cover of something else; but when it is openly set forth in words, and justified, from the judicial bench of the Government of the United States, then it is infinitely worse.

From the extracts here given, it is evident that the freedom of religious belief contemplated in the *dictum* of Judge Hammond, is entirely compatible with a religious despotism. And it is equally evident that the position therein taken, justifies all persecution from the crucifixion of Christ to the case at bar.



And these views are set forth as the legitimate expression of public opinion in Tennessee! That is to say, that public opinion in Tennessee upon the question of religious belief stands just where it stood in New England two hundred and fifty years ago. We are free to say, however, that we do not believe that such is public opinion in Tennessee. We are not ready, just yet, to confess that in Tennessee there has been no progress in this respect within the last two hundred and fifty years. That on the part of certain individuals there has been no such progress we freely admit; but that such is the state of public opinion in that State to-day, we do decidedly doubt. It is in order for the press of Tennessee to speak much more plainly than it has yet done, as to whether Judge Hammond has correctly gauged public opinion, or whether he has mistaken his own views for public opinion in that State, on the question of the constitutional freedom of religious belief.

Our readers may for themselves form an estimate of the correctness of Judge Hammond's views, so far as the Constitution of Tennessee itself is concerned, by reading again the extract from that document, quoted near the beginning of this article.

From these extracts, which are a correct outline of the theory of the whole *dictum*, it is seen that in the whole range of the document, there is no recognition of any such thing as the *individual* freedom of religious belief, the *individual* right of conscience, but of "*sectarian* freedom" only. The discussion of this point is reserved to our next issue.

A. T. J.

### The Development of American Principles.

OUR secular form of government is an outgrowth of the great religious revolution of three centuries ago—the great Reformation. It was the independence of thought that was there stimulated and the self-reliance then generated that resulted in the free political system of the United States of America. Following Luther and the other Reformers, English philosophers and reformers developed social and political theories until the ultimate conception was the absolute freedom incorporated in our national Constitution.

Notwithstanding this fact, there are those who speak of our system as the outgrowth of Gallican atheism, etc.—blind to all the evidence that American history and American writers afford. John Adams wrote the following in his "Defense of the Constitutions" of Government of the United States of America:—

The English nation, for its improvements in the theory of government, has, at least, more merit with the human race than any other among the moderns. The late most beautiful and liberal speculations of many writers, in various parts of Europe are manifestly derived from English

sources. Americans, too, ought forever to acknowledge their obligations to English writers, or rather have as good a right to indulge a pride in the recollection of them as the inhabitants of the three kingdoms. The original plantation of our country was occasioned, her continual growth has been promoted, and her present liberties have been established, by these generous theories. There have been three periods in the history of England, in which the principles of government have been anxiously studied, and very valuable productions published, which at this day, if they are not wholly forgotten in their native country, are perhaps more frequently read abroad than at home.

These three periods he refers to as (1) the English Reformation, producing writers whose works set men everywhere to thinking; (2) the Interregnum (Cromwellian period—the Commonwealth), producing "Harrington, Milton, the *Vindicie contra Tyrannos*, and a multitude of others;" and (3) the English Revolution, producing Sidney, Locke, Hoadley, Trenchard, Gordon, and many others.

In all these movements, the leading religious thought of the times played the leading part, and, in general, developed the governmental philosophy. Especially Milton and Locke in England, and Roger Williams in America. In fact, "secularism" is sometimes called "the Miltonian right of schism," as by Professor Gerwinus, indicating its Christian origin.

Madison also referred it to the teachings of Christ, through the Reformation, which "through the genius and courage of Luther" opened up the agitation on the question of civil government and religion, making the world realize their duty to render unto Cæsar that which is Cæsar's, and unto God that which is God's.

The greatest statesmen of the times also made the claim that American ideas were the direct outgrowth of the grand ideas for which English reformers had suffered and died. Burke, in his famous speech on "Conciliation with America," attributed the American spirit to the fact that the colonists were of English descent, and "therefore not only devoted to liberty, but to liberty according to English ideas, and on English principles." Some in Parliament even went so far as to call Washington's army, "our army," and the principles of the colonists, "our principles."

Francis Lieber, in his work "On Civil Liberty and Self-Government" (London, 1853), page 214, says:—

American liberty belongs to the great division of Anglican liberty [contradistinguished from Gallican liberty]. It is founded upon the checks, guarantees, and self-government of the Anglican tribe. The trial by jury, the representative governments, the common law, self-taxation, the supremacy of the law, publicity, the submission of the army to the Legislature, and whatever else has been enumerated, form part and parcel of our liberty. There are, however, features and guarantees which are peculiar to ourselves, and which, therefore, we may say constitute American liberty. They may be summed up, perhaps, under these heads: Republican federalism, strict separation of the State from the Church, greater equality and acknowledgment of abstract right in the citizen, and a more popular or democratic cast of the whole polity."

These last features, however, are but the logical outgrowth of the principles of Anglican liberty.

Mr. Eben Greenough Scott, also, after summing up the successive steps of liberty and enlightenment following the great Reformation, in the introduction to his work, "The Development of Constitutional Liberty in the English Colonies of America," says:—

The United States of America, then, are results of that mighty force, which, bounding into existence through the throes of the Reformation, still continues its triumphant march.

Hence, the present agitators of secularism are simply the men who are carrying on the work of the Reformation.

### "Christian Laws."

THOSE who are laboring for the compulsory observance of Sunday in this country have a great deal to say about "Christian laws." Now laws to be Christian must be made and enforced in accordance with the example and teaching of our Saviour. But notwithstanding so much is said about "Christian laws," "Christian institutions," and "Christian usages," there is the greatest difference between the laws which these National Reformers propose shall govern the people of this Nation and the precepts of Jesus Christ. There is not the slightest similarity in either the laws or in the way they are to be enforced.

Why did not our Saviour when he began his earthly ministry appeal to the law-making authorities of Rome to have them enact certain religious laws that would place Christianity upon an "undeniable legal basis in the fundamental law of the land"? Why did he not spend several years of his life in securing signers to a petition for the better observance of God's holy day of rest? Why did he not appoint the leading men of the Nation to positions in his work that he might have the influence of their names in forwarding his cause in the earth? Why did he not have men imprisoned for Sabbath-breaking, or some other act of immorality, by some old, forgotten law which he found still on the statute books?

There can be but one answer to these questions; it was not our Saviour's way of working. He came to do the will of him who sent him, and that was a work of love, mercy, and long suffering. The Saviour instead of appealing to the civil law for help to establish his kingdom, plainly declares: "My kingdom is not of this world." He also tells us that the *Prince of this world* had nothing in him. Instead of petitioning earthly courts for aid, his petition ascended to the King of kings. In the long and silent hours of night he poured out his soul before his Father that men might be led by his meek and humble life to their only source of salvation.

Instead of trying to attach to his work

men of rank and influence who gave no signs of true repentance, he ever chose those from the humbler, lowlier walks of life. Instead of seeking to load men with "burdens grievous to be borne" he sought to break every yoke and "let the oppressed go free." He condemned the useless and unjust traditions that then existed in regard to Sabbath-keeping, and declared it was lawful to do good on the Sabbath day. "The Sabbath was made for man, and not man for the Sabbath." It was intended as a day of rest and liberty, not a day of servitude and bondage.

The eternal character of God does not change. He is the same yesterday, today, and forevermore. His work is just the same now as it was when the divine Teacher walked our earth in human form. His faithful followers will now work just as he labored then. "The disciple is not above his Lord."

Then why call laws compelling men to perform any religious act, "Christian laws?" Christ never made such laws. His followers never advocated them. They are contrary to the nature of the kingdom of God, and not in accord with the life and motives of Jesus Christ. Said the Saviour to the young lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." So on these two principles the kingdom of Christ is established. Now upon which of the two could a law be hung that would cast a man into prison or fine him because he chose to work on the first day of the week?

If a man loves God with all his heart, he will respect his fellow-man, the workmanship and image of God. He will let God judge the creatures he has made, with his own righteous judgments, and in his own good time. If a man loves his neighbor as he loves himself he will respect his neighbor's person, his goods, and his God-given rights, and above all, he will respect his neighbor's conscientious convictions of duty.

Religious legislation is not the result of the working of the spirit of the meek and lowly Saviour. It is the work of the powers of darkness; and a nation that enforces religious laws takes a backward step towards heathenism and idolatry, for when a man obeys a human-made religious law, he is made to worship the creature more than the Creator.

"By their fruit ye shall know them." And what has ever been the fruit of religious legislation? History's pages have been made crimson with the bloody stains of the fruit of religious intolerance. Never has the enforcement of religious laws brought one soul to Christ. They have not made one man better nor in any way turned the sinner from the error of his way.

Then call them not, "Christian laws," "Christian usages," nor in any way connect with them the name of Christ. Call them heathenish, un-Christian, unholy, devilish. Strip from the ravenous beast of religious intolerance the clothing of the sheep he has devoured, and let him appear in his true character, and a sensible liberty-loving people will quickly consign him to his merited doom.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves." Matt. 7:15.

SANFORD O. LANE

#### An Injustice.

UNDER this head the *Christian Patriot*, published at Morristown, Tennessee, makes the following comments on the King case in that State:—

The Sunday laws are not at all religious. They have two objects: first, to secure every one his right to a weekly day of rest; and, secondly, to prevent the disturbance by worldly noise and business of those who rest on Sunday. Even infidels must admit that a weekly rest day is promotive of health and intelligence, and that it is just that those who wish to worship should be protected from annoyance.

Mr. Robert M. King, of West Tennessee, is a Seventh-day Adventist. We regret his errors. But if reason can not convince him of them, prosecution will not. He is a farmer. He rested on Saturday and plowed on Sunday. He was arrested and fined under the statute. He paid his fine and plowed again. He is now prosecuted under the common law. The Seventh-day Adventists took his case up. It has gone through the State Courts and has just been decided against him by the United States Circuit Court. It is to be appealed to the Supreme Court. We hope Mr. King will gain his case. For, first, he has complied substantially with the objects of the Sunday laws. He and his household rest one day every week. And his plowing at a distance from any church is not an annoyance to worship. It is a shame that he should be punished while railroad companies and daily papers rob thousands of a rest day, and disturb the Sabbaths of large sections and great cities.

The case calls attention to the importance of carefully amending the Sunday laws. They should forbid the employing of men to work on Sunday. No one except an idiot will work on Sunday unless compelled to do so. The penalty should rest wholly upon the employer. And, secondly, those who conscientiously and really observe any other day as a Sabbath should be exempted from the law, provided they do their Sunday work in such a way and at such a place as not to disturb the Sabbath quiet of the first day of the week. The exemption would apply only to those who do rest on Saturday, and it would permit them to employ on Sunday only those who have rested on Saturday. Such a law should have the support of Seventh-day Adventists, Jews, and infidels.

As Sabbath-keepers, we are neither for laws protecting the quiet of our Sabbath, nor for exemption from the operation of Sunday laws, but that Sabbath observance being, as it is, a purely religious act, be left to Christian conscience under the light of God's word, without aid or hindrance from the civil law. Seventh-day people are able to keep holy the Sabbath day in the midst of the hum and hurry of business, in its multiplied forms, as it is carried on all about them, by those who

disregard the day, without any appeal to the civil authority. First-day people could do the same, if they had the authority of the word of God for their observance. It is the conscious lack of this authority which sends men so frantically to the civil law for "protection." The practical working of this scheme for protection is shown in the King case, by our exchange quoted above. Professed Sunday-keeping corporations, pleasure-seekers, and the like, make all the noise and clatter they wish on Sunday; but a single man who has conscientiously kept the Sabbath, and goes quietly into his field away from the public highways, and far removed from any place of public or private worship, is arrested, dragged before the courts, condemned, fined, and imprisoned. This is civil Sunday law. The responsibility for the individual wrong is not in the particular law, in this case, it is fundamentally in the effort to regulate religious matters by civil laws.—*Sabbath Recorder, Seventh-day Baptist.*

#### Precedent versus Principle.

THERE are two methods of pleading in courts,—pleading from precedent and pleading from principle. Lawyers who plead from precedent refer to decisions of judges and of courts; those who plead from principle plead from the standpoint of right and justice. They call attention to the justice or injustice of an act, and call it such, not because it may have been looked at thus by others, but because it is so in the nature of things. The latter style of pleading is much the better, because it has reason behind it, and is more likely to be uniform; while the former often proceeds without reason, and is a capricious guide.

Decisions of courts may be wrong, and often are, as is evident from their rendering different decisions upon the same question, and from one court's reversing the decision of another. But right is right the world over. The principles of truth and justice are the same in all ages and in all climes.

There is the same difference between these two methods of pleading that there was between the teaching of Christ and the teaching of the scribes. He spoke that which appealed to reason, and with authority; they plead for the customs and traditions of the fathers, however much they contradicted reason.

A great deal of the latter kind of pleading is indulged in by those who seek to support Sunday laws and other religious features, in our Government. We are told that these things are recognized and practiced by other nations, and that they have been in vogue in our own land since the early days of colonial times. They seem to forget, as Dr. Adam Clarke says, "There are many ungodly opinions which are more than a thousand years old,"

They reason like the Spanish muleteers, who, when some one suggested that it would be as well for them to fill both sides of their panniers with fruit instead of loading one with stones, and thus save a trip up and down the mountains, replied that there was no telling what might happen should they depart from the customs of their forefathers.

But such reasoning cannot commend itself to sensible, thinking people. If Sunday laws, Government chaplains, and religious teaching in the public schools, are right, they are right because in the nature of things it is so, and not because they have been in existence and carried on for hundreds of years. But the fact that precedent rather than principle, is appealed to in pleading for their continued existence, is presumptive proof at least that there is nothing better in their favor. For my part, I say, Let us stand on principle.—*W. A. C., in Home Missionary.*

#### Intolerance in Russia.

THE outside world can scarcely have any idea of the extent to which religious intolerance is carried in the Russian code of laws. There is scarcely any more heinous crime than openly disagreeing with the Greek Church, and it does not matter whether the dissenter be a Catholic, Protestant, Jew, Mohammedan, or atheist. All are alike hateful. For example, the criminal code, Article 196, expressly provides that any one found guilty of propagating the views of heretical or dissenting bodies, or of circulating the doctrines of any new sect dangerous to orthodoxy, will be punished with the forfeiture of all rights, and banished from European Russia to Transcaucasia, from the Stavropol Government or from Transcaucasia to Siberia, and from Siberia to the most remote regions of that country. The same punishments will be meted out to dissenters who, under the influence of their fanaticism, use insulting terms about the Orthodox Church or orthodox clergy. A dissenter who publicly makes known his false doctrines to the orthodox, with a view to their joining his sect, even though his actions should not result in any accession from the Orthodox Church, will be punished most severely.

Suppose a dissenter in Russia persuades, directly or indirectly, some one to abandon the Greek Church. The code, Article 184, provides that for the "crime" of perverting any one, either by means of temptations or otherwise, from the Christian faith to Islamism, Judaism, or other non-Christian faith, the guilty person will be sentenced to loss of all civil and personal rights, and to penal servitude from eight to ten years. For inducing any one to leave the Orthodox faith for another Christian denomination, the punishment is the loss of all personal rights and privileges, and banishment to Siberia. To such penalty

Protestant or Catholic is liable if ever he ventures to speak of his religious faith. If it can be proven that he has thus spoken, it will be easy to find some one to declare that some one else has been by this means persuaded to forsake the Orthodox faith.—*Truth Seeker.*

#### National Reform and Christianity.

NATIONAL Reformers talk of enforcing their religious belief upon all that come among them. But how does that compare with Christianity? If they force a man to practice religious duties against his will, they so far destroy his liberty; but if they destroy liberty in an intelligent being, they to that extent destroy his moral responsibility, that is, they destroy his free moral agency. Consequently they would destroy the doctrine of grace, which is the infusion of divine aid to help man do that which he is convinced is right. But the doctrine of grace is the very foundation of Christianity, and if they destroy that, every other doctrine goes with it. Thus National Reform is subversive of Christianity.

God leaves man perfectly at liberty to serve him or not. Says he, "Choose you this day whom ye will serve," and even when a man chooses not to serve him, but to make his whole life a life of sin and iniquity, God does not take from him the power necessary to do that. But these Reformers would compel a man to serve God in spite of God's witness against it. Love is the link that binds God to man. Can love be forced? Can men be brought to Christ by threatening them with the rack or the stake? Compulsion would make man hate God even worse, and only those who were impelled by fear or by policy would obey, and all such obedience is an abomination to God. The spirit of Christ is, "Come unto me." The spirit of the National Reformers is, "If you don't we'll make you." The contrast is rather striking.

FRANK HOPE.

#### Baptists Persecuted in Russia.

It seems very strange to think that we are living in the days of persecutions, but it is nevertheless true. Not only are the Jews hated in Germany, persecuted and driven out of Russia, turned back on account of poverty from America, refused a shelter in the Holy Land, but Christians are being persecuted, very bitterly too.

A short time since, the Orthodox Greek Church authorities held a meeting in which the disposition of Baptists and others not conforming to the Greek Church was considered. The matter was warmly debated. One hundred and fifty delegates from forty-one episcopates were assembled in this conference, "to consider the alarming growth of Protestant sects among the orthodox, and to devise measures for suppressing them." Baptists were especially

singled out for censure in the debate; these have been doing a colporteur work which has resulted in the winning of a great many to a true faith in Christ.

The Protestant Christians of Russia are a simple-hearted folk, industrious, thrifty and enterprising. The Holy Synod (save the mark!) has determined to get rid of the Protestants by making life in Russia too unpleasant for them. All are to be handed over to the tender care of the police. Their passports are to be especially marked, so that they shall be everywhere known as heretics. They will not be permitted to rent land, nor to work with orthodox workmen, nor to find work at all. They will be thus impoverished and driven from place to place, and then be sent out penniless to find homes, if they can, in some other land. The plan is already in operation, and our brethren are suffering from priests and police. And this is the nineteenth century, and this is done in the name of Christ! But the Lord reigneth. His people are as the apple of his eye. If Russia would but listen to the voice of history she might see how often, under the providence of God, the persecutors have paid dearly for their whipping God's humble people.—*Rev. Frank S. Dobbins, in the Examiner.*

THE following from the *Christian Advocate*, of this city, is significant:—

A plan to change the weekly school holiday from Saturday to Monday was discussed at the meeting of the National Association of Seminary Principals at Round Lake. Professor Bishop, of Montpelier, proposed it, and was supported by two other seminary principals, one in Vermont and the other in Illinois, who have tried and strongly approved it. The points they make in its favor are that Sunday was more generally observed because it came not at the close of a holiday, but of a day of exercises. Tuesday's lessons were better learned, and because the frequently bad influences of Saturday night were not a feature of the Monday holiday. Most of the people liked the change, or at least had no objection to it. We believe this proposition to be worthy of serious consideration and experimentation, and we will doubtless receive it, as most of the principals present determined to submit the question to the faculties of their schools.

The same suggestion has been made before, and it seems not unlikely that very soon it will be acted upon as everything is being made subservient to Sunday observance. Such a change would, however, work great hardship upon observers of the seventh day.

"To get the Nation right as to the Sabbath," says Mr. Crafts, in *Sabbath Reform*, "we must first get the Church right, and to get the Church right, involves getting the individual Christian to amend his own course in this matter." Why then does not Mr. Crafts begin with the individual Christian instead of asking the State to pass and enforce laws compelling all to keep Sunday? He is condemned out of his own mouth.

## NATIONAL Religious Liberty Association.

### Lecture Bureau of the National Religious Liberty Association.

THE Lecture Bureau of the National Religious Liberty Association is composed of competent lecturers in various parts of the United States, and any one desiring lectures upon the subject of religious liberty and the relation of Church and State, may secure a lecturer by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Illinois.

#### "Muchly Arrested."

UNDER the above title the *Atlanta Constitution* of September 5, contained the following:—

Mr. R. A. Broyles and Mr. J. A. Droege, the latter of whom is Superintendent of the Macon and Northern road, were summoned to appear before Judge Maddox, at Calhoun, Georgia, to answer to the charge of misdemeanor, yesterday. Both of these gentlemen were formerly connected with the East Tennessee road in the capacity of master of trains, and the misdemeanor with which they are charged consists of "unlawfully and by force of arms" running freight trains through Gordon County on the Sabbath.

They arrived at Calhoun in fine trim, and were ready to stand their trial, when lo! they were pounced upon by the sheriffs from all the surrounding counties who had similar charges against them. They were given a warm reception, and were busily engaged in being arrested for a quarter of an hour after their arrival.

The Calhoun case was postponed, and yesterday the gentlemen arrived in Atlanta smiling, but with a pocketful of charges.

Let the good work go on. The more that such arrests are made the sooner honest and sensible people will get their eyes open to the Satanic intolerance that is back of this whole question of securing civil law to enforce "Sabbath" observance.

#### Quaker Intolerance.

SOME months ago, a man by the name of F. A. Lashier moved from Minnesota to Newberg, Oregon, and opened a grocery and notion store. As Mr. Lashier was a believer in the seventh-day Sabbath, and as he did not see any marked evidences that Sunday was observed with any particular sanctity there, he thought it was his privilege, and and perfectly proper for him to keep his store open on Sunday, since he had it closed on the seventh day of the week. The town is composed largely of Quakers, and they have a sufficient majority there that they can elect any man that they may see fit to any of the village offices. They soon began to make complaints in regard to Lashier having his store open on Sunday, and threatened to have him arrested. He went to the Mayor of the city and also to the prosecuting attorney, to know what could be done in the matter; and they assured him that it was perfectly right for him to have his store open on Sunday and that he would not be molested in the least. The assurance was even carried so far that he was given to understand that if complaints should be made, they would not issue a warrant for his arrest. He went on with his business, and in a little while, the threats became so strong that he went to the city authorities again. He found then that the sentiment was quite materially changed from what it was at first. The authorities were fearful that they would have to close up his business on Sunday, and said that it would certainly be their duty to do so if any complaints should be made. As Mr. Lashier has quite a good trade on Sunday, the cause evidently of his threatened arrest is not so much a zeal for the sacredness of Sunday as it is to secure the trade that is thus going to Lashier. And this is one of the difficulties that is everywhere apparent in connection with Sunday-laws. If all were agreed that Sunday is the Sabbath that Christians should ob-

serve, these Sunday laws would not increase the religious observance of that day, and Sunday laws only serve as a pretext for those who are so disposed, to harass and annoy their fellow-citizens. The most ardent believers in the importance of Sunday observance should certainly see this point and oppose the passage of Sunday laws, and depend upon the influence of the Church to conserve the interest of Sunday. We would think, however, that the Quakers would remember some of their early experiences and that they would be more liberal in allowing their fellow-citizens to have the same rights of conscience for which they suffered in the early history of our country.

A. O. TAIT.

THE *Evening Journal*, of Chicago, in its issue of the 1st inst., makes some very sensible observations concerning the Sunday closing of the Fair. It says:—

It is the belief of the *Journal* that on civil, sanitary and humanitarian grounds, all vice and disorder should be suppressed, and labor minimized, on Sunday, during the Exposition and at all other times. But it believes just as firmly that the Government has no right to prohibit orderly recreation on Sunday, because abstinence from recreation on Sunday can only be enforced on religious grounds. It is not to be thought of, therefore, that people should be prohibited by law from visiting and looking at the display in Jackson Park on Sundays. The only question for civilians is whether the employes of the Exposition shall be allowed to work on Sunday. As to the railroads and street-cars, they will have no more to do than if the people went somewhere else.

It is claimed that 50,000 people will be at work at the Exposition on every day that it is open. But if the 200,000 people who would visit the place on Sunday should be turned loose in the city to seek recreation in some other way, there is no doubt that just as many people would have to work in some other way. Moreover, it strikes one very unpleasantly that such a world-wide sympathy should have been excited for these 50,000 people, when just as many have been hard at work, in Chicago, every Sunday for the last ten years. It is this that gives a flavor of insincerity and fanaticism to this movement. The only answer is that the Sabbath is an American institution, and that therefore one of our exhibits should be a well-kept Sabbath. But the only Sabbath-keeping country on the globe is Great Britain.

It is easy to see what will come of this agitation. The non-church going people of this country are in an overwhelming majority, and, while they will concede something to religious sentiment, they will not allow the church-going element to govern them entirely. The Commission will temporize with the Sabbatarians and bow them out of their meeting. The decision of the question will be postponed on one pretext and another, for eighteen months to come, and then some regulations will be adopted which will show a spirit of concession and respect to the religious sentiment of the country. But we believe that it will be useless for the Sabbatarians to hope that the Commission will abstain from what the Sabbatarians regard as an awful sin.

THE saloon keepers of Denison, Texas, have asked the City Council to pass an ordinance forbidding the sale of liquor between the hours of 9 A. M. and 4 P. M. on Sunday. The proposition is thus discussed by the *Sunday Gazetteer*:—

None of the councilmen discussed the saloon Sunday ordinance Thursday night from the right standpoint. The fact is, the city has no Sunday law. Now certain saloon men step up and ask for a special law that shall restrain them from keeping open between the hours of 9 A. M. and 4 P. M. This is ridiculous on its face, because they now keep open all day, without danger of interference on the part of the city officials. No one believes that these saloon men are asking in good faith for the enforcement of Sunday restrictions on their business. The real object of this movement is apparent. It is to do away with the enforcement of the State law between the hours of 9 and 4. That is, instead of wanting to be closed they want to be protected in keeping open. The *Gazetteer* does not believe such an ordinance would accomplish this result, but if it would there is no sense in making the law applicable only to saloons. If saloons are to be allowed to keep open, all business houses should have the same privilege. But the only consistent position for those opposed to special Sunday legislation, to take, is to oppose the enactment of any Sunday laws whatever.

THE National Reform people of Chicago, in their effort to advance the interests of the movement in which they are engaged, are carrying their Sunday rest theory to its logical conclusion. That is, God made the Sabbath for man because man needed to rest one day in seven, and now they have discovered that the beast also needs rest, or the Lord would not have included it in the commandment.

A minister of the Presbyterian Church said recently, at one of the Sabbath Union meetings:—

We should organize immediately into a society for the prevention of cruelty to animals, and if men will continue to disregard the claims of God upon them, we will see that they do not wear out their animals contrary to law by driving them continuously seven days in the week.

We do not read anywhere that the Lord gave his people a command that extended beyond themselves. "Thy man-servant and thy maid-servant, thy cattle and thy stranger that is within thy gates." But these people propose to go outside their own gates, and compel the Gentiles to let their beasts rest if they will not do so themselves.

ONE article of Mr. Crafts's Rest-day Leagues which he is organizing everywhere, reads thus:—

ARTICLE V. Committees shall be appointed as follows: The Secretary shall appoint an investigating committee of four, known only to himself, the first of whom shall on the first week of each month, the second on the second, and so following, ascertain personally what violations—first, of the civil law; second, of higher laws of God—are in progress, and report fully in writing to the Secretary, who shall in turn inform the public authorities, so far as he can wisely do so, as to the violations of the State law, and the public as to these and all other wrongs related to the work of this organization. The Board shall appoint committees: 1—On prevention of the Sunday sales of liquors and tobacco. 2—On closing the post-office on the Sabbath by persuasion and petition. 3—On voluntary closing, by agreement or otherwise, of other places of labor and business. 4—On furnishing matter to the press and circulation of literature. 5—On public meetings. 6—On legislation. Also such other committees as may be necessary.

This secret inquisitorial committee of professional spies has been referred to before in these columns. We mention it again that none may forget the methods in vogue in carrying on the Sunday crusade.

"SWITZERLAND," says the *Christian at Work*, "has not yet reached the ideal Sunday observance so far as the administration of the Post-office is concerned. Just now she is at work experimentally, and in this way. The authorities have determined to test the desire of the citizens for Sunday mail delivery, and they do this by preparing "Sunday" stamps for the use of those who do not desire the mail delivered on Sunday. All letters bearing the other stamps will be delivered Sunday, delivery on that day being general in Geneva, Basle, and other cities."

IN the United States of America, during the last decade of the nineteenth century, a man, without known fault as a Christian and a citizen, is fined and imprisoned because in his devout simplicity, he reads in his Bible the commandment of God, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no work," etc., and acts accordingly. Is it possible to imagine a more ludicrous travesty on justice, true religion, and common sense?

THE Whitewater, Wisconsin, *Register*, in commenting on the recent decision of Judge Hammond in the King case, says that "the State law seems to be a most tyrannical measure, as King is a seventh-day man and religiously keeps Saturday as his Sabbath."

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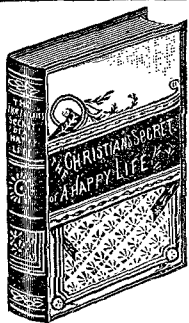
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THE German Government has, it is stated, begun the prosecution of the editor of *Kladderadatsch*, for ridiculing the holy coat of Treves in a cartoon entitled "The Gull Snaring Pilgrims."

THE *Christian Nation*, of this city, being unable to support its National Reform theories by argument, has begun to apply opprobrious epithets. This mode of warfare is entirely worthy of the *Nation*, but THE SENTINEL begs to be excused.

No one who has opportunity to do so, should fail to read carefully the review of Judge Hammond's decision in the King case, which is begun in this number of THE SENTINEL. The papers containing these articles will be valuable for reference, and should be saved for that purpose.

MR. CRAFTS, who engineered the fourteen-million-two-hundred-thousand-petition scheme some two years ago, now says that in his judgment "promiscuous petitions are as unreliable as the new census." He has probably been studying some of the evidence that THE SENTINEL has given of the utterly fraudulent character of many of the Sunday-law petitions. There is hope in his confession. "Open confession is good for the soul."

THE power of the State has long been invoked in behalf of Sunday-keeping, but for various reasons it has been impotent to secure the results desired by some; and so, out in Indiana, resort has been had to more powerful means, as related in the following dispatch, which we take from the *Daily News*, of Chicago:—

MUNCIE, Indiana, Sept. 17—Eaton park is the name of a summer resort on the Missinewa River at Eaton, in the northern part of this county, and it is much frequented by excursionists on Sunday. The church people in that vicinity objected to this Sabbath desecration, and on several occasions the park property has been damaged. The boating surface is made by a large dam across the river, and a small steamer plies thereon, besides a number of row-boats. Unsuccessful efforts have been made to destroy the dam by fire and quicksilver.

Yesterday two large charges of dynamite were exploded in rapid succession, completely demolishing the dam and hurling large stones and timbers

long distances away. Neighboring windows were shattered and hundreds of people were badly frightened. One piece of timber fell upon the roof of John Snyder's residence crushing it in.

This incident serves to illustrate the spirit of the Sunday-law movement: it stops at nothing to compass its ends.

THE *Chicago Journal*, referring to the recent meeting of the World's Fair Commission, says:—

There are a number of things the Commission has not done at this meeting. It has not settled the Sunday-opening question, and it is understood that that matter will not be decided until the very last thing. The report of the local Board on the question is being purposely delayed because of that.

The impression seems to be growing that the result of the controversy will be a compromise, which however will be far from satisfactory to the American Sabbath Union, and the National Reformers generally.

THE German Socialists seem to have borrowed an idea from the Sunday-law preachers of this country, namely, that Sunday laws will enable them the better to get the ear of the workingman. The *Christian Union* says:—

They [the Socialists] are well pleased to have labor forbidden on Sunday, in order that they may be the more free to make that day one of propaganda at workingmen's picnics, etc.

The Sunday-law preachers carry the plan a step further and propose to forbid both work and amusement, in order that the workingmen may be forced into the churches on Sunday.

THE *Daily Report*, of San Francisco, has the following, which it characterizes as "religious intolerance":—

Stockholm, July 30.—The authorities have given notice to the Roman Catholic clergy that the law against making converts will be strictly enforced. The law is said to have the general approval of the people, especially in the interior of Sweden, where religious prejudice is very strong.

"This," says another California paper, "is religious intolerance, but Roman Catholics ought not to complain. The action is just such a one as they would have taken toward any other church if in their power to do so, judging from their past." This is all true, but it furnishes no excuse whatever for the intolerance of the Swedish Government.

THE *State*, a weekly journal published in St. Paul, Minnesota, and "devoted to the emancipation of the united industrialists," has this:—

The Minneapolis *Journal* says there are twenty-two million people in this country who believe in Sunday as a day of rest and worship, and that, therefore, "there ought to be no question" about keeping the World's Fair closed on that day. If that statement is true, then there are at least forty million people in this country who claim the right to do what they please on Sunday, without any interference from the one-third. There is a ques-

tion in which all decent, liberty-loving folk are interested; it is this: Cannot the one-third stay away from the Fair on Sunday, without depriving others of the opportunity to go, if they want to?

That is the question in a nutshell. Shall the Fair be so manipulated as to strengthen in any degree the assumption that it is part of the business of the State to conserve religion and religious institutions?

SEPTEMBER 20, an effort was made to compel the Chinese of this city to keep Sunday. The attempt was only partially successful, however. The front doors of business and gambling houses were, it is said, closed in most cases, but side doors were open and a good deal of business done. According to the *Morning Journal*, of the 21st ult., the Chinese merchants say that they are threatened with bankruptcy if they are compelled to close on Sunday. "They say that if they are compelled to observe a Sabbath, they will observe three days of the month other than Sunday, for as they are worshipers of Buddha they will keep the days sacred to him. They claim that under the laws they have as much right to keep the Buddhistic sacred days and do business on Sunday, as other people have to keep Sunday and work on Buddhistic holy days."

COMMENTING upon the growth of Romanism in the United States, the *Christian at Work* says:—

We have the present; but the future must also be assured. This can only be done by exercising a sleepless guardianship over the Nation's liberties, and especially by seeing to it that the institutions of the country are preserved in all their integrity against assaults from any and every quarter. This has not always been done; it is not done to-day. For, are not the people taxed to support sectarian schools? and during the present year will not four hundred thousand dollars be raised by taxation to be expended in the propagation of Romanism among the Indians? This monstrous iniquity must cease, and so must that other form of abuse which devotes a lesser sum to the support of schools for the diffusion of sectarian religion among the Indians.

"That other form of abuse" is not really another, but the same form. Money is paid by the Government to some Protestant schools precisely as it is paid to the Catholic schools; and it is just as much of an abuse in the one case as in the other. It should all stop.

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VOLUME 6.

NEW YORK, OCTOBER 15, 1891.

NUMBER 40.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

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Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

NOTHING but the grace of God will keep men from sin, no matter what the consequences may be, and that grace is not imparted by legislative enactment, nor by fear of the stake. It is the goodness of God that leads men to repentance, and nowhere has he commissioned either his ministers or the State to drive men to repentance by burning or stoning, or even by fines and imprisonment.

THE Catholic party in Nicaragua has recently banished some of its enemies, just as National Reformers propose to do in this country. The fellows who were banished might have remained in Nicaragua if they had not "raved," if they had been content to allow the priests to manage the Government and manipulate everything in the interests of "the Church"; but this they would not do, and so they have been banished, possibly "to some wild desolate land, there to set up a government of their own, and to stay there till they die."

THE introduction of religion into the public schools is the introduction of the Church into the public schools, and is, therefore, a union of Church and State. The distinction is further attempted upon the question of religion, that it is not dogmas of faith, but fundamental truths of religion, that are to be taught. But how shall religion be taught without dogmas? It may be taught without some dogma in which you do not believe; but it cannot be taught without some dogma in which

you do believe. We cannot conceive of a church without doctrine. And religion cannot be introduced into the public schools unless it is doctrinal in the sense of being definite, positive, and precise. To speak of the Church without doctrine is to talk of daylight without the sun, of an effect without a cause.—*Rev. Dr. Strong.*

### The Individual Right of Religious Belief.

LAST week, in our notice of Judge Hammond's discussion of the subject of freedom of religious belief, we found that "sectarian freedom of religious belief" is that only which, according to his view, is guaranteed by the Constitution. In the whole discussion, there is not the slightest appearance of any such thing as the individual right of conscience, or of religious belief. Yet the individual right is the American idea, and is the one that is contemplated in the United States Constitution, and the Constitutions of the States, so far as they have followed the example of the national Constitution.

So entirely is the individual right of religious belief excluded from Judge Hammond's view, that he actually refused to entertain or give any credit to a certain plea, because he said the petitioner had not proved that the point was "held as a part of the creed of his sect." His words were as follows:—

Although he testifies that the fourth commandment is as binding in its direction for labor on six days of the week as for rest on the seventh, he does not prove that that point is held as a part of the creed of his sect, and religiously observed as such.

By this it is clear that the Judge's idea of sectarian freedom of religious belief led him to ignore, yea, even to deny, the individual right of religious belief. For in demanding that the prisoner should prove that his plea is held by a sect, and religiously observed as such by that sect; and in refusing to entertain the plea, because the accused had not proved that it was a part of some creed, and was so religiously observed, the Court did, in fact,

deny the right of the individual to believe for himself, and to practice accordingly, without reference to any creed, or the belief of any sect as such. And this is only to deny the right of individual belief, and of the individual conscience. Such, however, is neither the American nor the Christian principle, of the rights of religious belief.

The Christian and the American principle is the *individual right of conscience*—the right of the individual to think for himself religiously, without reference to any sect; and without any interference on the part of anybody, much less on the part of the Government. The idea of the national Constitution on this point is clearly expressed in the following words of Mr. Bancroft, which have often been quoted in these columns, but which cannot be quoted too often:—

No one thought of vindicating religion for the conscience of the *individual* until a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the gospel for all men. No sooner was his religion adopted by the chief of the Roman Empire, than it was shorn of its character of universality and enthralled by an unholy connection with the unholy State. And so it continued until the new Nation, . . . when it came to establish a Government, for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State. Vindicating the *right of individuality* even in religion, and in religion above all, the new Nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea.

And then, as though to emphasize the specific statements thus made, the writer declares that thus "*perfect individuality* is secured to conscience" by the United States Constitution. As a matter of fact, in the realm of conscience there is no other right than the right of the individual conscience. There is no such thing as a collective or corporate conscience. There is no such thing as a sectarian conscience. Conscience pertains solely to the individual. It is the individual's own

view of his personal relation of faith and obedience to God, and can exist only between the individual and God. Thus the right of religious belief inheres in the *individual* and is only the exercise of the belief of the individual, as his own thought shall lead him with respect to God, and his duty toward God, according to the dictates of his own conscience. And as this is the inherent, absolute and inalienable right of every individual, as many individuals as may choose, have the right of associating themselves together for mutual aid and encouragement.

If Mr. Bancroft's views of the national Constitution, as expressed in the above extract, need any confirmation, it can be furnished to any reasonable extent. It may, indeed, be well to give a few facts further in this line, showing that as Mr. Bancroft has expressed the sense of the Constitution in this respect, so upon this question the Constitution expresses the sense of those who formed it.

During the whole time in which the preliminary steps were being taken to the formation of the national Constitution, the question of the freedom of religious belief was being thoroughly discussed, and especially by the one man who had more to do with the making of the Constitution than any other single individual, except perhaps George Washington. That man was James Madison.

June 12, 1776, the Virginia Assembly adopted a Declaration of Rights, section 16 of which contained the following words:—

That religion, or the duty which we owe to our Creator, and the manner of discharging it can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience.

July 4, following, the Declaration of Independence of all the Colonies was adopted. Shortly afterwards, the Presbytery of Hanover, in Virginia, aided by the Baptists and Quakers; presented a memorial to the Assembly of Virginia, asking that the Episcopal Church be disestablished in that State, and that the example set by the Declaration of Independence should be extended to the practice of religion according to section 16 of the Bill of Rights. In this memorial, they said:—

The duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves and to engage in the exercises of religion agreeable to the dictates of our own conscience is an *inalienable right*, which upon the principles on which the gospel was first propagated, and the reformation from Popery carried on, can never be transferred to another.

The Episcopal Church was disestablished, but in its place a move was made to establish a system by which a general tax should be levied in support of the *Christian religion*. Again the Presbytery of Hanover, the Baptists and the Quakers

came up with a strong memorial in behalf of the free exercise of religious belief, according to the dictates of conscience. Jefferson and Madison gladly and powerfully championed their cause, yet the movement in favor of the general tax was so strong that it was certain to pass if the question came to a vote. Therefore Madison and Jefferson offered a motion that the bill be postponed to the next Assembly, and that meantime it be printed and circulated among the people. The motion was carried. Then Madison drafted a memorial and remonstrance in opposition to the bill, and this memorial was circulated and discussed more largely among the people than was the bill which it opposed. One passage reads as follows:—

We remonstrate against the said bill: *First*, Because we hold it for a fundamental and undeniable truth, that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an *unalienable right*. It is unalienable because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men. It is unalienable also, because what is here a right towards men is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time, and in degree of obligation, to the claims of civil society. Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe; and if a member of civil society who enters into any subordinate association must always do it with a reservation of his duty to the general authority; much more must every man who becomes a member of any particular civil society do it with a saving of his allegiance to the universal Sovereign. We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.

Because, finally, the equal right of every citizen to the free exercise of his religion, according to the dictates of conscience, is held by the same tenure with all our other rights. If we recur to its origin, it is equally the gift of nature; if we weigh its importance, it cannot be less dear to us; if we consult the declaration of those rights "which pertain to the good people of Virginia as the basis and foundation of government," it is enumerated with equal solemnity, or rather with studied emphasis. Either, then we must say that the will of the Legislature is the only measure of their authority, and that in the plenitude of that authority they may sweep away all our fundamental rights; or that they are bound to leave this particular right untouched and sacred. Either we must say that they may control the freedom of the press, may abolish the trial by jury, may swallow up the executive and judiciary powers of the State; nay, that they may despoil us of our very right of suffrage, and erect themselves into an independent and hereditary Assembly; or we must say that they have no authority to enact into a law the bill under consideration.

This remonstrance created such a tide of opposition to governmental favors to religion that the bill was not only overwhelmingly defeated, but there was adopted in its place, Dec. 26, 1785, "the

act for establishing religious freedom," declaring that as "Almighty God hath created the mind free," "all acts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do;" and that—

the impious presumption of legislators and rulers, civil as well as ecclesiastical . . . have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time. . . . Be it therefore enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or beliefs; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

And though we well know that this Assembly, elected by the people for the ordinary purposes of legislation, have no power to restrain the acts of succeeding assemblies, constituted with the powers equal to our own, and that therefore to declare this act irrevocable, would be of no effect in law, yet we are free to declare, and do declare, that the rights hereby asserted are of the *natural rights of mankind*, and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an *infringement of natural right*.

Immediately following this splendid campaign, direct steps were taken for the formation of a national Constitution, in which movement Madison was one of the leading spirits; and the experience which he had gained in his campaign in Virginia was by him turned to account in the making of the national Constitution, and appeared in that document, in the clause declaring that "no religious test shall ever be required as a qualification to any office of public trust under the United States." But even this was not sufficient to satisfy the great majority of the people, whose views had been broadened, and whose ideas had been sharpened, by the memorable contest and victory in Virginia. Therefore an amendment was demanded by many of the States, more fully declaring the right of religious belief, and as a consequence, the very first Congress that ever assembled under the Constitution, proposed, and there was adopted, by the approval of the requisite number of States, that which is now the first Amendment to the national Constitution, declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Thus it is demonstrated that the words of Bancroft expressed precisely the ideas of the national Constitution upon this question, and that the freedom of relig-



ious belief contemplated and guaranteed by that Constitution is the freedom of the *individual*, and not in any sense such as Judge Hammond contemplates, and calls "sectarian freedom of religious belief."

And from this, it further follows that when the Constitution of Tennessee, following, as Judge Hammond himself says, the example of the national Constitution, declares that "no human authority can in any case whatever control or interfere with the rights of conscience," it means the rights of the *individual conscience*, and in no sense refers to or contemplates any such thing as the rights of a "sectarian" conscience; and that when that same Bill of Rights declares that no preference shall ever be given by law to any religious establishment or mode of worship, it means precisely what it says.

Therefore, nothing can be clearer than that when the Supreme Court of Tennessee gives preference by "common law" to the Christian religion, and its modes of worship, it distinctly violates the Constitution of Tennessee, and invades the rights of the people of Tennessee, as by that Constitution declared. Likewise, nothing can be clearer than that Judge Hammond in setting forth and defining what he calls "sectarian freedom of religious belief," as the meaning of either the United States Constitution or of the Constitution of Tennessee, misses *in toto* the American idea of freedom of religious belief.

According to the proofs here given, it is evident that Mr. King occupied the American and constitutional position, and asserted and claimed only his constitutional right, when he presented the plea which Judge Hammond refused to entertain. And it is equally clear that Judge Hammond exceeded the jurisdiction of a Court of the United States, when he refused to entertain the plea, and demanded that the prisoner should prove that the point pleaded was a part of some creed, and was religiously practiced by some sect.

Further than this, and as a matter of literal fact, it is but proper and just to say that the sect to which Mr. King belongs not only has no creed, but utterly repudiates any claim of any right to have a creed. The sect to which Mr. King belongs occupies the Christian and constitutional ground, and holds the Christian and American idea, that it is every man's right to believe for himself alone, in the exercise of his own individual conscience as directed by the word of God; and to worship accordingly.

Therefore, when the Court, either State or United States, demanded that Mr. King should prove that his plea was held as a part of the creed of his sect, it not only demanded what it was impossible for him to prove, but it demanded what he has the inalienable and constitutional right to refuse to prove.

A. T. J.

#### A Mathematical Problem.

THE editor of the *Chicago Tribune*, in his issue of September 9, referring to the recent visit of Colonel Shepard and others to Chicago in the interest of closing the Columbian Exposition on Sunday, says:—

They claim that there are 50,000,000 people in this country opposed to Sunday opening, and that their petitions are signed by 500,000, which is only 1 per cent. of the whole number. Their argument would have more weight if their petitions were signed by more than 1 per cent. If they were signed, for instance, by half of 50,000,000 it would be unanswerable in a country where majorities rule.

The vote of the women managers is suggestive. Fifty-six of them voted to close on the first day of the week, and thirty-six to open. When it is considered that religious feeling is much stronger among women than men such a division as this does not indicate any unanimity of sentiment among the men in favor of Colonel Shepard's demand. It shows, on the other hand, that the number of those who because they do not want or care to go themselves on Sunday, would have others forced to stay away who do want to go, is much smaller than Colonel Shepard and Professor Patton imagine.

If the Colonel's statement that "50,000,000 people in this country are opposed to Sunday opening" be correct, it would hardly seem necessary to go all the way from New York to Chicago in order to look after closing the great Exposition on Sunday. If 50,000,000 oppose opening it on Sunday, they will, of course, stay away on that day. And if such a very large number stay away, even if they say nothing upon the subject, the small fraction that remains, provided they were all at the Fair at once on Sunday, would be so lonesome that they would never want to go again. According to our best sources of information we have only about 65,000,000 of people. This number would include the last babe that was born when the count was made. Now the Colonel would not have us believe that babies not old enough to know that there is to be a World's Fair, or children too young to take any interest in such a question, are included in the list of 50,000,000 who oppose opening. And if the children are counted out there will not be much above 50,000,000 left. Then in the place of saying that 50,000,000 are opposed to opening the Fair on Sunday, why not say that the whole adult population of the United States are opposed to it, unless it would be possible that some of the children should grow up enough to develop a little opposition between now and May 1, 1893. If it is possible for any danger to arise from this quarter, a department for mothers' meetings could be opened up in the American Sabbath Union and easily keep the refractory babies in their places. With such an array of figures, one would suppose that the American Sabbath Union, the Sabbath Observance Department of the Women's Christian Temperance Union, etc., would fold their arms with the air of one who had finished his work and quietly go to rest. But without any

disrespect for the Colonel, it is hard to forbear the reflection that his statistics, like what sometimes happens to railroad stock, have been "watered."

A. O. TAIT.

#### A Change of Base.

REV. DR. DE WITT (Episcopal) takes Dr. Lorimer (Baptist) of Tremont Temple, Boston, severely to task for his utterances on the subject of the sacredness of Sunday, in his sermon preached in Chicago, September 7. Dr. Lorimer said in substance that he believed with Martin Luther that the first day of the week ought to be observed in commemoration of the resurrection of Christ as a day of rest and rejoicing—a day of cessation from toil, but it ought not to be accounted sacred time. Men should do as they like on that day, but they should not forget its significance.

Rev. De Witt, referring to it September 14 says:—

Of all the men from whom the friends of the Christian Sabbath have recently suffered, there is no more unfortunate instance than in the case of the eminent preacher from Boston who preached a remarkable sermon on the opening of the Fair. It is to be regretted. He was wrong, both in historical reference and scriptural exegesis.

Referring to Dr. Lorimer's rest theory, he said:—

Rest was one of the last ends for which the Sunday was instituted. From the earliest days of the Church, the leaders of Christianity have sought to impress their followers with the fact that Sunday is a day of general cessation of labor and for worship. All great men who have taken their stand for Christianity, have insisted that first and foremost, Sunday should be kept sacred.

With reference to the history of Sunday, Rev. De Witt said:—

The ancient pagans named the day Sunday in honor of their chief god, the sun, which was their highest deity, and our Lord honored the day by his own ascension from the grave.

The advocates of the Sunday closing of the World's Fair, have insisted that it is not the sacred Sabbath that they want observed in closing the Fair, but the "American civil Sabbath," the "humanitarian Sabbath," and for the reason that the laboring man needs rest. But when Dr. Lorimer asserts his belief in that kind of a Sunday, and securing a cessation from labor, and securing freedom from Sunday slavery; when he is content to let every man enjoy himself as he thinks best, how quickly these men fly to the other side of the question and take up the cudgel in defence of Sunday sacredness. It is all right to talk about the civil American Sabbath when advocating the closing of the Fair on Sunday, but when any one rises to speak in favor of opening the Fair on that day, it will not answer to say that Sunday is civil and not sacred, therefore open the gates and let the people in as on other civil days, as the fourth of July, Christmas, and New Year's. The day suddenly becomes very sacred and

these men can even see sacredness in the fact that this day was dedicated by the heathen to their highest deity and named after their chief god. Then the object of all this agitation on the subject of Sunday laws and Sunday closing is not to secure rest merely for the laboring man as they would have us believe, but to secure the compulsory religious observance of Sunday. "Consistency, thou art a jewel."

ALLEN MOON.

### Sectarianism in the Schools.

If there is anything which is unseemly to fight over it is the Bible, and if there is anything which it is unwise to fight about it is the Bible in public schools. Our readers know that our position has always been that the public schools shall be absolutely unsectarian; that religion should not be taught in the public schools; that God gave the business of teaching religion to the Church, and not to the State, but that the State has the privilege and the duty of giving intellectual and moral instruction. Our readers will also remember a long series of articles written by the late Dr. Samuel T. Spear, fully expounding and supporting this position of the *Independent*. An unseemly quarrel over this matter has lately occurred in Reading, Pennsylvania. A member of the School Board made the charge that one of the teachers, Miss Maggie O'Rourke, was using the Douay Version of the Bible in her school, and a committee was appointed to investigate the charge. She stated to the committee that such was the fact, and that she read the Scriptures from this version without note or comment. The Board thereupon acquitted her of the charge of having violated any of its rules. But the Board then voted to purchase twelve copies of the King James Version of the Bible and distribute them through the schools, and required that the teachers should read only from those copies.

It is now ordered, we understand, that none but Protestant Bibles shall be used in the schools of Reading. That we have not misstated the facts, the following statement made to us by Samuel A. Baer, City Superintendent of Schools, will prove:—

The facts in regard to the Bible question in our schools is as follows:

One of the rules of the Board requires that at the opening each morning the teacher shall read a portion of the Bible of at least ten verses. At least one of the dozen Catholic teachers in the employ of the Board used her own, viz., the Catholic Bible. The matter was finally brought before the Board, and a committee of investigation appointed. The facts were found as stated, but the teacher claimed she violated no rule of the Board, inasmuch as it was not specified which Bible should be read. This position was sustained in a manner, but a resolution was passed in the form of an amendment to this report, that hereafter teachers shall read only such Bibles as are furnished by the Board. The Board, of course, supplies only the Protestant Bible.

There is no question that this is making public schools sectarian, and that it is unjust and contrary to the principles of our Government, which allows of no establishment of religion. The only consistent and the only truly Christian way is to give religion to the care of the Church, and let the State take care of secular matters.—*N. Y. Independent*, October 1.

### Religious Intolerance To-day.

THE decision recently handed down by Judge Hammond, of the United States District Court, in the celebrated case of R. M. King, is rich in lessons of vital importance to thoughtful minds at the present time of unrest, when conservatism is seeking on every hand, even under the cloak of radical movements, to secure statutes and legal constructions of laws which may at an early day be used to fetter thought, crush liberty, and throttle the vanguard of progress. Briefly stated, the important facts in the case in question are as follows: Mr. King is an honest, hard-working farmer. He is charged with no breach of morals; in fact, it appears that he is a remarkably upright man. But he is a Seventh-day Adventist; that is, he does not hold the same religious views as the majority in his State. He stands in the same relation to his countrymen as that occupied by the early disciples of Christ to Roman society when Nero undertook to punish Christians by kindling nightly human fires for the delectation of conservative or majority thought. He is of the minority, even as the Huguenots were in the minority when the Church tortured, racked, and burned them for the glory of God and the good of humanity. He is of the minority, as was Roger Williams when, in 1635, the popular and conventional thought of Salem banished him.

Mr. King is not an infidel or even a doubter. On the contrary, he is ardently religious, being a zealous and conscientious member of a sect of Christians noted for their piety and faith. The Adventists, of whom he is an honored member, it must be remembered, hold somewhat peculiar views about the second advent of Christ. They believe they find in the Bible commands making it obligatory upon them to keep holy the seventh day of the week, or the Hebrew Sabbath, instead of Sunday, the holiday and rest-day observed by most Christian denominations.

Now, it was shown in the trial that, conforming to his belief, Mr. King strictly observed the Sabbath, or Saturday, but being a poor farmer he could not afford to rest two days each week, or over one hundred days in the year, and, therefore, after having kept the Sabbath he plowed in his field on Sunday. This aroused the pious indignation of the narrow-minded

and bigoted members of the community who profess to follow that great Leader who taught us to judge not, to resist not evil, and to do unto others as we would have others do unto us. These Christians (?) who, unfortunately for the cause of justice and religious liberty, are in the majority in Tennessee, had this conscientious, God-fearing man arrested as a common felon, and convicted of the heinous crime (?) of Sabbath-breaking by plowing on Sunday. He appealed to the Supreme Court, and the sentence was affirmed. Then the Adventists and the National Secular Association took up the case. Hon. Don M. Dickinson was engaged as counsel, and the case was taken to the Federal Court last November on a writ of *habeas corpus*, the contention being that the conviction was contrary to the Bill of Rights of Tennessee and the Constitution of the United States, and that the defendant was held prisoner by the sheriff without due process of law.

The application was argued several months ago, and Judge Hammond has had it under advisement until recently, when his decision was given in which the defendant was remanded back to the custody of the sheriff to pay the fine or serve the time according to the sentence. This decision holds that malice, religious or otherwise, may dictate a prosecution, but if the law has been violated this fact does not shield the law-breaker. Neither do the courts require that there shall be some moral obloquy to support a given law before enforcing it, and it is not necessary to maintain that to violate the Sunday observance customs shall be of itself immoral to make it criminal in the eyes of the law.

Suggestive, indeed, are the lessons of this great judicial crime against liberty, justice, and God. In the first place it illustrates the fact which must long since have become apparent to thinking men, that the guarantee of the Constitution of the United States, which, more than aught else, has made this Republic the flower of all preceding nations, is yearly becoming less and less regarded by the small men and narrow minds who interpret law, and who, instead of showing how unconstitutional any law is which violates the great charter of right, yield to the present craze for governmental paternalism, paying no more heed to our Constitution than if it was the ukase of a Czar. In numerous instances during the past decade has this solemn fact been emphasized, until it is evident that with the reaction toward paternalism and centralization has come the old time spirit of intolerance and moral obloquy on the part of the governing powers which has been one of the chief curses of the ages, entailing indescribable misery on the noblest and best, and holding in subjection the vanguard of progress, which always has been and always will be the

minority, regarded by the majority as dangerous innovators or disseminators of false theories and doctrines. In my article on Socialism I noted the case of Mr. King, observing that—

He in no way deserves the shameful imprisonment he is suffering; yet the prejudice of the majority sustains the infamous law that makes criminals of the innocent, and takes not into consideration the rights of the minority. *And what is more, the religious press is so dominated by bigotry and ancient prejudice that it is blind alike to the Golden Rule and the inexorable demands of justice.* If in any State the Adventists, the Hebrews, or any other people who believed in observing Saturday instead of Sunday should happen to predominate, and they undertook to throw Christians into dungeons, and after branding them criminals should send them to the penitentiary for working on Saturday, indignation would blaze forth throughout Christendom against the great injustice, the wrong against the liberty of the rights of the citizen. The only difference is that poor Mr. King is in the minority; he is the type of those who always have been and always will be made to suffer when the government is strong enough to persecute all who do not accept what is considered truth and right by the majority.

In replying to my paper Mr. Bellamy thus flippantly dismissed this case:—

Of this it may be remarked that had it happened two centuries ago it would have been symptomatic; to-day it is a curiosity."

It will be observed that in order to minimize the dangers of paternalism, Mr. Bellamy entirely ignored the point I had italicized, viz.: the Christian sentiment of society was not outraged, and what was more, *"the religious press was so dominated by bigotry and ancient prejudice that it was blind alike to the Golden Rule and the inexorable demands of justice."* To-day we are told that this great judicial crime is "a curiosity," although the religious bigotry of the majority has been upheld by the lower, the Federal, and Supreme Courts, while the religious press has, with rare exceptions, sanctioned the persecution or ignored the case.

In vain the long-cherished idea that this country was to pass down the cycle of time known as the land of freedom; that it was to be forever the asylum for religious liberty and the cradle of progress, unless the sober thought of our people be at once aroused to stem the rising tide of governmentalism and the steady encroachments of religious organizations and despotic foreign thought.

Comparatively few of the leading secular journals have deemed this outrage sufficiently important to call for editorial comment, notwithstanding it marks the establishing of a precedent which must inevitably work great misery to innocent people at the hands of religious fanatics, unless there is a sufficient agitation to cause the repeal of many iniquitous laws which are a menace to the rightful freedom of citizens as long as they remain on the statute books.—*The Arena.*

THE safe legislation is no legislation.  
—*Evening Sun.*

### Count Tolstoi on American Liberty.

UNDER the heading, "The Secret of American Liberty," the *New York Ledger* last year gave utterance to the following comments on the characteristics of the principles of the American political system:—

No one has hitherto credited Count Tolstoi, the great Russian novelist, with a specially exhaustive study of American history. Yet he made a remark the other day which shows that no other European since Henri de Tocqueville has more distinctly recognized the peculiar merit of our institutions. "In the United States," he told an American visitor, "you have the best of all governments, because you scarcely know that you have any government at all." It is true, if we reflect upon it, that outside of the seaboard cities, where merchants feel the arm of the Federal Executive exerted through the custom-houses the average citizen is never brought into direct contact with the Federal Government, except through the post-office machinery. Even with the State Government, he is drawn into immediate and conscious relations chiefly through the higher courts of law. To this day, as in the early epoch of New England history, it is the unit of social organization, the local government of the county, township, and municipality, with which the average citizen is most intimately and constantly concerned. Nowhere else in the world—for Englishmen, from whom we inherited the blessing, have in a large measure lost it—is the habit of local self-rule so universal and inveterate as it is in the United States.

In this habit lies the safeguard of a personal liberty inseparable from public order, the secret of our exemption from reactionary conspiracies on the one hand and from anarchic revolutions on the other. It is the absence of this habit which makes republican government in France unsatisfactory and unstable—unsatisfactory because the present French Republic is more intensely centralized than many monarchies, and unstable because the people hold the rulers of the moment accountable for shortcomings rooted in the national character. When the French communes, arrondissements, and departments acquire the functions of local self-help and self-control, which are exercised in this country by townships, counties, and States, free institutions will, for the first time, be impregnable established, for then Frenchmen will have learned to govern themselves.

Count Tolstoi perceives, what is overlooked by too many European liberals, that to confer parliamentary government upon a people before it has shown itself capable of managing the affairs of a township, is to begin at the wrong end. But, it may be said, if you give a nation a parliament, that parliament will have the good sense to encourage local self-government. Such is not the lesson of history. France has had a parliament for a century, yet the traces of local self-rule are now few and faint, compared with what they were under the Bourbons. So, too, the British Parliament, until the recent reaction which led to the establishment of county councils, had long been encroaching on local liberties. The framers of our own Federal Constitution discerned the tendencies of a national Assembly toward centralization and absorption, and provided barriers against them; but for which our own habits of self-government might have been gradually extinguished.

Every day we have evidence of the truth of the statement made by Professor Gervinus, the great German critic and writer, in his "Introduction to the history of the Nineteenth Century," in the following words:—

Roger Williams founded, in 1636, a small, new society in Rhode Island, upon the principles of

entire liberty of conscience, and the uncontrolled power of the majority in secular concerns. . . . The theories of freedom in Church and State taught in the schools of philosophy in Europe, were here brought into practice in the government of a small community. It was prophesied that the democratic attempts to obtain universal suffrage, a general elective franchise, annual parliaments, entire religious freedom, and the Miltonian right of schism, would be of short duration. But these institutions have not only maintained themselves here, but have spread over the whole Union. They have superseded the aristocratic commencements of Carolina and New York, the high-church party in Virginia, the theocracy in Massachusetts, and the monarchy throughout America; they have given laws to one quarter of the globe; and, dreaded for their moral influence, they stand in the background of every democratic struggle in Europe.

Some of the more notable examples of the truth of this are in the great Constitutions of the world which have been recently formed; and what Professor Gervinus calls "their moral influence," not so easily seen, has been felt by every nation of the civilized world. The *Independent Patriot* remarks on this point that "the Constitution of the United States has been largely copied in Brazil, in Australia, and followed to some extent in Japan. How far the principles of liberty that document contains may yet go in the political world we may not now know; but if we will compare the condition of the political world when that instrument was framed, with its condition now, we may see something of the effects produced upon the race by its presentation."

"THE director of the United States mint," says the *United Presbyterian*, "was instructed by the late Congress to secure new designs for our silver coins. It was thought that these designs, particularly those on the dollar, could be easily improved. But, although a prize of five hundred dollars was to be paid for each design accepted, all of those offered were rejected by the committee. If at any future time these designs should be changed, we hope the words, 'In God we trust,' will be allowed to remain."

About the only objection to these words on our coins is that it is a bit of sentimentalism, or rather of religious cant, which, in the very nature of the case, can not be true of the Nation, and is certainly not true of more than a small number of the individuals who compose the Nation.

BEFORE the State can teach religion it must have a religion to teach. But the State being not a single individual but an aggregation of individuals, it can have a religion only in the sense of having a creed which it fosters.

MR. CRAFTS has never disavowed that famous sentiment concerning Sunday: "Take the religion out and you take the rest out," yet he has the temerity to assert that he is laboring only for a civil rest day

## NATIONAL Religious Liberty Association



### DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
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### Church and State in Iowa.

#### A WAR BETWEEN THE METHODIST CONFERENCE AND THE GOVERNOR.

THE Methodist Episcopal Conference recently held at Des Moines, Iowa, passed, among others, the following resolution:—

We protest against the policy of special executive clemency towards the violators of the prohibitory law, and respectfully suggest that it is the sworn duty of our chief executive to enforce said law rather than to wink at its violation and then insist upon its repeal because it is not enforced.

In a speech at Tipton, Iowa, September 26, the Governor noticed this, and very fittingly remarked:

If it is true, I am both in morals and in law guilty of the commission of a high crime, for which I should be impeached and consigned to a felon's cell, instead of occupying the position of chief magistrate of a great State. It cannot, therefore, be expected that any degree of deference for the profession in which these reverend gentlemen are engaged can close my lips when a charge so serious is made against me.

Further along in his speech the Governor said:—

I fully recognize the individual rights of these gentlemen to mix politics with religion if they so elect. I cannot, however, help reminding them that there is a very strong aversion in the ordinary American breast to the mixing of politics and religion. So strong, indeed, that in the fundamental laws of most, if not all the States of this Union, they will find express provisions completely divorcing the Church from the State.

I think I can safely say that so far as worldly people are concerned they do not believe that our politics and religion can be mixed without converting the entire mixture into politics alone in a very short time. I want to say farther that those who attempt to do this will sooner or later learn that their churches have become political instead of religious organizations and that they must thereafter be content to wield such influences over the consciences of men as other political organizations are able to do, and no greater or better.

From this it is evident that the only result of this religious conference passing such a resolution is a war between the Church and the State. Let it be observed also, that in this war the Church is the attacking party. By passing this resolution it is attempting to dictate how the State should be run in regard to civil affairs, and the only logical inference is that had it the power it would step into the executive shoes and run the State. But this is, in embryo, simply Church and State united; that is, both the ecclesiastical and the civil power vested in one body. The "respectful suggestion" to the Governor by this Iowa Methodist Conference is simply a mild threat that if he

does not run things about as they want them run he may hereafter feel the lash of the Church and hear the thunders of her excommunication, and worse than all—lose his office. But in all this they are

#### NOT FOLLOWING THEIR PATTERN.

Christ did not come protesting against the policy of the Roman Government under which he lived, and send up "respectful suggestions" to Cæsar that he should do his "sworn duty." He did not come to run the Government, but to call sinners to repentance and show all the way of life. His work was not to regenerate mankind through the power of law, but to lift up the fallen through faith in him; and this work he committed to his followers.

However much good a church may have done, or however free it may have been from attempts to ally itself with worldly powers and unite Church and State, there can be no evading the fact that when it begins to dabble in politics and dictate to civil authorities how they should conduct themselves in civil affairs it steps outside the pale of its rightful domain, and lays itself open to the charge of attempting to marry itself to the State. Its legitimate work lies in another line.

W. A. COLCORD.

### Defends His Vote Against the Sunday Ordinance.

It will be remembered that the City Council of Bradford, Pennsylvania, last July voted adversely upon a proposed Sunday ordinance for which certain of its citizens had petitioned, alleging that the proposed ordinance was unnecessary, as the State Sunday law of 1794 covered the same ground. They also stated in their report that that law was a dead letter, and that it was their belief that such a law belonged to the Dark Ages and should never have been enacted in the great commonwealth settled by William Penn and his Quaker friends. Not long afterward Mr. Crafts visited the place. In his lecture there he characterized the attitude of the City Council toward the law of 1794 as "anarchy," and remarked that over in Chicago "they hang anarchists." Referring to this statement, Mr. John P. Zane, a member of the City Council, in the *Bradford Era*, of September 1, says:—

Inferentially Mr. Crafts's method of purifying the morals of this city is to hang the members of the select branch of the Councils. It is true this is a thorough way to silence an opponent, but the "world moves for all that," and moves onward and upward to a better and higher civilization. I plead guilty to voting to kill the Sunday observance ordinance. I never have, and hope I never may, vote to punish or inconvenience any one who differs from my religious or political views. I have always, in my humble way, contributed to all the various churches in the places where I have lived. I believe in every one worshipping according to the dictates of his own conscience, and am willing to assist him in the opportunity of doing so. I consider the Sunday law of 1794 a relic of the Dark Ages, and in the present it is simply instrumental in religious persecution. No one is any better or happier for its existence, and good people of the Seventh-day Baptists, have suffered wrong by its enforcement.

#### "A Sham Closure."

WITH the foregoing title the following appeared in the editorial columns of the *Chicago Tribune*, September 9:—

The *Chicago Herald* calls attention to the fact that the pretended closed Sunday at the Philadelphia Exposition was a sham. It says:—

"The Exhibition was indeed apparently closed, and it was actually closed to the common people. But it was open by official consent and connivance to officials and their families and friends. So well known was this fact in Philadelphia that the thoughtful who, out of mistaken belief, had favored the closed Sunday, freely declared that if another Exhibition were held there it should be open to all the people."

There is no doubt that our contemporary is correct in its statement. It is generally admitted that thousands of the persons named enjoyed a nice,

quiet inspection of everything within the gates on Sunday, but the artisans were locked out.

The *Herald* and *Tribune* together would not make an indorse such a statement if there were no ground for it. And so it is clearly seen that when an institution is not enshrined in the heart, means will be found to evade it, either openly or under cover.

A NATIONAL REFORM organ publishes the following from "a gentleman who has had a wide experience in national legislative matters":—

Those who are opposed to the opening of the World's Fair at Chicago on Sundays have a splendid opportunity to get a law enacted by Congress this winter positively prohibiting the opening of the gates to visitors on Sunday, if they are energetic enough in embracing it. Under ordinary conditions it might have been very difficult to have persuaded Congress to legislate upon the subject, but all difficulty will be removed when the World's Fair management makes its application for a loan of \$5,000,000 from the Government. When the bill for that purpose comes before Congress it will be easy to offer an amendment thereto making the loan contingent upon the closing of the Fair on Sundays. If this be done and all of those opposed to opening the Exposition on Sundays will take the trouble to make their wishes known to their Senators and Representatives, the amendment will certainly become a law and there will be no doubt in anybody's mind about the closing of the Exposition on the Sabbath. If this opportunity be not taken advantage of the Board of Managers of the Fair will, in my opinion, sanction the opening of the Fair on Sundays. This opinion is based upon the actions of members of the Board. Attempt after attempt has been made to get the members of the Board to commit themselves on this question, and there has been such unanimity in their replies to the effect that there was plenty of time and that they would not decide the question until just before the time for the opening of the Exposition, that I have come to the conclusion that they fully intend that it shall be open on Sundays, but do not care to so announce until it shall be too late to prevent it by Congressional legislation, which is the only way it can be prevented.

There is little doubt that every possible effort will be made to secure from the Fifty-second Congress some substantial recognition of Sunday sacredness, a recognition that will serve as a precedent for all that is demanded by the American Sabbath Union and kindred organizations. The question is no longer, shall the Fair be closed? but shall the Government of the United States commit itself to the support of a religious institution?

THE Baptist Association of Austin, Texas, at their recent meeting adopted the following resolution:—

*Resolved*, That we should organize in connection with all Christians of *any* or *no* name, to protect, by our influence and votes, the Lord's day, or Christian Sabbath, against the influences at work for its destruction.

An association must think that the "Christian Sabbath" is desperately in need of help, when it is willing to organize with Christians of *any* or *no* name. The "mixed multitude" that went out of Egypt with the children of Israel presents to the mind the picture of a motley crowd; but it is left within the limits of the imagination; just what kind of an organization could be effected out of all Christians of *any* or *NO NAME* is quite difficult to imagine. It certainly would make a good crowd in which to develop bigotry and intolerance equal to that of the twelfth century. For when principle can be so far sacrificed that men are ready to confederate with everybody regardless of what they believe, it is hard to tell to just what ends they will go. It is evidently true that the Austin Association is quite out of harmony with many of the rest of their Baptist brethren. As a people the Baptists have a record for a firmer stand for principle than would be indicated by the foregoing resolution.

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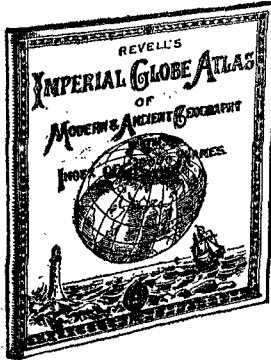
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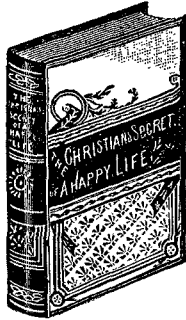
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NEW YORK, OCTOBER 15, 1891.

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THE second Ecumenical Methodist Council met in Washington, D. C., on the 7th inst., and will continue in session until the 20th. It will be interesting to see what action the Council takes upon the religio-political questions now before the nations of the world.

It seems that the great apostle of the "civil Sabbath," with the religion in it, who has traversed this country from the lakes to the gulf, and from ocean to ocean, telling people how Sunday is violated in some of our great cities, has eminent example for the spying methods which he has confessedly followed. According to the *Westminster Review*, of July, 1830, the Bishop of London pursued similar methods sixty-one years ago.

THE *Christian Nation* thinks, or says, at least, that we misrepresent National Reformers and their methods. That our contemporary thinks thus is not strange, since, as Shakespeare puts it—

Men's faults do seldom to themselves appear.  
Their own transgressions partially they smother.  
Oh! how are they rapt in with infamies,  
That from their own misdeeds askance their eyes.  
Or, as the Scriptures of truth more tersely express it, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Did National Reformers themselves see the hideous deformities of their own system, and realize the innate wickedness of their scheme, they would, we are persuaded, no longer be National Reformers. Christ said to his disciples: "The time cometh, that whosoever killeth you will think that he doeth God service." This is exactly the case of these so-called reformers; their principles kill the spirit of the gospel, and yet in promulgating them they think that they are honoring Christ.

Of an article in the October *Arena* (which we print on another page of this paper), the *Independent* says:—

Referring to the conviction of a Seventh-day Adventist in Tennessee for working on Sunday, the *Arena* said, and now repeats, that "the prejudice of the majority sustains the infamous law;" and that "the religious press is so dominated by bigotry and ancient prejudice that it is blind alike to the Golden Rule and the inexorable demands of justice." The *Arena* has no right to make that

statement. The *Independent* is sufficiently prominent among religious papers to be considered before one makes such a general charge. The *Independent* has followed that case all through the courts, and has again and again, and most emphatically, condemned the Tennessee law. That is the general view of leading religious papers in the North at least, and the *Arena* has spoken out of an ignorant prejudice, and with no effort to find out the facts.

Nevertheless, the *Arena* was right. The *Independent* has done all that it claims in regard to this case, but unfortunately it is not the religious press even of the North; it is simply one of a very few religious journals that have had the courage and the nobility to denounce the outrage perpetrated upon Mr. King. The religious journals of the country have for the most part ignored the case entirely; a few, and among them the *Independent*, have cried out against the injustice; but on the other hand some have even defended the law and its enforcement; for instance, of that part of Judge Hammond's decision which says: "Malice, religious or otherwise, may dictate a prosecution, but . . . this fact never shields the law-breaker," the *Michigan Christian Advocate* said:—

We respectfully advise our Adventist friends in Michigan, especially those who are unusually noisy on Sunday, to paste the above statement in some conspicuous place where they can see it often.

The *Christian Advocate*, of this city, did very little better in its notice of the case. The *Independent* and *Examiner* stand alone, we believe, in this city, and nearly so in the country, among religious papers in denouncing a law which makes possible persecution for conscience' sake. The *Arena* has stated the matter none too strongly.

SUNDAY accidents are frequently cited as evidence of God's care for the day and of his wrath against those who "desecrate" it. But how about this one?

MARIETTA, Georgia, Sept. 28.—Yesterday evening Mrs. F. P. Reynolds, her sister, Mrs. Merritt, Miss Mattie Reynolds, and Miss Alma Kohlheim, a cousin, started from church in the family carriage drawn by two spirited horses and driven by a negro coachman. At a point just at the corporation limits the horses became frightened. This was at the top of a hill near the railroad. They soon became unmanageable. The driver was dragged over the dashboard. Mrs. Reynolds jumped out, but the others remained in the carriage, Miss Mattie, who was on the front seat, endeavoring to control the running horses. Half way down the hill the carriage struck a stump and was demolished, the occupants being thrown out. Miss Reynolds was thrown against the stump and her neck was broken. Mrs. Merritt received injuries upon the head from which she died in a few hours. Miss Kohlheim received probably fatal internal injuries.

Had this sad accident happened to a party of thoughtless young people on pleasure bent, it would have been made the text for numerous sermons on Sunday observance. The fact, however, is that accidents are no more frequent upon Sunday than upon any other day when an equal number of people are spending their

time in some other than their accustomed way. All holidays are fruitful of casualties, and Sunday is no exception. The divine harmony of the universe gives no sign that Sunday is sacred; and it is significant that Providence and revelation are likewise silent upon the subject.

IN a short speech at the formal opening of the Leland Stanford, Jr., University, at Palo Alto, California, on the 1st inst., James McM. Shafter, one of the trustees of the new University, said, as reported by the *San Francisco Chronicle*, that—

There was one thing which he hoped to see taught in this institution. He was sorry to see embodied in our national Constitution the sophism that Government derives its power from the consent of the governed, and hoped that the error of this assertion would be impressed upon the students.

This places Mr. Shafter right in line with the American Sabbath Union and the National Reform Association, the latter of which, especially, has for its object the subversion of the Constitution. The former is, however, not much behind in this evil work; for in a Sunday convention held in Sedalia, Missouri, in 1889, for the purpose of organizing a State auxiliary to the American Sabbath Union, Rev. W. D. Gray, subsequently elected Secretary of the organization, said:—

I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature in our fundamental law.

It will be a source of encouragement to men holding such sentiments to know that they at last have a University in America that is likely to espouse their cause and teach their un-American and despotic theories of government.

SOME one has written a letter to Allen Moon, Secretary of the National Religious Liberty Lecture Bureau, 28 College Place, Chicago, from Seward Valley, Schoharie County, New York, desiring to arrange for a lecture at that place, but the individual failed to sign his name to the communication. If he will kindly furnish his name, Mr. Moon will be glad to correspond with him on the subject and arrange for a lecturer to visit the place if possible.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact

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Address

AMERICAN SENTINEL,

48 Bond Street, New York,



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

VOLUME 6.

NEW YORK, OCTOBER 22, 1891.

NUMBER 41.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 48 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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THERE are only two factors concerned in relation to Sunday rest and worship—God and man. The State is not in it.—*Colorado Graphic.*

THE Associated Press despatch in reference to the appeal of the King case to the Supreme Court of the United States, published in so many papers a few weeks ago, is a marked evidence of the carelessness in the use of language—so common—in the failure to discriminate between the Sabbath and Sunday. And especially is it noticeable in this case, because upon this distinction hangs much of the interest of King's trial. In all of Judge Hammond's decision, occupying four newspaper columns of solid matter, the Judge does not once use the word "Sabbath," but consistently holds to the term "Sunday." Still the Associated Press despatch reads: "In the celebrated case of R. M. King, the Seventh-day Adventist, convicted in Obion County of Sabbath-breaking;" and the head which some telegraph editors have given the item has been, "King, the Sabbath-breaker." This results in a reversal of the entire matter, if language means anything, for the truth is that King is a Sabbath-keeper, according to the strict injunction of the commandment, "The seventh day is the Sabbath of the Lord," but he has been convicted of Sunday-breaking. It was through the very fact that King was a Sabbath-keeper that the necessities of six days' weekly toil made him a Sunday-breaker. The name "Sabbath-keepers" is the distinguishing title of the

denomination to which King belongs, and for Sabbath-breaking he would be dropped from the church rolls. This heralding a man to the world as guilty of that very sin which the title, even, of the denomination to which he belongs, his religious profession and public acts, and the entire subject matter of his trial, proves conclusively that he was not guilty of, is an example of perversion of language equaled only by the perversion of legal principles, and their false application, through which he was convicted.

### Is Religious Freedom a Civil or Constitutional Right in the United States?

IN further notice of Judge Hammond's decision, we find the following:—

By a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom, and the progress that has been made in the absolute separation of Church and State. . . . And the efforts to extirpate the advantage above mentioned by judicial decision in favor of a civil right to disregard the change, seem to me quite useless. The proper appeal is to the Legislature. For the courts cannot change that which has been done, *however done*, by the civil law in favor of the Sunday observers.

This passage is in perfect harmony with the extracts which have been made previously and discussed in these columns. It justifies the believers in any religious observance in securing control of legislation, and in compelling all others to conform to such religious observance, and denies dissenters any appeal, refuge, or resource, other than to do as the oppressors are already doing. That is, by political means to turn the tables, and themselves become the oppressors. It completely ignores, if it does not specifically deny, any such thing as the individual right of religious belief or of conscience.

The Judge states quite plainly a truth upon which THE SENTINEL has always insisted, and which we have endeavored to make plain to all; that is, that the Sunday observers have secured the aid of the

civil law, and adhere to that advantage in spite of the clamor for religious freedom, and in spite of the progress which has been made in the absolute separation of Church and State. We have shown over and over again, and have demonstrated by every proof pertinent to the subject, that the American principle of government is the absolute separation of religion and the State, and that therefore Sunday legislation to any extent whatever is directly opposed to American principles, not only in the abstract, but as specifically defined in the Constitution of the United States, and in the Constitutions of the several States following this example.

We have shown, not only according to the fundamental American principle, but according to the principles and express declarations of Christianity, that religious freedom is the inalienable right of every individual, and that therefore Sunday legislation is not only contrary to American principles, but to the principles and precepts of Christianity itself. And we have abundantly shown that although all this be true, yet the Sunday observers, in utter disregard of the lessons of the whole history of the Christian era; in spite of the principles of the Declaration of Independence and the precepts of the United States Constitution; in defiance of the Christianity which they profess; and in face of the direct statements of Jesus Christ; have not only fastened the iniquitous practice upon almost all the States, but are doing their utmost to turn the national Government and laws also into the same evil tide.

To expose this practice, and the essential evil of the practice, has been the work of THE AMERICAN SENTINEL from the first day of its existence. Our work has been sneered at. Our opposition to the thing has been counted as fighting a man of straw. Our warnings have been counted as but bugaboo cries. And all this because of "the great enlightenment of this progressive age." And now the proofs, the warnings, and the position, of THE SENTINEL stand completely confirmed from a judi-

cial bench of the United States, which not only says that the observers of Sunday hold to their advantage in spite of the arguments for religious freedom, and in spite of all the progress that has been made in the absolute separation of Church and State, but justifies the whole proceeding; and in the face of the Constitution of the United States, and of the State of Tennessee, refuses to relieve a citizen of the United States from this spiteful church oppression, and which declares that an effort to obtain a judicial decision in favor of a civil right to disregard an enforced religious observance is "quite useless."

It is therefore certain that so far as the jurisdiction of the United States Court, in which Judge Hammond presides, extends, the warnings and the position of THE AMERICAN SENTINEL in regard to the coming denial of the free exercise of religion in the United States are completely confirmed.

We do not present this as proof that the position of THE SENTINEL is correct, for we have known that just as well from the first day of THE SENTINEL'S existence as we know it now; but we present it for the purpose, if possible, of awaking those who have counted the efforts of THE SENTINEL as misdirected, to the fact that recognition of the civil right of the free exercise of religious belief, is almost, if not altogether, a thing of the past *whenever that question is brought to a positive test.*

"The proper appeal is to the Legislature," says the Judge. Well, suppose Mr. King should make his appeal to the Legislature. And suppose the Legislature, in order to take the broadest and strongest ground that it were possible to take, and to settle the question forever, should enact a law declaring in so many words that in the State of Tennessee, "no human authority can in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or mode of worship."

Suppose the Legislature should do this, what would it amount to? Just nothing at all, and for two reasons. First: The whole people of Tennessee, in their State Constitution, their supreme law, which is above the Legislature itself, have already made this declaration. And yet "in spite" of it the Sunday observers have secured control of legislation and by this have presumed to interfere with and control the rights of conscience, and to give preference by law to their mode of worship. And if the Legislature, should enact a similar or any other law on the subject they would do the same thing in spite of that. Despising the supreme law, they certainly would not hesitate to despise an inferior law.

Secondly: Any such law would amount to nothing, because the Sunday observers

would not only despise and override it, but the courts both State and United States, so far, are partisans of the Sunday observers and justify their spiteful procedure. Consequently if the Legislature were to enact such a law, application of the law would certainly be disputed by the Sunday observers. *And no appeal could be made to the courts, for the Judge has already decided that an appeal to the court is "quite useless."* Any wish or attempt to appeal to the court would therefore be met again by the Judge's *dictum*, "the proper appeal is to the Legislature."

In view of this doctrine, therefore, it is proper to inquire, What is either court or Constitution for? If the Legislature is supreme, and if the only proper appeal in any question of rights is to the Legislature, then what is the use of either court or Constitution? This point once more sets forth Judge Hammond's *dictum* as utterly contrary to the American principle of government, and as inculcating in its stead the British principle of the omnipotence of the legislative power. But such is not the American principle. The American principle is the supremacy of the people, not the supremacy of the Government; the omnipotence of the people, not of the legislative power.

Rights and liberties belong to the people. In their Constitutions the people have set limits to the legislative power, that the rights of the people may not be invaded. And the State Supreme Courts and the United States Courts are established to stand between the Legislature and the people, and to decide upon the constitutionality of the acts of the Legislature. In other words, to decide whether the Legislature has kept within the limits which have been set by the people in the provisions of the Constitution; to decide whether the rights of the people have been respected or invaded.

Therefore, as it is the province of the State Supreme Courts, and of the United States Courts, to review the acts of the Legislature, it follows that these courts are the sources of appeal, and the only sources. The proper appeal, therefore, is not to the Legislature, but to the courts.

The Constitutions of the several States and of the United States declare the rights of the people, as citizens of the United States, and of the several States, and in no case is it proper to appeal to the Legislature, in any question as to the rights thus declared. To appeal to the Legislature is in itself to surrender the free exercise of the right; that moment the free exercise of the right is admitted to be a matter to be regulated solely by the majority, and is surrendered entirely to the dictates of the majority.

It is true this is entirely consistent with the other statements of the Judge's *dictum*, and is in harmony with his view of "sectarian freedom of religious belief."

That is, that the majority may rule in religious things, and that there is no right of dissent from the religious views and opinions enforced by law, in favor of whatever denomination may secure control of legislation. But such is not the American idea of the civil right of dissent.

As we have before proved, the American principle is the principle of the individual right of religious belief; of the individual right of the free exercise of conscience; of the right of the individual to dissent from every religious view of anybody else, and utterly to disregard every religious ceremony, however such ceremony may be regarded by others; the right to refuse to comply with any requirement of any sect, or to conform to any religious ceremony, by whomsoever required. It is the individual right of freedom from any and every provision of law that anybody would invoke for the recognition or enforcement of any religious observance whatever.

This is the right asserted in the Constitution of Tennessee when it declares that "no human authority can in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or mode of worship." It is the right asserted in the United States Constitution, where it is declared that "no religious test shall ever be required as a qualification to any office of public trust under the United States," and that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Such is the American idea of the individual right to disregard the religious observances of the majority. But when the very courts, both State and United States, which have been established to protect the constitutional rights of the citizen from invasion by an impudent and spiteful majority, abdicate their functions and take the side of the oppressors and justify the oppression, what refuge remains to the citizen? What protection to the minority? None whatever. Every protective barrier is broken down; every refuge is swept away.

Happily there is yet an appeal to the Supreme Court of the United States. But suppose that Court confirms the doctrine of the Circuit Court, WHAT THEN?

A. T. J.

LET the church members and ministers refuse to patronize Sunday cars and Sunday newspapers if they believe that day sacred; let the former in their homes, and the latter from their pulpits, educate the people to reverence what they believe sacred, but let these ministers not be allowed to put upon Congress and the courts the work for which they are paid.  
—Rev. H. B. Maurer.



## Slavery Is Prohibited.

EDITOR AMERICAN SENTINEL: You have frequently discussed in your paper the case of Mr. R. M. King, of Tennessee, who has been so grossly persecuted; and have stated the ground the defense will take when the case is appealed to the Supreme Court of the United States. This ground of defense is, it appears to the writer, of a doubtful character for the reason that it is a very close question to determine, as to whether the First and Fourteenth Amendments to the Constitution give any guarantee of religious liberty further than to be a prohibition against Congress restricting it.\*

The First Amendment, taken in connection with the Fourteenth which declares that "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States," will most certainly be a firm ground for the defense if it should be construed by the Supreme Court as you construe it, namely, to extend beyond merely a prohibition of a power being exercised by Congress; but the decision of Judge Hammond upon this point, to say nothing of outside opinion, shows that opinions on the question vary widely.

I wish to suggest a line of defense somewhat different from the one adopted thus far. It is in taking the First, Thirteenth and Fourteenth Amendments with the preamble to the Constitution, instead of taking only the First and Fourteenth. And taking these portions of the Constitution together, let us see how far it guarantees not only religious liberty, but every form of liberty, which is not subversive of morality or an infringement of human rights.

First, the preamble declares that one of the objects of the Constitution is to secure the blessings of liberty to the people of the United States.

Second, the First Amendment specifically prohibits Congress from interfering with religious liberty, as though the makers of the Constitution were more jealous of this kind of liberty being infringed than of any other kind.

The spirit of the instrument, as reflected in the preamble, is opposed to Congress interfering with the free exercise of any kind of liberty, and it would seem as though that alone should be substantially

\* Our correspondent is mistaken in supposing that THE SENTINEL has stated the ground the defense in the King case will take when the case is appealed to the Supreme Court of the United States. We do not know what ground the defense will take. We stated the ground that the defense ought to have taken all the time. As the appeal to the United States Circuit Court was taken on the plea of "due process of law," we have supposed that the appeal to the Supreme Court would have to be upon the same ground. Though it may be that the appeal may be extended to other ground.

There is no shadow of doubt that the Constitution of the United States, on the ground THE SENTINEL has suggested, on the ground suggested by our correspondent, and on every other ground, contemplates and guarantees full and absolute freedom in the exercise of religion according to the dictates of the individual conscience. But it is certain that the United States Circuit Court, as represented by Judge E. S. Hammond, allows nothing of the kind; and whether even the Supreme Court will allow it, is a question yet to be decided.

as much a prohibition on Congress as the First Amendment; but, to set the matter beyond the shadow of a doubt, we have the First Amendment.

It appears to the writer that before the passage of the Thirteenth Amendment, the portion of the preamble referred to, and the First Amendment, could only be construed as a guarantee that the citizens of the States shall not have their religious liberties interfered with or abridged by the power of the United States. But with the advent of the Thirteenth and, further on, the Fourteenth Amendment we have:

First, in the Thirteenth Amendment every form of slavery and involuntary servitude is prohibited in the United States. The Thirteenth Amendment declares that "neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." It can therefore only follow that if slavery and involuntary servitude are prohibited, there can be but one result of this prohibition, and that is the establishment of complete and universal liberty. And further, that this complete and universal liberty is one of those privileges and immunities of citizens of the United States which, being guarded expressly against State interference by the Fourteenth Amendment, no State can have any rightful power to abridge, except as a punishment for crime; and therefore, to abridge religious liberty it must first be shown that its free exercise is criminal in itself. And it is evident that unless the Thirteenth Amendment imposes restrictions upon the States as to what they shall have power to arbitrarily declare to be crime, there could be no limit to the evasions of its meaning that might take place, so that it might in this way be made to have no practical significance whatever. Some State might declare it a crime for a man's skin to be a certain color, or his body a certain form, for which he should be punished with as little respect for liberty and humanity as the State of Tennessee has shown in declaring the color of a man's religion, and his form of worship in accordance therewith, to be a crime.

No State can justly exercise such arbitrary power. And every citizen of the United States has the undoubted right to the complete protection afforded by the Thirteenth Amendment, of which no lesser authority than Cooley says, in his work on Constitutional Law: "While courts shall be in existence competent to issue the writ of *habeas corpus* and to administer common-law remedies, it seems difficult to imagine a case of attempt at a violation or evasion of this declaration of universal liberty that shall be wanting in appropriate redress."

If it be true that the Thirteenth Amend-

ment is a declaration of universal liberty, it must include liberty of soul as well as liberty of body; and it cannot be construed to refer solely to liberty of body in the sense of prohibiting one individual from compelling another individual to labor for him against his will. And in the light of a broad interpretation; in the light of any interpretation not absurdly narrow, can it be possible that "this declaration of universal liberty" includes every form of liberty save religious liberty? and excludes every form of slavery save religious slavery? THOMAS B. DIXON.

## The Petition Fizzle.

Just a few days previous to the hearing of Colonel Shepard and party before the Federal Commission of the Columbian Exposition, Rev. W. F. Crafts wrote a letter to the editor of the Chicago *Evening News*, in which he states that he has counted the petitions that have been sent to the Commission up to July 16, and, to use his words, "there was not 100,000 as was fairly to be expected, but only 1,356." He goes on to state the number sent in by each denomination, and then adds, "Commercial bodies are represented by only two petitions and labor organizations are not in the list, and no temperance organization is represented except the Woman's Christian Temperance Union, and only eight Sunday School Conventions have sent in petitions out of more than eighty that have met since the agitation began. Only five colleges have petitioned; worst of all, not more than one-half of the Sabbath Associations of our country have even sent in petitions of their own." He says further that envelopes full of petitions had been "sent out by the Columbian Sunday Association to 50,000 ministers, but these went mostly to the waste basket." And the reason he gives for this fact is a reflection on the intelligence of these pastors.

Mr. Crafts finds consolation in the fact that the effort of the opposition in the matter of circulating petitions was yet more of a fizzle than that of the advocates of Sunday closing.

He concludes this part of his letter with the remark that "something must be done to improve the quantity and quality too, of the petitions."

Many have been led to believe by the statements of the officers of the Columbian Sunday Association in Chicago, that petitions were coming in by the thousand; that laboring men were demanding the closing of the Fair, and that they were almost a unit in their co-operations with the movers of the Sunday closing agitation. The people have also been repeatedly told that the commercial men as a rule favored Sunday closing, but now comes the statement from Mr. Crafts that only two petitions have been sent in by this class, and that labor organizations were not in

the list of petitioners; and yet all the men who are now employed by the Exposition Company and probably all who will be during the Fair, as well as other men in whatever capacity, who will perform labor in consequence of the Fair being open on Sunday, are members of labor organizations, some of which hold meetings weekly, some monthly and others semi-monthly. Is it not a little remarkable that not one of these organizations has sent in a petition to be released from this worse than African slavery? although, leaving out the religious phase of the question, they are the parties most interested.

It is quite evident from the foregoing statements of Mr. Crafts, that the commercial and labor organizations either do not appreciate the efforts being made for their emancipation, or are not conscious of the fact that they have the right of petition, and as they are for the most part very intelligent men, this last proposition is not to be entertained for a moment.

ALLEN MOON.

#### He Confesses It.

RIVERSIDE, California, is agitated over the closing of the Public Library on Sunday. In discussing this question a correspondent of the *Phoenix* says:—

The closing of the library and reading room partakes of class legislation, and a discrimination in favor of the rich as against the poor man. The rich man can enjoy his magazine or paper to his heart's content at home on Sunday, while the workingman's opportunity is Sunday in the free library and reading room. Efforts and laws have been made more or less successful to curtail the workingman's Sunday enjoyment in such a way as to compel him to go to church as a relief to the intense *ennui* occasioned thereby, and this Sunday closing of the reading room and library is entirely in accordance with all such laws and regulations. Undoubtedly the closing of the library and reading room on Sunday is done in the interest of the churches; but if the churches are unable to draw full houses on their own merits no efforts of a legislative nature can cure the indifference of so many good citizens to the attractions they hold forth.

The question of the extra burdens imposed on employes by opening the library and reading room on Sunday, is not really entitled to any consideration in view of the fact that there are people, even in Riverside who have not all the employment that they desire, even supposing that our present employes objected to Sunday labor with the extra remuneration they would in justice be entitled to.

The writer of this paragraph has stated the matter about as it is. Sunday restrictions almost invariably discriminate against the poor. The rich can have their own conveyances, but the poor must depend upon street cars; the rich can spend weeks in the country, but the poor must be satisfied with an occasional glimpse of green fields on Sunday; the rich can have books and magazines of their own, but the poor must depend largely upon the public reading rooms: if Sunday street cars are prohibited, Sunday excursions forbidden, and public libraries closed the poor have but little choice as to how the

day shall be spent. They must spend the entire day at home or else go to church. That the latter is the better way few will deny; but we challenge the right of the State to shut people up to such a choice.

That Sunday restrictions are intended to indirectly compel people go to church, by making it impossible for them to go anywhere else, is denied by many; but one of the ministers of Riverside, either more candid or less wise than his fellows, admits in a communication to the *Phoenix* that that is virtually the purpose of Sunday laws. In answering the question, "Should the Public Library be opened on Sunday?" the gentleman, Rev. Chas. Winbigler, says:—

There would be no harm, *per se*, in opening the reading-room, or library, or both, on Sunday, if the demands upon our laboring men are such that they cannot send or go for books, that they cannot go and read the papers and magazines, on work-evenings; these things would be, at least, a reason and a strong reason for keeping the library and reading-room open on Sunday.

If this town were like many other places in California, where saloons are open on Sunday, and other places of a questionable character were opened to attract men, to take their money and steal away their time and give no legitimate return, I think it might be well to open our reading-room at least, to counteract, if possible, that serious tendency. The way to win men from questionable places is to open others, with stronger inducements, that are good and respectable. We can help to establish moral principles by making the environment of men good.

Something more than good surroundings for men is necessary to make them good moral citizens. That is met very largely by their hearing and practicing spiritual and moral truth. That is usually done at and in connection with the church. To decrease the opportunities of attending church by establishing a less powerful moral force is not wise. I do not believe in compelling people to go to church nor do I believe in abridging their privileges by substituting something less helpful, unless the circumstances are such that the intermediate expediency must be resorted to as a step to something better.

In the absence of a great demand, as well as the absence of many attractions of a demoralizing tendency in our town, (I wish there were none), and the present opportunities afforded the laboring men to avail themselves of our library and reading-room privileges, and other moral considerations, I do not think that the library and reading-room in Riverside should be open on Sunday.

Stripped of its verbiage that which Mr. Winbigler says, is about this: If saloons were open on Sunday the Public Library should also be kept open to attract as many as possible from the saloons; but inasmuch as the saloons are closed on that day, the library should also be closed on Sunday in order that men may be the more ready to go to church. It is all right for this minister to do all that he can to induce people to attend church, indeed it is his duty as a minister to influence all that he can in that direction, but it is manifestly improper for any minister to seek to use the civil power, either city, State, or national to aid him in his work. That many are seeking to do this however is evident, and now that one of them has plainly declared that such is the case, possibly others may have the grace to be equally candid.

C. P. B.

#### The Sunday Plot Thickens.

BALTIMORE, the seat of the American Vatican, and Pittsburg, the centre of the National Reform movement, are the two chosen points of vantage from which the promoters of religious legislation are preparing to start their great crusade. At both these cities "already to-morrow walks in to-day." The dramatic unity of this great tragedy of the centuries is preserved in a marked manner, and thus it is that Baltimore, which has been from its earliest settlement the stronghold of Roman Catholicism in America, is the first of the large cities to undertake the thorough enforcement of its Sunday laws.

The Maryland code prohibits all persons from performing bodily labor on Sunday under penalty of five dollars fine, and visits the same penalty upon any one who permits children or servants to work, fish, hunt, or engage in any "unlawful pastime or recreation;" all dealing in, or giving away of, any merchandise whatsoever, except milk, ice, and prescribed medicines, is subject to a fine of from twenty to fifty dollars for the first offense, and for the second not less than fifty dollars nor more than five hundred, with an imprisonment of from ten to thirty days and the revoking of license to do business for one year, if any has been issued to the party so convicted; a third infringement of the law may be punished by imprisonment of from thirty to sixty days and a fine of not less than twice the sum in which the offender has been previously mulcted. Half of these fines are to go to the State and half to the informer.

The keeping open of a dancing saloon, barber shop, opera house, ten pin alley, or ball alley is finable in a sum of from fifty to one hundred dollars, and, if a person—not a corporation—imprisonment of from ten to thirty days, and for subsequent convictions the same imprisonment with a double fine.

Oyster dredging on Sunday may be visited with a fine of from fifty to three hundred dollars and from three months to one year in the house of correction, or forfeiture of the boat used in the work, at the discretion of the judge.

At Baltimore, on October 2, the Grand Jury addressed a communication to the Board of Police Commissioners in obedience to which notice was given to the police force, and to the public, that after October 4, the laws of Maryland upon the observance of Sunday would be strictly enforced. In pursuance of this order, on October 12 the police reported 176 persons for working or selling on Sunday. Among the offenses charged are blacking boots, selling newspapers, rowing boats, running ferry-boats, letting cabs, selling ice cream, liquor, cigars, fruit, confectionery, cakes, soda water, postage stamps, and stationery.

Not all those arrested, it is said, are to be tried; but individuals from each busi-

ness represented are to be selected, upon whose cases the law will be tested.

This Baltimore Grand Jury has before made recommendations in reference to the enforcement of Sunday laws, but has not rested until it has made for itself a record of being the first Grand Jury in the United States to systematically undertake to revive the mediævalism in law which has been permitted to survive upon our statute books.

It will be well that this fact, with all its suggestiveness, should be remembered as this movement progresses.

The National Reformers have selected Pittsburg as the point of departure for their efforts, and W. F. Crafts is reported as saying in a lecture there on Sunday, October 11, that "a movement would be started at an early day that would startle the citizens of the United States," and that Pittsburg had been selected as the starting point of this reform wave which is to sweep the country."

All intelligent citizens should have been startled long ago. It is now "high time to awake out of sleep."

W. H. M.

#### A Piece of Sophistry.

MANY and ingenious are the sophistries of those who seek to justify the existence and the enforcement of Sunday laws. This was well illustrated in a lecture given by a Sunday-law advocate, at Hillsdale, Michigan, recently. The speaker's great plea was that Sunday laws could be justified upon sanitary grounds. He asserted that "a normal night's sleep does not balance a normal day's work," and that therefore a man must have one full day's rest in seven or he will run behind in his "oxygen." This is pure assumption. It is contrary to reason and common sense. It might as well and as truthfully be asserted that one day's rest in seven does not compensate for the loss of oxygen in six days' labor, and therefore after every six weeks of labor man must have a week's lay off. On the other hand, if this theory were true, then the man who works very little or none at all would soon have an over supply of oxygen, and the human machinery would become vitalized to such a degree that it would go to pieces in a short time. But such is not the case.

The facts are simply these: While the day, the month and the year are indicated in nature, and the time for physical rest and recuperation by the regularly recurring daily periods of darkness which induce sleep, there is nothing in nature indicating the division of time into weeks. The grass grows as fast, the waves dash as high, the sun shines as bright, the storm beats as fiercely, on the Sabbath as on other days. The Sabbath was instituted by God for worship, for religion, primarily, and not for rest because of

physical weariness. God did not intend that man should work himself to death. Man in his primeval condition no more needed one day in seven for physical rest than the birds of the air or the beasts of the forest. The Sabbath was made for spiritual devotion, to keep in mind the Creator, the true God, and the cessation from worldly toil (for that is the meaning of the Hebrew word for Sabbath, "cessation," and not rest) is only a necessary concomitant to that devotion and to the perpetuation of such memorial.

No physician or set of physicians ever have demonstrated, or ever can demonstrate that man in a normal condition needs one day in seven for physical rest simply. But were this theory true, there would still be no ground for laws compelling men to take such rest. All are agreed that men need nightly rest; but who would admit the right of Congress or of the State Legislature to pass a law that everybody must go to bed every night and take so many hours of sleep? The nightly rest is of vastly more importance than weekly, monthly, or yearly holidays can possibly be. No one can go long without daily rest, and not break down. Why does he not plead for a nightly rest law? Consistency would demand it. But the health of the people is not what he is after. There are many other things that are necessary to man's physical well-being besides rest; such as food, sufficient air, bathing, recreation, etc. Why does not this lecturer stir up the people to demand laws that will require all to inhale so much air, or to bathe so often? Simply because he is not laboring in the interests of the health of the people in his harangue for Sunday laws. What he is after is the religious observance of the day. But his method of bringing this about is wrong. People are not going to be made religious by law. As he said, "You might as well try to put handcuffs on the clouds" as to attempt this. But the attempt has often been made, however, though always with the same result—religious persecution. The King case of Tennessee, and others in that State, and the States of Pennsylvania, Illinois, Georgia, Missouri, and Arkansas are convincing proofs that the enforcement of Sunday laws is the making of this very attempt. Sunday laws are dead letters only when they are enforced by the demands of religious bigotry and intolerance. They are most convenient means for one religionist's giving vent to his spite toward another with whom he does not agree. The National Reformer says they are "simply empty aisles between the work benches with no kneeling stools along the side." But no man, no set of men, Congress, Legislature, or municipality has any right whatever to drive men into those aisles. Sunday laws are irreconcilable with civil and religious liberty. And every prosecution under

them is an attempt to make men kneel down on those kneeling stools along these aisles of idleness, of which this Reformer say there are none. But he will find, as has already been demonstrated, that, as in the case of those Hebrew captives which Nebuchadnezzar commanded to bow down before the image he erected in the plain of Dura, those at least who observe the Sabbath enjoined in the fourth precept of God's law will not kneel. With them, they will say to whatsoever earthly power or potentate shall make the demand, "Be it known unto thee, O king we will not serve thy gods, nor worship the golden image which thou hast set up."

W. A. COLCORD.

#### "Pity 'Tis 'Tis True."

IN making mention of Miss Willard's fifty-second birthday, celebrated on the 28th ult., the *Chicago Evening Journal* says:—

There was a time, years ago, when the Woman's Christian Temperance Union commanded respect. It devoted itself with singleness of purpose and with pious energy to the extirpation of the liquor-traffic; and whatever opinion people entertained on the liquor-question, they all bowed down before the wonderful earnestness and disinterestedness, the prayers, the tears and pleadings of the crusaders. If the institution had maintained until now the characteristics it displayed then, it is possible that prohibition doctrines might have overrun the whole country.

But like everything else human, prosperity has been the bane of this organization. It is now little better than a sorosis. It is a social and political reform-clique, dabbling in everything from new styles of corsets to female suffrage, but especially and always female suffrage, in Church and State. Its singleness of purpose, its lofty motives and its self-forgetfulness are all gone. Nothing is left but the "canker and the worm" of ambition, intrigue, pride, politics and display. As for temperance reform, the ladies have forgotten there ever was such a thing, except as a pretext for female suffrage. The situation is condensed in an amusing interview Miss Willard had not long since, in Washington, with Cardinal Gibbons to whom she had asked to be presented. "Very glad indeed to meet you, Miss Willard," said the Cardinal courteously and innocently, "very glad indeed. I think I have heard that you felt some interest in the temperance question; have I not?"

That the Woman's Christian Temperance Union

is mad 'tis true; 'tis true, 'tis pity;  
And pity 'tis, 'tis true.

"A foolish figure" Miss Willard cut in the interview with the Cardinal, but the whole association of which she is President stands just where she does. The name they bear has become a misnomer; for the Union is now little more than a woman's club, for political, rather than for Christian, purposes. "The glory is departed" from the Woman's Christian Temperance Union, and by their own grasping after political power they have caused "I-chabod" to be inscribed upon their banners.

"RIGHT wrongs no man."

NATIONAL  
Religious Liberty Association



## DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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A. F. BALLENGER . . . . . SECRETARY.

## Longnecker Locates the Crime.

THE readers of THE SENTINEL will remember noticing an item entitled, "Intolerance in Illinois," which announced that David Longnecker, a seventh day observer of Oakley, Ill., had been arrested on complaint of his neighbor, on the following charge:—

Jacob Tidrow complains that David Longnecker, of the County of Macon and State of Illinois, on the first day of the week, commonly called Sunday, to wit: on the 19th day of July, A. D., 1891, was guilty of making a great noise, screaming and talking with a loud voice, whereby the peace of the affiant and his family was then and there disturbed.

As stated in the above-mentioned article, the arrest was based on Sec. 262 of the Statutes of Illinois, which provides for a fine of not less than twenty five dollars for disturbing the peace of any private family, "by any noise, rout, or amusement, on the first day of the week, called Sunday."

The complainant failed to prove the charge, he himself admitting, that Mr. Longnecker was heard to speak to his horses, and start and stop them, but not louder than was necessary, nor louder than he would on any other day.

Illinois has another statute which forbids common labor on Sunday, but exempts "whomsoever thinks proper to keep another day as the Sabbath."

Failing to convict under Sec. 262, Mr. Longnecker was found "guilty in that he had labored on the Sabbath," and was ordered to pay a fine and costs amounting to \$17.80. The decision was based on Sec. 261, not referred to in the indictment, and which contains an exemption clause as quoted.

An appeal was taken, and a representative of the National Religious Liberty Association was sent to secure counsel for the defense. After interviewing the witness and consulting a lawyer he was advised to go and ask the State's Attorney to dismiss the case on the ground that there was no cause of action. Accordingly he called on the State's Attorney, and was referred to the Assistant State's Attorney who had prosecuted the case. He admitted that Mr. Longnecker had observed the seventh-day Sabbath, for some months before he was arrested, and that there was an exemption favoring seventh-day observers, but argued that Mr. Longnecker had not as yet joined a Seventh-day Adventist Church (there is none in his neighborhood), that he was still a member of the United Brethren Church, the same as Mr. Tidrow his prosecutor.

When his attention was called to the fact that a

man need not be a member of any church to get the benefit of the exemption, the State's Attorney said he would be willing to dismiss the case if the prosecuting witness, Mr. Tidrow, was agreed.

This bigoted attempt to convict an honest man of crime in the face of both justice and law needs no comment. When Mr. Tidrow was seen he was anxious to have the case dismissed, stating that he was mad when he had Mr. Longnecker arrested, and that Mr. Longnecker's conduct towards him since the trial was such that he desired the case withdrawn. Mr. Tidrow said: "Mr. Longnecker treated me as kindly after the trial as if nothing had occurred, and when my wife was taken ill, Mrs. Longnecker came down and took care of her. I don't want to prosecute him." Consequently he signed the following communication and the case was dismissed:—

DECATUR, Ill., Sept. 11, 1891.

To Isaac R. Mills, State's Attorney, Macon County—DEAR SIR: The case against David Longnecker instituted by myself, as prosecuting witness, was begun under a misapprehension on my part. I am very sorry that the case is now pending. I do not believe now that Mr. Longnecker is guilty of any misdemeanor or crime whatever. He is conscientious in what he does. I do not want to appear against him.

JACOB TIDROW."

Here lies the secret of all these intolerant prosecutions. When Mr. Tidrow was "mad" as he said, when his heart was hard, Mr. Longnecker, his Christian brother had committed a crime; but when his heart was made tender with a return of good for evil, the crime was transformed into a virtue. Where then lies the crime for which all these Sabbatarians are arrested and imprisoned? It exists, not in fact but in the hard intolerant heart of their persecutors; a change of heart to conform to the heart of the loving Savior would bring all this demand for rigid Sunday laws and their enforcement to an immediate and permanent end.

## Heresy! Traitor! Treason!

THE above epithets have invariably been applied to the dissenting minority, by the majority, whose religion was protected and enforced by the State. Thus far in the history of our Republic heresy and treason have not been synonymous. All have been free to teach and practice the religion which their minds and consciences approved. If this belief did not conform with the thought of the majority, the charge of "heresy" was the severest accusation that could be brought against the dissenter.

From the following communication received by Elder J. W. Bagby, a Seventh-day Adventist minister, from a clergyman of a popular denomination in southern Illinois, in response to a request for the use of his church in which to deliver a series of lectures, we see that there are some who are anxiously awaiting the final decision of the King case with the cherished hope that they will thereby be enabled to add the charge of treason to that of heresy.

It is the undisputed right of one denomination to close its house of worship against doctrines which it believes to be false, and it is not this action on the part of the congregation that is to be criticised, but the reason for the action, given at the close of the communication.

HOWELL CHAPEL, Ill., Aug 5, 1891.

To Rev. Bagby et al., concerned:

We tender you the house for a few nights, with the understanding that you preach such things as are held by the leading orthodox churches of the country, namely, the Baptists, Presbyterians, Campbellites or Christian Order, the Methodists, and any others which may be on the same line; and such doctrines as the following: faith, repentance, atonement, and if you desire you can preach on the end of time, with the understanding that you do not preach on the Sunday question.

Furthermore, that when the trustees and members ask you to vacate the house, you will do so at once. Furthermore, that after these services which you are permitted to hold under the above agreement are closed you do not ask for a regular appointment, or any services at any time till the Supreme Court decides the case now pending, which

came up from Tennessee, concerning the observance of the Sunday law. And if it is decided in your favor, you will not ask for the use of the house till you have given sufficient proof that you are an orthodox church, and that your church does not conflict with the laws of our land, as we are admonished by the Bible to be obedient to the laws of the land.

By this we are to understand that if the United States Supreme Court decides that King is not compelled to observe Sunday, then if Mr. Bagby can prove that his church is in harmony with the laws on all other religious questions, his request for the use of the church will be considered; but if on the other hand the Court decides that Mr. King must observe Sunday in conformity with the then established State religion touching that point, he need not ask for the use of the church as they cannot harbor a man who preaches that Sunday is not the Sabbath, in the face of a judicial decision that Sunday is the Sabbath, and must be observed by all; for that would be to aid and abet a traitor and give countenance to his treasonable utterances.

Are the missionaries of this denomination in Russia instructed to preach only such doctrines as are declared orthodoxy by the laws of the land? On the contrary they are sent to preach at the peril of their lives, a religion at variance with the laws of the land. To do otherwise would be to cease to act as missionaries. And yet this American clergyman avails himself of Russian methods in closing his doors to the doctrines of another sect.

A. O. TAIT.

## Coercive Sunday-Keeping.

EDITOR *Tribune*.—In your issue of September 29, I noticed a number of resolutions passed by the Rock River Methodist Episcopal Conference favoring the enactment and enforcement of rigid Sabbath laws, with reasons prefaced. Among the reasons are the following:—

"God's blessing ever accompanies its (Sunday's) observance, and his curse follows its violation." Again, "Mammon and pleasure join hands to destroy this God-given day. Legislation has lent her aid to the Christian public, but to a great extent her statutes are a dead letter."

Following the introductory reasons the Conference resolved: "1. That we will use all proper efforts to further legislation which proposes a law to uphold the observance of the Sabbath day, and we will earnestly endeavor to enforce the laws already enacted."

To the writer these utterances seem out of harmony with the American policy of entire separation between Church and State. Stripped of rhetoric and redundancies the demand of the Conference narrows down to this: "We believe that God blesses the strict observance of Sunday as a holy day. Many people do not believe this, and manifest their unbelief by seeking pleasure or profit on that day; therefore resolved, that we force them to believe this, or act as if they believed it, by securing the enactment and enforcement of laws making it a crime to do otherwise."

The writer is not an enemy of the Sabbath. On the contrary he would enjoy seeing it religiously observed by all; but this reform, if brought about at all, must come through moral suasion, as do all other religious practices, and not by means of an appeal to law, dangerous alike to civil and religious liberty.—A. F. Ballinger, in *Chicago Tribune*, Monday, October 5, 1891.

## Lecture Bureau of the National Religious Liberty Association.

THE Lecture Bureau of the National Religious Liberty Association is composed of competent lecturers in various parts of the United States, and any one desiring lectures upon the subject of religious liberty and the relation of Church and State, may secure a lecturer by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Illinois.





NEW YORK, OCTOBER 22, 1891.

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.

ACCORDING to a government regulation, since the 20th inst., no freight trains are to be dispatched on Sundays and holidays in Belgium. The regulation went into partial operation last June, but it was only to be operative at the discretion of the railroad authorities. The idea was to make the innovation gradual, but hereafter a rigid adherence to it will be exacted.

COMMENTING upon one of the outrageous Sunday arrests made some weeks ago in this city, the *Los Angeles Churchman* says:—

And yet some good, but mistaken, Christian people are trying to get California to enact a Sunday law. Let such remember this truth, which will hold good until the Lord Himself returns to reign: "NO CIVIL GOVERNMENT HAS ANY COMMISSION TO ADMINISTER THE DIVINE LAW."

The editor of the *Churchman*, Rev. Thomas Haskins, D. D., is rector of Christ Church, Los Angeles, Cal.

A FRIEND in Montana writes thus:—

"I sat down to write an order for THE AMERICAN SENTINEL, and, before sealing up the letter, the thought occurred to me that there were some of our prominent business men that ought to become readers of that able exponent of religious liberty. Upon the impulse of the moment I went out, and in about three hours obtained twenty-nine trial subscriptions for six months each.

Others have recently been doing similar work, and the result is a very gratifying increase in the subscription list of THE SENTINEL. Our friends have our heartfelt thanks for the substantial assistance rendered, in increasing the circulation of the only paper devoted to the defense of the United States Constitution as it is, so far as regards religion and religious tests.

In replying to an editorial note in the *Sun* relative to the Sunday closing of the World's Fair, the *Christian Advocate*, of this city, said:—

The Rev. Dr. Lewis, the best known Seventh-day preacher in the United States, and worthy of comparison for ability and learning with any of the clergy, says in the religious paper of which he is the editor: "While we are opposed to the first day, we are bound to stand by those who favor closing the World's Fair on Sunday, because in that matter it is a question of the observance of a day or of no day"—or words to that effect.

In this the *Advocate's* zeal has got the better of its discretion. Rev. Dr. Lewis never used the language attributed to him;

neither did it appear in his paper, the *Outlook*, but in the *Sabbath Recorder*. The author was Rev. W. C. Titsworth, who subsequently published over his own signature a note in this paper, saying:—

Will you kindly allow me to assume the responsibility which belongs to the writer of the article, and say that it does not represent the editor, Dr. Platts, and probably does not represent many Seventh-day Baptists correctly. In fact, the *Recorder* has published a criticism which may stand as the view of the majority of my people.

The *Advocate* ought to correct its statement, and should be more careful in the future. Sunday-closing capital should not be manufactured from whole cloth.

THE Chicago *Journal* remarks that "there is something almost pathetic, and yet not entirely devoid of innate fun, in the paroxysmal efforts of the dear ladies of the Women's Christian Temperance Union to explain, extenuate and deny Miss Willard's allegation that the bichloride of gold cure for drunkenness was boomed by the press simply to hurt the Prohibition Party. It appears at length to have dawned upon the minds of these ladies that hostility to a cure for drunkenness is not exactly in line with a movement for radical temperance reform." The trouble with the Women's Christian Temperance Union is that it is working more at politics now than at temperance reform.

"SAY, did you ever notice what an awful noise it makes to saw stove-wood on Sunday? We have."—*Exchange*.

And have you ever noticed that the noise is tenfold worse when the fellow who saws the wood does n't belong to your church, and possibly does not recognize the sacred claims of the day? Then, if he happens to keep some other day, the seventh, for instance, the noise becomes absolutely unbearable. It is wonderful what a microphone bigotry is. Why, only a few weeks since one or two small sewing machines operated on Sunday, by Jews in Brooklyn, disturbed a whole congregation of people in another building! Intolerance is a mighty magnifier of sound.

THE Young People's Society of Christian Endeavor Committee on Sunday Closing of the Columbian Exposition has issued a circular to the several State and Territorial Executive Committees, calling upon them to exert their influence to secure the decision of the Commissioners in favor of closing the Fair on Sunday. As a practical means, it suggests that each State Executive Committee should seek to influence the State Commissioners from their own State, not only by public meetings, but by private interviews. It is urged, also, that the State and District Conventions discuss the question in their public meetings, care being taken that the matter be presented in a strong, clear and

enthusiastic manner. The suggestion is also made that an effort be organized to "secure the passage by Congress of a bill forbidding Sunday opening. We would not insist upon the application, but the disposition manifested by both the Y. P. S. C. E. and the W. C. T. U. to dictate, not only to the world, but to the church, is certainly suggestive of the thought that Isaiah 3:12 has direct reference to these two organizations: "As for my people, children are their oppressors, and women rule over them. O, my people, they which lead thee cause thee to err, and destroy the way of thy paths." This describes the situation exactly.

THE editor of the *Twentieth Century* says in his issue of the 17th ult.:—

I had occasion to spend last Sunday week in Toronto, Canada, and to see how quiet a city of two hundred thousand inhabitants can be made by religious rule. Not a horse-car is allowed to run. Not a store or shop of any kind is allowed to be open. Not a newspaper is allowed to be printed. Only one railroad train is allowed to pass through the town. Not a postage stamp, or cigar, or glass of soda water can be bought. Few persons are seen on the street except in going to or from church. On Sunday the city appears deserted of inhabitants. If one is poor, no opportunities for pleasure are had. If one is rich, however, he may drive about in a carriage, or if a guest at a hotel, he may order drinks to his room. Religious rule has made Sunday a terror to the poor, unless one happens to enjoy going to church, walking about the quiet streets, reading, or sleeping.

It is the same old story; Sunday laws always operate to oppress the weak.

THE *United Presbyterian* published in Pittsburg, Pennsylvania, says:—

Some of the larger towns in the vicinity of Pittsburg are showing an awakening on the subject of Sabbath desecration. Slowly and insidiously customs at variance alike with the civil law and the former habit have been making their way, until in some places there seemed to be hardly any limit to this form of lawlessness. The papers report vigorous action on the part of some officers to recover lost ground. The crying of "Sunday papers" is to be prohibited in Uniontown. It would be well for all communities if zealous guard were maintained against the enemies of the rest day, under whatever guise they masquerade.

It would be well also "for all communities, if zealous guard were maintained against the enemies of" *religious liberty* "under whatever guise they masquerade."

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

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VOLUME 6.

NEW YORK, OCTOBER 29, 1891.

NUMBER 42.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

No man can ever of right make his religion the basis of any plea for governmental favor, nor the ground of any complaint of governmental discrimination. If there is not enough good in the religion to pay him for professing it then there is not enough to pay the government for taking any legal notice of it in any way whatever.

SUNDAY laws, and the whole line of religious legislation which goes in the same category, are alien to the letter of American fundamental law, and to the spirit of American institutions. They are a survival of the English Church Establishment, and should have existed, after the Declaration of Independence and the adoption of the Constitution, no more than the laws governing the control of livings, and the maintenance of the Church of England. They have rightly no more place in our statutes, than law for the regulation of the royal succession.

THE series of religious congresses which have been planned to be held during the World's Fair in Chicago will, if carried out as projected, be the most widespread in its immediate influence of any religious effort ever inaugurated by man. In the enumeration of the different religious interests to be subserved by these meetings is mentioned that of making "prominent the value of the weekly rest day on religious and other grounds;" and the *Christian Statesman*, in commenting upon this, says that "the most impressive lesson as

to the influence and the value of religion would be the closing of the Exposition itself on the Sabbath." The fact is that the enforced closing which is here meant would prove just the contrary, namely, that the "influence and value of religion" had been insufficient to cause the exhibitors and sight-seers to observe a religious rest day. And the very fact that the hand of the law had been called in to enforce a religious idea would prove to the world the absence of true religion and conscientious principle.

### The Divine Right of Dissent.

IN the extracts which have so far been given from Judge Hammond's *dictum* upon the subject of freedom of religious belief, there has been no recognition whatever, of the right of the individual to differ from the majority in any question of religious belief or observance; no recognition whatever of any right of the individual to think for himself religiously, to believe according to convictions of his own conscience, or to worship according to his belief; if in such things he disagrees with the religious ideas of the majority, or dissents from the religious observances practiced by the majority. There is no recognition of any right of dissent.

Nor have the extracts which we have presented been selected for the purpose of making this feature especially prominent. Indeed, no such thing is necessary, because this is the prominent feature of the whole discussion. There is no recognition of any such thing in the whole course of the Judge's opinion. And the source from which this discussion comes, will justify us in presenting further extracts, showing that such is the nature of the discussion throughout.

This characteristic of the discussion is made the more prominent too, by the fact that the Judge holds constantly that Sunday is a *religious institution*, and its observance is essentially *religious observance*. He gives no countenance whatever

to the pretense that has recently been made considerable of by the Sunday-law advocates, that it is "the economical value of the day of rest, and not the religious character which they would preserve by civil law." His statement as to the nature of Sunday observance is as follows:—

Sunday observance is so essentially a part of that religion, ("the religion of Jesus Christ") that it is impossible to rid our laws of it.

This again utterly ignores the fact that according to American principles, as declared both in the Constitution of Tennessee and the United States Constitution, religious observance can never rightly be made a part of the laws, nor any religion recognized by the laws. The supreme law of the United States declares in so many words, that "the Government of the United States is not in any sense founded upon the Christian religion." And the Supreme Court of Tennessee declares that "no preference shall ever be given by law to *any* religious establishment or *mode* of worship."

Further, this statement, just as far as it is possible for Judge Hammond's authority to go, sanctions that act by which he himself declares that the observers of Sunday have not only secured the aid of the civil law but continue to hold it in spite of every demand for religious freedom, and in spite of the progress which has been made in the absolute separation of Church and State. The Judge therefore knows that Sunday legislation is religious legislation, and that the enforcement of Sunday observance is the enforcement of a religious observance. He knows, also, that this is contrary to the individual freedom of religious belief, and that it is contrary to the principle of absolute separation of Church and State; for he plainly says that this "sort of factitious advantage" which the observers of Sunday have secured in the control of the civil law is "in spite of the clamor for religious freedom, and in spite of the progress which has been made in the ab-

solite separation of Church and State."

But as we have seen, he sanctions this pertinacious action of the Sunday observers, and then justifies the sanction in the following words:—

Civil or religious freedom may stop short of its logic in this matter of Sunday observance. . . . Government leaves the warring sects to observe as they will so they do not disturb each other: *and as to the non-observer he cannot be allowed his fullest personal freedom in all respects.* . . . There is scarcely any man who has not had to yield something to this law of the majority, which is itself a universal law *from which we cannot escape in the name of equal rights or civil liberty.*

It may be indeed that men have been and still are, required to yield something to this law of the majority in matters of religion. Yet it is *certainly* true that no such requirement ever has been, or ever can be, just. It is *certainly* true that neither civil nor religious freedom can ever stop short of its logic in any question of religious belief or religious observance.

Religious belief is a matter which rests solely with the individual. Religion pertains to man's relationship to God, and it is the man's personal relationship of faith and obedience, of belief and observance toward God. Every man has therefore the personal, individual, and inalienable right to believe for himself in religious things. And this carries with it the same personal, individual and inalienable right *to dissent* from any and every other phase of religious belief that is held by anybody on earth.

This right is recognized and declared by Jesus Christ, not only in the words in which he has commanded every man to render to God that which is God's, while rendering to Cæsar that which is Cæsar's, but likewise in the following words: "If any man hear my words, and believe not, I judge him not, for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day."

The word which Christ spoke was the Word of God. The one who is to judge, therefore, is God; and in the last day he will judge every man for the way in which he has acted. To this judgment the Lord Jesus refers every man who refuses to believe and rejects his words. If any man hears Christ's words, and believes not, but rejects him and his words, Christ condemns him not, judges him not; but leaves him to the Judge of all, who will render to every man according to his deeds, in the last day.

In this, therefore, the Author of Christianity, the Saviour of the world, has clearly recognized and declared the right of every man to dissent from every religion known to mankind; and even the religion of Christ itself, being responsible only to God for the exercise of that right. He wants every man to believe and be saved; but he will compel none. Christ

leaves every man free to receive or reject, to assent or dissent, to believe or disbelieve, just as he chooses: his responsibility is to God alone, and it is the individual who must answer for himself in the last day. "So then every one of us shall give account of *himself to God.*" Rom. 14:12.

Whoever therefore presumes to exercise jurisdiction over the religious belief or observances of any man, or would compel any man to conform to the precepts of any religion, or to comply with the ceremonies of any religious body, or would condemn any man for not believing or complying—whoever would presume to do any such thing, puts himself above Jesus Christ, and usurps the place and the prerogative of God, the Judge of all.

Such is the doctrine of the free exercise of religion, as announced by Jesus Christ himself. And such is the doctrine upon this point that will ever be held by every one who respects that glorious Being. Thus is declared and established by the Author of all true religion, *the inalienable, the divine, right of dissent.* And such is the *divine right* of the freedom of religious belief.

Nor is this all in this connection. The makers of the Government of the United States recognized this divine right as such, and established the exercise of it as an inalienable *civil* right, "by refusing to treat faith as a matter of government, or as having a headship in a monarch or a State;" by excluding all religious tests; and by forbidding Congress ever to make "any law respecting an establishment of religion, or prohibiting the free exercise thereof." In short, by prohibiting the law-making power from making any law whatever upon the subject of religion.

The people of Tennessee following this example of the makers of the national Government, established in that State this *divine* right, as also an inalienable *civil* right, by declaring that "no human power can in any case whatever control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or mode of worship."

And thus the people of the United States, in harmony with the people of the several States, followed the principle first divinely ordained of God in Judea.

Therefore, it never can be true in the United States, that either civil or religious freedom may of right stop short of its logic in this matter of Sunday observance, nor in any other matter of religion or religious observance. A. T. J.

"SABBATH observance can and must be secured through education and persuasion only, and not by coercion. The gospel persuades men to reverence sacred things from motives of love, and not to compel them by force; therefore to do by law what ought to be done by the gospel is antichristian."

Count Tolstoi on Church and State.

RUSSIA is not left entirely without a witness for religious liberty. One of the greatest writers of Russia has just published a short disquisition on "The Relations of Church and State," which shows that the connection of religion with the Government—the so-called "Christian nation" idea—is not only opposed by Christians in America, but by Christians in Russia as well. It would be well for those who are clamoring for laws to show that this is a "Christian nation," to read and ponder what is said by one who knows what it is to have such laws put into practical operation. His article appeared in the April number of the London *Fortnightly Review*, and after speaking of those who have themselves once been oppressed, he said:—

"Can anything be more incomprehensible than the fact that the class thus proscribed and persecuted and hounded to death, should, as soon as an opportunity offers, go and do likewise, anathematizing, torturing, slaying every refractory man and woman upon whom it can lay hands without reasonable fear of speedy reprisals, and that a third category of persons should imitate the second, a fourth should vie with the third, and so on without end? And all of them solemnly curse, cruelly maim and mutilate, ruthlessly slaughter each other in the name of the principle that all men should believe as they believe, and not otherwise. . . .

"What motives, desires, necessity, can there be to impel me to insist that any person whatever should express his truth, his relations to the Deity, in precisely the same terms as I do? I cannot force him to change his belief by means of violence, cunning, or fraud (pseudo-miracles). If his faith be his very life, and the proposition is one from which it is impossible to withhold our assent, how should I seriously think of depriving him of it, and proposing to give him another in its stead? As well might I take out his heart, and amicably offer to put another and a better one in its place. Action of that kind would be feasible if the man's faith and mine were mere words and not the solid basis of our lives, an excrescence on the body, and not the living, palpitating heart within.

"But such interference is also impossible for another reason: it is not feasible to deceive a man or compel him to believe in that in which he does not believe; because he who believes (*i. e.*, he who has already determined and regulated his relations to God, and consequently perceives that faith is the relation of each man to God) cannot wish to determine the relations of another man to God by means of violence and fraud. This, I maintain, is



impossible; and yet to all seeming it is precisely what is being done now, and was always and everywhere practiced in by-gone times.

"Let me explain; it is impossible, and therefore cannot be done; but something extremely similar has been and still is being perpetrated. What really takes place and has for long ages past been continually taking place is this: people force upon their fellow-men a semblance of faith which the latter, much against their will, accept; this likeness, however, is but a counterfeit. Real faith cannot be forced upon any one, nor can its acceptance by others be the result of extrinsic considerations, such as violence, fraud, or lucre. What people propagate by means of violence and accept from fear or cupidity is not faith, but faith's counterfeit, and this counterfeit was the old condition of the life of humanity.

"The notion of the true Church was also occasionally made use of as an argument against those who dissented; but down to the reign of Constantine and the meeting of the Nicene Council it was still a mere notion and had not got beyond this embryonic stage of its evolution. From the time of Constantine and the Nicene Council, however, it became hardened and crystallized into a thing—a thing of fraud.

"The causes that led to this deception were of an evil nature. 'By their fruits ye shall know them.' They consisted of hatred, human pride, hostility to Arius and others, and an evil incomparably greater than any of these: the unholy alliance of Christians with the temporal power. Constantine, the Emperor, who personified that power, and had attained at that time—according to Pagan notions—the summit of human greatness (he was enrolled among the gods), embraced Christianity, gave an example to all his subjects, converted the people, lent a helping hand against heretics, and by means of an ecumenical council built up a 'united, true Christian faith.' In this wise the Christian Catholic faith was fixed for all times and countries.

"It was so natural to allow oneself to be thus imposed upon that even at the present day people continue to believe in the salutary effects of that momentous event. And yet, interpreted by the light of simple reason unclouded by theological prejudices, the effect of it all was that the majority of Christians there and then abjured their faith. It was the epoch of the parting of the waters, when the rank and file of Christianity turned round from right to left, and moved off in the direction of Paganism. Charlemagne and Vladimir rallied the stragglers later on; and the people have continued to march steadily in the same direction ever since. The ecclesiastical fraud consisted in the adoption of Christianity by the temporal

power, an act which was desirable and useful only to those who, understanding the letter of Christianity, failed to comprehend its spirit. For to embrace Christianity without first renouncing the temporal power, is either to deride the doctrines of Christ or to falsify them. The consecration of the power of the State by Christianity is blasphemy; nay, it is more than blasphemy,—it is the ruin of Christianity itself.

"Having lived fifteen hundred years under this sacrilegious union between pseudo-Christianity and the State, it needs no slight effort on the part of mankind to forget all the specious sophisms by means of which, during that protracted period, the teachings of Christ have been garbled and twisted and contorted for the purpose of fabricating arguments to prove the legality and sanctity of the State and the possibility of its becoming truly Christian. But underneath these heaps of sophisms lies the hard fact that the words 'Christian State' have about as much meaning as the words 'warm' or 'hot ice.' Only one of two alternatives is possible: either there is no State or else there is no Christianity.

"Putting on one side the history of all other nations, let us cast a glance at the history of that State which was the first to make an alliance with Christianity. In Rome a nest of highwaymen had come to be established in the course of time, of men who throve on the proceeds of robbery, murder, violence of all kinds, and had become so powerful that they subdued whole nations. These robbers and their progeny, led by ringleaders commonly called Cæsars, plundered and tortured the population in order to glut their lusts and passions. One of the heirs of these robber-chieftans, Constantine by name, having read a large number of books and cloyed his passions with life's pleasures, came to the conclusion that he preferred certain Christian dogmas to his former beliefs, the mass to human sacrifice, and one God and his Son Christ to the worship of Jupiter, Venus, and Apollo; and he accordingly issued orders that his faith be introduced and spread among the people under his sway.

"'Ye know that the princes of the Gentiles exercise dominion over them . . . but it shall not be so among you.' Thou shalt not kill; thou shalt not commit adultery; lay not up for yourselves treasures upon earth; judge not; resist not evil. There was no one to call his attention to these teachings; but what was said to him by those whose duty it was to accentuate the main doctrines of Christ, practically amounted to this: 'You wish to call yourself a Christian, and to continue at the same time to be a robber chief, to strike, burn, go to war, live lewdly, slay, and repose elegantly in the lap of luxury? All this is feasible enough.'

"And they adjusted Christianity to his wants and wishes, arranging it far more pleasantly than could have been expected. They were sagacious enough, however, to foresee that when reading the gospel he would, sometime or other, become painfully aware of what the new faith does really demand of all men who embrace it, viz., a Christian life, and not merely the construction of churches and frequent visits to them. This they anticipated and duly provided for by adding to and abstracting from Christianity in such an ingenious way that he might continue to call himself a Christian, to live as a Pagan, and not perceive that there was any contradiction between his profession and his acts. On the one hand, Christ, it was clear, had come solely for the purpose of redeeming him and all men; and, on the other hand, the fact that Christ had died gave Constantine the right to live in harmony with his tastes; nay, more, he had only to repent and swallow a morsel of bread and wine, and behold he had salvation in his clutches, and everything was forgiven him.

"Nor was this all. They actually blessed and consecrated his power and influence as robber chief, declared that it was from God, and anointed him with oil. In acknowledgment of this he, on his part, arranged to their liking the gathering of the clergy, he decreed the nature of each individual's relations to God, and ordered the decree to be read over and repeated to each man for his guidance. And every one was satisfied, and the faith thus trimmed and arranged has prevailed on earth for more than a thousand years.

"The main question is the evolution of the deceivers, the pseudo-Christians. We find, then, that they degenerated from what they were or might have been, in consequence of their unnatural union with the brigands. It could not be otherwise, for they left the right road from the moment that they consecrated the first king and assured him that by using violence he could assist the faith whose essence lies in meekness, self-denial, and endurance of evil.

"All this is not the story of a fantastic church, but of the real church such as it has been ever since its hierarchy fell under the power of kings and Czars; and its history is made up of a long series of vain efforts on the part of this unfortunate hierarchy to preserve the truth of Christ's doctrine intact, while preaching it by means of lies and deviating from it by their acts. The significance, the *raison d'être* of the hierarchy is founded upon that of the doctrine which they undertake to teach. This doctrine speaks of meekness, of self-denial, of love, of poverty; and is preached and propagated by means of violence and lies.

"In order that something should be left for the members of their hierarchy to

teach, it was absolutely necessary for them to hold fast to (*i. e.*, not formally repudiate) the doctrine of Christ, but in order, on the other hand, to be in a position to whitewash themselves and their illegal union with the temporal power, they were forced to resort to the most ingenious devices to hide the essence of that doctrine, and for this purpose deliberately shifted its center of gravity from the essence to the outward form and expression. And this was done by the hierarchy, *i. e.*, one of the sources of that counterfeit faith which is preached by the Church. The source itself is the union of the hierarchy, under the name of Church, with that form of violence known as temporal power. And the reason why people are so eager to teach their faith to others is because the true faith would convict them of apostasy; hence, they seek to set up a concocted creed of their own in its place, the sole advantage of which is that it acquits them of all crime.

"Now true religion may be present anywhere, everywhere; except, of course, where manifestly false religion holds sway over men; that is to say, when the faith which is allied with violence—the State religion—prevails. Thus all so-called schisms and heresies may be in possession of the true faith, whereas of a certainty it will not be discovered in the creed that is united with the temporal power. It may appear paradoxical, but it is none the less true that the appellations, "Orthodox," "Catholic," "Protestant" faith, as these words are used in every-day language, mean neither more nor less than religion allied with the temporal power, mean State creeds, and therefore false religions.

"From the time of the Nicene Council, called together by the Emperor . . . being united with the temporal power, it [the self-styled church] began to act like that power, and it is a proven fact that every form of religion that ever allied itself with the secular power ceased by that same act of alliance to be a religion, and became a fraud."

#### Not a Christian Nation.

It would be difficult to use language in a looser way than by calling this "a Christian Nation." In all the Nation there is not a single town, nor a village even, in which the people are all Christians. A single family in which all are Christians is seldom found; and individual Christians are not abundant. We do not say these things to find fault; we are simply stating the facts in the case, as every person knows who looks at things as they are. Let any person anywhere in the land honestly ask himself the question, and honestly answer it, How many of my immediate neighbors and acquaintances actually show in the works of a godly life that they are real, consistent Christians?

In the face of facts as they are, the answer only can be, Very few. How many are really separate from the world, and conformed to the will of Christ?

Take even the churches themselves, and everybody knows, and the churches themselves confess, that many of their members will not bear the test of the precepts of Christ. Many of them love the opera or the circus more than they love the prayer-meetings; and the excursion more than the services of the church; and the newspaper more than the sermon; and pleasure more than God; and the world more than Christ. Then, while it is thus with the Church, where is the sense of calling the *Nation* Christian? and while the Church is nearly half full of worldlings, what is the use of talking about this being a Christian Nation? The trouble is that they put upon the term "Christian" a construction so loose that there is scarcely any discernible distinction between many of those who bear it and those who do not, and then spread the term over the whole mass, and thus they have a "Christian" Nation. But so long as the term "Christian" means what the word of God means—so long as it means strict conformity to the precepts of Christ—just so long it will be that this is not, and cannot be, a Christian Nation, except by each individual's becoming a Christian by an abiding, working faith in Christ.

#### "Politics and Religion."

WITH the foregoing phrase for a subject, Col. Geo. W. Bain, a leading Prohibitionist and temperance worker, is credited with the following, in the *Organizer*, Indianapolis, Ind., of September 17:—

I know there is a cry going up continually, "do not mix temperance with politics," and yet the very men who make this cry go to the polls and vote for politics soaked in beer and whisky. If a convention acknowledges "Almighty God as the source of all power in government," these men cry out "union of Church and State," yet the same men go to the polls and vote for union of State and saloon. Christian men have joined in this cry until a minister is compelled in many churches by the sentiment thus created to keep silence on all political questions. He may apply the test of religion to the merchant and banker, but not to the voter. If a member of his church gets drunk he must exhort him, and if necessary expel him; but if another member votes to make a whole community of his neighbors drunkards it is none of the minister's business. He can tell his hearers to live right, but he must not tell them to vote right. He can tell them to pray for good government, but he must not tell them to vote for good government. So the pastor must hear some of his members pray "Thy kingdom come," and see them vote it shall not come; pray "give us this day our daily bread," and vote bread out of the mouths of women and children; pray "deliver us from evil," and vote for the greatest evil of earth; and yet the pastor must not mix religion and politics. The result is a man can be one thing in social life, another thing in politics. What is a sin in a church conference, whether high or low license, is a source of revenue, and is policy in politics.

Mr. Bain seems to have the idea thoroughly fixed in his mind that the minister

is the only one in the community that knows just how a man should vote. But as long as our Government holds to its principles of freedom the clergy will not be allowed to dictate how we shall cast our ballot. The Colonel seems to want to take the matter right into church, and have the minister tell his members just how they shall vote; and in case of a failure to comply, "cast them out of the synagogue." If such a plan as that is to be followed, why have any voting at all? Why not just let the ministers manage things?

Those of us who are Christians believe fully that "Almighty God is the source of all power in government." But has not that same Almighty power instructed us that certain things belong to Cæsar, or the civil government? And that he has ordained the powers that be? When Paul wrote "the powers that be are ordained of God," the powers then in existence were purely civil powers; and instead of either the Church or the ministers dictating what the State should do, we often find the early disciples before the civil courts to answer for their faith, and severely dealt with many times because they refused to give up their belief in Christ. It would hardly be reasonable to suppose that God ordained powers to persecute his own Church. Yet we find that the civil power, which it is expressly stated was ordained of God, doing that very thing. Then the only thing to conclude is, that since man has rebelled against God's government, the next best thing to be done for him was to ordain that he should govern himself. But in this civil or human government he has never given man the power to rule in matters of conscience toward the God of Heaven. And no matter how much we may desire to please God by introducing religion into politics, the result is only to develop a deeper rebellion against him; and hinder his work rather than advance it, by giving religious bigots an opportunity to wage the most cruel persecutions against those who desire to do God's will. And it is safe to venture the statement that if pastors attended more to the strict preaching of the word, and would not gloss things over to meet the approbation of those who only enter the Church for popularity, or to advance their business, there would be fewer members in the Church to complain of for praying one thing and voting another. And if ministers looked more to the power of God for help in his work and sought the aid of the State less, it would not be long till the Church would be an exceedingly unpleasant place for those who are holding so many inconsistencies. But just as our churches are made schools of politics, the religion of the Lord Jesus Christ will be neglected. Let the Church attend strictly to the work of the gospel, and as the great lessons of morality, found only in Christ, are woven into the minds and lives of men, politics

will of necessity be purified. The morality of the State cannot possibly rise higher than the morality of the people. And if the minister gives himself wholly to the work for which he was ordained, he need have no fears about how the people of his charge will vote. Christianity, if it be real Christianity, makes men of principle; and men of principle always act in harmony with their convictions.

A. O. TAIT.

#### More Than Physical Rest Required.

It is a notable fact that for all that is said about a Sunday rest being so much needed for the poor laboring man, but few laboring men are putting forth exertions to obtain it, or are heard in the lecture-field championing it. If they are undergoing an Egyptian bondage, as would seem from the claims of some, it indeed seems strange that their cries and groanings should not be heard. If they are so sorely oppressed would not the labor organizations strike for Sunday rest, the same as they have for higher wages and shorter days? The ministers are about the only men who are heard clamoring for a compulsory Sunday law. Not, however, to make men religious. Oh, no; but they only want a civil Sunday law, to protect the day as a religious institution. So they say.

One clergyman in the city said: "A reaction is setting in, in favor of a God-fearing observance of Sunday." Another said: "But unfortunately the trains are moving, mails are being sent over the land, machinery is in motion, men are working incessantly, and we Christians are patronizing their employers." Which way is the reaction setting in? Is it a fact that the world is growing more in favor of a God-fearing observance of Sunday? and that with church members a reaction to patronize Sunday breaking institutions is setting in? It looks this way, according to these statements. It also looks as though the call for this Sunday rest law is to stop trains, the mails, etc., so that Sunday keepers cannot go on excursions or get the mails on the Lord's day. Are Christians so weak in moral character that a civil Sunday law must be enacted to remove all temptations, so they will not break the holy day? How much better would they be at heart if the Sunday trains were stopped, the post-offices and the gates of the baseball grounds closed, and all quiet within?

Again, it was said by a pastor of this city, in speaking on this question: "The world's health, both here and hereafter, depends upon it," and then added, "respect for the Sabbath is the beginning of a true regard for eternal things." Of course he was pleading for the law on a civil basis, with purely sanitary ends in view; but at the same time argued that it will work a true regard for eternal things, and then

would not have us think for a moment that the law is to be enacted for the religious observance of the day, or especially in the interest of religion. Religion is a good thing to have, and everybody ought to have it, but no one wants any religion or religious institution forced upon him by law, openly or disguised. Such action would work injury to both parties.

Now let us look at it from the standpoint of physical rest. If a man must be compelled to rest one day in the week for his health, why not enact a law to this effect, allowing him to choose his own day? I will guarantee that there are thousands of people that can just as well rest on Saturday, and feel as fresh on Sunday morning to work, attend or play baseball, as they would to rest on Sunday and work or play on Monday. There are some in the Nation who observe the seventh day Sabbath, which they believe to be commanded by the Scriptures, and who would get just as much physical rest on that day as on Sunday. The work they perform on Sunday is just as civil as though it were performed on Monday. Why should work or recreation that is civil on Monday be considered uncivil when done on Sunday? It is not, and every minister in this world knows it is not. If a Sunday law is made and enforced it is because Sunday is regarded as the Lord's day, and the making of such a law would be legislating for the Lord, and can be nothing less than religious legislation. A civil Sunday rest law cannot be consistently argued from any other than a religious basis. The day is a religious institution, set apart for religious purposes by the Church; and when she calls for a civil law to protect a religious institution it is incompatible with reason, and the Church is overstepping the limits of her jurisdiction.—*E. H., in Duluth News.*

#### Conflicting Resolutions.

REV. J. S. COLVIN, reporting in the *United Presbyterian* of September 24th, 1891, the meeting of the Kansas Synod of that denomination, says:—

This year, as last, the Kansas Synod met in Forest Grove, Ottawa, and spent nine days in synodical business and Chautauqua exercises.

The following, on the signs of the times was very heartily adopted:

1. Let us, as a synod, while other churches have been threatened with destroying heresy and disruption, stand by the old Bible and vindicate its claims in word and works, in a way that wisdom may be justified of her children.

2. Let us, as a synod, stand by our Christian Sabbath and its civil observance in a faithful recognition and observance of the fourth commandment.

Now, by the adoption of the second resolution, they mean that they will be earnest in their efforts to have civil laws made for the enforcement of the observance of Sunday. But in their first resolution they propose to "stand by the old Bible" and promulgate its teachings in a way "that wisdom may be justified of her children."

If they *would only* do that, they would not be threatened with destroying heresy and disruption, nor would they apply to the State to have all the people compelled to observe Sunday, or resort to the civil power to compel their members to observe Sunday in the name of the "fourth commandment," for they would have the law of God with the fourth commandment, and the *seventh* day with it, written in their hearts, and would obey it because they loved to. S. H. CARNAHAN.

#### Civil Society a Social Compact.

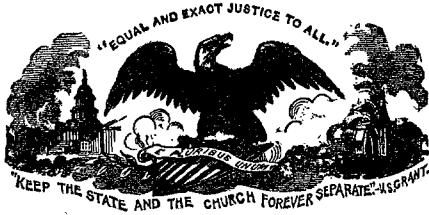
CIVIL society rests upon a social compact between individual men acting in obedience to a law of their being, and under the impulse of their common nature. . . . For man is essentially a social and political, as well as a moral and intellectual being. There is a law of his nature which impels him toward political society. He has certain well-defined faculties and capacities which not only seek, but depend, for their highest development, upon association with his fellows: and while the social impulse is confirmed and justified by certain obvious advantages which belong exclusively to such association, yet, in the movement toward society, his whole nature is operative; and he attains the highest development of his whole nature only in the manifold relations of such society.

There is a sense, indeed, in which the individual concedes something of personal liberty and advantage in exchange for the advantages which accrue to him from his social compact with his fellows. But there is a higher sense, in which every such concession not only secures a gain, but is in itself a gain, to the individual. The obligation of society, then, is in the direction of the highest development of the individual; and the tendencies of individual progress are not toward the disintegration of civil society, but toward the better establishing and perfecting of it.

Only let it be freely acknowledged that the basis of civil society is a social compact between men acting as free, but social and moral, beings, and we reach the great conclusion that all governments derive their just powers from the consent of the governed; and that civil society becomes more and more authoritative in the true sense of that word, and more and more secure, as men advance in the development and appropriation of civil liberty.—*S. S. Harris, D.D., LL.D., Bishop of Michigan.*

THE basis of the State is the natural, its province is the temporal; the basis of the Church is supernatural, its province is the spiritual. The Church can never of right have anything at all to do with the State, and the State can never of right have anything to do with the Church except as it has to do with any and all other bodies or corporations.

## NATIONAL Religious Liberty Association



### DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

#### OFFICES:

43 BOND ST., NEW YORK CITY.  
1225 F ST., N. W., WASHINGTON, D. C.  
28 COLLEGE PLACE, CHICAGO, ILL.  
12TH AND CASTRO STS., OAKLAND, CAL.  
267 WEST MAIN ST., BATTLE CREEK, MICH.

R. C. PORTER . . . . . PRESIDENT.  
A. F. BALLENGER . . . . . SECRETARY.

### Lecture Bureau of the National Religious Liberty Association.

THE Lecture Bureau of the National Religious Liberty Association is composed of competent lecturers in various parts of the United States, and any one desiring lectures upon the subject of religious liberty and the relation of Church and State, may secure a lecturer by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Illinois.

LOUIS FINEBERGER, a grocer, at Forsyth Street, this city, sold a quart of potatoes on the 13th ult., was arrested, and the next morning was held for trial in the Essex Market Court, on a charge of violating Sunday.

A "LAW and Order League" of one hundred members has just been formed in Chattanooga, Tennessee. Their special aim, it is said, is the better enforcement of Sunday laws. It is likely that the recent decision in the King case in that State has given them encouragement to that kind of work.

THE workingmen of Minneapolis recently adopted a resolution protesting against the closing of the World's Fair on Sunday, and demanding "that the board of managers shall refrain from any action that will shut out workingmen from the Fair on the day which, under existing conditions, is the only available one for them and their families."

### Historic Baptist Principle.

"COMPULSORY Sunday Observance" was the subject discussed by the Rev. John R. Grow, of the Chicago Hyde Park Baptist Church, at his morning service, Oct. 18. True to the historic Baptist principle of complete separation of Church and State, he declared himself opposed to compulsory Sunday observance. The speaker traced our Sunday laws back to Constantine's famous law enforcing the observance of "the venerable day of the Sun," and stated that that law and subsequent Roman legislation touching Sunday observance, came as the result of spiritual dearth; that the Church shorn of the power of the gospel could not successfully cope with the circus and theater, and the power of the State was consequently invoked.  
The speaker paid an eloquent tribute to the pow-

er of the gospel of Christ as opposed to legal compulsion in extending the influence and practice of religion, and declared that the laxity of Sunday observance in France was not the result of a laxity in Sunday laws, but the result of centuries of ecclesiastical corruption and tyranny; that the difference between the "continental Sunday" and the "American Sunday" was not a difference effected by civil legislation, but was the result of a difference in the spiritual life of the people.

Touching the Sunday closing of the World's Fair the speaker said the way to exhibit Christianity at the coming Exposition was not by means of a compulsory closing of the Fair, which would drive the people on excursions into the country, to the parks, or the saloons, but by presenting to our visitors a living Church whose vitality comes not from the State but from Christ, the living head of Christianity.

A. F. BALLENGER.

THE People's Trade and Labor Party, at a meeting held in Chicago, have memorialized the World's Fair Commissioners asking that the Fair be opened on Sunday at half rate for admission. The last two of the series of resolutions show that some of the reasons given for asking that the Fair be closed on Sunday are distasteful to the workingmen. These resolutions read as follows:—

*Resolved*, That we repudiate with scorn the statement of certain so-called and self-alleged Christian ministers, deacons, and deaconesses, and defamers of workingmen in general, that "disgraceful conduct of the dangerous masses would ensue if the Fair be opened Sunday."

*Resolved*, That we hereby declare to those traducers of men and women who earn their bread by the sweat of their brows, that their absence from the Fair, Sunday, will only add to the pleasures of a visit by workingmen and their families on that day.

THE action taken upon the Sunday question at the great convention of the Young People's Society of Christian Endeavor, held at Minneapolis some time ago, is already bearing fruit, not only in the line of organized influence to secure the closing of the World's Fair on Sunday, but, as was to have been expected, in favor of Sunday closing, by law, in general. The Young People's Society of Christian Endeavor, of Detroit, through its President and Secretary, has addressed several imperative requests to the Mayor and Chief of Police there, desiring them to undertake the enforcement of the Sunday laws in that city, and suggesting that if it is not done by the authorities they will themselves bring complaint, and compel prosecution.

The originators of this organized Christian effort among the youth little thought that they were preparing so strong and so zealous an agent for the propagation of error and the establishment of a civil ecclesiasticism in the place of the gospel of Christ, which it was their first mission to publish and practice.

THE organization of associations for the furtherance of legislation to secure the observance of Sunday has gone so far that there is an "International Federation of Lord's Day Societies," with an office in London. The Secretary of this Federation publishes a circular stating that in Austria Sunday newspapers, and Monday morning papers as well, have been prohibited, because of the Sunday labor necessary to their publication. This is consistent; for if the Sunday newspaper is an evil the Monday morning newspaper is a much greater evil; but with what jealousy the Sunday Unionists and National Reformers must view Austria becoming a Christian nation, according to their definition, in advance of the United States. However, the National Reformers are doing their best to secure the necessary centralization of power in this country to enable them to despotically enact all the religious laws they wish; and when they have done this they will not be behind any Old World despotism in rendering the formal observances of religion compulsory.

THE movement for Sunday rest continues to gain ground in France. The managers of a large porcelain manufactory at Limoges, a plate-glass works at St. Gobain, and a milling establishment at Puanca, have *voluntarily* relieved their employes of the Sunday work previously required of them.

The methods employed in so called "Atheistic France" to secure Sunday rest seem to be in marked contrast to those used by the Sabbath Union and Law and Order Leagues of "Christian America." So far it would appear that, if the National Reform theory is correct and a nation is a person with a religious responsibility, then, France, according to the teachings of the gospel, is much nearer the kingdom of heaven than the United States.

The unchristian theory of Sunday observance enforced by the civil law has probably a greater number of enthusiastic supporters in the United States to-day than in all the rest of the world together. That fact is an evidence of what may be expected in this country in reference to the entire body of religious forms professed by the majority of the citizens.

THE *Highway and Banner*, a paper devoted to the subject of "holiness," published in Des Moines, Ia., heads an article on Judge Hammond's decision in the King case, "A Needed Legal Decision." In a short editorial in the same paper the editor exhorts his brethren not to break camp, when leaving their camp meetings, "on the Sabbath." He says, "If we are a holy people we ought to keep the Sabbath holy, and give the enemy no occasion to complain." How shall we interpret the *Banner* on this Sunday question? Does the *Banner* find that those who are now "holy" still persist in not keeping "the Sabbath holy"? And so to give the appearance of holiness to those who are holy, it is necessary to have a "needed legal decision" to compel holiness in those who are holy? Or is the *Banner* so holy that it is entirely different from the long-suffering Heavenly Father, and so wants to crush the refractory sinner by civil law without bearing with him any longer? Or is the *Banner* aware of the fact that King had observed one day as the Sabbath, and in working on Sunday was following out his honest convictions; and knowing these things is it so intolerant that it will not accord to others the rights of conscience that it asks for itself?

THE American Sabbath Union, and the National Reform Association have been bewailing the fact that they have not, as yet, succeeded in organizing in Michigan. But the ground has at last been broken. Mr. Crafts has recently spoken in Hillsdale and several places in that vicinity, and organized local unions. Rev. Francis W. Ware, one of the field secretaries of the Union, is also busy in this line of work. On Tuesday, Oct. 9, he spoke in Lyons, and organized a local union, and is still prosecuting the work elsewhere. The vigorous and persistent efforts of these organizations should open the eyes of the people to the work being done to bind the State under the decrees of the Church. The efforts of these organizations are precisely the same as the work that led to the persecutions of the Middle Ages, when the Church was mistress of the State.

IN his book, "Sabbath for Man," page 258, Mr. Crafts says: "It is not sufficiently emphasized that the Jew is left absolutely free to observe the seventh day. He can close his shop; he can refuse to work." In view of this a member of the National Religious Liberty Association asks: "Is not every other man just as free to observe the first day? Cannot every person who desires to keep Sunday close his shop and refuse to work? Where, then, is the need of Sunday laws? What more can consistently be asked than absolute freedom?"

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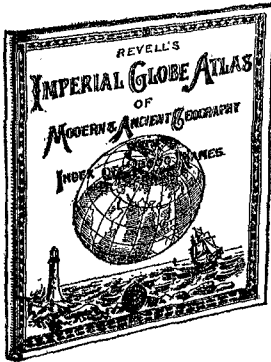
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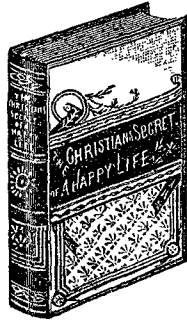
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NEW YORK, OCTOBER 29, 1891.

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THE very use of the terms, "American Sabbath," "civil Sabbath," "Christian Sabbath," etc., is a confession that the institution described by them is distinct from the Sabbath. The Bible knows only the Sabbath.

THE municipal corporations of Colon and Panama have adopted Sunday closing regulations, "following the example of other Christian countries," as the ordinance narrates. The Isthmus of Panama has thus become a Christian country, and should receive official recognition from the National Reform Association.

THE Sunday agitators confidently expect to secure from the Fifty-second Congress some substantial recognition of Sunday sacredness; something that can at least be plead as a precedent for still more religious legislation and governmental meddling in questions which the founders of our political system supposed they had forever left with the individual conscience.

THERE is reason to believe that the monster sensation which Mr. Crafts promises soon to spring upon the country, will prove to be a concerted action on the part of the "Rest-day Leagues," which he has been organizing all over the United States. Their system of secret committees of picked spies makes this feasible. Their possible achievements would be limited only by the ability of their Loyola.

THE *Christian Press*, an advocate of Sunday laws and their rigid enforcement, recently said: "Conviction may be forced upon us, but conversion will never be." To this we responded saying:—

That paragraph has the good old gospel ring. Then why enforce Sunday observance? Any Christian should be in favor of the sentiment expressed in the foregoing, and be ready to work for it with all his might. Enforced Sunday observance would not be a whit better than enforced conversion. The *Press* can see the one, why can it not see the other just as clearly?

The question thus raised by THE SENTINEL is answered by the *Colorado Graphic* in these words:—

Because it [the *Christian Press*] is blinded by its ecclesiasticism. It wears dogmatic glasses. It can see no good in an Adventist, a Jew, a Seventh-day Baptist or a conscientious Agnostic. It would

persecute all other religious dogmas to enrich its own. It does not believe in the personal liberty of the individual, and no doubt delights in the persecution of Mr. R. M. King, of Tennessee, who was indicted for plowing his field on the first day of the week (commonly called Sunday), after having carefully and devoutly observed the seventh day of the week as the Sabbath, as directed in Ex. 20:8-11. Away with your hypocrisy and your miserable cant! Be honest! That THE SENTINEL always is.

And that is about the view of the question generally taken by the unbiased secular press. True religion gains nothing by attempted coercion. The spirit of the gospel is opposed to force, and everybody but the bigot knows it.

IN the last issue of THE SENTINEL reference was made to the sitting of the Second Ecumenical Methodist Conference, at Washington, D. C., and to the fact that much interest would attach to the action taken by the Conference on the religious-political questions which would be brought before it.

The subject of memorializing the World's Fair Commissioners in regard to the Sunday closing of the Exposition was called up and subsequently referred to a committee of six which brought in a report embodied in a series of seven resolutions unqualifiedly petitioning the Commissioners to "prevent the proposed opening of the World's Columbian Exposition on the Lord's day;" and presenting this memorial to them as representing the voice of "the Methodist Churches throughout the world." The resolutions are reported as having been unanimously adopted and no hint is given of any discussion on the legal, civil, and constitutional questions involved in thus enforcing a religious rest by civil law upon all the world at the World's Fair.

THE County Court of Green County, Ky., has assessed \$900 and costs, against the Louisville and Nashville Railroad Company, for the violation of the Sunday law, by labor done in the repairing of tracks on Sunday; and the Frankfort Court of Appeals, on Oct. 13, affirmed the judgment. It is a significant fact that the majority of the prosecutions under religious laws are in the southern States, and that the vote of the Board of Lady Managers of the World's Fair in favor of Sunday closing would have gone largely the other way had it not been for the Southern members. Sam Small and W. F. Crafts also speak boastfully of the attitude of the southern States upon the Sunday law question as being uncompromisingly for a strict enforcement. Why is this? Have these States, which are now so ready to prosecute and persecute, been the cradle in which has been bred and from which has gone forth to the world an intelligent, broad, evangelical, Christian spirit in greater degree than from other communities which are slower

in appeal to the civil law to enforce their religious beliefs? Is this so, or is it not so? And if it is, or is not, what does the fact teach?

On the question of the Sunday closing of the World's Fair, the *Sentinel* of Laramie, Wyoming, says:—

We don't care very much about the matter, either way, and it is not likely anything we might say would have much influence in deciding it. . . . But it looks to us very like pharisaical fanaticism that would close the Fair and open the saloons and beer gardens on Sunday. It is our private opinion that nine-tenths of those who would visit the great Exposition on Sunday—if they had a chance—would, if it is closed, put in their Sunday in a very much worse place. Anyhow, if we were running a saloon or a beer garden in Chicago, we would be in favor of closing the Exposition on Sunday for fear it would, if open, attract our patrons away from us.

This is a sufficient answer to all the "civil" pleas made for Sunday closing. Of course it does not touch the religious phase of the question, which after all is the only phase there is to it; for were it not for the religious character of the day, nobody would want the Fair closed on Sunday, except it might possibly be the saloon-keepers.

IN a recent sermon in Duluth, Minnesota, Rev. George W. Morrison said:—

The greatest Sabbath-breaker on record is the Sunday newspaper: it is one of the most violent forms of Sabbath breaking. . . . Some people say it is the Monday paper which is responsible, but that is not so—it is the Sunday sheet. There is more necessity for a saloon seven days in the week than there is for a paper every day.

And why does this minister think the Sunday paper worse than the Sunday saloon? The answer is not far to seek; the Sunday paper keeps people from church who would probably go were it not for the paper; they read the paper and "let the hour of public worship go by unheeded," while scarce one in a hundred of those who frequent the saloon on Sunday would go to church if the saloon were closed. The Sunday paper is the foe of the Sunday preacher, because it reduces his congregation by offering greater attractions than he has to offer.

THE Kansas City correspondent of a Pittsburg paper claims that although "the laws of the State are admirably adapted to suppress all Sunday desecration, yet the officers positively refuse to interfere."

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VOLUME 6.

NEW YORK, NOVEMBER 5, 1891.

NUMBER 43.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

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“SPIRITUAL inferences drawn from wrong data cannot be authoritative. No amount of spiritualizing can atone for the perversion or misapprehension of facts. And not only so, but the actual fact, whenever it is ascertained and measured, is always found to have more moral significance than the assumed fact.”

FOR my part, I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am not disposed to abandon the principles to which I have been true through my whole life in deference to a passing clamor. The day may come, and may come soon, when those who are now loudest in raising that clamor may again be, as they have formerly been, suppliants for justice. When that day arrives I will try to prevent others from oppressing them, as I now try to prevent them from oppressing others. In the mean time I shall contend against their intolerance with the same spirit with which I may hereafter have to contend for their rights.—*Macaulay.*

IN an editorial on the Sunday question, the *Daily Northwestern* inquires: “Who is to decide for the whole community what each individual’s rest shall consist of? And is it possible to establish one standard and quality of rest for all men engaged in such a multiplicity of avocations? Would it be natural, right or just to insist upon exactly the same kind of rest for everybody regardless of nature’s demands

or different dispositions and situations and week-day employments of individuals?”

The conclusion reached by the *Northwestern* is that “the more the matter is discussed, the more it seems that a single standard can never be adopted or enforced in regard to the one great day of rest which mankind reveres. This is all the more certain when the religious element is taken out of the question. With the religious element in the question, then, according to the principles of our Constitution, the civil code has no jurisdiction in the matter.”

### No Religious Basis for Legislation.

OF Sunday observance enforced by law, Judge Hammond remarks:—

The fact that religious belief is one of the foundations of the custom [of Sunday observance] is no objection to it, as long as the individual is not compelled to observe the religious ceremonies others choose to observe in connection with their rest days.

This argument has been made before, by several of the Supreme Courts of the States, but it is as destitute of force as is any other attempt to sustain the Sunday institution. If the argument be legitimate, there is no religious observance known that could not be enforced by law upon all the people, simply by the observers of the institution securing control of legislation. Certain people believe in and practice a certain religious observance, and have sufficient influence to control legislation, enforcing it in their own behalf. Thus the custom is made a part of the law, and as the laws are made presumably for the public good, it is then but a short and easy step to the position that the laws enforcing such observances are for the public good, and not particularly to favor religion; and that, therefore, though religious belief be the foundation of the custom, and though the observance be in itself religious, this cannot be suffered to be any objection to it, so long as the individual is not compelled to observe other religious ceremonies that have not yet been fixed in the law.

Yes, this is all very pretty, and it seems always to have been eminently satisfactory to those who make the argument, for it is not by any means new or peculiar to this day or generation. It is as old as is the contest for the right of the free exercise of religious belief. It is the very position occupied by Rome when the disciples of Christ were sent into the world to preach religious freedom to all mankind. Religious observances were enforced by the law. The Christians asserted and maintained the right to dissent from all such observances; in fact, from every one of the religious observances of Rome, and to believe religiously for themselves, though, in so doing, they totally disregarded the laws, which, on the part of the Roman State, were held to be beneficial to the population. Then it was held that though religious belief was the foundation of the custom, yet this was no objection to it, because it had become a part of the legal system of the government, and was enforced by the State for its own good. But Christianity then refused to recognize any validity in any such argument.

When Paganism was supplanted by the Papacy, in the Roman Empire, the same argument was again brought forth to sustain the Papal observances, which were enforced by imperial laws, and through the whole period of Papal supremacy, Christianity still refused to recognize any validity whatever in the argument.

Under the Calvinistic theocracy of Geneva, the same argument was again used in behalf of religious oppression. In England the same argument was used against the Puritans, and other dissenters, in behalf of religious oppression there. In New England, under the Puritan theocracy, the same argument was used in behalf of religious oppression, and to justify the Congregationalists, who had control of legislation, in compelling the Baptists and the Quakers, under penalty of banishment, and even of death, to conform to the religious observances of the Congregationalists. But through it all, Chris-

tianity always refused to recognize any validity whatever in the argument, and it always will.

The rulers of Massachusetts put the Quakers to death, and banished the Antinomians and "sua-baptists," not because of their religious tenets, but because of their violations of the civil laws. This is the justification which they pleaded, and it was the best they could make. Miserable excuse! But just so it is: wherever there is such a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but infractions of the laws of the land. So the defenders of the Inquisition have always spoken and written in justification of that awful and most iniquitous tribunal.—Baird's "Religion in America," page 94, note.

The truth of the matter is, that the fact that religious belief is one of the foundations of the custom is the strongest possible objection that could be made to its being recognized and enforced by the civil power. This is demonstrated by several distinct counts.

1. Jesus Christ has commanded, "Render to Cæsar the things that are Cæsar's; and to God the things that are God's." In this the Lord has distinctly and positively separated that which pertains to Cæsar from that which pertains to God. Things religious, are due to God only; things civil, are due to Cæsar. When the civil power—Cæsar—exacts that which is due to God, then it puts itself in the place of God, and so far as this exaction is recognized, God is denied; civil and religious things are confounded; the distinction which Christ has made is practically thrown aside; and the things which he separated are joined together. Upon another subject, he declared, "What God hath joined together, let not man put asunder." And upon this subject, it may be declared with equal force,—what God hath separated, let not man join together. When the civil power legally adopts a religious custom, and enforces the observance thereof, it does put itself in the place of God. But no power has any right to put itself in the place of God. Therefore, no civil power can of right ever legally adopt and enforce any religious custom or religious observance. And wherever such a thing is done, he who regards God the most will respect such action the least.

2. The history of more than eighteen centuries demonstrates that the very worst bane of government is for religionists to have control of the civil power. The legal recognition and enforcement of religious customs, or of customs of which religion is the foundation, is to give religionists control of the civil power just to that extent. And the doing of the thing to any extent justifies the doing of it to every conceivable extent. It was this that tortured Christians to death under Pagan Rome, and in later centuries under Papal Rome. It was this that burnt John Huss at Constance, and Servetus at Geneva; and that whipped and banished the Baptists, and banished and hanged the Quakers, in New England.

The fathers of the American Republic, having before them the whole of this dreadful history, proposed that the people of this Nation should be profited by the fearful example, and should be forever free from any such thing. They therefore completely separated the national Government from any connection whatever with religion, either in recognition or in legislation. And in this they set to the States the perfect example of human government, which example has been followed in the Constitutions of the States, and by none more thoroughly than by Tennessee.

Yet, it has ever been the hardest thing to get the courts of the States to recognize the principle, though distinctly declared in the State Constitutions. And here, in the very first instance in which a United States Court has had opportunity to notice it, instead of the principle being recognized, it is revolutionized. And instead of the American doctrine of the nineteenth century, the Roman doctrine of the third century is inculcated.

3. We have proved by the express words of Christ, the divine right of dissent in all religious things; that any man has the divine right to dissent from any and every religious doctrine or observance of any body on earth. So long as civil government keeps its place, and requires of men only those things which pertain to Cæsar, things civil, so long there will be neither dissent nor disagreement, but peace only, between the Government and all Christian sects or subjects. But just as soon as civil government makes itself the partisan of a religious party, and sets itself up as the champion of religious observances, just so soon this right of dissent in religious things is extended to the authority of the Government, in so far as that authority is thus exercised. And so far there will be dissent on the part of every Christian in the Government.

Sunday observance is in itself religious, and religious only. The institution is wholly ecclesiastical. The creation of the institution was for religious purposes only. The first law of government enforcing its observance was enacted with religious intent; such has been the character of every Sunday law that ever was made; and such its character is recognized to be in the case at bar in the decision under discussion. The Sunday institution is of ecclesiastical origin only, and its observance is religious only. It is the divine right of every man utterly to ignore the institution; to disregard its observance; and to dissent from the authority which instituted or enjoins it. And when any State or civil government makes itself the partisan of the ecclesiastical body which instituted it, and the champion of the ecclesiastical authority which enjoins it, and enacts laws to compel men to respect it, and observe it, this divine right of dissent is then extended to the authority of the

Government, so far as it is thus exercised.

The fact that religious belief is the foundation of the custom, is the one grand objection to its observance by any law of any government on earth. And as for the Government of the United States, or of the several States, so entirely is this true, and so certainly and firmly does the principle hold, that even an act which might otherwise be deemed expedient or valuable as a municipal regulation, would be positively precluded by the Constitution, if it forbade or enjoined any religious observance; that is, if it infringed the free exercise of religion. This point is well stated by the Supreme Court of California, in these words:—

Had the Act been so framed as to show that it was intended by those who voted for it, as simply a municipal regulation; yet, if, in fact, it contravened the provision of the Constitution securing religious freedom to all, we should have been compelled to declare it unconstitutional for that reason.—9 Lee, 515.

Therefore, the simple truth is, that, that which the Judge pronounces no objection is in itself the strongest possible objection. "The fact that religious belief is one of the foundations of the custom"—this fact is in itself the one supreme objection which sweeps away every excuse, and annihilates every argument that ever can be made in favor of any Sunday law, or in favor of any other law recognizing or enforcing any religious observance, or any custom founded upon any religious observance.

A. T. J.

#### Paste This in Your Hat.

REFERRING to that part of Judge Hammond's decision in the King case in which it is stated that "malice, religious or otherwise, may dictate a prosecution," and if man has by law set Sunday apart for rest, "it must be obeyed as man's law if not as God's law," the *Michigan Christian Advocate*, of August 22, 1891, says:—

We respectfully advise our Adventist friends in Michigan, especially those who are unusually noisy on Sunday, to paste the above statement in some conspicuous place where they can see it often. The Sabbath law must be obeyed. People are free to proclaim doctrine in opposition to law, and thereby seek to have the law repealed, but while the law stands it must be respected and obeyed. The Michigan law does not compel any one to observe Sunday as the Sabbath, but it does restrain them from interfering with others who wish to observe it. No more disturbance of Sunday worship, if you please.

We would suggest to all who think the spirit of religious bigotry and intolerance dead in this country, that they cut out and paste the above statement of the Methodist *Michigan Christian Advocate* in some conspicuous place. The editor of the *Advocate* knows that it needs no Sunday law to restrain Adventists, or anybody else from disturbing worshipers on Sunday, any more than it needs a Thursday night law to restrain the like when prayer-meetings are generally held. And further, this editor knows, if he knows



anything about the matter, that neither Mr. King nor any of his Adventist friends in Michigan have been guilty, knowingly at least, of disturbing any Sunday worship with their noise. They are not noted for being a noisy people, and plowing corn is by no means the noisiest kind of work. We have known of whole neighborhoods being disturbed by "shouting Methodists," and no prosecution being instituted over it either. It is not the noise made by Adventists that is disturbing the editor of the *Michigan Christian Advocate* and his colleagues, but their observance of the seventh day as the Sabbath instead of the first, which Methodists say is the Sabbath. Their attempts at enforcing Sunday laws upon the observers of the seventh day is simply an effort to close the mouths of the latter from saying that which the Lord himself has said, that "the seventh day is the Sabbath." Many a battle has been fought out on this line in the past, but the invariable rule has been that though the persecuted were sawn in sunder, their works followed them, their words echoed round the world, and their persecutors were found in the end to be in error, though in killing them they may have thought they were doing God service. Reader! the rule still holds good.

W. A. COLCORD.

#### Multiplication by Division.

THE division in the American Sabbath Union has resulted in increasing and distributing the work of the organization and materially aiding its progress. The Sabbath Union, under the leadership of Col. Elliott F. Shepard and Rev. J. H. Knowles, with *The American Sabbath* as its official organ, devotes itself more particularly to the sentiment and theory of Sunday laws and their enforcement, from the point of view rather of an aristocratic estheticism and dilettanteism of religion, while Rev. W. F. Crafts, with his organ, *Sabbath Reform*, is devoting himself to the practical business of organizing Law and Order Leagues; Sabbath Committees; Sabbath Associations, local, State and National; and Rest Day leagues, in which a secret inquisition is instituted by direction of their Constitution, in which the secretary is instructed to "appoint an investigating committee of four or more known only to themselves, some of whom on each Sabbath shall, by personal observation, ascertain what violations of the law of the State and humanity are in progress, and report fully in writing to the secretary, as a basis of reports from him to the board, to guide its work, and to the public by the press and platform, and to civil officers as an urgent incentive to fidelity on their part."

Thus Mr. Crafts is taking active measures to utilize that "sword of the law" which he has boasted is ready sharpened and with hilt turned to his grasp. The evi-

dence of this has already been seen in some southern cities, especially in Atlanta, where Judge Maddox has found it necessary to instruct the Grand Jury that they are the only "Law and Order League" necessary or proper in an organized American municipality. But the organization of these associations which will eventually become religious Ku Klux and White Cappers, goes steadily on and when the time comes they will be ready to be the unseen hand to do the will of the Sabbath Union, which, itself, is too exalted in intellect, wealth and social position, and of too high an order of ideality, to carry out its decrees with its own hand or even look at the logical results of its teachings.

Some members of the National Reform Association feel that this organization, also, should be doubled in its activity and effectiveness by the same process of division which has taken place in the Sabbath Union. Interesting testimony to this fact may be found in the following article to the *United Presbyterian* from a Pittsburgh correspondent:—

"A number of the subscribers of the *United Presbyterian* have been for years members of and contributors to the National Reform Association. In not a few homes can be seen, neatly framed, hanging on the wall, certificates of life membership. For a long time some have felt that the movement was conducted on too narrow a scale. The whole management was entrusted to a few persons, and these, with a few exceptions, members of the Covenant Church. The recent troubles in the Reformed Presbyterian Church have completely alienated some of the best friends of the reform. The *New York Independent*, in a late issue, called attention to the fact that the managers of it, those who control its policy and expend its funds, were the leaders in the prosecution of the ministers in the trials last spring in this city, and also that National Reform as at present conducted was simply a disguised effort to carry out the views of the Covenanters. Outside of that body, not many persons are willing to accept the latter or to be led in any reform by Messrs. McAlister, Wilson, and George.

"Now it is a pity that what is commendable in the *National Reform* platform should be overlooked. A prominent Methodist brother remarked a short time ago that he was absolutely sure that any movement wisely inaugurated and conducted, based upon the fact that this is a Christian Nation, and intended to preserve its Christian features and give clearer expression wherever needed, would receive the hearty indorsement of that church. There is scarcely a doubt it would meet with the approval of four-fifths of the Christian people of this land. Why cannot this be done? Who will take the initiative? Cannot a few of our influential citizens, representing different denominations, be called together and inaugurate

such a movement? Now is the time to act.

"National Reform as conducted now is something very different. It is based upon the theory that this is a Christless and Godless Nation. The conclusion is, Do not recognize it, testify against it, stand aloof from it, till this feature is removed. No wonder that only Covenanters can engage in it. Conducted on a broader platform all could unite in its advocacy, and untold good would result."

#### America's First Opposition to Sunday Laws.

HARDLY had the liberty-loving Anglo-Saxons stepped their feet on the American shores and made a home in the wilds of New England, before the irrepressible spirit of liberty which has ever been a characteristic of these peoples, was destined to raise its voice in opposition to the Church-and-State Sunday laws which have descended to us from the Dark Ages. The pilgrim fathers landed in 1620; and before a score of years had passed the rightfulness of Sunday laws was one of the leading questions of debate in America. Roger Williams, who has justly been styled "the first American," was the champion against Sunday laws, and the Puritan clergy and Government were their defenders. "Roger Williams," says Bancroft, "was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law."

"A few weeks after his arrival" (February 5, 1631), says his biographer, "Mr. Williams was invited by the church at Salem to become assistant to their pastor, the Reverend Mr. Skelton; but the magistrates of the Colony had heard of his opinions, and immediately interposed their remonstrances with the people of Salem to prevent his settlement." One reason of this interference on the part of the authorities, as alleged in the letter, which they addressed to the church at Salem, was that he "had declared his opinion that *the magistrate might not punish a breach of the Sabbath*, nor any other offense that was a breach of the first table." (See Winthrop, 1, 52, where he makes such record in his journal of April 12, 1631.)

This charge, it will be seen, relates to his declaration of the great doctrine, to the vindication and elucidation of which he was to devote his life. "His doctrine," continues his biographer, "was in direct conflict with both the opinions and the practices of the Colony of Massachusetts whose counselors and elders considered themselves the appointed guardians of the orthodoxy of the people; and in that age they could conceive of no other mode of executing their trust, than by inflicting civil penalties upon every one who ventured to dissent even in the most unim-

portant particulars from the prevailing faith.

"The opinion of Roger Williams, which was then urged in proof of his unsuitableness to become a minister of the gospel, has long since become the common sentiment of the American people."—*William Gammell, in Sparks's Library of American Biography.*

Four years later (summoned to appear before the General Court May 10, 1635) in the charges which were the groundwork of his final trial and banishment, the charge of 1631 was repeated, and given first place in order, being thus recorded by Governor Winthrop:—

It was laid to his [Williams's] charge that, being under question before the magistracy and churches for divers dangerous opinions, viz.: (1) That the magistrate ought not to punish the breach of the first table, otherwise than in such cases as did disturb the civil peace. . . . Much debate was about these things. The said opinions were adjudged by all, magistrates and ministers (who were desired to be present), to be erroneous and very dangerous, and the calling of him to office at that time [while under general condemnation for these alleged errors] was adjudged a great contempt for authority."—*Winthrop, vol. 1, page 162.*

Williams thus exhibited his persistence, and showed how deep-rooted were his "sublime principles," as Bancroft designates them.

It was fortunate for the anti-Sunday-law cause—the cause of liberty—that it had such a man as Roger Williams to lead out in the agitation for religious freedom. He was a noble man; a minister "lovely in his carriage," "godly and zealous, having precious gifts"—expressions of Winslow and Winthrop; gentle, temperate, and forbearing; beloved by all—even by those with whom he was in constant antagonism, who could but admire his patience and magnanimity; he was logical and scholarly; an intense lover of liberty; a student of law, tutored by Coke, that "strenuous asserter of liberty on the principles of ancient laws;"—on the whole, being a man wonderfully qualified for the work before him.

Although written in no especially friendly spirit, Mr. Ellis in the "Puritan Age," thus describes the character of Williams:—

Alike for the noble qualities and for the petty infirmities singularly blended with them, he is to us an admirable and a picturesquely engaging person. He was wholly free of guile, open, sincere, and of a most generous disposition, with traits of a childlike simplicity and tenderness. The resolute front which he presented to those who opposed him in his opinions or his actions had in it nothing of ugliness or perversity. He was forbearing and magnanimous. . . . Though all the powers of State and Church were engaged against him in Massachusetts, with many fretting altercations and the final infliction—yet not without forbearance on the part of the authorities—*Williams never had there a single personal enemy.*"—*Ellis's Puritan Age and Rule in the Colony of Massachusetts Bay. Page 268.*

The intensity of Williams's feelings, the clearness of his views, the boldness of his actions, and the logicalness of his

theories are thus set forth by Scott, in the "Development of Constitutional Liberty in the English Colonies of America":

Roger Williams's whole being was possessed by the one great principle that the soul should be free, and he was wont to express his heart's aspiration by the term "soul-liberty." He boldly threw down the gauntlet to the world, by announcing that soul-liberty was of God, that conscience was by nature free, and that it was the duty of human society to preserve intact that freedom, whereof the least violation was invariably but the first step to soul bondage. The conscience, the soul of man, being free, no limits bounded that freedom but those set by the Creator. Of a consequence, any limitation imposed on the conscience of one man by another, was an interference between the Creator and the created; it was intolerance, a thing altogether abhorred by God and unjust to man. Religion being a relation that existed solely between the Creator and the created, God was the only judge of the latter. No religious organization, then, had a shadow of right to dictate what one should think or what one should do in matters religious. As a necessary deduction from this conclusion, no such right existing, there was no need of agents to enforce the observance of faith, nor any right to use them. Consequently, the use of the civil jurisdiction by the ecclesiastical, and the subordination of the former to the latter, had no justification, and was, in fact, a monstrous perversion of truth, which called for immediate reformation.

Thus at one blow, Williams would have cloven Church and State asunder, and sponged from the statute-roll the very mention of conformity or non-conformity. Heresy, with him, had no existence, and, carrying his doctrine to its conclusion, he fearlessly asserted that compulsory worship of God was an abomination; that, where the spirit was not a willing one, worship compelled was an offense to the Deity; that if one would not worship, he should not be made to do so, that no man should be compelled to support any religion whatever, least of all one in which he had no faith.

This doctrine overturned the intolerance whereby the civil power is made the agent of the ecclesiastical in the prescription of faith and the extirpation of heresy, and left error at the mercy of the only power that can combat it—truth. It was the sentence of divorce between Church and State, and it ordained that neither should have anything to do with the other, further than extending the protection under which the latter is bound to shelter every element of society; yet this protection was to be given, not so much to the institution, as to the worshipers, in whom lay the natural right to freedom of conscience, and, consequently, the inherent right to freedom of worship.

No man ever had a clearer view of the true relations existing between the civil and the ecclesiastical powers. The civil magistrate, he says, may not intermeddle even to stop a church from apostasy and heresy.

The following from Bancroft shows how advanced he was in his views, and the light in which a man who stands up for principle, even though in opposition to all the ministers of the land, will be regarded by posterity, who can look with an unprejudiced eye and view actions in their real—not in their apparent—aspects:

At a time when Germany was the battle-field for all Europe in the implacable wars of religion; when even Holland was bleeding with the anger of vengeful factions; when France was still to go through the fearful struggle with bigotry; when England was gasping under the despotism of intolerance; almost half a century before William Penn became an American proprietor; and two years before Descartes founded philosophy on the method of free reflection—Roger Williams as-

serted the great doctrine of intellectual liberty. It became his glory to found a State upon that principle, and to stamp himself upon its rising institutions, in characters so deep that the impress has remained to the present day, and, can never be evaded without the total destruction of the work.

Would that we had in our land to-day more ministers like Roger Williams.

W. A. BLAKELY.

### The Sunday Sham.

Nor content with the privilege they enjoy of attending church on Sunday, representatives of the American Sabbath Union have appeared before the World's Fair Commissioners with vehement appeals for Sunday closing of the Fair. Since there is no agitation going on favoring the compulsory attendance of anybody at the World's Fair on a Sunday, or on a Monday, or on any other day, why their solicitude? Can they not feel easy-minded if some one else is following his own conscience in the matter, whether religious or otherwise? The very men who profess a pathetic interest in the hard work some men may have to do at the Fair on a Sunday have no tears to shed over their equally exhausting labors on a Saturday or on a Monday. Indeed, shorn of the sham of pretense, it looks as if their motives could be summed up as a writer in the *Open Court* expresses it, that "as we, the members of the Sabbath Union do not care to go, therefore we demand that nobody else shall go."—*Western Herald.*

### A Prototype.

THERE seems to be almost an exact agreement between the theocratical laws of colonial Massachusetts, and the demands of National Reformers.

To prove such a statement correct, a few historical extracts will be sufficient when coupled with the demands of the "reformers."

Ridpath says:—"At a session of the General Court of the Colony held in 1631, a law was passed restricting the right of suffrage. It was enacted that none but members of the church should be permitted to vote at the colonial elections. . . . Nearly three-fourths of the people were excluded from their rights as freemen."

National Reformers admit if their idea of government is carried out it will disfranchise dissenters. Rev. W. J. Coleman says:—"The classes who would object to the amendment are,—Jews, infidels, atheists, *et al.* These classes are perfectly satisfied with the Constitution as it is. How would they stand toward it if it recognized the authority of the Lord Jesus Christ? . . . To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel."

The "*et al.*" [and others] can but mean all dissenters aside from the three classes,

"Jews, infidels and atheists." Thus they, according to the statement of Mr. Coleman, are working to secure an amendment to the Constitution that will in effect disfranchise all who may "logically or consistently" differ with them.

Ridpath further adds:—"Taxes were levied for the support of the gospel."

A Baptist writer, speaking of the town of Ashfield, Mass., in 1763, says:—

The General Court passed a law granting the pedo-baptists the privilege of taxing all the land in town to pay their ministers and build their meeting-houses, and if they refused, power was granted to sell their lands to cancel the debt.

We sent a petition to the General Court for relief but were refused. We immediately agreed not to pay the tax, and in the month of April, 1770, they presented a tax of £507 which had been raised for the support of their minister, and erection of their meeting house.

They commenced selling our land and in all sold about four hundred acres.—*Religious Denominations in the United States.—Belcher.*

What do National Reformers say? District Secretary Rev. J. M. Foster in defining the duties of nations according to their views, mentions the following:—"By providing her (the church) funds out of the public treasury for carrying on her aggressive work at home and in the foreign field."

Six years ago, a citizen of Washington County, Pennsylvania,—a stronghold of National Reformism—told me that a few months before he fell in company with some ministers that were on their way to attend a convention, and one of their number stated that he was looking forward to the time when they would "draw their salaries from the treasury, the same as Government officials."

When their desires are fulfilled, when they have influenced the Government to legislate in their behalf, if any one should refuse to pay tax to support the national religion they would have their property sold by the Government to meet the demands of the law, requiring taxation to support the church.

Ridpath further says:—"None but church members were eligible to office."

Rev. J. M. Foster says the reigning Mediator requires of the nations:—"A constitutional provision of moral and religious qualifications for their officers."

To require a "religious qualification" for an official would tend to corrupt both the Church and the State. Scheming politicians would be wonderfully pious about election time, and men actuated by selfish motives would join the Church, and thus the Church would be heavily laden with hypocrisy, and nothing can be more effectual in corrupting a State than a corrupt Church wedded to the State.

Dr. Adam Clarke says:—"When political matters are brought into the Church both are ruined. The Church has more than once ruined the State, the State has often corrupted the Church."

What was in force in Massachusetts in the days when they destroyed witches, hung Quakers, banished Baptists and sold their property, is in part, if not wholly, the demand of National Reformers to-day.

E. T. RUSSELL.

#### Discussion at the Sunset Club.

THE Sunset Club, of Chicago, an organization of professional, business, and literary men, which dines every Thursday evening at the Grand Pacific Hotel, and regularly serves at its banquets a final course of wit, reason, and eloquence, took as the subject for discussion in its meeting of Thursday, October 22, the question of "Sunday at the World's Fair." The Chicago *Tribune* reports Judge McConnell as presenting substantially the following argument:—

The principal difficulty which has embarrassed me in the consideration of this question has been to divest myself of purely personal views. I thoroughly recognize that because I do certain things on Sunday I should not immediately conclude that everybody else ought to do the same thing. Or that, if I want to attend the Exposition on that day, my desire, in itself, ought not in any manner to influence me in determining what I ought to advocate as the proper policy for the managers of the Exposition to adopt.

I hope I have succeeded in getting rid of the purely personal bias I have in the premises. While engaged in this struggle with myself, the thought has occasionally occurred to me that perhaps the advocates of Sunday closing might also be considering the proposition through minds largely affected by their personal practices and beliefs.

I take it for granted that we must determine this question on much broader grounds than ought to be proposed by a man who is always willing to do anything Sunday not wrong Monday or Tuesday; or that might be urged by another who believed that Sunday he ought to go to church in the morning and remain grave and quiet during the afternoon and evening.

The broad question is: Shall all the citizens of Chicago, and all the visitors within our gates during the six months of the Exposition, no matter what they believe about Sunday, be obliged to submit to what a portion of us think our religious duty that day requires us not to do? In other words, Shall that great enterprise, designed for instruction and delight, be closed one day in seven to the thousands who might that day, perhaps on no other, avail themselves of all the treasures of profit and entertainment afforded by the Exposition, because a good many other people think it wrong to open the gates Sunday?

Is it not the same old fight which has been waged so long in the world—the fight to make one set of men think, or at least do, as another set of men think they ought to think or do? Is there any room in the world for a question of that kind any longer? Have we not grown so much that it seems strange that such a question is even debatable? Is not the controversy in the main a religious one? And might

we not just as well be discussing whether some of us should be made to go to some particular church as to be discussing whether some of us should be prevented from doing Sunday something that some others think they ought not to do Sunday?

It is a religious question, and I think we are beyond using coercive measures in making conversions to our religious beliefs, or even enforcing the observance of matters which are a part of our religious beliefs.

I picked up, however, a few days ago, the resolutions adopted by the Methodist Ecumenical Council, recently in session at Washington, against the opening of the World's Fair on Sunday. In the main these resolutions proceed on the theory that, as the members of this Council believe in Sunday keeping, therefore the Exposition should be closed on Sunday, even as against those who are entirely convinced that they have a right to attend the Exposition that day.

It is true the resolutions go a little further, and charge that the attempt to keep the Fair open Sunday is a mercenary scheme, and would benefit the stockholders only. That part of the resolutions, however, I do not consider as involved in the present discussion.

I think the resolutions fairly confirm what I said—that the question is a religious one, with most of those who advocate Sunday closing; and, as I intimated before, I think the world too wise and too tolerant now to make me and others refrain from doing what the Ecumenical Council of the Methodists think I ought not to do. In brief, I do not think that question debatable in 1891. I do not suppose that any employe will be overworked because of the Sunday opening; and I feel certain that any one of them desiring to devote the day or any part of it to worship will be accorded an opportunity to do so.

If the Fair prove as much of a success as its projectors anticipate, we shall have in Chicago, every Sunday of the six months from May to November, from 100,000 to 300,000 visitors. What will you do with them? The churches will not accommodate or attract them. Will the day be better observed by having them thrown on their own resources, in a strange city, to find such entertainment as they can? I could predict, I believe, with absolute certainty, that there would be less of the worshipful spirit in that crowd, surging through the city, than if it were allowed to find its way to the Exposition grounds.

I believe if the problem were alone confined to the question, What shall we do with our visitors Sunday, so as in the least to disturb the ordinary occupations of that day? the answer would necessarily be that they should be sent to the Fair. There they could innocently spend the day study-

ing and learning the lessons afforded by the exhibits.

I am inclined to look at the whole matter from a practical point of view, and I trust the Exposition managers will consider it in no other way.

I ask that the Exposition be open on Sunday, for the benefit of all; but principally for those tired men who work eight and ten hours of every week-day, and who, with the slender margin of savings that always stands between them and want, can hardly afford to sacrifice any week-day for recreation or instruction. Of all our citizens, they need to see this great exhibition of the results of labor. Many men working in the narrow lines, in the smoke and turmoil and noise of the factories, are seldom enabled to see the achievements of united labor. They work and sweat, and sometimes wonder for what, perhaps feeling that merely to live after so much work, is not much of an achievement. They fail to appreciate their relation and their usefulness to the rest of the world. But here, on this blessed Sunday, for such it shall be, the workman shall come, with his wife and children, and he shall feel great and they proud when they view what he, with other men, can create. Perhaps, too, he can get there, better than from sermons which he does not go to hear, the high philosophy that shall reconcile him to his hard labor and his lowly lot.

I can easily believe that true religion itself will be helped by the lessons of the exhibits, and that the men employed at the Exposition Sunday may truly feel that they are performing a sacred and religious duty.

### The Sunday Question.

In questions of public controversy, all sides should be heard. Our republican form of government anticipates the broadest range of individual liberty compatible with the well-being of society.

Honest religious opinions are as widely diversified as the physical, intellectual and moral constitutions of men are different, hence every man and woman, should be guaranteed by law, the full and free enjoyment and practice of his opinions, provided the same do not interfere with the rights of others.

On account of some necessary work recently done on our streets in Atlanta, Georgia, during Sunday, the clergy, in the pulpit, and through the columns of our daily papers, made a bitter and unwarranted attack on those who instigated this Sunday work. This attack revealed the existence in our midst, of a class of narrow-minded beings who speak and act as though governments were instituted, and laws enacted, for their own exclusive benefit. It is about time that this class was authoritatively informed that we live in a Republic, and not a theocracy. They

should also be made to understand that the atrocious code of blue laws and cruel and outrageous *regime* of Cotton Mather, are inapplicable to this age.

Sunday is strictly a religious institution, and cannot be rightfully enforced on persons having no respect for it as a holy day. The Roman Catholic Church has the same legal right to enforce abstinence from meat eating on Friday, as have Protestant Christians to enforce observance of Sunday.—*Ex-Senator Warren Smith.*

### Consistency.

WHILE the ministers are clamoring for closing the World's Fair on Sunday, it seems they can't agree on Sunday observance between themselves. The Cumberland Presbyterian Synod has been in session in San Antonio, and at a late hour on the night of final adjournment, a resolution was offered, censuring ministers who had gone home on a Sunday train. A bitter debate resulted, the dispatches tell us, one minister suggesting that those who rode on the street cars ought to be included in the censure. The resolution as offered, which reads as follows, was finally adopted:

*Resolved,* That this body deplores the seeming or real necessity of any of its members violating the sanctity of the Sabbath by returning to their homes by public conveyance on the Sabbath, and that it is the mind of this body that such conduct is dishonoring to God, and should in every way be discouraged.

It is difficult to understand why the resolution should designate "public" conveyance. Where is the distinction, for instance, between hiring a hack and driving your own horse? In one case some one else does the labor and in the other you labor yourself. These regulators of other people have queer ideas of consistency.—*Denison (Texas) Gazetteer.*

REFERRING to the "contract schools" (sectarian schools among the Indians that receive money support from the United States Government), the Canadian *Baptist* says:—

The contract school system of the United States is, like our own, a wrong one, and it is not unlikely that the Government may become convinced of the truth before many years. The course of the United States Government will be followed with interest by the friend of the Indian in Canada, where we have the same unsound system of sectarian schools, supported by Government grants, though our Government has not yet so fully and effectually grappled with the question of providing for the compulsory education and civilization of all Indians, as the United States has at length done, after long years of cruel neglect and maltreatment of the wretched aborigines.

Evidences are not lacking to indicate that the Government of the United States is already convinced that it has made a mistake in paying money to denominational schools; but finds, however, that having once adopted this plan it is exceedingly difficult to make a change. The churches have too strong a "pull."

## NATIONAL Religious Liberty Association



### DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

### OFFICES:

48 BOND ST., NEW YORK CITY.  
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R. C. PORTER - - - - - PRESIDENT.  
A. F. BALLENGER - - - - - SECRETARY.

REV. JAMES P. MILLS says of the American Sabbath Union: "This organization is the child of the churches." In this case, at least, the accuracy of the old saw about ministers' sons cannot be questioned.

SOME slight jealousy arose at the Methodist Ecumenical Conference, in Washington, over the invidious reflection upon the "English Sunday" contained in the term "American Sunday," used in the memorial to the World's Fair Commissioners, presented to the Conference. However, the resolutions were adopted without changing the epithet to "Anglo-American Sunday," as might have seemed courteous. Still, as the biblical day, and the biblical name, and the biblical commandment, and the biblical application of it, are all laid aside, it might just as well be called "American Sunday" as English Sunday, French Sunday, German Sunday, Chinese Sunday, or any other local Sunday.

IN discussing the question as to whether the Metropolitan Museum of Art shall be opened on Sundays, after January 1, the *Observer* says, quoting from a previous article in the *Evening Post*, that it is feared that the character of the Sunday attendance has sent the Museum to the level of the dime species, and that "though the attendance has diminished in August and September, it is said to have improved in quality; and yet the evils so flagrant during the first two months still exist, but in greatly diminished extent; probably in proportion to the diminution in attendance." If the Museum exists only for the benefit of persons of a certain "improved quality," and this desirable class of visitors is obtained only "in proportion to the diminution in attendance," then it would be well to subject all applicants for admission to an examination such as will restrict the number admitted to that desirable few of the proper "quality." However the public at large, for whom the Metropolitan Museum was instituted, have had a very different idea of the purposes of this public school of object lessons. It was not established for the sole use of any esthetic and aristocratic few, but for the benefit as well, of the sons and daughters of men whose lives were spent in laying bricks and carrying mortar, every brick and every hod of which is now worth to this city more than the expense of a few days' pleasure and profit in the Museum for the heirs in equity, though not in law, of the wealth of this great city, even if they have not soft white hands or refined manners.

THE following is from Richmond, Texas:—

The jury in the case of Rev. John Todd, Justice of the Peace, charged with selling a bottle of Florida water on Sunday, brought in a verdict of guilty, and assessed his punishment at twenty dollars and costs. The case excited quite a great deal of interest, and the defense had three of our ablest attorneys employed. This decides the fate of the Sunday-law in Richmond, and is the third conviction. Liverwich, a merchant, was fined twenty dollars for selling a five-cent fan. W. B. Parrott was fined twenty dollars for selling a pint of whisky. All convictions under the Sunday law.

It is difficult to understand that such a paragraph as this refers to incidents in the last decade of the nineteenth century; and still more that it narrates occurrences in the United States, where it has long been supposed that it was not the business of the State to enforce religious observances; but being assured that this is not the twelfth century, and Texas is in the United States, the paragraph must be passed to the consideration of those who tell us that the spirit of religious bigotry is dead and that there need be no fear that the church will ever attain a supremacy over the State.

COLONEL SHEPARD made the solemn prophecy before the National Commissioners of the World's Fair that unless that great Exposition is closed on Sunday, Chicago will be visited with tempests, direful earthquakes, great floods, cyclones, and general disaster. It is further reported that he has engaged a suite of rooms, during the Fair, in the Auditorium Hotel, for \$25,000. Putting these two things together, the problem would foot up about like this: the Colonel either does not believe his own prophecy, and is just trying the old-fashioned ecclesiastical scare, so common in the Dark Ages, on the Commissioners; or, if he does believe it, he thinks the Chicago Auditorium storm and earthquake proof when it has him for an occupant; and so he will view the majesty of the awful scene from that standpoint; or, to take another view of the question, something in which he has twenty-five thousand dollars worth of faith gives him the assurance that the World's Fair will actually be closed on Sundays. It is not intended to be discourteous toward this remarkable prophecy, but the human mind will reflect. A. O. TAIT.

SAM JONES and Sam Small have organized a Law and Order League in Rome, Georgia, the purpose of which is to secure the legal and moral renovation of that city. This gratuitous interference by the evangelists and their friends with the regular course of legal procedure has met with a well-merited rebuke from the Circuit Judge. At the next session of the court after the establishment of this extra-judicial organization, Judge Maddox charged the Grand Jury, saying:—

It has been charged by two ministers of the gospel that certain specific crimes were openly committed here; and, as a consequence, a law and order club has been organized. So long as this court exists there is no need of such a club. You, gentlemen of the Grand Jury, are the only law and order club necessary.

This is the first time that these Law and Order Leagues which are being organized, not only throughout the United States, but throughout the world, as active aids to the Sunday Union Societies, have met with the slightest criticism. There will be an awakening before long to the fact that there is throughout the world, in the International Law and Order League, a strong and systematic organization, ready to be the right hand and swing the sword for the International Federation of Lord's Day Societies.

THE Superintendent of the Sabbath Observance Department of the Woman's Christian Temperance Union of Pennsylvania, reported at the State Convention of the Union, lately held at Bradford, Pa., that thirty-nine counties of the State were organized for "Sabbath observance," with County Superintendents; that 96,983 pages of literature had been

distributed; 200 sermons had been preached by request, on the subject; 26 special prayer-meetings had been held; 38 public meetings; 7 Bible readings given; 11 articles furnished by Superintendents for local papers; 8,549 signatures obtained to petition for closing the World's Fair,—by the indorsement, through formal vote, of fifteen churches and the assistance of twenty-five churches in the circulation of the petition for signature; and at the request of the Department thirty business men had written letters to the World's Fair Commissioners protesting against the opening of the Exposition on Sunday.

A Bible reading in support of the Sunday closing of the World's Fair or teaching the legal enforcement of the observance of Sunday, the first day of the week, or in favor of civil laws compelling obedience to the commandment "the seventh day is the Sabbath of the Lord thy God," would be an anomaly indeed. It is not at all surprising that no more than seven of them were given.

### Sunday in Foreign Countries.

THE *American Sabbath* thus summarizes the progress of "National Reform" in foreign countries during the last five years:—

*Austria.*—A Labor Law protects women and minors from Sunday work, and makes the fiat of a Minister of the Government necessary for any manufacturing operations on the day of rest. Postal deliveries are now limited to one. Sunday evening and Monday morning newspapers are prohibited, because of the Sunday work necessary for their production. Many shops are now closed.

*Belgium.*—A Labor Law has been passed to diminish Sunday work in factories. Work on the State railways has been very greatly reduced. The influence of the Protestant congregations has secured Sunday rest largely in iron, coal, and glass industries.

*Denmark.*—A Sunday-rest Law has been passed. Shops are closed at 9 A.M. for the day. Factories and workshops may not work between 9 A.M. and midnight. All employes have at least alternate Sundays off. Postal work is limited to one delivery. Tramcar work is considerably lessened.

*France.*—The work of the French League for Sunday rest, which was founded at the International Paris Congress of 1889, has spread with great rapidity in many parts of the country. The closing of shops becomes more and more common. Railway, goods, and parcels offices have been closed at 10 A.M. or at noon, instead of at later hours. In the annual meeting of six railway companies further installments of rest have been demanded, and in some cases secured. A Labor Law has passed, securing one day's rest in seven, but the Lord's day is not necessarily the day for rest.

*Germany.*—A Labor Law protecting the Lord's day has been passed. The second delivery of letters has been suppressed throughout the whole Empire. Goods traffic is limited. Shops are now closed largely in Berlin and other cities and towns, and none may remain open more than five hours. Work is prohibited in mines, quarries, salt-pits, collieries, foundries, timber-yards, tile-yards, and factories of all kinds. Sunday race-meetings have incurred the displeasure of the Emperor, and are dying out.

*Holland.*—One of the most influential newspapers has closed its offices on Sunday, in agreement with the general movement for Sunday rest. Goods trains do not run, and parcels and goods are delivered only early in the morning. A law has been passed securing rest for women and minors in factories and workshops.

*Hungary.*—A law has been passed, generally the same as for Austria, both making the rest longer, i.e., from 6 P.M. on Saturday till midnight on Sunday.

*Norway.*—The hitherto unbroken toil on tramways has been reduced, and a larger proportion of men rest. Labor in factories and workshops is greatly diminished, and women and children are protected.

*Russia.*—Here no marked progress has been made, but from all parts of the Empire petitions have been addressed to the Holy Synod, asking for the closing of all shops and factories on Sunday.

*Sweden.*—Movements here are of the same kind as in Norway and Denmark. Count A. Moltke, from Copenhagen, makes the same hopeful reports for the three countries.

*Switzerland* comes last only alphabetically, for in actual progress this country is well to the front, as indeed it should be, for it is the headquarters of the Lord's Day Federation, has enjoyed the services

and support of the great-hearted Alexander Lombard, and is now served by noble Christians such as Pastor Roehrich, Pastor Ehni, Count St. Georges, and the steadfast and faithful Monsieur Deluz. By a law which came into force Dec. 1st, 1890, "Every servant of railway, steamer, tramway, and other locomotive companies, and the employes of the post-office, will have fifty-two days of rest in the year, of which seventeen must be Sundays. The day's work cannot be lengthened merely by the will of the employer, and in no case may exceed twelve hours, and at least one hour's rest must divide the work. No wage is to be deducted for the rest-day. Any breach of the law is to be visited with a penalty of from fr. 500 to fr. 1000."

This law is supplementary to others which secure to the workmen in factories, mills, and workshops, their complete liberty on the Lord's day, except in certain cases, for which the authorization of the Federal Council is needed, and even then one Sunday in two must be free.

A railway is in course of construction, which connects Yverdon and St. Croix, in the Canton Vaud, which by its Constitution is to be free from all Sunday traffic for at least twenty-five years. To obtain this privilege the promoters have cheerfully sacrificed all the money subventions to which they had a claim from the various parishes, the Canton, and the State.

SPEAKING of the observers of the first and seventh days of the week, Mr. W. F. Crafts says:—

The fourth commandment can be observed by keeping either day, but society cannot wisely encourage or protect but one of them.—*Watertown (S. D.) Public Opinion, July 25, 1890.*

Observations: 1. Let it not be forgotten that this apostle of Sunday laws admits that those who keep the seventh day obey the fourth commandment. He can never consistently charge them with violating God's law in this respect.

2. Society can afford to encourage and protect the inalienable rights of the people composing it, one of which is the right of the individual to observe any day as the Sabbath he may choose, and to labor on every other day. It cannot afford to trample upon one such right in one of its members. As is stated in the Bill of Rights in Kentucky, "absolute, arbitrary power over the lives, liberty, and property of free men exists nowhere in a republic, not even in the largest majority."

3. It is not some day, or other religious rite or ceremony, that needs the encouragement and protection of the Government, but the people. Civil governments were not instituted to protect religious rites and ceremonies, but to guard men and women in the exercise of their rights, and to protect them from the wicked and ambitious designs of those who in their thirst for position, or craving for power, would lord it over the souls and bodies of men. W. A. COLCORD.

THE following letter, received at this office, will be of interest to the person who is sending THE SENTINEL to the address given. Such a letter is so rare that it is inserted in full, as a curiosity, but out of consideration for the correspondent his name is suppressed.

406 PIONEER PRESS BLDG.,  
ST. PAUL, MINN., Oct. 17, 1891.

Editor AMERICAN SENTINEL.—Sir: Some one is at the expense of sending me your paper, for which I do not thank them.

I have n't time to waste in reading it; and, comparing it with the teaching of Jesus, the less it is read the better.

Your energies might better be given to something that will tend to lift up humanity from evil, than in tilting against windmills.

Very truly yours,

It is evident that as our friend has not had time to read THE SENTINEL, neither has he taken time to study the "teaching of Jesus" upon the questions of which THE SENTINEL treats; nor the Revelation of God, sufficiently to know who is the Don Quixote of the age "tilting against windmills."

To make criminal upon one day in the week that which is perfectly legal at all other times, is simply to place a premium upon official corruption; to make possible persecution, as in Tennessee; and to educate people to disregard and despise the law,



NEW YORK, NOVEMBER 5, 1891.

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 *Christian Statesman* quotes a saying of Confucius,—“He who persecutes a good man makes war against himself and all mankind.” The decisions against R. M. King in the Justice Court, Circuit Court, and Supreme Court, of Tennessee, and the Circuit Court of the United States, in each of which he was remanded back to jail, is probably what the *Statesman* had in mind in publishing the quotation.

ALEXANDER BACON, of Brooklyn, President of the King's County Sunday Association, has stated the missionary problem of the world as it now presents itself to the American Sabbath Union and all its adherents. At the hearing before the Commissioners of the Columbian Exposition at Chicago, he said:—

I have a classmate in Japan, a missionary, who tells me that the conflict is no longer between Christianity and idolatry,—that it is between the continental Sunday and the American Sunday.

There is a far-reaching truth in this statement, beyond anything that Mr. Bacon thought. In these days, the contest between the traditions of men obscures the truth as to the Sabbath of God and the gospel of eternal salvation. This is according to the plan of the great enemy of mankind, which is now progressing to its fulfillment, as foretold in the word of God.

THE New York Presbytery of the Reformed Presbyterian Church met on October 28, to consider the charges brought against Rev. J. C. K. Milligan and Rev. J. F. Carson, that they had violated the canons of the church in advocating the right of suffrage, and in publishing what has become known as the “East End Platform.” The Presbytery refused to put the reverend gentlemen on trial for heresy, and passed a resolution which really amounted to a declaration of “no cause of action.” The end is not yet, however, for notice was given that the case would be taken to the Synod on other counts.

The whole difficulty in the minds of the Presbytery seemed to be in the question, “What is Political Dissent?”—and the absence of definite interpretation of that doctrine by any supreme church authority. To an unprejudiced observer the uncer-

tainty seemed to lie in a commendable hesitation on the part of many present, and of the Covenanter Church at large, to declare themselves political aliens, unreservedly, and accept all the necessary results of that declaration.

The meeting was, however, a Covenanter school of political dissent, and no doubt strengthened the Presbyterians present in the theory, if not in the practical application, of that doctrine, which one of the ministers present declared to be “the heart and soul of their denominational life.”

THERE is great dissatisfaction in the minds of those who have charge of the petitioning for the Sunday closing of the World's Fair at the failure to roll up a monster petition in that behalf, and they do not hesitate to openly express their chagrin.

Of the Sunday Leagues and other Sunday societies, which Mr. Crafts has recently fathered, not more than one in twenty-five have sent in their petitions,—and the Sabbath Union officers are saying, “there has been a wonderful failure to send in petitions. Where lies the difficulty?”

The difficulty is not far to see. There is no sound principle expressed in the demands of the Sabbath Union and their kindred, and self-interest and prejudice have not yet been sufficiently appealed to, and aroused, to obtain any overwhelming expression in their favor.

THE leading “civil Sabbath law” advocate of the country says:—

A republic cannot endure without morality, nor morality without religion, nor religion without the Sabbath, nor the Sabbath without law.

It follows that religion cannot endure without law! That the assertion is utterly false is proved by all history. The true religion has existed not only without law but in opposition to law. So true is this that the saying “the blood of martyrs is the seed of the church,” has become a proverb. No greater slander could be uttered against Christianity than the statement that it cannot exist without civil law. A minister engaged in such work

Is like a villain with a smiling cheek;  
A goodly apple rotten at the heart;  
O, what a goodly outside falsehood hath.

A CORRESPONDENT of the *United Presbyterian* complained to that paper some weeks ago that—

the National Guard of the State of Missouri was ordered into encampment, near St. Joseph, and in nearly every case the various regiments left their homes or traveled on the Sabbath [Sunday]. These are the men to whom we are to look for protection in time of sudden danger; and yet, on this occasion, without the least necessity, they defiantly trample under foot the law of God, and the law of the State which they themselves have sworn to uphold. Many of these are Christian young men,

members of our churches, and are thus forced to violate their conscientious convictions by their superior officers. It is said the colonel of this regiment is a member in good standing in a prominent church. I heard of but a single member of the regiment with sufficient conscience and courage to disobey his commanding officer, rather than prove disobedient to his Lord and Master Jesus Christ.

In this the National Guard of the State of Missouri only followed the example of very many ministers. Not long since a considerable number of ministers did a very similar thing in Texas; and less than a year ago, if we mistake not, many of the delegates to a religious gathering in Pittsburgh, Pennsylvania, returned to their homes on Sunday. These physicians ought to heal themselves and their fellow doctors before attempting to reform others.

THE *Christian Union* deploras the recent decision of the Supreme Court of Virginia, that the law of that State forbidding the running of railroad trains on Sunday is unconstitutional because it interferes with interstate commerce. It says:—

If the Federal Supreme Court sustains this decision, then those States which are most advanced in the matter of restricting Sunday labor on railroads have their hands tied, not only until a majority of the States are bent upon like restrictions, but until public sentiment in them is so great that a majority of both houses of Congress shall be compelled to act in accordance with that sentiment, instead of in accordance with the interests of the railroad corporations.

It is thus that a question, which only a few years ago was purely local, has now become one of the very foremost national questions.

THE Chicago correspondent of the *New York Observer* finishes a column article descriptive of the hearing lately accorded the representatives of the American Sabbath Union, National Reform Association, etc., before the Commissioners of the World's Fair, with the sentence—“and so closed a memorable convention on Sabbath observance; the most significant that has ever been held in this country.”

It is a fact that there is a significance in the attempt to close the World's Fair on Sunday by law which is lacking even in the breadth of purpose of the National Sunday law, and that is the desire to thus forcibly evangelize representative exhibitors from all the world.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

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

VOLUME 6.

NEW YORK, NOVEMBER 12, 1891.

NUMBER 44.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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EVERY human being is intended to have a character of his own, to be what no other is, to do what no other can do.—*Channing.*

THE religious idea can never be separated from Sunday. No enforcement of its observance, distinctively from other days, can be divorced from that inbred religious idea, any more than the physical and moral characteristics of the father and mother can be eliminated from the child. This child of the Church and a religious holiday ("the Venerable Day of the Sun") is, by birth, by inheritance, and by unbroken habit throughout its existence, a religious day,—nothing else.

CHURCH theology and true religion are not necessarily synonymous. They may be antitheses; or, the one may be a non-essential drapery concealing essential truth. Too close a discrimination cannot be made between them, for the first is of man, transitory, imperfect, while the second is the expression of the eternal verities of God.

Commentary, exegesis, human interpretation, when applied to things divine, must be subjected to the most merciless criticism. There is but one crucible in which the dross of error can be separated from the fine gold of truth and that is the literal, inerrant Bible. When God gave his Word to man he made no provision for theology. If it were not for theological misinterpretation the masses might to-day understand the Bible. Through theological error the inconsistency, between the

biblical behest "the seventh day is the Sabbath of the Lord," remember to keep it holy, and the practice of first day observance, has arisen. To support this error the abomination of religious laws must be invoked, and thus the true guide of life is lost sight of entirely, and the plain teaching of Scripture becomes of no effect. Theology then becomes the exponent of the religion of man while the Bible voices the religion of God. At present, however much the fact may be concealed, the two antagonize each other. That there will be a contest directly on this ground, and what the result of this contest will be the Revelation of God foretells.

### Is This the Nineteenth Century, or Is It the First?

JESUS CHRIST came into the world to set men free, to make known to all mankind the genuine principles of freedom, and of religious freedom above all. The Roman Empire then filled the world,— "the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands, which has upon this planet been suffered to appear." That Empire, proud of its conquests, and exceedingly jealous of its claims, asserted its right to rule in all things, human and divine. As in those times all gods were viewed as national gods, and as Rome had conquered all nations, it was demonstrated by this to the Romans that their gods were superior to all others. And although Rome allowed conquered nations to maintain the worship of their national gods, these, as well as conquered people, were yet considered as only servants of the Roman State. Every religion, therefore, was held subordinate to the religion of Rome, and though "all forms of religion might come to Rome and take their places in their Pantheon, they must come as the servants of the State."

The Roman religion itself was but the servant of the State; and of all the gods of Rome there were none so great as the

genius of Rome itself. The chief distinction of the Roman gods was that they belonged to the Roman State. Instead of the State deriving any honor from the Roman gods, the gods derived their principal dignity from the fact that they were gods of Rome. This being so with Rome's own gods, it was counted at Rome an act of exceeding condescension to recognize, legally, any foreign god, or the right of any Roman subject to worship any other gods than those of Rome. Neander quotes Cicero as laying down a fundamental maxim of legislation, as follows:—

No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws.

Another principle, announced by Mæcenas, one of the two chief advisers of Augustus, was this:—

Worship the gods in all respects according to the laws of your country, and compel all others to do the same, but hate and punish those who would introduce anything whatever alien to our customs in this particular.

Accordingly, the Roman law declared as follows:—

Whoever introduces new religions, the character and tendency of which are erring, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished; if to the lower, punished with death.

The Roman Empire filled the world. Consequently, there was a government ruling over all, in which religion and the State were held to be essentially one and indivisible.

Jesus Christ gathered to himself disciples, instructing them in his heavenly doctrine; bestowed upon them the divine freedom, the soul-freedom, which he alone can give; endued them with power from on high; and sent them forth into the world to preach to every creature this gospel of freedom, and to teach all to observe all things whatever he had commanded them.

He had commanded them to render to Cæsar only those things that were Cæsar's, and to God the things which are God's. This statement was the declaration of the

principle of the total separation of religion and the State; and in the mind of every true disciple, it was a divine command, inseparable from the divine life, and supported by divine power.

In the exercise of this right, the disciples went everywhere, preaching the word, and calling all people to the joy of the salvation of Christ, and to the freedom which that salvation gives. But it was contrary to the principles of Rome. It was actually forbidden by the laws. Laws, too, and principles, which were of established usage long before Christ came into the world. The law forbade the introduction of any new religion, but the Christians introduced the new religion. The law especially forbade the introduction of any new religion, the tendency of which was to disturb men's minds. Of all religions, the Christian religion appeals most directly and most forcibly to the mind. In the very letter which the Apostle Paul wrote to the Christians in Rome, he said to them: "Be not conformed to this world, but be ye transformed by the renewing of your mind," and "with the mind I serve the law of God." The law commanded all to worship the gods according to the law. The Christians refused to worship any of the gods recognized by the law, or any other god but the God revealed in Jesus Christ.

According to Roman principles, the Roman State was divine. Cæsar was the embodiment of the Roman State, and was therefore divine. Divine honor was therefore exacted toward the Emperor; and, as a matter of fact, the worship of the Emperor was the most widespread of any single form of worship known to Rome. He was the chief Roman divinity; accordingly, under the Roman system, that which was due to God was due to Cæsar. Consequently, when the Christians refused to render to Cæsar the things that were God's, and render to him only that which was Cæsar's, it was a refusal to recognize in Cæsar any attribute of divinity. But as Cæsar was the embodiment of the State, to deny to him divinity was to deny likewise divinity to the State.

The preaching of the gospel of Christ, therefore, raised a positive and direct issue between Christianity and the Roman Empire. And this was an issue between two principles—the principle of the freedom of the individual conscience, and therefore the principle of the separation of religion and the State; as against the principle of the union of religion and the State, and therefore the principle of the absolute subjection and enslavement of the individual conscience. Rome refused to recognize the principle of Christianity, and Christianity would not yield the principle. The contest was carried on two hundred and fifty years through streams of blood and untold suffering of the innocent. Then Rome, by an imperial edict, recognized the justice of the Christian

principle, and the right of every man to worship whatever God he pleases, without any interference on the part of the State. The principle of Christianity had triumphed.

Then paganized bishops, ambitious of absolute power, through a dark intrigue with the Emperor Constantine, succeeded in establishing a union of the Catholic religion with the Roman State, and thus perverted to the interests of the Papacy the victory which had been so nobly won, and again Christianity had to take up the contest in behalf of the rights of conscience, and of the separation of religion and the State. And again through torrents of blood, and untold suffering of the guiltless, for more than a thousand years, the Papacy made its way to the place of supreme authority in the world.

Then came the Reformation, announcing anew to the world the Christian principle of the absolute separation of religion and the State, and the rights of the individual conscience; and by an unswerving exercise of the divine right of dissent, established Protestantism. But sad to say, even Protestantism was presently perverted, and the Christian principle was violated which gave it of right a name in the world. Then the contest had still to go on, as ever, through blood and suffering of the innocent, by the Christians' exercise of the divine right of dissent, of the freedom of conscience, and by a protest against a false Protestantism in Geneva, in Scotland, in England, in New England, in Virginia, and all the other American Colonies, except Rhode Island alone.

Then arose the new Nation, declaring before all people that "all men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed;" and, when the national Government was formed, recognizing and establishing, as an example to all the world, and as a principle of the Government itself, *the Christian principle of the absolute separation of Church and State, and therefore the divine right of the free exercise of the individual conscience*; requiring of men that they render to Cæsar only that which is Cæsar's, and leaving them absolutely free to render to God that which is God's, or not to render it at all, even as the individual might choose in the exercise of his own personal individual right of conscience.

Thus, after ages of bloodshed and suffering, through fearful persecution by Paganism, Catholicism, and false Protestantism, the Christian principle of freedom of conscience and the separation of religion and the State was made triumphant before all the world.

Much has been said (none too much, however) in praise of the wisdom of the

fathers of this Republic in establishing a Government of such magnificent principles, but it would be an impeachment of their common sense to think of them that they could have done any less, or any other, than that which they did. The history of those ages was before them. They saw the sufferings that had been endured in behalf of the rights of conscience, and which had been inflicted in every instance by religious bigots in control of the civil power. Were they to shut their eyes upon all this, and go blindly blundering on in the same course of suffering and of blood?

Both the history and the philosophy of the whole matter is expressed by Madison in that magnificent memorial and remonstrance which he wrote in behalf of the free exercise of religious belief in Virginia, the principles of which were likewise, by his influence, embodied in the national Constitution. He said:—

A just government, instituted to secure and perpetuate it [public liberty] . . . will be best supported by protecting every citizen in the enjoyment of his religion with the same equality which protects his person and his property; by neither invading the equal rights of any sect, nor suffering any sect to invade those of another. . . . What a melancholy mark is the bill of sudden degeneracy. Instead of holding forth an asylum for the persecuted, it is itself a signal of persecution. It degrades from the equal rank of citizens all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be, in its present form, from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last, in the career of intolerance. . . . Torrents of blood have been spilt in the Old World in consequence of vain hopes of the secular arm to extinguish religious discord by proscribing all differences in religious opinion. Time has at length revealed the true remedy. Every relaxation of narrow and rigorous policy, wherever it has been tried, has been found to assuage the disease. The American theater has exhibited proofs that equal and complete liberty, if it does not wholly eradicate it, sufficiently destroys its malignant influence on the health and prosperity of the State. If with the salutary effects of this system under our own eyes, we begin to contract the bounds of religious freedom, we know no name which will too severely reproach our folly.

The lessons of history were not lost upon the noble minds that formed the Government of the United States. The blood which had been shed, and the sufferings which had been endured, both in the Old World and in the New, bore their fruit in the right of the free exercise of religion guaranteed by the supreme law of the new Nation—the right of every citizen to be protected in the enjoyment of religion with the same just and equal hand that protects his person and his property. This right, in the meaning and intent of those who declared and established it, is the right of "equal and complete liberty," of complete religious freedom, the bounds of which should never be contracted. This is the sense in which the doctrine of the free exercise of religious belief is declared and established by the Constitution of the United States, and by the Constitution of Tennessee, and the several States which



have followed the example of the national Constitution.

Now, in view of history and these facts, please read the following extract from Judge Hammond's *dictum* on the question of religious freedom:—

This very principle of religious freedom is the product of our religion, as all of our good customs are; and if it be desirable to extend that principle to the ultimate condition that no man shall be in the least restrained, by law or public opinion, in hostility to religion itself, or in the exhibition of individual eccentricities or practices of sectarian peculiarities or religious observances of any kind, or be fretted by laws colored by any religion that is distasteful to anybody, *those who desire that condition must necessarily await its growth into that enlarged application.* But the courts cannot, in cases like this, ignore the existing customs and laws of the masses, nor their prejudices and passions even, to lift the individual out of the restraints surrounding him, because of those customs and laws, *before the time has come* when public opinion shall free all men in the manner desired. Therefore it is that *the petitioner cannot shelter himself just yet behind the doctrine of religious freedom* in defying the existence of a law and its application to him, which is distasteful to his own religious feelings or fanaticism, etc.

Is it possible that the history of eighteen centuries has taught no lesson that can be learned by a court of the United States? Can it be possible that the streams of blood that have been shed, and the fearful sufferings that have been endured, in behalf of the rights of conscience and the free exercise of religion, have been in vain? Do we indeed stand in the first century instead of the nineteenth? And from there are we to "await the growth" of the principle of religious freedom into such an enlarged application that religion and the State shall be separate; and that every man may enjoy the free exercise of religion, according to the individual conscience? Is it true that the time has not yet come when men can be counted free from religious oppression?—from religious observances enforced by law, "in spite of religious freedom and in spite of the progress that has been made in the absolute separation of Church and State"? Is it true that from such oppression men cannot shelter themselves yet behind the doctrine of religious freedom?

Again, we can only inquire, and in astonishment, too, Has the history of the past eighteen centuries no lesson upon this subject that can be learned by a court of the United States? Have the sufferings through these centuries for this principle all been endured in vain? Has the work of our governmental fathers been utterly in vain? Do we truly live in the nineteenth century and in the United States, or do we live in the first century and in Rome?

A. T. J.

OUGHT not the Church to be ashamed to ask the aid of civil laws for its success? Has it come to this, that the eternal God needs the aid of the civil laws of weak, sinful man to maintain his Church?—*Colorado Graphic.*

### Consecrated Common Sense.

THE Rev. Josiah Strong lately delivered an address at the dedication of Christ's Mission at 142 West 21st Street, this city, where Rev. James A. O'Connor has instituted an organized work for the evangelization of Roman Catholics, and in the course of his remarks expressed himself in these definite terms of unmistakable truth:—

I want to talk on the subject of our personal responsibility to God, which Daniel Webster once called the most solemn thought that ever came to him, and in this connection I will read from the first Book of Kings, chapter xiii. . . . I suppose that account has troubled all of us more or less; judged by human standards that would seem to have been a very severe punishment for a very slight error of sin. . . . When the king wanted to reward him, and said, "Come back and eat with me," and invited him to dine at the royal palace, the prophet said, "No, I will not go back for half of your house, because I was commanded not to eat bread or drink water with you." And yet when the false prophet beguiled him and said, "I, too, am a prophet, and I have a message from God which says 'Bring him back and eat with him,'" he returned and ate with the false prophet, and in doing so doubtless thought he was obeying God. He at first refused to accept that invitation on the same ground that he refused the king, and only when the prophet said, "I have the word of the Lord for it," he turned back, and for that he was slain—a conscientious, courageous man, a prophet of God.

I think we get a little light on that penalty if we bear in mind what truth God evidently intended to emphasize by the magnitude of the punishment. I think God meant to teach, and teach in such a way that all ages should remember it, the absolute sacredness of the relations of the individual soul to God; that no one is to come between the soul and God himself. That was the lesson. God himself had said to the prophet, "Do not eat or drink in Bethel." He himself had given the directions. Now if God had wished to countermand that command the prophet should have waited until God himself had spoken. It was not enough that somebody else should come and say, "I, too, am a prophet of the Lord," and give him another command. If a soldier had been summoned by his commanding general and received specific instructions to discharge certain duties, which he proceeded to do, and another soldier said, "I bring a message from the commanding general countermanding that order," that first soldier ought to say, "I received my orders distinctly from headquarters; if the general wishes to countermand that order I must have the countermand from his lips or in writing over his name."

Now, my friends, God gives his commandments directly to us. Did you ever think of the form of the ten commandments in the twentieth chapter of Exodus? They are not plural in form and not in the third person. It is the second person singular every time, "Thou shalt have no other gods before me." "Thou shalt not make unto thee any graven image." "Thou shalt not take the name of the Lord thy God in vain."

It is "thou," "thou," "thou." God's commands are sent direct to the conscience of every one of the human race. He is talking to you personally, alone, as if there were no other human being in all the world. *God did not give one conscience to a community to dictate to each individual of that community. He did not give one conscience to the Church. He gave as many consciences as he gave souls.* Every moral creature in the universe has a conscience, and hence God lays his command personally upon every individual soul. Sin is a personal matter—wholly so. Whenever I commit sin it is against God, something between him

and me. . . . God not only has made us individually, giving every one a conscience, and addressing his commands to us separately and personally; but because we are personally sinners he has loved us personally, and Christ has died for us personally. Christ did not die for the Anglo-Saxons as a nation, nor for the Irish as a nation. Christ died for every man. . . . As Paul said, "He loved me, and gave himself for me," something personal, nothing between him and God, close personal relations. And then we are told, "Every soul shall give account of himself to God." *God did not give my neighbor a conscience for me and make him accountable for me.* God did not give me a conscience for my neighbor and make me responsible for him to give account of his sins. Every soul shall give account for itself to God.

There is the great mistake of that prophet. God had come to him personally, and he allows another soul to come between God and him, to turn him aside from duty. God comes directly to every soul. He comes to your conscience and lays upon that a duty. You have no right to allow a minister, you have no right to allow a priest, you have no right to allow a church, you have no right to allow a human being or institution to come between your soul and God. . . . It is because God is infinite that he can descend to every human being. Now, we lump mankind; we lump the nations—the Germans, the Irish and the English; we know very few individuals. . . . We generalize because we are ignorant; but infinite knowledge does not lump mankind, and does not classify. God knows every individual spirit, and every individual sparrow, and not one of them falls to the ground without his knowledge. God knows every individual human being and every heart among us. Just because God is infinite he knows us every one and he is concerned with all that concerns us. . . . Let us remember that every human being is sacred before God; let us remember that every single soul is precious enough for Christ to die for that soul, and for God to desire it to come to him personally, without suffering anything to come between him and that soul. Why, that is the great object of our discipline in this life, to bring us into close personal relations with God. That is what God is striving for year after year, week after week, by his teaching and discipline to bring us into close personal relations with him. *Are we going to suffer an institution, a human agency to come between him and us and tell us our duty? That is not God's teaching.*

This is consecrated common sense. In what intense contrast is its clear statement of scriptural truth with the theory that "the State is a moral person, a moral agent, a being with true moral character and accountability," and endowed with "responsibility immediately to God himself."

Dr. Strong's words are in absolute antagonism to the paternal, papal, doctrines of the National Reform Association.

W. H. M.

A CORRESPONDENT of the *Duluth Tribune* remarks that "it is passing strange that ministers, who rest the entire week from manual labor, should be the first to discover that the toiling masses need rest. I should think the worn out laborer would be first to discover that. But this is not the case; for not a single labor organization has a lecturer in the field pleading for a Sunday-rest law. It looks a little suspicious to see religious men pleading for a civil law to protect a religious institution."

### Have Christians the True Idea of Liberty?

At the Temperance Congress held on Staten Island, one of the questions on the programme for discussion, August 5 and 6 was, "*Can a Minister or other Member of a Church consistently support High License?*"

A man who is an earnest worker at the head of an order established for the training of boys in habits of purity in word and deed, and in the principle of total abstinence from intoxicating beverages, pronounced the form of the question an insult. He gave his reasons for advocating high license, chief of which was, that it was better there should be a smaller number of saloons to present temptation to youth.

The attitude of mind in a large majority of the members of the Congress was that dealing in alcoholic beverages is criminal, and that a Christian cannot be a partaker in the crime, consistently, by consenting to any license of the traffic.

A gentleman who rode to the station with me, in commenting upon the position of the speaker, remarked that "*it ought not to be allowed to any one to express such views!*"

This sentiment was as inconsistent as it was amazing to me; because the specific purpose of the Congress was advertised to be the free discussion of all phases and shades of opinion upon the problem of the abolition of the saloon.

It seems impossible for some minds to comprehend the law of liberty, which is freedom to think, and freedom to express thought.

Faith in the potency of truth must be exceedingly weak in the person who considers it necessary to make it impossible that error shall have a hearing.

How little knowledge of the divine power have those souls who can only rely upon force and statute to bring people to act upon principles of right. A person who has enjoyed any degree of Christian life ought to know that the inward impulse and controlling force of individual life cannot be brought into accord with divine law by external restraint or formalities.

Perhaps the statute prohibitionist will say, "No, we do not expect this; but we will not consent to the outward infraction of the law. We are right in preventing by force the commission of wrong." Virtually, then, we mortals claim superior wisdom to the Deity; for, according to the divine management, human souls are left to choose their ways, and abide the consequences. They are not forced to do the right.

What Sunday worshippers need is a genuine baptism of the Holy Spirit. A soul that knows the uplifting of the worship which is "in spirit and in truth," cannot be distracted or disturbed by the dreadful spectacle of a well-behaved family sitting

in the quiet of their own premises on Sunday. If God's Sabbath is in one's soul, the motion of carriages and bicycles will not make them feel sinful.

Statutory prohibitionists, of all kinds, need more faith in the power of godliness, and less concern about its empty form. More concern to be in their own lives living examples of truth, love, and purity, and less disposition to control by force the conduct of others.

No individual is responsible for the thoughts or conduct of another. Where the spirit of the Lord is, there is liberty. The divine method of dealing with human souls, is to make every one a law to himself,—to develop individual responsibility. The law of liberty—freedom to think, to express, and to act—is indispensable to this development.

LUCINDA B. CHANDLER.

### Sayings of Sunday-Law Advocates.

AN authorized exponent of American Sabbath Union principles made the following significant statement at a recent Sunday evening meeting in Chicago: "Meat markets are being closed in a certain section of this city. This will help church-members keep the Sabbath, and save ministers from preaching plain sermons."

This is the truth. The ministry are unable to keep their congregations from patronizing Sunday meat markets, and otherwise violating church discipline regarding Sunday observance, and fearing to discipline, or preach "plain sermons," they secure the enactment of Sunday laws which will "help church-members keep the Sabbath" by compelling them to act in harmony with their creed, and thus save the minister the unpleasant duty of disciplining his members, or offending them with plain sermons.

It is not difficult, on hearing these statements, to imagine one's self back in the sixteenth century, sitting in a Catholic Church listening to the priest expound the papal theory of government.

At this same meeting the pastor in charge gave utterance to the following kindred statement: "Piety cannot be preserved without the Bible; the Bible cannot be rightly taught without the Church; the Church cannot continue without the Sabbath; the Sabbath cannot be preserved without civil law." The logical deduction from this argument is that piety cannot be maintained without civil law. The pastor did not make this deduction, but it is not only the legitimate conclusion of the argument, but it is the error underlying this whole movement to secure civil recognition of religious doctrine and practice.

Another statement made at the same meeting by the Secretary of the American Sabbath Union reveals the fact that they want law to compel people to at least act as if they were pious. Said the speaker,

with great feeling: "There is no Sabbath in Chicago except the Sabbath kept by God's people." And then followed an exhortation for the enforcement of Sunday laws. Of course there is not, and there never was, and never will be, any Sabbath keeping except by God's people. It would have been just as consistent to have said: There are no Christians except those who believe the Christian religion; therefore let us make laws forcing the others to believe, or act as if they believed, in the Christian religion.

The only and all-sufficient help in securing a better observance of the Sabbath is the help of him who promised to be with the preacher of the "gospel," "even unto the end of the world." "Woe to them that go down to Egypt for help."

### Fined for Shaving on Sunday.

A FEW weeks ago, the barbers of Duluth, Minnesota, formed a union, and agreed to close their shops on Sundays. All of the city barbers, however, did not join the union, and consequently were closely watched.

It was soon discovered that barber Connor had placed a chair up-stairs in one of the halls of the Spalding Hotel, on Sunday, and was shaving any one who might apply. On the 21st of October he was brought into court at the instigation of the Barber's Union, and tried before Judge Morris.

Connor's attorney contended that he had a right to shave guests of the hotel on Sunday, and he was not supposed to know whether all who applied were guests or not. The Judge decided that a barber has no more right to shave a hotel guest on Sunday than he has any one else, and that it makes no difference where his chair is located. He thought Mr. Connor did not wilfully violate the Sunday law, so he imposed the minimum penalty—a fine of one dollar and costs.

The Judge was right when he said, "A barber has no more right to shave a hotel guest on Sunday than he has any one else"; for he has a right to shave any one on Sunday or any other day, and no State or municipal authority has any right to interfere. There may be an unjust law on the statute books of the State discriminating in favor of some religionists; but the enforcement of such a law is an outrageous infringement upon the rights of every person upon whom it is enforced.

Strange, indeed, if a man has no right to shave another on a day for which neither has a regard above other days; and that, too, under a Government whose national and State Constitutions guarantee freedom of conscience in the observance of religious institutions and rites!

Most of the barbers do not care a whit for Sunday; but they see in the Sunday law an opportunity to protect their trade, while they spend the day in some pastime.

Thus a religious institution, through civil law, is made to serve worldly ambition. Every Sunday law that was ever enacted and enforced has only served to place a lower estimate on religion in the eyes of both the world and the Church. All Sunday laws spring from a selfish motive, and are to protect selfish interests, and can be productive of evil only.

E. HILLIARD

### Can a State Be Christian?

THE question which Giotto originated, and which has been many times discussed in the *Nation*, is the question of the "Christian State," which in 1847 formed the subject of debate in the German Diet. On that occasion Freiherr von Wincke, approaching the subject quite in the spirit of Giotto, said:—

"I must confess that, in spite of the most earnest investigation, and most conscientious reflection, I cannot arrive at any clear conception of what is meant by a Christian State. I venerate Christianity highly, but the idea of religion can rest only on individual conviction. The State is a complex of individuals, but it cannot, as such, have a universal conviction. The State, it may be said, represents a moral person, but I cannot conceive that, as such, it can have a formulated religion. The idea of a Christian State is, hence, to me unintelligible. It cannot be the duty of a State to realize the dogmas of a particular confession,—to be, in a sense, the executor of the Church. But the idea of a Christian State is, perhaps, to be understood in another sense; it will, perhaps, be said that the State in its legislation, should aim at the realization of the principles of Christian morality. Religious dogmas are impossible of realization. But even here, I cannot see that the State can, in any sense, act as the executor of the Church. If it is a question of realizing the principles of Christian morality, I contend that Germany certainly cannot be regarded as a Christian State. This is evident on the most superficial comparison of the principles of our State law with the principles of the New Testament. I might even begin with the Old Testament, and with the ten commandments. Moses says: "Thou shalt not kill"; while the Minister of the Treasury, whose duties include the payment of the army, would certainly not think of condemning war in deference to the Mosaic command. Again, the New Testament says, "Swear not at all . . . Let your conversation be yea, yea, and nay, nay, for whatsoever is more than that cometh of evil," and here we have recently imposed a new oath in connection with the income tax: an oath moreover which is a great temptation to perjury. A State which runs counter to this plain command, "Swear not at all," cannot call itself Christian.

Another Christian command is "Love your enemies" and "if anyone smite thee on the one cheek turn to him the other." How can we harmonize these Christian teachings with our legislation for redress of injuries? We should have to eliminate many paragraphs from the code. How shall we harmonize our foreign policy of treaties against foreign foes with the scriptural command to love our enemies?

"I believe that if we were to hold an inquiry over the several Ministers of State we should find none of them acting in harmony with the Scriptures. Look, for instance, at the Treasury Minister, laying up treasure, in plain defiance of the scriptural command.

"My view is that it is not a function of the State to realize Christian morality, and therefore the proposition that we live in a Christian State is false."

"Christian morality has not flourished on European soil. Where the struggle for existence is so keen as with us it is vain to preach, 'Take no thought for the morrow.' There probably never was so much cant in Europe as in this age; never a period exhibiting a contrast so sharp as exists between an imported code of morals, professed for appearance sake, and the real bias of society as exhibited in its daily public discussions. Shall we ever reconcile this contradiction between profession and reality, and how? That is the great, perhaps the greatest problem of the future."—*Editorial from Die Nation, Berlin, October, 1891.*

### "Some Sunset Sophistries."

REFERRING to the recent discussion of the question of closing the World's Fair on Sunday, at a meeting of the Sunset Club in Chicago, the editor of the *Chicago Evening Journal*, of October 23, makes the following comment under this heading:—

"Both sides held up their end of the argument with considerable ability, but the preponderance of logic and rhetoric seemed to be in favor of an open Sunday Exposition. Rev. Dr. Herrick Johnson championed Sunday closing, and did what he could to make the worse appear the better reason, but with indifferent success.

"Dr. Johnson's argument is one that is frequently used by the advocates of Sunday laws, but which has never met with the answer that it deserves. His argument was this: 'We are a Christian Nation. Christianity is imbedded in our national character and law. We issue proclamations asking men to give thanks. We put men on oath in the name of God.' But, as if afraid of his own conclusions, he also says: 'I recognize that the Church does not run the State, nor the State the Church. I do not believe there are a dozen men in the country who would attempt to force men to religious

belief or observance.' This reasoning, if it can be called such, strikes us as timid, sophistical and inconsistent.

"If, as Dr. Johnson claims, 'we are a Christian Nation, and Christianity is imbedded in our national law,' we regard it as a great misfortune, and should be in favor of immediately disimbedding the Christianity, and keeping it separate from law and State for all time. The world has seen too much already of Church and State. When the union turns Italy's stomach, Americans may well be nauseated at the idea of a civil Government hopelessly committed to religion of any kind. Dr. Johnson's address illustrates the dangers and evils of such a constitution. He makes it a reason for demanding that our people shall neither work nor play on Sunday, the inference being that they shall go to hear him preach or do nothing. That he should also say that there are not a dozen people in the country who would attempt to force men to a religious observance simply makes a jargon of his remarks. Looking at a picture gallery on Sunday cannot be condemned, denounced and prohibited, on any but purely religious grounds. 'Renunto Cæsar the things that are Cæsar's, and unto God the things that are God's.'"

### The Secular Union and Sunday.

THE charge is continually being made by those who are working for Sunday laws, that the Religious Liberty Association and Seventh-day Adventists are working hand in hand with the infidel element of the country in their continued opposition to all forms of Sunday legislation. Now it is a known fact that the American Secular Union is largely composed of skeptics as well as openly avowed infidels. And in announcing the fifteenth annual congress of this Union their leaders states that particular attention will be given to certain of the demands of secularism, among which is the following:—

The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one, justified by physiological and other secular reasons.

From this article in the creed of the Secular Union, it will readily be seen that they are in favor of civil Sunday laws on "economic" and "physiological" grounds. The Religious Liberty Association, and the Seventh-day Adventists as well, maintain that Sunday is purely a religious institution, and that it is just as impossible to separate it from its religious character as it is to take the coloring matter from the Ethiopian's skin. The origin of the Sunday institution is lost in remote antiquity, but when first brought to view in history it is a heathen festival day in honor of the sun-god, thus it has its foundation laid in the heathen religion. When it was brought over into Christian-

ity and adopted as a part of the faith and practice of a large part of the Christian Church, it was brought in as a religious institution. And so it has always been religious and only so. Then to talk of it as a civil institution is the merest nonsense. And to talk of enforcing the observance of the day from "economic" or "physiological" reasons without also enforcing the religion that is in it is as absurd as it can be. And it is just as unreasonable for a Christian to favor a Sunday law as it would be for him to favor a law enforcing any other tenet of his faith. Christianity needs no human law to give it strength. It has its foundation in the words of eternal truth, and is as sure as the everlasting hills. And he who would seek civil law to uphold it, is still unacquainted with the mighty power that is in Him who is the source of all our power.

To briefly sum up the points in the above is to state that the Secular Union is in favor of Sunday laws from a civil basis; the National Religious Liberty Association, and Seventh-day Adventists, oppose all such laws. Carrying the matter still farther and stating the position of the American Sabbath Union, and kindred organizations, it might be added that these have all stated their belief in a "civil" Sabbath, and that they do not want religious Sunday laws, they only want the day observed on sanitary and economic grounds. The reader can readily draw his conclusions in regard to who are working with the infidels.

A. O. TAIT.

#### Non-Partisan Views.

THE annual Convention of the Non-Partisan Woman's Christian Temperance Alliance, of Illinois, was recently held in the Grand Army Hall, Chicago. The report of the work of the Alliance for the past year indicated a good degree of prosperity.

In contrast with the previous action of the Woman's Christian Temperance Union, the convention indorsed the bichloride of gold cure for drunkenness as a valuable aid in reforming drunkards whose continual dissipation had resulted in a diseased condition of mind and body, to the extent of destroying will-power.

The organization proposes to bend all its energies in the direction of gospel temperance work, and not trammel itself with numerous side issues, political and moral,—the rock on which the old organization split.

When asked what attitude the Alliance would maintain toward compulsory Sunday observance, Miss Lathrop, Vice-President of the national organization, stated that she was opposed to adding that department, and but few State organizations had done so. The reason she gave for opposing it was, that inasmuch as they were,

by their Constitution, declared to be non-partisan, it would be unconstitutional to bar Seventh-day Adventists and Seventh-day Baptists from their organization, and it would be unreasonable and unjust to ask them to aid in promoting Sunday observance by precept or civil legislation.

State officers were elected for the ensuing year, and Mrs. Webster and Dr. Henrietta K. Morris were appointed delegates to the national Convention, to meet November 10 to 13, in New York City.

A. F. BALLENGER.

A YEAR ago THE SENTINEL gave an account of a conference of delegates from ten different denominations, in this State, for the consideration of the question of instruction in morals in the public schools. Of the result of this conference the *Christian Union*, of November 7, says: "The platform then adopted, and now commended by the committee, declares that, 'for the preservation of the constitutional right thus exercised by New York State, it is proper and wise that the extent to which religious exercises be maintained in any school under the care of the State be left to the general voice of the constituency of such school, with strict care that no right of conscience be violated,' but that 'for the interest and preservation of the State, expediency demands that practical morals be taught, as an essential part of the curriculum, in every public school.' It also calls upon all good citizens to watch that the appointments of school officers and teachers be governed as far as possible by their fitness; that suitable text-books in morals be provided, and that in every school in the State at least the ten commandments be taught. Upon the basis of this platform and these recommendations a 'League for Moral Instruction in Public Schools' has been formed, and will soon hold a conference on the subject somewhat similar to that of last year."

SYLVESTER F. SCOVIL, President of Wooster University, Ohio, said at the hearing of the American Sabbath Union before the World's Fair Commissioners at Chicago:—

The Sabbath laws are habitual in America. They are in possession. They came into possession on grounds of reason and experience. They have been in possession in the most brilliant experience of our history, and they are now controlling the country; and we ask that you shall not overthrow them, but shall again proclaim them in requiring the Columbian Exhibition to be kept closed on Sunday, the Lord's day.

This is a specimen of the habitual reasoning of National Reformers. It is upon the principle that whatever is, is right, provided it is that which they have established. They stretch the old legal axiom one point, and instead of saying "Possession is nine points in the law," claim that it covers ten.

## NATIONAL Religious Liberty Association



### DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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### Two National Associations.

#### A BRIEF EXAMINATION OF THEIR PRINCIPLES.

I HAVE before me the principles of two National Associations, as set forth in their Constitutions and declaration of principles.

From a careful study of both I conclude that the object of each is to educate the people of this Nation on what they understand to be the true relations of the Church and the State, as taught in the gospel of Christ, and in this way to advance the best interests of both the civil Government and true religion.

It is, however, very easy to see that the principles of the two organizations are in direct conflict with each other; hence, allowing that the members of each may be equally honest in their intentions and purposes, they cannot both be right in the principles they have adopted, and the methods they advocate.

From the Constitutions and declaration of principles of these associations I quote as follows:—

ARTICLE 1.—This society shall be called the National Reform Association.

ARTICLE 2.—*Object.*—This society shall be to maintain existing Christian features in the American Government, and to secure such an amendment to the Constitution of the United States as will indicate that this is a Christian Nation, and place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land.

ARTICLE 1.—*Name.*—This society shall be called the National Religious Liberty Association.

ARTICLE 2.—The object of this Association shall be to protect the rights of conscience; to maintain a total separation between religion and the civil Government; and by means of the platform and the press to educate the public mind on the relations that should exist between the Church and the State.

#### DECLARATION OF PRINCIPLES OF THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

We believe in the religion taught by Jesus Christ.

We believe in temperance, and regard the liquor traffic as a curse to society.

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

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

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

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

From the foregoing it is evident that the plan of the National Reform Association is to unite the Church and the State; and, by law, enforce upon all citizens their view of the rites of the Christian Church, whether the citizens choose to be Christians or not: while the Religious Liberty Association holds that the Church and the State should be kept forever separate, and that all who conduct themselves as good citizens are accountable alone to God for their religious faith, and should be protected in their civil right to worship or not to worship according to the dictates of their own consciences. And further, that the religion of Christ is, in its very nature, voluntary, and can never be advanced by any outside pressure of human laws compelling religious observances.

Inasmuch as both these associations claim to be laboring to advance the Christian religion, as well as the best interests of the civil Government, two tests may be applied by which to try the justness of the claim of each that the principles it advocates are right.

First: What has been the result, as shown by the history of the past, of a practical application of the same principles?

Second: What does the Bible, which is the authority upon which the Christian religion rests, teach on the subject?

In applying the first test to the principles taught by the National Reform Association, we find an exact parallel by going back to the days of St. Augustine, under the reign of the Papacy. He wrote as follows:—

It is, indeed, better that men should be brought to serve God by instruction than by fear of punishment, or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development.—*Schaff's Church History, Vol. II., Sec. 27.*

Commenting on this theory, Neander truthfully says:—

It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition.—*Church History, page 217.*

And further, Neander remarks that "in this way the Church received help from the State for the furtherance of her ends."

The logical result of a practical application of the principles of the National Reform Association is thus shown by the history of the past to produce the worst kind of religious intolerance and persecution, and to work disastrously alike to the best interests of both the Church and the State.

Like causes, under the same conditions, always produce like results. This is a law of universal application. Hence, as the hearts of men are the same to-day as in the days of St. Augustine, and the condition of society now, both in and out of the Church, is largely that of pleasure-seeking more than attending to things divine, the same as then; while the truly pious now, as then, would die rather than conform to the law of the land by renouncing their faith; and as it is the principles that actuate them, and not the name of the organization that may hold the principles, that make men what they are, the conclusion is not only logical but unavoidable, that the principles advocated by the National Reform Association carried into effect in the nineteenth century, though it be in America under the name of National Reform, will produce the same results as in the early centuries of Christianity under the name of the Papacy.

That these conclusions are not overdrawn, and that Protestants actuated by these principles will persecute those who differ from them in religious belief and oppose *their* views, is plain to be seen by reading the history of the Protestant Reformation of the sixteenth century, the history of the treatment of Baptists and Quakers during colonial times in this country, and the history of the cases of

Seventh-day Adventists and Seventh-day Baptists who have been arrested and fined during the last five years, in the States of Georgia, Arkansas, and Tennessee, for quietly working on Sunday after they had conscientiously observed Saturday as the Sabbath.

One of the latest of these cases is that of Mr. King, of Tennessee, which has just been appealed to the Supreme Court of the United States by the Religious Liberty Association.

This is sufficient to show the practical workings of the principles held by the National Reform Association; and as these principles are also advocated by the American Sabbath Union, and the Sabbath Observance Department of the Woman's Christian Temperance Union, what has been said above applies with equal force to the work of these organizations.

We now look for a parallel in the history of some nation showing the result of a practical application of the principles of the National Religious Liberty Association. The following quotations from the Constitution of the United States show that this parallel is found in our own Government:—

No religious test shall ever be required as a qualification to any office or public trust under the United States.—*Art. 6.*

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.—*Art. I, Amendment.*

The discerning reader will see at a glance that the principles embodied in the United States Constitution are opposed to a union of Church and State, and declare it to be out of place for Congress to make laws respecting an establishment of religious observances; also, that this is exactly the position taken by the Religious Liberty Association. How has the application of these principles in this Government affected the cause of religion, and what has been the effect upon the State? The ready answer of every American citizen is well expressed in the following forcible statements:—

No nation ever advanced so rapidly in all that constitutes national strength and capital.

No nation in so limited a time has developed such unlimited resources.

No nation has ever existed, the foundations of whose government were laid so broad and deep in the principles of righteousness and truth.

No nation has ever existed in which men have been left so free to worship God according to the dictates of their own consciences.

In no nation and in no age of the world have the arts and sciences so flourished, so many improvements been made, and so great successes been achieved in the arts of both peace and war, as in our own country during the last fifty years.

In no nation and in no age of the world has the gospel found freedom, and the churches of Christ had such liberty to enlarge their borders and develop their strength.

These facts plainly show the result of the practical application of the principles held by the Religious Liberty Association. The only wonder is, that any one who has tasted the sweets of liberty, both civil and religious, under the grandest form of government ever instituted by man, should ever desire to turn back to the principles of despotism, which, with their blight and sorrow, death and desolation, have stained all their past history with blood.

The discussion of the second division of this subject must be deferred until next week.

R. C. PORTER.

### Lecture Bureau of the National Religious Liberty Association.

THE Lecture Bureau of the National Religious Liberty Association is composed of competent lecturers in various parts of the United States, and any one desiring lectures upon the subject of religious liberty and the relation of Church and State, may secure a lecturer by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Illinois.

### Sunday at Salem, Massachusetts.

At a meeting of the Congregationalist Club, in Salem, Massachusetts, October 26, the Sunday question was discussed under the heads of "Sunday Travel," "Sunday in the Home," "Sunday Traffic," "Sunday Rest," "Sunday Reading," and "Sunday Visiting." The reports indicated that there was quite a unanimity of feeling and expression in regard to the necessity of guarding the Sunday institution and working for its stricter observance. The points, made in a speech that would characterize the whole discussion, are as follows:—

That it is manifest that the present generation is observing the Sabbath far different than was the former custom. A person now does things which he would have condemned years ago. It is God's will that we should rest one day in the week, and the Sabbath is the day appointed. Sunday riding is wrong, unless done for the Lord. Trains, horse cars, etc., all should be run, if in the service of the Lord. The speaker deemed it a blessing to have vehicles with which to convey the aged to church. He wound up his remarks by saying he always voted against Sunday camp-meetings, for which he was applauded vigorously. Sunday bicycle riding he considered the most pernicious habit of all.

It is very well to talk in this way in urging those who believe that Sunday should be observed as a religious institution, to so observe it. It is certainly the right and privilege of every one to keep Sunday, if he chooses; and it is his further privilege, undeniably, to proclaim his belief as widely as possible. But when those who have such ideas in regard to the strict observance of Sunday, believe that laws should be made in harmony with their views to compel those who do not believe in Sunday at all, or else are indifferent in regard to it, to thus observe the day, it is altogether out of place. It should ever be kept before the public mind that legislation looking toward the observance of any religious institution has been the bane of the ages, and the cause of very much of the suffering inflicted upon the human race.

Let all observe the day who will, but compel no one.

### The "Civil Sabbath;" or Disguised Religious Legislation.

THE foregoing is the title of a new eight page tract just published by the National Religious Liberty Association. The idea that we can have a "civil Sabbath," wholly separate from the religious, is advanced with great earnestness in connection with the efforts being made to secure Sunday laws. This tract shows that all the intolerant persecutions of the past have been in the name of the civil power, and in obedience to the laws of the State. It also exposes the fallacy of the oft repeated assertion that man requires one day in seven for his physical rest, and refutes other erroneous theories in connection with the civil Sabbath discussion.

The tract is just the thing to be used where the National Reformers and others have been agitating this question, and if it can go in advance of them it is all the better. It should be circulated by thousands throughout the whole country.

Send orders to any State Tract Society, or to the National Religious Liberty Association, Battle Creek, Michigan. Price thirty-five cents per hundred. A. O. TAIT.

REPORTS are continually coming to the office of the Religious Liberty Association in regard to the earnest efforts that are being made in Michigan to render potent the Sunday laws of that State, and also to increase the sentiment favoring such legislation. The National Reformers are working hard to redeem what they consider to be lost ground in that portion of their territory.

THE tones of the "creative voice of God" were without discord, so all truth harmonizes.



NEW YORK, NOVEMBER 12, 1891.

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.

REV. FRANCIS L. PATTON has matched the famous remark of W. H. Vanderbilt in reference to the public, he says—"I know all sorts of reasons have been urged why the Fair should be kept open on Sunday. It has been said the workingman and his family cannot see the Fair on any other day. *So much the worse for the workingman.*" The *Chicago Herald* thinks, "That speech will immortalize Rev. Francis L. Patton more than all his sermons."

THE San Francisco *Examiner* prints the following item, with the accompanying pithy comment:—

California alone of the forty-four States and four Territories of the United States, is the only one without some form of a Sunday, or one day in seven as a legal rest day. Do not your cheeks tingle with shame when you think of this?—*R. H. McDonald.*

My good man, they do not. Following the commandment, "Remember the Sabbath day to keep it holy," I fail to find the words, "Governments shall have power to enforce this article by appropriate legislation."

HERE is a sample "civil Sabbath" law argument:—

It is proven by experiment that in an ordinary day of toil, a laborer loses one-sixth of an ounce of oxygen more than he regains by a night of rest, so he needs a Sunday rest to catch up. A man cannot rest properly all by himself, he must have social privileges, and cannot get them unless his family and friends and associates rest at the same time.

Neither assertion is true. It has not been proven that "in an ordinary day of toil, a laborer loses one-sixth of an ounce of oxygen more than he regains by a night of rest." Neither is it true that for the purpose of regaining oxygen a man cannot rest just as well alone as in company. The whole thing is as false as the cause, in whose support it is urged, is unjust.

THE Cincinnati *Post* says, editorially, of the concerted effort in Pittsburg to enforce the Sunday laws of Pennsylvania, to the suppression of all forms of Sunday trade, labor, and amusement, that, if the law is on the statute books, it should be enforced. "Respect for the law, whether in the estimation of many or few it may be a good or bad law, is the sheet anchor of our liberties, and our only protection against anarchy." And so the *Post* calls for the enforcement of the Sunday law,

and thinks that "the Sabbatarian Society of Pittsburg is justified in its effort." There is a serious fallacy in such a line of thought as this. The enforcement of a bad law must result in injustice and wrong. No one is justifiable in making themselves a party to injustice, whether it is possible for them to do so under color of law or not. If the Sunday law is a bad law, contrary to the principles of righteousness and equity, the Sunday Society of Pittsburg is not justifiable in its attempts to enforce it. It is a bad law. Its results can be nothing but inequity and unrighteousness. What then can this Society be justified in doing as regards this law? Manifestly nothing except to seek its repeal. And the same is true of all bad laws.

IN an editorial review of "Religion in Europe" a late paper says:—

In France, and especially in Paris, it is gratifying to see how little Sabbath work is done, compared to what met the eye at every turn thirty years ago.

This is a complete refutation of the claim that in this country law is necessary to preserve the "civil Sabbath." The fact is that the workingmen will take all the care necessary of the civil "rest day." They have more than once said that they need no assistance in this matter.

THE latest reason for Sunday sacredness, and one quite without a parallel, is that given by Rev. Dr. De Witt. In his criticism upon a certain sermon, he says:

The ancient pagans named the day Sunday in honor of their chief god, the sun, which was their highest deity, and our Lord honored the day by his own ascension from the grave.

Does the Doctor mean to say the Lord honored a pagan festival? As if it were possible for Christ to so stultify himself as to intend to "honor" the breaking of the first of the commandments, when he taught that "whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Sunday advocates must be hard pressed, indeed, for proofs of its sanctity when they bring in an argument which, like Mephibosheth, is lame on both its feet.

THE Sioux City *Journal* of October 17, publishes the following unique prayer, and attributes it to a clergyman of Quincy, Illinois:—

O, Lord, we pray that the excursion train going east on the Hannibal and St Joseph railroad this morning may not run off the track and kill any church members that may be on board. Church members on Sunday excursions are not in condition to die; and in addition to this it is embarrassing to a minister to officiate at the funeral of a member of the church who has been killed on a Sunday excursion. Keep the train on the track and preserve it from any calamity, that all church members among the excursionists may have opportunity for repentance, that their sins may be forgiven. We ask it for Christ's sake. Amen.

This is a peculiarly interesting petition,

so simple and naive in form, and yet, between the lines "so replete with sensational information and crisp with editorial comment." And then the refreshing frankness with which the Deity is told how inconvenient a thing it is to preach the funeral sermon of one whom the Church has seen fit to call a sinner. This minister should have bethought himself of the Church doctrine of "not under law but under grace," and have directed his petition to the Illinois Legislature to repeal the Sunday law, and both he and his truant excursionists might have rested in peace.

A PROMINENT National Reformer says that the *regime* which they propose "would secure the administration of a rightly constituted government by righteous legislators, judges, and executors. It would make only righteous men, men of Christian morality—eligible to office. It would keep out of office all ungodly and wicked men. Aspirants for office, for power, for honor, or for spoils—unbelieving and immoral men—asking the dear people to make them legislators, or congressmen, or judges, or governors, would be left at home." That is, only professors of religion would be eligible to office, under practical National Reform. But that would only be to place an immense premium upon hypocrisy.

SOME people imagine that in this country there is no danger of religious oppression because of the differences between Protestants and Catholics. But on some questions these are one. Archbishop Ireland, in an address before the Board of Managers of the National Temperance Society, at a reception given him by them, in the Concert Hall of the Metropolitan Opera House, in this city, on the 13th of last April, speaking of Protestants and Catholics, said: "Thank God we stand together in demanding the faithful observance of Sunday!"

ONE of the most silly claims put forth by National Reformers is that Israel was a republic. This is a new theory coined and given to the world solely for the purpose of concealing the native iniquity of the so-called National Reform movement.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact

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

VOLUME 6.

NEW YORK, NOVEMBER 19, 1891.

NUMBER 45.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 48 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THE AMERICAN SENTINEL maintains the inalienable right of every man to profess any religion or none just as he chooses; and it denies the right of any association of religious people to compel those who are not religious to act as though they were, or to conform to any religious observance, or to recognize any religious institution. It likewise denies the right of the State to pronounce any religious or ecclesiastical institution a civil thing and by that means compel conformity to it.

SUNDAY is, and always was, a religious festival. It was originally sacred to the worship of the sun god, and is now very generally regarded as commemorating the resurrection of Christ, and is by many held to be the Sabbath. If it were not regarded as sacred there would be no demand for laws enforcing its observance. It is therefore a matter that the State has no right to touch. It is true that the friends of Sunday legislation have learned wisdom by past experience, and endeavor as much as possible to keep in the background the fact that their motive is religious, but they can never get away from the facts. They demand a "civil Sabbath;" but what they mean is a religious Sabbath enforced by civil law.

It has only been through the union of the secular and ecclesiastical powers that active religious persecution has ever been possible. Had there been no such unholy alliance, "Fox's Book of Martyrs" could never have been written. It was

always the ecclesiastical power which condemned, and the secular which executed the decree. This has been true in other countries and in past ages. It is to be no different in this country and at this time. The American Sabbath Union and the National Reform Association, with all their allied societies, conjointly with the Church influence, constitute the ecclesiastical force which, by means of the Law and Order League, joins itself with the secular power to enforce the forgotten religious laws on our statute books, which have survived the Reformation, and are now fermenting in the body politic, and the whole will be permeated with the Satanic leaven.

### Judge Hammond and the Seventh-day Adventists.

ANOTHER very important, and what would seem a rather peculiar passage from Judge Hammond's *dictum* in the famous King case, is the following:—

The petitioner cannot shelter himself just yet, behind the doctrine of religious freedom, in defying the existence of a law, and its application to him, which is distasteful to his own religious feeling or fanaticism, that the seventh day of the week, instead of the first, should be set apart by the public for the day of public rest and religious observances. That is what he really believes and wishes, he and his sect, and not that each individual should select his own day of public rest, and his own day of labor. His real complaint is, that his adversaries on this point have the advantage of usage and custom, and the laws founded on the usage and custom, and not that religious freedom has been denied to him. He does not belong to the class that would abrogate all law for a day of rest, because the day of rest is useful to religion, and aids in maintaining the churches, for none more than he professes the sanctifying influence of the fourth commandment, the literal observance of which by himself and all men, is the distinguishing demand of his own peculiar sect.

This is an important statement for more reasons than one, all of which we can not just now notice. It presumes to define for Mr. King, and the people with whom he is religiously connected, just what they really believe and wish. The thing is done, too, in such a way that it appears that the Judge considers himself capable of defining their beliefs and

wishes, according to his own views, more plainly and more authoritatively than they themselves are able to.

We say that his statement is the statement of *his own views*, and not theirs, because we personally know that as a matter of fact, the views attributed to them by Judge Hammond, are not, in any sense, the views held by themselves, and which are matters of public record. In other words, we know and are abundantly able to prove, and shall prove, that the statements made by Judge Hammond, as quoted above, are not true in any sense whatever.

As to the belief and wish of Mr. King as an individual, in this respect, we are able to present it in his own words over his own signature, as the following plainly shows:—

48 Bond St., New York City,  
October 6, 1891.

MR. R. M. KING,  
Lane, Dyer Co., Tenn.

Dear Sir:—His Honor, Judge E. S. Hammond, in his decision in your case, made certain statements in regard to your own personal faith, as to laws enforcing the observance of the Sabbath which you observe, which, from what I know of yourself and your people, seem certainly mistaken. I send you herewith these statements, numbered separately, with questions annexed, to which I wish you would write your own answers as to your own personal and individual belief.

Please answer, and return as soon as possible, and oblige,

Truly yours,  
ALONZO T. JONES,  
Editor AMERICAN SENTINEL.

The statements of Judge Hammond and the questions below, were sent to Mr. King, to which he replied as follows:—

Lane, Tenn.,  
October 11, 1891.

MR. A. T. JONES,  
Bond Street, New York City.

Dear Sir:—Your letter of the 6th to hand. I will now proceed to answer the questions in regard to the statements made by His Honor, Judge E. S. Hammond, in his decision on my case.

[The answers to questions below, are the words of Mr. King.—EDITOR SENTINEL.]

The Judge's statements are as follows:

1. "His own religious feeling or fanaticism [is] that the seventh day of the week, instead of the first, should be set apart by the public for the day of public rest and religious practices."

Question: Is this true, or was it ever true, in any sense?

*Answer:* "This is not true, and never was true in any sense."

2. "This is what he really believes and wishes, he and his sect, and not that each individual shall select his own day of public rest and his own day of labor."

*Question:* (1) Is this true in any sense? *That is, Do you "really believe and wish" what he says you do?*

*Answer:* "I never did believe or wish for such a thing."

(2). Do you really believe and wish what he says you do not, that is, that "each individual shall select his own day of public rest and his own day of labor"?

*Answer:* "I believe God has set apart the day; but so far as human government is concerned, each individual should be left free to rest or to work."

(3). To the best of your knowledge and belief, is that which the Judge here says, a true statement of the belief and wishes of your sect upon this point?

*Answer:* "I never knew of any of my sect believing or wishing for such a thing."

3. "His real complaint is that his adversaries on this point have the advantage of usage and custom, and the laws formed on that usage and custom, not that religious freedom has been denied to him."

*Question:* (1) Is it true in any sense that your real complaint is that the Sunday observers have the advantage?

*Answer:* "It is not."

(2). Is it your real and unqualified complaint that religious freedom has been denied you?

*Answer:* "That is the real complaint."

4. "He does not belong to the class that would abrogate all laws for a day of rest."

*Question:* It is presumed that human laws only are here referred to, therefore do you believe in the rightfulness of human laws enforcing a day of weekly rest? or do you indeed believe that all human laws enforcing a day of rest ought to be abrogated?

*Answer:* "I believe all laws enforcing a day of rest ought to be abolished."

5. "He professes the sanctifying influence of the fourth commandment, the literal observance of which by himself and all men is the distinguishing demand of his own peculiar sect."

*Question:* (1) Is it the distinguishing, or any other kind of, demand, of yourself, that the literal, or any other, observance of the fourth commandment shall be enforced upon yourself or anybody else by any form of human law?

*Answer:* "No, it is not."

(2). To the best of your knowledge and belief, is any such thing the distinguishing, or any other kind of, demand of your "own peculiar sect"?

*Answer:* "So far as my knowledge goes, it is not. And I don't believe it ever was in any case."

Yours truly,

(Signed,) R. M. KING.

As for the Seventh-day Adventists, as a denomination, or a "sect," or a "peculiar sect," there is something to be said also.

The Seventh-day Adventists have a record upon this subject, which is plain and unmistakable. Nor is it merely a record in the common acceptance of the term. It is a *public* record: public, too, in the sense that it is a part of the record of the Senate of the United States. December 13, 1888, the United States Senate Committee on Education and Labor held a hearing upon the bill for a national Sunday law, which had been introduced in the Senate by Senator Blair, chairman of this committee. At that hearing the Seventh-day Adventists were officially represented. In the argument that was there made by them in the person of their official representative, this very point was brought out clearly and distinctly more than once, and we here present their position as stated in that argument, and as since published by themselves, and which has thus been made open to all who have a mind to read upon the subject. We quote:—

*Senator Blair.*—Would it answer your objection in that regard, if, instead of saying "the Lord's day," we should say "Sunday"?

*Mr. Jones.*—No sir. Because the underlying principle, the sole basis, of Sunday, is ecclesiastical, and legislation in regard to it is ecclesiastical legislation. I shall come more fully to the question you ask presently.

Now, do not misunderstand us on this point. We are Seventh-day Adventists; but if this bill were in favor of enforcing the observance of the seventh day as the Lord's day, we would *oppose it just as much as we oppose it as it is now*, for the reason that civil government has nothing to do with *what we owe to God*, or whether we *owe* anything or not, or whether we *pay* it or not, . . . therefore, we say that if this bill were framed in behalf of the real Sabbath of the Lord, the seventh day, the day which we observe, if this bill proposed to promote its observance, or to compel men to do no work upon that day, *we would oppose it just as strongly as we oppose it now*; and I would stand here at this table and argue precisely as I am arguing against this, and upon the same principle,—the principle established by Jesus Christ,—that with that which is God's *the civil government never can of right have anything to do*. That duty rests solely between man and God; and if any man does not render it to God, he is responsible only to God, and not to any man, nor to any organization or assembly of men, for his failure or refusal to render it to God. And any power that undertakes to punish any man for his failure or refusal to render to God what is God's, puts itself in the place of God. Any government which attempts it, sets itself against the word of Christ, and is therefore antichristian. This Sunday bill proposes to have this Government do just that thing, and therefore, I say, without any reflection upon the author of the bill, this national Sunday bill which is under discussion here to-day is antichristian. But in saying this, I am not singling out this contemplated law as worse than all other Sunday laws in the world. There never was a Sunday law that was not antichristian, and there never can be one that will not be antichristian.

*Senator Blair.*—You oppose all the Sunday laws of the country, then?

*Mr. Jones.*—Yes, sir.

*Senator Blair.*—You are against all Sunday laws?

*Mr. Jones.*—Yes, sir; we are against every Sunday law that was ever made in this world, from the first enacted by Constantine to this one now proposed; *and we would be equally against a Sabbath law if it were proposed*; for that would be antichristian, too.

*Senator Blair.*—State and national, alike?

*Mr. Jones.*—State and national, sir.

Again:—

*Senator Blair.*—In other words, you take the ground that for the good of society, irrespective of the religious aspect of the question, society may not require abstinence from labor on the Sabbath, if it disturbs others?

*Mr. Jones.*—As to its disturbing others, I have proved that it does not. The body of your question states my position exactly.

*Senator Blair.*—You are logical all the way through that there shall be no Sabbath.

Again:—

*Senator Blair.*—I do not see from what you are stating, but that Christ recognized an existing law, and that it is continuing at the present time. You say that it is one day, and they say that it is another.

*Mr. Jones.*—But they are after a law to enforce the observance of the first day of the week as the Lord's day, when they confess that the Lord never gave any command in regard to it. The commandment which God gave says that the "seventh day is the Sabbath."

*Senator Blair.*—Is it still the Sabbath?

*Mr. Jones.*—Certainly, and we keep it; *but we deny the right of any civil government to compel any man either to keep it or not to keep it*.

*Senator Blair.*—The civil government of the Jews compelled its observance?

*Mr. Jones.*—That was a theocracy.

Again:—

*Senator Blair.*—You are entirely logical, because you say there should be no Sunday legislation by State or Nation either.

*Mr. Jones.*—Of course I am logical, all the way through. I want to show you the wicked principle upon which this whole system is founded, and the reason I do this is because the last step is involved in

the first one. If you allow this principle and this movement to take the first step, those who get the power will see in the end that *they* take the last step. That is the danger.

Again:—

*Senator Blair.*—Your proposition is to strike out the Sabbath from the Constitution and condition of society in these modern times?

*Mr. Jones.*—No sir.

*Senator Blair.*—Certainly, so far as its existence and enactment and enforcement by law are concerned.

*Mr. Jones.*—Yes, sir, by civil law.

Again:—

*Senator Blair.*—You would abolish the Sabbath, anyway?

*Mr. Jones.*—Yes, in the civil law.

*Senator Blair.*—You would abolish any Sabbath from human practice which shall be in the form of law, unless the individual here and there sees fit to observe it?

*Mr. Jones.*—Certainly; that is a matter between man and his God.

Again: There was a proposition made to insert an exemption clause, and upon this point we have the following words:—

*Senator Blair.*—You care not whether it is put in or not?

*Mr. Jones.*—There is no right whatever in the legislation; and we will never accept an exemption clause as an equivalent to our opposition to the law. It is *not to obtain relief for ourselves* that we oppose the law. *It is the principle of the whole subject of the legislation to which we object*; and an exemption clause would not modify our objection in the least.

*Senator Blair.*—You differ from Dr. Lewis?

*Mr. Jones.*—Yes, sir, we will never accept an exemption clause, as tending in the least to modify our opposition to the law. *We as firmly and fully deny the right of the State to legislate upon the subject with an exemption clause as without it.* . . .

*Senator Blair.*—You object to it?

*Mr. Jones.*—We object to the whole principle of the proposed legislation. We go to the root of the matter, and deny the right of Congress to enact it.

*Senator Blair.*—You say that the proposed exemption does not make it any better?

*Mr. Jones.*—Not a bit.

Nor is this the only record in the case. February 18, 1890, the House Committee on District of Columbia held a hearing on a Sunday bill introduced by Hon. W. C. P. Breckinridge, for the District of Columbia. The Seventh-day Adventists of the District of Columbia were heard before this committee. From the verbatim report of the speeches made by them that day, we quote again:—

*Mr. Corliss.*—Mr. Chairman: I have little time for preliminaries, and none for personalities. I have, however, some arguments to present against the bill under consideration, merely pausing to say that I thank the last speaker (Mr. Crafts) for his confession of lack of argument in support of the bill, which he has shown in the fact of his having indulged in personalities the most of the time allowed to him. I can use my time to better advantage. I will use only a half-hour, then yield a half-hour to Mr. Jones, of New York. Mr. McKee, also, has a brief, which he will present for consideration.

*The Chairman.*—We desire to know in whose behalf you appear?

*Mr. Corliss.*—I reside in this city, sir, with my family. I speak in behalf of the Seventh-day Adventist Church in Washington, of which I am, at present, the Pastor; as a citizen of the United States; and as a resident of this District. I appear, *not as has been affirmed before you, to speak in behalf of a Saturday Sabbath*. Far from it, Gentlemen of the Committee. *If this bill, No. 3,854, were to have incorporated into it, instead of "Sunday, or the first day of the week," the words, "Saturday, or the seventh day of the week," there is no one who would oppose it stronger than I*. And I would oppose it just as strongly as I do in its present form, for the reason that it is not sectarianism that calls us here to-day; but we see in this bill a principle of religious legislation that is dangerous, not to our liberties in particular, but



to the liberties of the Nation. For, as you perceive, this bill has an exemption clause providing that "this act shall not be construed to apply to any person or persons who conscientiously believe in, and observe, another day of the week than Sunday as a day of rest." *This fact gives us more courage to oppose the measure, because we know that all fair minded people will be able to see that our opposition arises from a broader and higher motive than that of self-interest.*

Again:—

*Mr. Corliss.*—Mr. Jones has been called here by myself as pastor of the Seventh-day Adventist Church here in Washington. I have called that church together, and, by a rising vote, they have requested Mr. Jones to appear here on their behalf. Mr. A. T. Jones, of New York City, Editor of THE AMERICAN SENTINEL.

*Mr. Jones.*—Mr. Chairman and Gentlemen of the Committee: I shall devote most of my remarks to the subject which was made so much of by the gentleman who spoke last on the other side (Mr. Crafts), namely, the Seventh-day Adventists, and their opposition to this legislation. . . .

Congress can make no law upon the subject of religion without interfering with the free exercise thereof. *Therefore the Seventh-day Adventists, while observing Saturday would most strenuously oppose any legislation proposing to enforce the observance of that day. That would be an interference with the free exercise of our right to keep that day as the Sabbath. Therefore we come to you to plead for protection. We do not ask you to protect us by legislation. We do not ask you to legislate in favor of Saturday,—not even to the extent of an exemption clause. We ask you to protect us by refusing to give to these men their coveted power to invade our rights. We appeal to you for protection in our constitutional rights as well as our rights of conscience. . . .*

Gentlemen: It is time for all the people to declare as the *Seventh-day Adventists decidedly do*, that this Nation is, and of right ought to be, FREE AND INDEPENDENT OF ALL ECCLESIASTICAL OR RELIGIOUS INFLUENCE, CONNECTION, OR CONTROL.

If any further evidence be required here it is:—

43 Bond Street, New York City,  
October 6, 1891.

ELD. O. A. OLSEN,  
Pres. Gen'l Conf. S. D. Adventists,  
Battle Creek, Mich.

*Dear Sir:*—In his decision in the case of R. M. King, or rather in his *dictum* appended to that decision, his Honor, Judge E. S. Hammond, of the United States Circuit Court, makes certain statements in regard to the beliefs and wishes of the "peculiar sect" with which Mr. King is connected religiously, the Seventh-day Adventists. From my understanding of the views held by this people on this question, I doubt the correctness of the Judge's statements. Therefore, I send herewith a copy of the statements, with questions appended, to which I respectfully request that you would write an answer as fully as you may deem proper. By so doing, you will greatly oblige,  
Truly yours,

ALONZO T. JONES,  
Editor AMERICAN SENTINEL.

The statements of the Court are as follows:—

(1) His [King's] own religious feeling or fanaticism [is] that the seventh day of the week, instead of the first, should be set apart by the public for the day of public rest and religious practices. *This is what he really believes and wishes, he and his sect, and not that each individual shall select his own day of public rest and his own day of labor.*

*Question:* Is this true?

*Answer:* I have been personally connected with the Seventh-day Adventist denomination for more than thirty years, and I can freely say that no such belief or wish is entertained by this people. Our belief and wish is directly the opposite of that stated by the Judge.

(2) "He professes the sanctifying influence of the fourth commandment, the literal observance of which by himself and all men is the distinguishing demand of his own peculiar sect."

*Question:* Is it the distinguishing, or any other kind of, demand of the Seventh-day Adventist body, that the literal or any other observance of the fourth commandment shall be enforced upon themselves or anybody else, by any form of human laws?

*Answer:* It is not. We do *teach*, not *demand*, that ourselves and all men should observe the fourth commandment literally, as God gave it. But this observance must be the free choice of the individual, according to the dictates of his own conscience.

(Signed) O. A. OLSEN,  
Pres. Gen. Conf. of the Seventh-day Adventists.  
Austell, Georgia, October 12, 1891.

Thus by evidence which cannot be questioned, it is demonstrated that the statements of Judge Hammond as to the belief and wish of the Seventh-day Adventists are false in every particular. Indeed, if the points made in the argument before the United States Senate Committee, December 13, 1888, had never been made till this nineteenth day of November, 1891, and were now publicly made for the first time, in direct and intentional refutation of the statements of the Judge, it would not be possible to make them more flatly contradictory to those statements than they are.

But as these points have been matter of public national record, and matter of knowledge to thousands upon thousands of the people, for nearly three years before Judge Hammond set forth his *dictum*, this fact leaves him—a judge of a court of the United States—in the unenviable predicament of having upon a simple question of fact, officially published to the world a series of statements which are not only untrue in themselves, but which public and official records show to be untrue, and which thousands upon thousands of the people know to be untrue.

A. T. J.

### Is This a Religious Test?

ARTICLE VI of the Constitution of the United States declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States." A case has just arisen at Washington, which, if carried to the conclusion hinted at in the official report upon the question, would seem to require a definite interpretation of that clause in the Constitution.

The report, as published in the *Sun*, of the 8th inst., explains the nature of the case, and reads thus:

MR. SECRETARY: The accompanying communication, referred to you by Sixth Auditor Coulter and handed me for my consideration, presents a case where a clerk in his division has become somewhat entangled in the Department regulations and the laws of Moses. Believing that the thousands of clerks employed about him, and the world generally, are headed in the wrong direction in observing a day as Sabbath that they should not, he is moved by "conscientious convictions" and a regard for his "eternal welfare" to appeal to the Auditor for some assistance to enable him to follow conscience, which says he should not work on Saturday, and to abide by the regulations, which say he should. A solution of the question seems so obvious, and rests so wholly in Mr. Austin's hands by his simply resigning, that it must be the Auditor will not permit him to do so. If this be so, I think the Auditor is clearly wrong.

The blue book shows that this clerk has had his "conscientious convictions of duty" outraged for years, by being compelled to work six or seven

hours daily for six days of the week, Saturday included, all for \$1,600 a year, and but one month annually for vacation. This should continue no longer. It is not only violative of the Constitution of the United States, but of those fundamental principles which underlie our free institutions (*vide* Amendments to Constitution, Article II, and Mrs. Heman's "Landing of the Pilgrims.") It may occur to the Secretary that it is possible that while this clerk is strong on the fourth commandment he may be weak on the tenth; that, while his conscientious convictions lead him to rebel against working on Saturday, his covetousness inclines him to appropriate the \$1,600. This is barely possible, but I do not want to believe it.

Now, I can understand that so good a man as Auditor Coulter should desire to retain a man of so active a conscience in a service where there is supposed to be so little of it. Still, it would not do to make an exception in this case or undertake to revolutionize the service in his division by starting work on Sunday morning and ending on Friday evening. Neither would it do to permit two Sabbath days in every week. While I am satisfied such an arrangement would run counter to no conscientious convictions and would be generally agreeable, it would not be proper in view of the present condition of the Treasury.

In throwing out these few hasty suggestions on this religio-departmental question, I have not considered it as fully as it deserves. I would further suggest, however, that the whole matter be referred back to the Auditor, with direction that he associate with him the Chief of the Warrant Division, and the Director of the Mint, who together shall consider the matter and report. These gentlemen are distinguished for their piety as well as executive ability, and are fully competent to successfully wrestle with any or all the commandments of the Decalogue.

L. CROUNSE, Assistant Secretary.

THE epithets, dignified, judicial, scarcely seem to apply to this report; neither do the words, considerate, respectful, harmonize any better with the general tone of the document.

The gravity of the question, here so flippantly raised, certainly would have called from one who had any appreciation of its importance, at least, a respectful treatment, even if the thirty years of army and departmental service, and the unvarying record for worth and ability of the gentleman in the case, could not have commanded the kindly consideration of his superior officer. But although these claims be ignored, there is still farther a personal dignity of official position to maintain, and farther yet an individual *noblesse oblige* which should pertain to every officer of the United States Government in no less degree than to a private gentleman.

Should the suggestion of this report be followed by those to whom it is referred, in their final decision, a religious test will have been established as a qualification for admission to the departmental service, and from the time of the official delivery of such a decision every Israelite, Seventh-day Adventist, or Seventh-day Baptist, would be excluded from serving under the Government. If this conclusion should be reached where is the limit to which the "religious test" in Government affairs may not be applied?

W. H. M.

### A New Criterion.

THE Synod of Pennsylvania and West Virginia, at Scranton, has passed a resolution recommending Congress to refuse the loan of \$5,000,000 asked for in aid of the World's Fair at Chicago, until the managers of that enterprise give a pledge that they will not permit the Fair to be opened on Sundays.

This carries the inference that if such a pledge is given the money is to be forthcoming. There would be no inducement for the pledge to be made to Congress unless the loan was to follow as a consideration. Besides the aspect which this assumes, of purchasing the strict observance of the Sabbath, which the Synod desires, it indicates that the clerical minds of the Synod do not recognize any other considerations with regard to that loan than the Sabbatarian question.

Now it happens that there are several other important considerations. The chief of them is the fact that Chicago was chosen as the site for the Fair under the positive pledge of its representative that it would ask for no aid from Congress except the appropriation for the Government exhibit. Whether that pledge shall be insisted upon or not may be an open question for Congress. But it might occur to the minds of our friends of the Synod to inquire, if Chicago has so soon violated the first pledge, what the exact value of the second pledge will be.

Finally, do our friends of the Synod really mean to take the attitude that if people will adopt their views of Sabbath observance they shall have all the money they want from the national Treasury?—*Pittsburg Dispatch*.

### Philadelphia and Chicago Sundays.

*Puck* has seen "what fools these mortals be" on the Sunday closing of the World's Fair, and expresses some well defined views in the following trenchant paragraphs:—

THE Chicago World's Fair is likely to be the means of settling, once and for all, what is known as the Sunday Question. We do not in the least mean to say that the settlement of the question rests with the directors or commissioners who are now considering whether they shall or shall not keep the Fair open on Sundays. The ultimate judgment lies with the people, whatever the officials of the Fair may see fit to decide; and it needs only such an occasion as a great and widely attended public exhibition to bring the case before the people, and at the same time to present them with the evidence which they need, to pass judgment upon it.

It is possible—we trust it is not probable—that the managers of the Fair may attempt to close it to the public on Sundays. That wicked and cruel blunder was committed in 1876 at Philadelphia, and there may be among the exhibition officials men as weak and timorous as General Hawley showed himself at that time; as fearful of the clamor of the vindictive, bitter little crowd of professional Sabbatarians, and as willing to wrong the many to avoid incurring the wrath of a few. But we do not believe it. Whatever may be the faults

of Chicago, she does not grow that sort of man. Chicago is not likely to take the shrill voice of Hartford, Connecticut, for the roar of the whole world. We shall be much surprised if the men who have the World's Fair in charge will seriously and earnestly undertake to do the bidding of the preposterous fanatics who came from New York with Elliott F. Shepard at their head to demand the enforcement of the Puritan Blue Laws in 1893.

But whether Elliott F. Shepard or a man with brains gets possession of the Fair gates on the Sundays of the Summer of 1893, the question will settle itself in that time, and not by the "say so" of any one man or of any set of men, official or unofficial.

If the Fair is to be closed on Sundays, the blunder of Philadelphia will be repeated on a scale large enough to show its criminal folly. Now, let it be remembered, Philadelphia was, in 1876, an exceptionally quiet provincial city of seven or eight hundred thousand inhabitants. It was a "city of homes," with far less public life than most towns of half its size. Yet, when the hundreds of thousands of people who attended the Centennial Exposition were let loose on Philadelphia for long summer Sundays of aimless, hopeless, helpless idleness, with nothing to see, nothing to do, in the way of rational enjoyment, this quiet "city of homes" developed vice enough for a metropolis. People who can not go to a clean and wholesome place of amusement can always go to the devil, who is more constantly with us than even the poor; and the idle strangers in Philadelphia went promptly to the devil, who was imported from New York, and other places, for their special benefit.

And, be it further remembered, that Chicago is a city not only much larger than Philadelphia was in 1876, but as different in character from that dull old town as Denver, Colorado, is different from Salem, Massachusetts. Every large and active city has its vicious side, and must have, under any municipal system that has yet been devised, while vice exists and the willingness of the vicious to make money in evil ways. Chicago's vicious side is a side of all but unexampled magnitude. We believe that she lays claim to the distinction of ranking New York in this particular—but for the credit of both cities, let us avoid a futile and offensive comparison. It is enough to say that, in her ability to satisfy the appetites of those who seek for dissipation in any and every form, Chicago must be counted among the half-dozen great cities of the world which cherish within their bounds other cities of sin and iniquity, of a population alien to the mass of law-abiding folks; Alsatis of crime and intemperance and vile misuse of life.

There is no Sunday closing for these cities within cities. Their day is night; their hours of hardest work the holiday hours of honest folk. Their iniquitous show is ever open, and it is the business of their lives to drag people into it. There is no admission fee. It costs nothing to go in. But there is an exit fee. It costs something to come out. It is to the mercies of this world of tireless, ingenious persistent ubiquitous dealers in vice that the small but noisy handful of Sabbatarians would deliver the idle crowds which will throng Chicago's many streets two years hence. Young men and girls, inexperienced in the world's ways, eager for enjoyment, for adventure, for new experiences and for a wider knowledge of the world around them—these are the people whom the Sunday closers wish to expose to the manifold temptations of a great city for twenty-four hours of enforced idleness, inevitable dullness, unrelieved weariness and emptiness. And that is all these self-constituted defenders of religion care for Christian people. So long as their fellow-men are denied a rational and wholesome amusement on Sunday, these fellow-men may wreck their lives and smirch their souls whenever poor human nature yields to the temptation to exchange a maddening idleness for the illusive excitements of vice.

We have faith enough in the good faith and intelligence of the World's Fair officials

to feel sure that we shall see, every Sunday in the summer of 1893, American crowds enjoying themselves in a healthy American manner, decently, good naturedly and soberly, in the walks and aisles of the great Exposition, and proving their American capacity for behaving themselves like good folk and good citizens, on the first day of the week as well as on the other six.

*Puck* is a very bright boy, but he is not well up in Revelation. For if he were, he would not say; "The Chicago World's Fair is likely to be the means of settling, once and for all, what is known as the Sunday Question." For so long as the devil lives, and until the poor in spirit are given possession of the mansions prepared for them, this Sunday question will remain unsettled.

### Religious Legislation in the South Seas.

As pestilence and death cross the world in the darkness, and no man knows from whence they come, so this moral pestilence and spiritual death of religious legislation is making the circuit of the earth, fostered by the spirit of all evil. In confirmation of this, Elder A. J. Read, who is with the missionary schooner *Pitcairn*, writes the following letter from the Friendly Islands, to the *Signs of the Times*, Oakland, California.—

"The natives who inhabit the Tongan or Friendly group are by far the most intelligent and promising race which we have met on any of the South Sea islands.

"We spoke of their thrift and industry as manifested on Vavau and Haabi, which places we had visited at our last writing. The same thing was also noticeable at Tonga-tabu, the principal island and seat of the government.

"The government is well ordered, generally speaking, and is in the hands of the natives, King George Tubou, whose picture graces the postage stamp, being the ruling sovereign. The legislative government is modeled after the English form, having a Parliament composed of a House of Lords and a House of Commons. It is said that when any measure is pending which the king fears is going contrary to his wishes, his old head, gray with ninety-five years of service, appears in the Parliament, and, with a voice which strikes consternation to lords and commons alike, he begins to quote to them passages of Scripture, then tells them what his opinion is in the matter before them, and states that that is what must be done, and this puts an end to all controversy; his wishes are carried out to the letter.

"A fearful religious persecution has been sweeping these fair islands, and one has only to visit the scene and talk with the survivors to know how tragical and cruel the logic of toleration and State religion is when worked out in the hands of simple natives.

"Whatever may have been the aggravating cause, surely no excuse can be

offered for the cruel persecutions which King George has allowed to be carried on in his realm. It is said to have started in this way: The Wesleyan body has operated in these islands since the days of heathenism. They had great influence with the natives, the king himself being a strong adherent to the faith, and placing great faith in the missionaries, whose advice was always highly esteemed in all matters, religious or political. One of these ministers, a Mr. Baker, became estranged in some way from the Wesleyan body and his fellow-laborers, and, holding a strong political influence, he accepted a position as premier under the Tongan Government.

"As the differences became greater, the king was persuaded that a continuance of the Wesleyan Church in his islands would mean annexation to the British Government.

"Accordingly, he was persuaded to start a church of his own, which he did, making a few changes in the form of service, and calling it the "Free Church of Tonga," or as it is generally called, the "King's Church."

"The meeting-houses of this new church were built in close proximity to the Wesleyan buildings, and a law passed that the Wesleyans should not hold service during the hours that service was going on in the "King's" or "Free Church." The appointments were then made so as to take up all the established hours of worship in the new church service, and thus compel the Wesleyans to meet whenever the Free Church dismissed, and dismiss whenever the Free Church chose to meet.

"The chiefs were instructed to do all in their power to get the people to join the new church on the ground of loyalty to their king. It is stated by people living in the Friendly or Tongan islands that any chiefs who refused to change were deposed; thus, out of mere policy, many went over, but of course there were some who would not change, because they felt conscientiously bound to the church which brought the gospel to them. These, it is stated, were mustered out in their different villages, and asked whether they would be loyal to their king and join his church; if they assented they were considered changed; if they said they would be loyal to the king, but would not change their connection with the Wesleyans, then "persuasive measures" were used. They were placed under guard, and their houses watched, every movement was hindered, and even life itself was made burdensome by the omnipresence of the king's officials. Of course these officials made free use of any eatables they could find on Wesleyan premises. Pigs, fowls, yams, taro, breadfruit, etc., vanished with astonishing rapidity; their plantations also suffered from these depredations, until the poor Wesleyans

were pauperized. Any resistance was severely punished.

"They were prevented from holding services, a law being made that unless there were a certain number of persons present, no religious meetings could be held aside from the established or Free Church.

"As a result of these and other unjust measures, some of the Wesleyans suffered all sorts of indignities; some had their teeth knocked down their throats, others were pricked with bayonets, some were banished to a desolate volcanic island, where they were pretty sure to die of starvation unless the eruptions from the active crater should chance to burst forth in time to prevent starvation, by a more merciful but not less horrible death. A few were killed outright. Redress was impossible, as the courts were all controlled by the king's people, who could manage to evade the statutes.

"The European settlers here are quite indignant, though quite helpless to prevent the persecution.

"Many claim that Mr. Baker, the premier, was responsible for it all, working by intrigue to get revenge on the Wesleyans and make money out of those who were opposed to him. However this may be, Mr. Baker is now deported, and these religious laws are still enacted, religious distinctions are still retained in the statute books and in all the towns, save one, the restrictions on Wesleyan services are still maintained. There are laws governing the use that shall be made of God's Sabbath, and also even controlling the use that shall be made of God's name; thus most sacred things are made matters of human legislation, paving the way for still greater persecutions in this fair kingdom should these laws be retained."

#### A Respectable Minority.

THE Duluth *Herald* publishes a letter from G. H. McClelland, in which some wholesome principles are stated so clearly that he who runs may read. Speaking of the action of the Baptist Convention at St. Cloud, Minnesota, he says:—

They not only protested against the use of State moneys for the advancement of Roman Catholicism, but also against the use of public money in the interests of "any denomination whatsoever."

Second, we would have it understood that this is distinctly a Baptist principle; and therefore, true to this, you will search in vain for a line of history to show that they have ever received a cent from the State for their schools, though in repeated instances it has been offered. We are opposed to any alliance whatsoever between the Church and State. We believe in taxation of all church property by the State. The First Baptist Church of Toronto has but recently appealed to the State authorities to take their property from the exemption list. Again, the Baptists make no demand for Bible reading and prayer in the schools. The denomination at large repudiates such a charge. Anything you can do, Mr. Editor, to keep Church and State apart in all lines, will be appreciated by your "immersion friends" to the number of 3,000,000, in the United States.

As R. Heber Newton says, "every thinking Presbyterian is a heretic" so every thoughtful professing Christian holds what the National Reform Association would consider heretical views as regards Church and State, and the interference of either in the affairs of the other. This contingent, which is by no means small, from all denominations, together with these three millions of Baptists, the Seventh-day Baptists, the Seventh-day Adventists, the Jews, ought to constitute a sufficiently respectable minority among religious people to command the attention, and the respectful consideration of the "National Reformers."

#### Pertinent Questions.

THE *Review and Herald*, Battle Creek, Michigan, publishes the following series of questions, addressed to Rev. W. F. Crafts, and taken from a leaflet which has been largely distributed in Michigan, of late:—

1. Is there not less Sunday work done on a Sunday morning newspaper than on a Monday morning newspaper?
2. Are not the large Saturday editions issued largely for Sunday reading?
3. Will any newspaper hurt anybody on Sunday, who does not read it?
4. Cannot all refuse to read it who choose to do so?
5. Has a minister or any one else a right to take any forceful means to compel those to stop reading newspapers on Sunday, who choose to do so?
6. Is there anything *uncivil* about reading a newspaper on Sunday? How can it interfere with a "civil Sabbath"?
7. In your "Sabbath for Man" pages 442, 443, you say; "Neither Sunday newspapers, nor Sunday trains, nor any other Sunday business, except trades of vice could live if all Christians withheld their patronage." Are not Christians then responsible for their continued existence? and is not the proper remedy a regeneration of the Church, and not a resorting to the forceful requirements of law?
8. Is not the only way to make this a truly Christian Nation, to make the *people* Christians?
9. Can men be made Christians by law?
10. Is not the best way for each individual to preserve the Sabbath, for him to keep it?
11. Do those who keep the seventh day keep the fourth commandment of the Decalogue? and if so why do you wage war against them, unless it is that both their keeping of it and the commandment itself condemn your theory and practice in this respect?
12. When did Christ, as carpenter, lay down his saw after six days of toil? Was it every Saturday night or every Friday night? What day did he keep as Sabbath,—Sunday or Saturday?
13. In your "Sabbath for Man," page 258, you say: "It is not sufficiently emphasized that the Jew is left absolutely free to observe the seventh day. He can close his shop; he can refuse to work." Is not every other man just as free to observe the first day? Cannot every person who desires to keep Sunday, close his shop and refuse to work? Where, then, is the need of Sunday laws? What more can consistently be asked than absolute freedom?

Representatives of the American Sabbath Union and National Reform Association are holding meetings in Michigan, and putting forth earnest efforts for the

enforcement of the religious laws of that State. W. F. Crafts is among the number, and copies of these "Questions" have been presented to him on different occasions, but as yet have elicited no reply.

### Who Preserves the Sabbath?

THE *Christian Advocate*, under the heading "Critical Situation of the Sabbath" has this to say:—

If the Sabbath is to be preserved from desecration under the authority of the Government, and the whole world is not to be advertised that the American Sunday has given place to a European continental Sunday, much more interest must be aroused and energy exerted. Local, political, and financial interests are combining in favor of opening the Fair, and the politicians know that Christians seldom bolt when trodden upon, and sinners are sure to do it. Every minister, Protestant and Catholic, and every lover of the Sabbath even from a patriotic point of view, should arouse himself and all whom he can reach. Chicago Christians should be a unit. Christian exhibitors likely to occupy large space should address personal letters to the members of the Exposition.

In a partisan contest for civil supremacy between the American and continental Sundays the language of the *Christian Advocate* in this item is apt and congruous, but the word Sabbath, twice used, is as much out of keeping with the thought of the paragraph as it is inconsistent with the word Sunday, with which it is erroneously paired as synonymous.

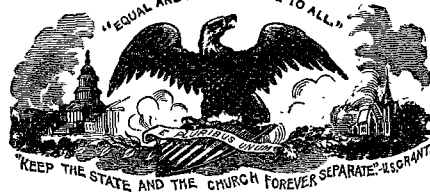
The Sabbath never has been, is not, and never can be, in a "critical situation." It is under the protection of the omnipotent Jehovah, and needs no other preserving hand.

Let those who would think to preserve the Sabbath by the authority of Government remember Uzzah, and let those who would institute by law a "civil Sunday" consider well the stern reference of Christ to the prophecy of Isaiah, "in vain do they worship me, teaching for doctrines the commandments of men."

THERE is no such thing as a "civil Sabbath," and nobody wants such a thing. A "civil Sabbath" could be nothing else than a weekly holiday, when public business would be suspended and the people be left free to do as they please so long as they are civil, just as they are upon any holiday. But that would be the "continental Sunday" with a vengeance; and that the Sunday-law advocates do not want.

A SPEAKER at the Ecumenical Conference in Washington said, "The law which authorized Louisiana lotteries made men immoral by law." By parity of reasoning, The law which enforces Sunday observance makes men Christian by law. Are men made either moral or immoral, Christian, or un-Christian, by law? The cases are parallel. The absurdity of the one is the absurdity of the other.

## NATIONAL Religious Liberty Association



### DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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R. C. PORTER . . . . . PRESIDENT.  
A. F. BALLENGER . . . . . SECRETARY.

### "Remand the Prisoner."

R. M. KING BEYOND THE JURISDICTION OF HUMAN COURTS.

AN almost tragic interest accrues to the positive words of R. M. King, published in the review of the decision in his case on another page, in view of his unexpected death, notice of which has been received at the last moment before going to press. The *Sun* publishes the following in its obituary column.—

R. M. King, the Seventh Day Adventist, who acquired inter-State fame through being arrested for plowing on Sunday, died suddenly near Dyersburg, Tennessee, on Tuesday. It is a year and a half since King was arrested and fined for Sunday work. The trivial case has been in the State and Federal courts ever since, and is now pending in the United States Supreme Court. The original sentence was affirmed by the Supreme Court of Tennessee. Then the defense was undertaken by the National Religious Liberty Association, which employed Don M. Dickinson and carried the case to the United States Circuit Court on a writ of *habeas corpus*. Judge Hammond, in an elaborate opinion, ruled that States had a right to make Sunday laws, and that the Federal Government had no right to review the State's decisions. The case was thereupon appealed to the Supreme Court of the United States, and it is not unlikely the Adventists will still push the case to a conclusion notwithstanding King's death.

### Two National Associations.

THE reader will remember that last week, in an article under this head, was presented the testimony of history upon the practical application of the principles of two national associations, namely, the National Reform Association, and the National Religious Liberty Association. The purpose of this article is to answer the question, "What does the Bible teach upon the subject of religious legislation?"

Since the Bible is the revelation of the will of God to man, and is the Christian's final appeal in the settlement of every question with which he has to do, we come to it with the full assurance of faith that in it we will find the needed instruction to lead us to correct conclusions on this subject.

Let us first inquire, What is the nature of the work of becoming a Christian, and living the Christian life? Jesus says it is a birth from above, and a life of loving service. John 3:3, margin, 14:16. While John and Paul speak of it as falling in love with Christ, and living in love with him as a man does with his wife. 1 John 4:19. Rom. 7:4. Eph. 5:31, 32.

Then how can the State make men Christians by law? Can the law make a man fall in love with a

woman in whom he sees nothing to love and admire? We all agree that it would be absurd to attempt such a thing. Is it any less absurd to attempt to compel men, by law, to fall in love with Christ, and be born from above, when they see in him nothing that calls out their love and admiration?

The whole plan of the gospel of Christ is opposed to religious legislation. The prophet Isaiah, speaking of the nature of the mission of Christ, says it was to preach "liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. And Christ himself says the plan of saving men is not *driving* them to be religious by law, but *drawing* them by love. "And I, if I be lifted up from the earth, will draw all men unto me." "No man can come unto me except the Father which sent me draw him." "Come unto me all ye that labor and are heavy laden, and I will give you rest." "My sheep hear my voice, and they follow me." Christ well knew that when men saw him to be "the chiefest among ten thousand," and the one "altogether lovely," they would so fall in love with him that it would be more than their meat and their drink to do the will of his Father. And if they did not so fall in love with him, all the laws of all the governments on earth could not make a single soul render acceptable service to God. In view of this, Christ plainly declares that the extent of the just claims of civil governments upon citizens are that they render to the State only those things which belong to it, and that they then be free to render to God the service that belongs to him.

"Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." While in this passage Christ does plainly say we are under moral obligation to render certain things to Cæsar, or the civil government, he expressly states that the things we are to render to God are wholly outside of Cæsar's claim; hence Cæsar has no right to compel any religious service.

What commission did Christ give to his disciples when he sent them out to carry his gospel to a perishing world? "Go ye, therefore, and teach all nations, baptizing them," etc. But who were they to baptize?—Believers only. "He that believeth and is baptized, shall be saved."

Was not the Church commissioned to demand that all the "Christian laws, institutions, and usages" be placed upon "an undeniable legal basis in the fundamental law of the land," in order to give them power and influence in their work?—No; Christ said, "All power is given unto me in heaven and earth," and "Lo, I am with you always, even unto the end of the world." His presence and power was to be to them all needed help. So he told them to tarry at Jerusalem until they were "endued with power from on high." Thus equipped, without delaying to demand the State to place their "Christian laws, institutions, and usages on an undeniable legal basis," they were prepared to enter upon their work with the assurance that "My word shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." Does not Paul afterward say that he could do everything through the power of the State? Far from it. His words are, "I can do all things through Christ, which strengtheneth me." And Paul's view was exactly that expressed by Christ in the gospel commission.

There is, then, not only no necessity for religious legislation in the plan of the gospel, but there is no place for it, and it is directly opposed to the gospel. The Saviour wants his disciples to render him willing service. His own words of invitation are, "And the Spirit and the bride say, Come. And let him that heareth say, Come."

Note the contrast between this invitation and that of the National Reformers. They would compel all to come, regardless of their *will* in the matter. They go just that much farther than Christ authorizes them to go.

But suppose some are not willing to heed the invitation, and come of their own accord, after you have said to them "Come"? Christ says, further, "Whosoever will, let him come and take of the water of life freely." He would not force the will, but still entreat. "He that thirsteth let him come." So it is plain that he desired only those for his followers who voluntarily chose to accept his teachings.

The Religious Liberty Association says that this is in every way just and right. But the National Reform Association says that we want to "place all the Christian laws, institutions, and usages on an undeniable legal basis." That is, we want the State to compel all to accept our views of religion. But would the National Reformers think it was right for the State to compel all to accept the Jewish faith? I think if the State should do such a thing I would hear them crying, "Tyranny! Despotism! The State has no right to legislate in any such way!" And they would be right in this claim. But now what about their demand that all Christian usages, as they view them, should be enforced, by law, upon others. Are they the only ones whom God has intrusted with the right to choose in matters of religion? Or have all the same right of choice in matters of religious belief? And is it the right of each, as far as civil government is concerned, to be religious or not, as they choose, as long as they act civilly? Is that the right of each member of the National Reform Association?—Certainly. Is it my right?—Yes. Then have we a right to deprive others of the free exercise of rights which we claim for ourselves? Let Christ answer: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

We can not fulfill the requirements of the gospel without granting to all others the same right of choice to be religious or not, or to choose their religious belief the same as we claim for ourselves. Hence, as I believe, we all agree that no civil government has a right to legislate us individually into, or out of, any religious belief; and acknowledging that, we admit in principle the whole question of the right of civil governments to legislate on religious subjects. So long as we follow the teachings of Christ, and do to others as we would have them do to us, we will all cease to advocate religious legislation.

In the days of Nebuchadnezzar, king of Babylon, he made a golden image and set it up in the plain of Dura, and commanded all the rulers in the kingdom to come and worship it; and he decreed that if any should not worship, according to the edict which he had issued as king in behalf of the State, they should be cast into the fiery furnace. There were three faithful men there who refused to be legislated out of their rights of religious worship. They were speedily cast into the furnace of fire. This was but the next step which must always follow the enactment of religious laws. There must be a penalty, and to make the laws operative the penalty must be enforced. But no sooner had these men reached the flames than four were plainly seen, and the form of the fourth was "like the son of God."

Upon the invitation of the king they came out of the furnace, unharmed and without even the smell of fire upon their garments.

God had stepped in and openly expressed his disapproval, by rebuking those who would compel religious observances. His disapprobation of religious legislation was again manifested when Daniel was cast into the den of lions because he was unwilling to renounce his faith, to be in harmony with the unjust laws of the State which demanded control of his worship.

Stephen, dying a martyr to his principles that every man had a right to teach and worship according to the dictates of his conscience, was greatly encouraged by the Lord's giving him a view of scenes in Heaven. He saw "Jesus standing on the right hand of God." "And all that sat in the council, looking steadfastly on him, saw his face as

it had been the face of an angel." Paul was there at the time, and those who stoned Stephen laid their clothes at his feet. He at that time believed in religious legislation, and he afterwards says, "I imprisoned and beat in every synagogues them that believed on thee." "And when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him."

That he was honest in what he was doing, and thought it was the best way to advance religion, I do not doubt, for he declares, "I have lived in all good conscience before God until this day." The trouble with Paul was, that he had been deceived into false ideas of religion, and, through this deception, led to believe it was right to legislate people into being religious, and to persecute those who opposed his faith; but when he became acquainted with Christ, and accepted the Christian religion, we see a radical change in his principles on this subject.

He makes a full and open confession in this respect, and obtained forgiveness. 1 Tim. 1:13. No one ever hears him advocating religious legislation after he became a Christian. Though he himself was whipped, imprisoned, and finally beheaded on account of his faith, he faithfully instructs the brethren, "being reviled, we bless; being persecuted, we suffer it; being defamed, we legislate? No, "we entreat." It was an easy thing to persecute Christians in those days, because they were few in number and their influence small. Paul continues, "We are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 5:12, 13. Thus it has ever been, and ever will be, when the truly pious are persecuted for their faith. Even Christ was so regarded; and being falsely accused was arrested, tried, condemned, and executed as a criminal, for daring to teach a religion not recognized by the State. The Saviour here plainly takes his stand on the principles since adopted by the Religious Liberty Association, that every man who acts civilly should be protected by the State in his right to worship according to the dictates of his own conscience.

When the disciples were about to enter upon their work, they were instructed that, "If they persecuted me, they will also persecute you." "Yea, the time cometh that whosoever killeth you will think he doeth God service." When they went out they found it so. Peter and John were commanded not to teach in the name of Jesus; but they calmly said, "We can not but speak the things which we have seen and heard."

Was not God displeased with them for refusing to obey the "powers that be," which "are ordained of God" in this thing?—No. Why? Because when the civil government legislates on religion it has gone beyond its legitimate province, and ceases to meet the purpose of God in ordaining it. So when the apostles were preaching Jesus, in disobedience to the command of the State, God sent an angel with this plain message, "Go, stand and speak in the temple to the people all the words of this life." This settles the whole question of religious legislation. If the authority to decide between true and false religions had been committed to the civil government, then the disciples should have submitted to the council, and ceased to preach Jesus. Since the civil government can not legislate on religious questions without acting as judge of what are true and what are false doctrines, and since God here taught the disciples to disregard such decisions rendered by the State, the conclusion is unquestionable that the teaching of the gospel of Christ is against all religious legislation.

In the light of the foregoing facts, the conclusion is:

1. That the application of the principles of the National Reform Association have always resulted in religious intolerance and persecution, and seriously against the prosperity of both the Church and the State.

2. That the application of the principles of the Religious Liberty Association has resulted in the

greatest prosperity of both the Church and the State.

3. That the principles of the National Reform Association are in direct conflict with the teaching of the gospel on the subject of religious legislation.

4. That the position taken by the Religious Liberty Association against religious legislation is in harmony with the gospel of Christ.

5. That religious persecution is always the sure result of compelling religious observances, and that all the religious persecutions of the past are chargeable to false views of God and religion, and not to true Christianity. "And these things will they do unto you, because they have not known the Father, nor me."

In the present conflict, may both reader and writer be found on the gospel side of this question.

R. C. PORTER.

### The Sunday Movement in Italy.

THE Sunday movement, which for the last few years has been a matter of increasing interest in England and in various places upon the continent, has reached Italy, where it has assumed phases peculiar to the condition of religion in that country. Of widely different character than in other countries, the movement is agitating all classes in Italy, especially the operatives. Not long ago there was a large and orderly meeting in Naples to promote the objects of an association in favor of Sunday reform, and those who attended were principally operatives, one of their number being in the chair. The aim of the movement is to secure another day's relaxation from labor. The curious feature of the movement is that it is urged as a necessity on purely physical grounds; almost nothing is said in favor of securing a day for devotion. The latter view of the question could not have well been taken by the Italians, to whom the churches are always open, and who, as a rule, never neglect to perform certain offices of religion. While living in an atmosphere of devotion, as far as traditional practices are concerned, there is no reason for regarding the Sunday movement as it is looked upon in other countries. At dawn of each day the "Angelus-Domini" sounds, calling to prayer. At mid-day, so it is, when most people uncover and repeat a devotion; while every evening the "Ave Maria" is announced by every church bell, and longer prayers are said. The great desire of the association is to obtain another day's exemption from labor. Relaxation is obtained in Italy in many holidays. Every Sunday is a holiday where every one amuses himself as he may think best, but crowds attend mass and the benediction. In view of these facts the ground of the Sunday movement in Italy is considered unsubstantial, and it is felt that if the Italian should put it on any other ground he will have the sympathy of a larger number of supporters. An effort has been made to diminish the number of saints' days in Italy, but without much success. The government has already made the experiment, but the people will have their holiday. If Sunday should be made a day of rest, the problem would be simplified, for saints' days would decrease in number.—*Boston Journal*.

THE *Christian Union*, October 31, says: "The experiment of opening the Metropolitan Museum on Sunday has now been tried over four months, and the success has been so great that all opposition has been done away with, and the trustees who at first objected have yielded frankly and fully, deciding to make the Sunday opening a permanent thing if the necessary money can be raised. In the first eighteen Sundays over one hundred thousand people came. Some damage was done, but not much. To the majority of the great crowds who went in it was a new experience, and a few did not know how to behave themselves, or to appreciate the opportunity. But they will learn this, together with much other valuable knowledge, and the public and press will probably never have to regret their efforts to force open those tightly closed doors."



NEW YORK, NOVEMBER 19, 1891.

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 question of Sabbath reform has been agitated so much during past years, that the work of the future will be largely between the two opposing elements,—Sunday-law advocates, and the defenders of religious liberty.

WHILE the American Sabbath Union has been attempting to close barber-shops on Sunday, the Wesleyans, in Conference at Grand Rapids, Mich., have solved the whole problem by deciding that the "mutilation of Nature's handiwork by trimming the whiskers is against the law of God," and instructing the revision committee to "report a resolution against shaving."

THE *Christian Advocate*, of this city, in its issue of the 12th inst., remarks that "defenders of the Sabbath are waking up to the magnitude and importance of the work before them. A convention of the representatives of different Sabbath organizations of the State of New York will be held in South Methodist Episcopal Church, Utica, November, 17, 18, to complete the organization of a State committee, to devise plans for future work, and to discuss various phases of the Sunday question."

A SOUTHERN paper gives publicity to a case of indolent conscience, with a very apt critical remark, as follows:—

Though my sale of cigarettes, I guess, is more than all the other dealers of the city put together, yet I am opposed to the sale, and wish some means could be taken to wipe out the sale completely. They are a curse to the people.—*W. H. Silverman, of Atlanta.*

Well, why don't you quit the business, Mr. Silverman? Are you a good citizen to carry on "a curse to the people" by selling cigarettes to them?

So also, it may be said to those who want a law to compel themselves to stop "desecrating" the Sunday, and so to save the Nation from this "curse."

HENRY GEORGE has an ally from an unexpected quarter. The "Church Society for the Advancement of the Interests of Labor" has recently been organized, in this city, and immediately decided by resolution that as "God is the Father of all men and has created the earth for his children," therefore "the land of these United States belongs to all the members

of this American Nation, and land monopoly is contrary to the will of God." There seems to be an unnoticed inconsistency between the premise "all men" and the conclusion "American Nation." If the Father of all has created the earth for his children it does not follow that the United States belongs to the American Nation, alone, but each of his children owns a proportionate undivided share, and every individual holds a title-deed to the earth, as tenant in common with all the children of God.

This "Church Society" would do well to review its logic and its law before it brings suit to evict all but "members of this American Nation" from the soil of the United States.

THE *Christian Statesman* catalogues the vices and accompanying scandals attached to the name of the heir apparent to the throne of England, and exclaims with the *National Baptist*—"And this is not only the heir to the throne, but the future head of the Church of England, who will theoretically have the appointing of the bishops and the control of a great amount of patronage!" The *Statesman* forgets, for the moment, its theories of Christian nationalism. Baptist principles are sound on these questions, and the *Statesman* must be a little chary of quoting them unreservedly or its own heresy hunters may find a field for activity still nearer home.

A PITTSBURG dispatch to the *Sun*, of this city, concerning the late annual convention of the Pennsylvania Woman's Christian Temperance Union which was held at Bradford, gives the following as from Mrs. W. B. Rhoades, State and County Superintendent of Young Women's Work:—

We have given up the idea of ever gaining anything by politics, and are now confining ourselves to individual work. We expect nothing, or very little from legislation. It has been shown that the law cannot make a sober man out of a drunkard, or turn a bad parent into a good one. We must go from house to house to sow the seeds of temperance if we wish to harvest a higher standard of morality, and a better understanding of the duty of a Christian.

This is sound sense. We wish all the women of the Woman's Christian Temperance Unions, both old and young, would learn as much and would practice accordingly. Then they could do some good.

THE number of centennials, expositions, and commemorative exhibitions of one kind and another, in these days, is suggestive of a desire to wind up the world's affairs in a display of human glorification. The last proposition of this kind comes from the Chicago *Evening Journal* and recommends "the celebration of the nineteenth century of Christianity in 1896, as that would be the real anniversary of the birth of Christ." The *Journal's* comment on the participation of the

Israelitish people in such an event marks the spirit of the whole thought,—"There is no view of Jesus that a Jew could take that is not flattering to his national pride"; and the relation which his race has to the Christian religion should "make every Jew hold his head a little higher to the end of time." This is like the voice of Nebuchadnezzar saying again in arrogance; "Is not this great Babylon, that I have built by the might of my power, and for the honor of my majesty?"

THIS issue of THE SENTINEL contains very valuable matter and should have an extensive circulation. The Corresponding Secretary of the National Religious Liberty Association writes,— "The discussion of the King case is attracting a great deal of attention everywhere, and by circulating this number of THE SENTINEL a great influence will be cast in favor of truth and many hundreds may also be interested who will become subscribers to this journal later on. Reports are coming to us from all parts of the field in regard to the good results from the careful distribution of literature, especially THE AMERICAN SENTINEL; and if this number can be circulated widely, particularly among the professional and business men of cities and large towns, a vast amount of good can be accomplished."

Since the commencement of the articles in review of Judge Hammond's decision in the King case, many subscriptions have been received asking for the full series; this will be furnished to all these, and also to all others who, in sending their subscriptions, call for the full series in reference to this important decision.

In an article in the *Nineteenth Century* intended to be laudatory of Church disestablishment in this country, Professor Goldwin Smith says of American communities: "In no reputable society would anything offensive to religious feeling be endured." The unconscious expression of religious intolerance in this sentence is significant.

WHAT this world wants is not so much an increase of gospel preaching as of gospel practice.—*Theodore L. Cuyler.*

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AN EIGHT-PAGE WEEKLY JOURNAL,

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VOLUME 6.

NEW YORK, NOVEMBER 26, 1891.

NUMBER 46.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
PACIFIC PRESS PUBLISHING COMPANY,  
No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES,  
ASSOCIATE EDITORS,  
C. P. BOLLMAN, W. H. McKEE.

“THE Church’s weakness has ever been the uniting herself with the forces of the State; but when holiness has been her law and the Lord her glory, she has triumphed.”

IN the matter of education there is but one proper course for the State to pursue, namely, to provide facilities for giving not an irreligious, but a purely secular education to all children not otherwise provided for, and leaving to the Church and to the home the teaching of religion. To attempt any other course would be to belittle religion and destroy our common school system.

ANGLICAN Christianity is part of the law of England, but no American court has ever decided whether that Christianity which is said to be a part of the law of the land in this country is Anglican or Roman, if Anglican it must be that this is a Protestant Episcopal Nation, and all other denominations are dissenters. Is that the kind of Christianity that the National Reformers would make the “undeniable basis of the fundamental law of the land?” Or, is it not rather the Covenanter creed on which they desire to see the fundamental laws of the United States established? The visiting dissenters, from England, of the different branches of the Methodist Church who met at the Ecumenical Conference in Washington, expressed themselves with great unanimity as to the noticeable and enjoyable difference between the religious atmosphere of this country, free from a

Church establishment, and that to which they are accustomed, where they must bear up under a title of somewhat opprobrious distinction as well as the civil and social disabilities entailed by their dissent. Yet, while feeling and expressing so keen an appreciation of full civil freedom of worship, the members of this same Conference passed resolutions in favor of measures which are, and which are intended to be, subversive of that very condition, in religious affairs, which they recognized as supremely fortunate. Those who still realize the unhappy situations of dissent in their own case should be thoughtful of establishing such conditions as will burden others with the duty of dissent from them.

### Is This a Prerogative of the United States Courts?

LAST week we showed by unquestionable proofs from public records, as well as personal and representative documents, that the statements made by Judge Hammond as to the beliefs and wishes of Mr. King and his “peculiar sect” are not true in any sense. This, however, is a very small matter compared with the *principle* which is involved, and which underlies this action of the Judge: *that is*, the assumption of the prerogative of defining, and passing judgment upon the beliefs and wishes of citizens of the United States.

For convenience, we insert again the passage referred to, which runs as follows:—

The petitioner cannot shelter himself just yet, behind the doctrine of religious freedom, in defying the existence of a law, and its application to him, which is distasteful to his own religious feeling or *fanaticism*, that the seventh day of the week, instead of the first, should be set apart by the public for the day of public rest and religious observances. *That is what he really believes and wishes, he and his sect, and not that each individual should select his own day of public rest, and his own day of labor.* His *real* complaint is, that his adversaries on this point have the advantage of usage and custom, and the laws founded on the usage and custom, *not that religious freedom has been denied to*

him. *He does not belong* to the class that would abrogate all laws for a day of rest, because the day of rest is useful to religion, and aids in maintaining the churches, for none more than he professes the sanctifying influence of the fourth commandment, the literal observance of which by himself and all men, is the distinguishing demand of his peculiar sect.

As before shown, every material statement in this passage, as to the beliefs and wishes of the petitioner and his sect, is directly the reverse of the truth in the matter. And in view of this *fact*, it is evident that the Judge has presumed authoritatively to define for Mr. King and the people with whom he is religiously connected just what their “religious feeling” is, and what they really believe and wish. And it is evident that the Judge considers himself capable of defining for them what their religious feeling is and what they really believe and wish, better than they can do it for themselves; because that which he declares to be their religious feeling, and what they really believe and wish is directly contrary to what they themselves had formerly and officially declared upon the same points precisely.

Nor does the Judge stop here. Having officially declared for them what their religious feeling is and what they really believe and wish, and so having this point judicially settled he proceeded to judge their motives, and to declare them “disingenuous,”—“not noble or high-toned; mean, unworthy . . . unworthily or meanly artful,” in their “demand for religious freedom.” And not content with this he must needs apply to the religious feeling which he has falsely attributed to them the opprobrious epithet of “fanaticism.”

This is a singular proceeding for a court of the United States. It strongly reminds us of certain court proceedings in times past, which are worth recalling in this connection. There are many of them, but one will suffice for this occasion. January 18, 1573, a certain Mr. White, a Puritan, and “a substantial citizen of London, who had been fined

and tossed, from one prison to another, contrary to law and justice [yet all in "due process of law"—EDITOR], only for not frequenting his parish church," and for relinquishing the Church of England togery, was prosecuted before an English court, the Lord Chief Justice presiding, who was assisted by the Master of the Rolls, the Master of the Requests, a Mr. Gerard, the Dean of Westminster, the Sheriff of London, and the Clerk of the Peace. The record is in part as follows:—

*Lord Chief Justice.*—Who is this?

*White.*—White, an't please your honor.

*L. C. J.*—White? as black as the devil!

*White.*—Not so, my lord; one of God's children.

*Master of Requests.*—What scriptures have you to ground your conscience against these garments?

*White.*—The whole Scriptures are for destroying idolatry, and everything that belongs to it.

*M. Req.*—These things never served to idolatry.

*White.*—Shough! they are the same which were heretofore used to that purpose.

*M. Req.*—Where is the place where these are forbidden?

*White.*—In Deuteronomy and other places . . . and God by Isaiah commandeth us not to pollute ourselves with the garments of the image.

*Master of the Rolls.*—These are no part of idolatry, but are commanded by the prince for civil order; and if you will not be ordered, you show yourself disobedient to the laws.

*White.*—I would not willingly disobey any law, only I would avoid those things that are not warranted by the word of God.

*M. Req.*—These things are commanded by an act of Parliament, and in disobeying the laws of your country you disobey God.

*White.*—I do it not of contempt, but of conscience; in all other things I am an obedient subject.

*L. C. J.*—Thou art a contemptuous fellow and will obey no laws.

*White.*—Not so, my lord: I do and will obey laws; . . . refusing but a ceremony out of conscience . . . and I rest still a true subject.

*L. C. J.*—The Queen's majesty was overseen not to make you of her council, to make laws and orders for religion.

*White.*—Not so, my lord; I am to obey laws warranted by God's word.

*L. C. J.*—Do the Queen's laws command anything against God's word.

*White.*—I do not so say, my lord.

*L. C. J.*—Yes, marry, do you, and there I will hold you.

*White.*—Only God and his laws are absolutely perfect; all men and their laws may err.

*L. C. J.*—This is one of Shaw's darlings. I tell thee what, I will not say anything of affection, for I know thee not, saving by this occasion; thou art the wickedest and most contemptuous person that has come before me since I sat in this commission.

*White.*—Not so, my lord; my conscience witnesseth otherwise.

*Dean of Westminster.*—You will not, then, be obedient to the Queen's commands?

*White.*—I would only avoid those things which have no warrant in the word of God; that are neither decent nor edifying, but are flatly contrary.

*L. C. J.*—You would have no laws.

*White.*—If there were no laws I would live a Christian and do no wrong; if I received any, so it were.

*L. C. J.*—Thou art a rebel.

*White.*—Not so, my lord: a true subject.

*L. C. J.*—Yes, I swear by God, thou art a very rebel; for thou wouldst draw thy sword, and lift up thy hand against thy prince, if time served.

*White.*—My lord, I thank God my heart standeth right toward God and my prince; and God will not condemn, though your honor hath so judged.

*L. C. J.*—Take him away.

*White.*—I would speak a word which I am sure will offend, and yet I must speak it; I heard the name of God taken in vain; if I had done it, it had been a greater offense there than that which I stand here for.

*Mr. Gerard.*—White, White, you don't behave yourself well.

*White.*—I pray your worship show me wherein, and I will beg pardon and amend it.

*L. C. J.*—I may swear in a matter of charity.

*White.*—Pray, my lord, let me have justice. I am unjustly committed; I desire a copy of my presentment.

*L. C. J.*—You shall have your head from your shoulders. Have him to the Gatehouse.

*White.*—I pray you to commit me to some prison in London, that I may be near my house.

*L. C. J.*—No sir, you shall go thither.

*White.*—I have paid fines and fees in other prisons; send me not where I shall pay them over again.

*L. C. J.*—Yes, marry, shall you: this is your glory.

*White.*—I desire no such glory.

*L. C. J.*—It will cost you twenty pounds, I warrant you, before you come out.

*White.*—God's will be done.—*Neal's "History of the Puritans," Vol. I. chap. V.*

Hitherto, it has been supposed by the American people that we had been delivered from such judicial procedure as is here represented, and that citizens of the United States were free from attacks and abuse from the judicial bench on account of their religious beliefs and feelings. But when we are confronted with the fact that from a judicial bench of the United States thousands of citizens of the United States are falsely charged, to their reproach, and denounced as "disingenuous," and branded with the epithet of "fanaticism" solely on account of their "religious feelings," and their *beliefs* and *wishes*, with respect to religious observances, then it is certainly time for the people of the United States to look about them and inquire whether the rights and liberties bequeathed to us by our fathers, are indeed all a delusion and a snare?

Of course, this is all consistent with the Judge's views of the relationship of religion and the civil power, and the prerogatives of those religionists who can secure control of legislation, and thus enforce upon all, their own religious beliefs and observances. But, in this as in every other point of his *dictum*, the Judge's ideas become a court of the Dark Ages more than any court of the nineteenth century; and a country dominated by papal principles, instead of one dominated by the principles of the Declaration of Independence, and the United States Constitution. If the jurisdiction of the courts of the United States, stands indeed in things religious as well as things civil, and if the judges of those courts really sit in the place of God, and enjoy the infallibility that belongs to such position, then it is proper enough, of course, that they should exercise that prerogative in deciding for individuals and sects what their

religious beliefs and wishes really are, and whether a religious feeling is fanaticism or not. But if such be not the jurisdiction of the courts, nor the position of the judges, then they are entirely out of place when they assume to themselves such jurisdiction and exercise such prerogatives.

And that such is not the jurisdiction of any court of the United States, nor the position of any judge thereof, is evident from every principle of the Declaration of Independence and of the Constitution of the United States, and also from the whole history of the formation of that Constitution.

In closing we cite a passage from a decision of the Supreme Court of California, in a case involving the identical question and principle that was before the Circuit Court of the United States for the Western district of Tennessee. The principles set forth by the California Court are fully as applicable to the United States as they are to that State. We are sure that upon a comparison between this extract and that from Judge Hammond at the beginning of the article, no reader will have the slightest difficulty in deciding which has the true ring, or which sets forth the true American doctrine. The California Court said:—

The protection of the Constitution extends to every individual or to none. It is the individual that is to be protected. The principle is the same, whether the many or the few are concerned. The Constitution did not mean to inquire how many or how few would profess or not profess this or that particular religion. If there be but a single individual in the State who professes a particular faith, he is as much within the sacred protection of the Constitution as if he agreed with the great majority of his fellow-citizens.

We cannot therefore inquire into the particular views of the petitioner, or any other individual. . . . The Constitution protects the freedom of religious *profession* and worship, without regard to the sincerity or insincerity of the worshipers. We could not inquire into the fact whether the individual professing to hold a particular day as his Sabbath was sincere or otherwise. He has the right to profess and worship as he pleases, without having his motives inquired into. His motives in exercising a constitutional privilege are matters too sacred for judicial scrutiny. Every citizen has the undoubted right to vote and worship as he pleases, without having his motives impeached in any tribunal of the State.—*Cal. Rep. 9 Lec. 515.*

And let all the people forever say,  
Amen.

A. T. J.

"CHRISTIANITY," says Blackstone, "is part of the laws of England." But if Christianity is only a part of English law then must there be other parts of the laws of England which are not Christian. And if the common law of England, as it stood in 1776, was adopted by the Constitution and became of force in the United States, then this country received into its legal code that which was unchristian as well as what was Christian. Which part was Christian and which was not?



### The Woman's Christian Temperance Union Convention in Boston.

THE recent National and World's Convention of the Woman's Christian Temperance Union in Tremont Temple, Boston, was one of the most important and significant meetings of its kind ever held in any land, and marks an important era in the blending of religion and politics, and in effect, if not in name, uniting Church and State in this country. Delegates were present from every State and Territory in the United States, except Alaska. Many countries of the Old World were also represented, including South Africa and Japan.

When first organized the Woman's Christian Temperance Union was what its name implies, an association of Christian women for Christian temperance work, and nobly was that work carried forward. But it is impossible to attend such a meeting as that in Tremont Temple without being impressed with the fact that this whilom noble army of women has forgotten its first love, and is openly seeking an alliance with the civil power similar to that which grew out of the great apostasy of the fourth century, and resulted in the establishment of the Papacy.

The most prominent feature of the Woman's Christian Union as it exists today is political and not religious; for this reason, that, losing sight of the power of the religion of the Lord Jesus Christ, it is invoking the power of the State to effect reforms, which can never be accomplished in any such way or by any such means; reforms and results which according to the word of God can be effected only by the operation of the divine Spirit upon the individual human heart. This fact stood out prominently in the Boston convention. Said Mrs. Mary Clement Leavitt, Honorary Life President of the World's Woman's Christian Temperance Union, "I beg of you to bring us women into the Government that we may bring in righteousness." The end sought is a noble one; the means proposed are ignoble and contrary to the gospel of Christ. Of the divine law the apostle says: "If there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." How idle then to talk of bringing in righteousness by political action, when even the divine law is too weak through the flesh to accomplish that result. But this is the underlying thought of the Woman's Christian Temperance Union, moral reform by legislative action. The convention of 1887, declared:—

The Woman's Christian Temperance Union, local, State, national and world-wide, has one vital, organic thought, one all absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king; yea verily this world's king

in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics.

The utterances at the Boston convention were in perfect keeping with this declaration. In an address in Tremont Temple, on Sunday evening, November 15, Mrs. Leavitt declared that there were but two divinely ordained forms of government, family government and a theocracy; and deplored the fact that since the time of the Jewish theocracy, a theocratic government had been maintained in only two countries, and only for a short time, namely, under Cromwell in England, and by the Puritans in Massachusetts. "The Colony of Massachusetts," she said, "was for a time governed by God." But she forgot to say that under that wicked government—not as she asserted, by God, but by bigoted and selfish men in the name of God—Baptists were whipped, Quakers banished, and inoffensive old women hanged as witches. But she did declare that "the law of God must be strengthened by human enactments," and that men must be made to obey it by adequate penalties. The student of history knows what that means, it means that like the National Reform Association, the Woman's Christian Temperance Union is pledged to a movement that can result in nothing short of persecution for conscience sake.

Further notice of this convention must be postponed until next week, when we hope to have before us the full text of the resolutions adopted, and of the several papers read and addresses made.

C. P. B.

#### A Peculiar Decision.

THE New York *Nation* of August 20, 1891, contains an article reviewing a single point in the decision lately rendered in the case of R. M. King, the Tennessee Sabbatarian, who was convicted for committing a nuisance by plowing his field on Sunday. It is already well understood that King sued out a writ of *habeas corpus* upon the ground that there was no law in Tennessee to justify his conviction, and that he was therefore deprived of his liberty without due process of law. The case was then brought before Judge Hammond, of the Federal Court, who sustained the decision of the lower courts.

In his written opinion Judge Hammond expressed the belief that the prisoner was wrongfully convicted, but said that the courts of the United States have no power to interfere in the matter, on the ground that they are not tribunals which may review and reverse convictions in the State courts even though such convictions may be illegal, through erroneous judgment, as to what the statute or the common law of a State may be. "If so," he says, "every

conviction in the State courts would be reversible in the Federal courts where errors of law could be assigned."

The average mind, however, fails to see why that is a sufficient reason for the Federal courts not having such power. On the same ground, why may not the Supreme Court throw off all responsibility concerning the decisions of the courts below it, and affirm that, even though a judge in one of them, through his ignorance of the law, or prejudice against a defendant, charges his jury in a prejudicial way and thus secures a conviction wrongfully, that there is no redress for the one thus wrongfully convicted? Do these courts have no jurisdiction in such matters? Can they not interfere that justice may be secured? If the decision of a lower court is final, then why the need for the higher courts to exist? Why may not the lower courts do the work now assigned to the higher?

Judge Hammond decides that it is not possible for the judges of States to err in their knowledge of the common law; for he affirms that these judges are the depositaries of the common law of their respective States, just as the statute book is the depository of the statute law. In other words, whatever version they may give of the common law establishes it, just as the statutes are established by the way they are expressed upon the statute book. He makes his decision upon this point plain by the following words: "When they [the judges] speak, the law is established, and none can gainsay it." If this be true, it is hard to see on what ground Judge Hammond should declare Mr. King "wrongfully convicted." For if when the judge in Tennessee, in whose court Mr. King was convicted, in rendering his decision pronounced as to what constituted common law, and thus established his utterances as law, then Mr. King was convicted by a law of Tennessee.

But if, on the other hand, the decision of Judge Hammond regarding the infallibility of the decisions of State judges is not sustained in fact, and that therefore there is no common law in Tennessee as was declared by the Court of that State, then Mr. King violated no law, and was therefore illegally convicted; "for where no law is, there is no transgression." Then what shall be said of the justice of the next higher court that renders a decision to sustain the lower courts in punishing an innocent man?

Again, if any State judge has the power to establish any point he may express, as law, simply because he says it is so, it follows that a law could be made to suit any case, at the time of its trial, and in any way that might suit the prejudice of the judge trying the case. But if this state of things is to be admitted, where is the voice of the people in the establishment of the laws under which they are to live, and by which they will be tried

in the courts? Is this a Government of the people, or is it not?

But, although Judge Hammond expressed himself so strongly upon the point that the decision of a State judge establishes common law, he nevertheless is satisfied that there is no such common law as the Tennessee court has declared. And yet, Mr. King was remanded by the decision of Judge Hammond himself. It is not so much wonder then that the *Nation* closed its stricture on this point by saying: "We should have been glad to have Judge Hammond state just what rights are secured by the Fourteenth Amendment, if it does not protect a citizen against being punished for violating a law which has no existence."

The *Nation* is not the only journal which can not understand the consistency of Judge Hammond's decision. The *Central Law Journal*, of October 30, in commenting on the same point, says: "Without desiring to challenge the correctness of the opinion, which is exceedingly well considered, we are inclined to join with the *Nation* in the regret that Judge Hammond did not state just what rights are secured by the Fourteenth Amendment, if it does not protect a citizen against being punished for violating a law which has no existence." And so says every citizen of the United States, who cares for the rights guaranteed to him by the Federal Constitution.

J. O. CORLISS.

#### A "Chance" to Attend Church.

WHEN Sunday-law advocates are charged with seeking the aid of a civil law to fill their empty pews, they indignantly deny the accusation and in return, charge the accuser with willful misrepresentation. There may be a misunderstanding, which, when explained will throw light on the position of both parties.

When it is charged that Sunday-law agitators are working for laws to people their empty pews, no one means to intimate that they are asking for laws empowering the police to arrest and bring to church unwilling listeners. What is meant is that they are trying to secure laws closing all places of amusement or recreation excepting the churches, and thus indirectly to compel people to go to church or else stay at home. That this is their object there is abundant proof. The latest utterances confirmatory of this position are from Rev. Mr. McLean, Chicago Secretary of the American Sabbath Union. In an address recently delivered in the Campbell Park Presbyterian Church, of this city, he stated that their object was to give the people a "chance" to go to church. To do this he proposed first to close the theatres. The question at once arises how will closing the theatres give the people a "chance" to go to church? Manifestly by denying them

a "chance" to go to the theatre, and thereby reducing their "chance," of being publicly entertained, to a choice between nothing and the church. Again, to the same end, he proposes to stop the running of street-cars on Sunday.

Touching the question of visiting the parks by means of the street-cars, the same gentleman stated, in a previous address, that the objection made by some that the occupants of crowded tenements ought to have an opportunity to visit the parks, and breathe the fresh air, was mere "sentimentalism without foundation." "There are no tenement houses," said he, "that will not hold all the occupants when assembled on Sunday, and they had better be there than desecrating the Sabbath by going to the parks."

The "chance" to go to church which would result from stopping the running of the street-cars on Sunday is simply a "chance" to decide between a crowded tenement house and a church service in which some persons take no interest. In this second case Mr. McLean might attempt to defend his attitude on this question by stating that he had reference to the street-car conductor, who if the street-cars were stopped, would have a "chance" to go to church. The probabilities are that a majority of them would not attend church services on Sunday if the cars were stopped; but admitting for argument's sake that they would all attend church services if the cars did not run, would it be justice to the one thousand persons served by the cars on Sunday, to leave them no chance to get to the parks in order to give the one conductor a chance to go to church, a chance which he already has if he is conscientious enough to leave his job to follow his convictions?

It is apparent that these Sunday-law advocates are working for laws which shall leave no chance for the people to take recreation, or be entertained, excepting at church services, and yet they deny that they are asking for laws in the interest of church attendance.

Said the same gentleman previously referred to: "Close the Fair [Sunday] and open places where the gospel shall be preached in song and by the greatest speakers of this and other lands." If this is not an indirect attempt to compel attendance at religious services, what is it? Let us illustrate: Should the civil authorities of any village close a church of one denomination and then inaugurate services of an opposing creed, would not the friends of the first congregation have reason to believe that it was done in the interests of attendance at the services of the second congregation? They most certainly would, and that is the view many take of this so-called "chance" to attend religious services. A. F. BALLENGER.

Chicago, Ill.

#### Legal Anachronisms.

THE *Boston Daily Globe* does not hesitate to call the existing statutes and ordinances, upon Sunday observance, "anachronisms in the law," and to suggest that their removal from the statute books is a needed legal reform.

That two great dailies of as much distinction and influence as the *New York World* and the *Boston Daily Globe* should recommend this radical change in existing laws at this time is significant.

The *Globe* expresses itself thus:—

"Outgrown and outworn theories too often find their last stronghold in the law. A vivid illustration of the power of traditions long since outgrown is the recent conviction of a western farmer of seventh day opinions, on the charge of plowing his field on Sunday.

"It is expressly provided in the Constitution that Congress shall make no law establishing any form of religion. To the conscientious man who believes that the seventh day of the week is the true Sabbath, for Christian as well as Jew, the theory that Sunday is in an especial sense the Lord's day is a heresy.

"The keeper of Saturday has an undoubted moral right to his convictions. More than this, his legal right to observe Saturday as a holy day and Sunday as a secular day ought not to be called in question, in free America, by any civil authority. It would not be in doubt for a moment were it not for the existence of legal anachronisms that should have gone out with the witchcraft laws, or at the latest with George the Third.

"That the body of Christians who observe Saturday as the Sabbath is a 'feeble folk,' does not in the least affect the question of national consistency, nor that broader issue of equitable dealing between man and man. If these people numbered but a hundred, the individual rights of each would claim no less justice than now, when their grievance must also be the grievance of the great number of orthodox Israelites throughout the country.

"Upon the statute books of many of our States are still to be found laws that were passed on the theory of government by a theocracy. They are out of harmony with the spirit of the Constitution of this Republic, and altogether repugnant to the spirit of the time.

"Being on the statute books, such enactments must, we suppose, be enforced until they are repealed. The work of reform should begin without delay. The agitation resulting from this conviction of a man who had simply done his duty according to the dictates of his conscience, without trespassing on the rights of others, should result in a general revision of our laws, in the interest of common sense, as well as of freedom of thought and religion."

### Politics and Religion in Iowa.

IN some respects the gubernatorial contest in Iowa, just past, was one of the most remarkable ever held in the State. Never was there so large a vote polled, and rarely has there been so much activity and earnestness manifested on both sides. Every inch of ground was contested with the doggedness of desperation, for each felt that the battle was a decisive one.

It will be remembered that this State has for the past ten years been under a prohibition law. In seventy-five of the ninety-nine counties in the State it is conceded that the law has suppressed the open saloon, and in over half of the counties of the State, no liquor can be obtained, except at the drug stores on a written prescription. The larger river towns together with a few inland cities have defied the law, and on account of popular sentiment (largely among the foreign element) together with the character of the officers, prohibition is not enforced. Des Moines, the largest city of the State, has not one open saloon, though there are "holes in the wall" where those known to the parties controlling the same can obtain liquor. This is also the case in some other places where there are no open saloons, and Judas like, a certain class have raised the cry, "Why are these permitted to run without revenue?" Because of this and because of the reproach that has been brought upon the cause by disreputable "searches," together with some other reasons, there has within the past few years been developed quite a large anti-prohibition element who see no way of regulating the sale of intoxicants so effectually as by high license.

The Democratic candidate for Governor boldly took his stand on the side of high license, and waged the war with the courage of his convictions. The Republican candidate, though a prohibitionist in principle, was not so aggressive in promulgating his views on this subject as his opponent, and the future began to look pretty dark for the friends of prohibition.

There were other really important measures up for consideration but these were almost wholly lost sight of in the fight of prohibition, and it may be said that this was the issue of the campaign. At this juncture the various religious bodies thought it time for them to "have a finger in the pie," the first to take action being the Methodists, who have in this State eight hundred stationed ministers, and 140,000 communicants. In their State Conference a short time before the canvass was on, they denounced, by resolution, the Governor in the most unmeasured terms, one of the resolutions being as follows:—

We believe it monstrous mockery to pray, "Thy kingdom come" and then vote for the devil's

mightiest agency—the licensed saloon. We insist that in the present crisis, our politics and our religion should be "well shaken before using."

This was all that was needed to kindle the flame, and immediately nearly every religious body in the State passed similar resolutions and entered the political arena to a greater or less extent, the Methodists taking the lead. The question was raised as to the propriety of such a course the discussion of which was participated in by the entire secular press of the State, of course almost wholly from a partisan standpoint. So largely did the religious element enter into the campaign that one of the transparencies at a torch-light procession bore these words: "We have the Methodist ministers, you have the bootleggers." A reporter remarked to one of the presiding elders at the Methodist Conference that he noticed but few changes being made, and inquired the cause, and was told that the principal reason was that *they did not want their votes to be lost.*

Papers that are on ordinary occasions avowed in favor of the principles of the Religious Liberty Association, so far as mixing politics and religion, vigorously urged the opposite; and the editor of one such paper confessed to the writer that he did it because popular sentiment and the success of his party demanded it. The course of the ministry called out most severe criticisms, not only from the opposition but from the friends as well, as the following, from an influential man and Superintendent of one of the leading Methodist Sunday schools of Des Moines, will attest:—

Because of the partisan action of the Methodist ministers in conference assembled, we are led to ask this question: Is it expedient for ministers of the gospel to take an active, aggressive, partisan part in politics? For the sake of the argument we may grant that they have the right to be politicians. Paul says that all things that are right are not expedient. Thus we may infer that there are some things that as citizens the ministers have a right to do, that are not expedient for them to do. Does active participation in a heated political campaign come under this head? In other words, does the minister who engages in the work of the politician, directly or indirectly, hamper or hinder his influence as a soul winner? . . . Would it not be more in keeping with their high calling, to heed the admonition of the Book wherein they are commanded to keep themselves "unspotted from the world?" Suppose a conference of Catholic priests should, by resolution, intermingle their faith with politics, and ally themselves with one of the political parties as the ministers have done. They would be the first to cry out with vehemence to keep the Church and State separate. In the same conference these same ministers after passing the resolutions which virtually make it a test of fealty to the Methodist Episcopal Church that the members should belong to the Republican party, rejoice and shout hallelujah, because the Pope is losing his power to direct what the policy of the State shall be.

The precedent of "mixing religion and politics" in this way, even to aid a good cause, is a dangerous one. One journal in defending its position remarked: "The mixing of religion and politics will never

lead to any bad effects in Iowa or anywhere else, if it never does anything worse than to urge men to vote for purity, honesty and temperance." But all history proves that when this first step is taken, it is but the first of what will surely follow, and the result has always been, and always will be, a detriment both to the Church and to the State. The legitimate sphere of the Church lies outside the domain of dictating how civil affairs shall be administered.

Nothing has ever occurred in this State to so thoroughly awaken the people, to a consideration of the evils of this fast-growing sentiment, of the divine right of religious people to dictate how civil affairs shall be administered, as the course of the religious element in this campaign; so let it be hoped that from this a lesson may be learned that will be of benefit to the masses in days to come.

W. E. CORNELL.

Des Moines, Iowa.

### Church Exemption.

AN item of news from Toronto, Ontario, has not received the attention which it deserves; it may prove to be the first step of a very important movement.

The Jarvis Street Baptist Church, Toronto, has passed a vote requesting the municipal authorities to assess the church property just as any other property, and to impose taxes upon it. These taxes will amount to about \$1,100 a year.

This action is an example of adherence to conviction even when the adherence involves expense. Nor can any one deny that the action is a logical sequence from the doctrine of the entire severance of Church from State—a doctrine which the Baptists were the first to proclaim, and on the basis of which Roger Williams founded his immortal little Commonwealth.

The key to the situation is found in the fact that exemption from taxation, up to any certain amount, is exactly the same in practice and in principle as a grant of money to the same amount. If it is right for the State to grant money to a denominational or religious body, then it is right for the State to exempt such a body from taxation; if not, then not. If my taxes amount to \$100, he who gives me a receipted bill or a certificate of exemption gives me the equivalent of \$100 in cash. And while the exemption of churches from taxation is erroneous in theory, it is no less harmful in practice. It has all the evils that would attend a grant of money, and it is less honest and above-board. And it all inures to the advantage of the Church which is always asking favors of the State, and never asking in vain. Where the Protestant churches gain one dollar by exemption the Roman Catholic gain at least ten; the amount of their church property is out of all propor-

tion to the taxable property of the individual members. A congregation, scarce any of whose members are taxed, will have a lordly church or cathedral, which receives the care of the State, the benefit of roads, protection from fire, etc., without paying a cent of equivalent.

And the vicious principle once granted, no one can tell where we are to stop. If the Protestant churches in the city, and State of New York, had maintained from the start the only tenable ground, the Roman Catholic churches and schools and protectories and hospitals would hardly have received such lavish endowments from the State and city; and the ground on which St. Patrick's cathedral stands would not have been conveyed by the city for the sum of one dollar.

The objection to church exemption may be stated in a few words: "We do not want to pay our money if we can help it." Here is a church which has a valuable property; but changes in population have left it weak. It would come very hard to pay the taxes. This is quite likely. But exactly the same reason would hold for maintaining the religious establishment in England, in Wales, in Germany, in Russia. If it is said that the churches are not money-making institutions, the same reason would argue the exemption of art galleries, club-houses and, in fact, of all residences that are not productive of direct and visible income.

When this matter was somewhat profusely and warmly discussed eighteen years ago, only two religious papers (if I recollect aright) took distinct and positive ground against the policy of exemption, *The Independent* and *The National Baptist*. It is a source of gratification to those who were then in the minority, and who got a great many more kicks than half-pence, to see that the world is gradually coming around, and that men everywhere are approaching the only tenable, logical position.

It seems to me that there is very often in our utterances an unexpressed, but very real, proviso. Before every election the citizen is exhorted to exercise his liberty as a freeman, with the proviso "*Provided you go with the party.*" We adjure the minister and the theological aspirant to study the Bible, to study it candidly; and we add (in an undertone, as it were), "*provided your study brings you out just where we want it to.*" The merchant says to his traveling salesman, "Be honest with every one; represent everything as it is; do not vary from absolute rectitude, always *provided you sell the goods.*" The owner leases his premises to the saloon-keeper, and says: "Preserve perfect order; do everything for the welfare of the neighborhood; and do not cause any scandal, *provided you pay the rent promptly.*"

The American citizen is asked if he believes in perfect religious liberty and in

the severance of Church from State. He replies: "Oh, yes! I do devoutly. I believe in every religious denomination supporting itself without State aid, *provided* that this does not interfere with our receiving from the State, annually, the amount of our taxes, in the form of exemption."—*H. L. Wayland, D.D., in the Independent.*

#### "The World's Fair and the Sabbath."

WITH the foregoing for a subject, the Galveston (Texas) *Daily News*, of October 6, contains the following:—

If the World's Fair is to be closed on the Sabbath day, agreed upon by a majority of the Christian world, then it would seem fair and reasonable that it should be closed by law upon all the Sabbath days in the week. In fact, it would not be in line with the Constitution and spirit of our Government to grant to one community of religious belief a demand that all others would not have an equal right to make. If the management of the World's Fair should agree to close the gates on Sunday they would doubtless be requested to close them on Saturday, the Sabbath of the Jews, of the Seventh-day Adventists, and of others. As we have some Mohammedans in this country, and will have a number of Mohammedan visitors to the Fair, a like request would naturally come to close the gates on Friday; and likewise petitions from the Pharisees, the Theosophists, and probably others, until every day in the week might be consumed. So the question of closing or not closing for Sabbatic observance, now being considered by the World's Fair management, broadly viewed, would seem to be not whether the great Exposition shall be opened to all who choose to attend it on Sunday, but whether there shall be any Fair at all. This statement may seem to be a trifle extravagant at the first reading, but when carefully examined in connection with the organic law of the country in which we live, and with plain rules of irresistible logic, it will appear much more reasonable. This is a country in which every citizen has, theoretically, at least, a right to select his own Sabbath, and to worship God by going to the Fair, if he wants to. The Fair should be opened for people who wish to attend it on Sunday. No free American citizen should be forced to attend the Fair on Sunday, and no free American citizen should be prevented on that or any day from going if he wishes to.

The gospel is an invitation to come, not an arbitrary force compelling us against our wishes and desires. And it should ever be kept before the people that Christianity is never advanced by legal suasion or any other forceful methods. And since the World's Fair is gotten up by the State and for the State, and not by the Church, if any considerable number of our citizens wish to keep the Fair open and attend it on Sunday, it is not becoming in Christians to resort to the law to oppose it. Nothing would degrade Christianity more in the eyes of the world than to admit, by the slightest action, that it is in any way dependent on the civil law for its advancement. So if those who believe in Sunday cannot persuade men to stay away from the Fair on that day, do not make a burlesque of Christianity by trying to compel them.

I WOULD have you know, that the head of every man is Christ. 1 Cor. 11:3.

## NATIONAL Religious Liberty Association



### DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

#### OFFICES:

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R. C. PORTER - - - - - PRESIDENT.  
A. F. BALLENGER - - - - - SECRETARY.

A CORRESPONDENT from St. Paul, Minnesota, writes that a Mrs. Mary Spilker, living in that State, has been tried for "Sabbath breaking," and fined \$32.65.

BISHOP TUTTLE, of the Episcopal High Church, St. Louis, Missouri, in acknowledging the receipt of some copies of *THE SENTINEL* that had been sent him by a member of the Religious Liberty Association, says he "quite agrees with the main discussion of *THE SENTINEL*, and that Church and State should be entirely separated, and that the enforcing of morals as such, belongs to the former and with the home—not with the latter."

*THE Herald*, Orleans County, New York, makes a very apt comment on a plank in the platform of the New York State Prohibition Party:—

The Prohibition Party of the State of New York, in convention assembled, acknowledge allegiance to almighty God as Governor of the Nation.—*Prohibition Platform.*

"If God is Governor of the Nation, why is it that the prohibitionists are trying to elect one of their own stamp? The prohibitionists, in the above plank, and in their acts, are trying to supersede God."

OF the centenarian Sunday law of Pennsylvania, into which the "National Reformers" are now injecting the fervent blood of a renewed youth, Judge Paxson of the Pennsylvania Supreme Court says:—

A man may shave himself or have his servant or valet shave him on the Lord's day without a violation of the act of 1794, but the keeping open of his place of business by a barber, and following his worldly employment of shaving his customers, is another matter.

Upon this the *Christian at Work* gravely comments:—

This is called "fine hair splitting" in some quarters, but there is no hair cleavage about it. The law always discriminates between the public act and the private act—between doing or having done something for one's self at one's own home, and keeping open a public place for doing the same acts for the public. It is related of the late Dr. Guthrie that his landlady once indignantly refused him hot water for shaving on Sunday, for she would countenance "no work o' the Lord's day", but she added that if he wanted hot water for a toddy he could have it. This was in Edinburgh in the twenties. They and we do better now—for if there is more Sunday shaving there is far less Sunday drinking.

This incident of the shaving water and the toddy

so naively told marks a characteristic human failing. When artificial religion is carried to a hypocritical extreme a corresponding laxity of conscientious scruple will be found to offset the irksomeness of Phariseism. The finding of one end of a clue is the best of evidence that the other end exists. The refusing of hot water for shaving is naturally followed by the offer of hot water for a toddy. In the make-up of the "unco guid" the other extreme is sure to be found. In their effort to do away with personal Sunday shaving the Wesleyans, in conference in Michigan, are reported to have voted it sacrilege to shave at all; for these idle cups of hot water Satan will be sure to find some mischievous use.

The *Christian at Work* claims that in the enforcement of Sunday laws discrimination is always made "between doing or having done something for one's self at one's own home, and keeping open a public place for doing the same acts for the public." Is it true that this discrimination is always made? Was it made in the case of Elder J. W. Scoles, a Seventh-day Adventist of Arkansas, who was convicted and fined for painting his own church building on Sunday; of Allen Weeks, fined for planting potatoes in his own field on Sunday; of Joseph McCoy, fined for plowing his own farm; James Pool, for hoeing his own garden; James Armstrong for digging his own potatoes; William Fritz for working in his own cabinet shop; and other similar cases in Arkansas? In Georgia, Day Conklin was fined for cutting wood at his own kitchen door, for use in cooking the Sunday morning breakfast for his family, and was threatened with the chain-gang if he repeated the offense. Was his own door a public place, and was he cutting wood for the general public, to cook the public a breakfast? Judge Winn who presided at the trial of this case charged the Grand Jury that for a woman to knit in her own house on Sunday was indictable, and that he who saw the act and made no complaint was *particeps criminis*. There is no hair splitting in this. That is avoided in this judicial expression by cutting off the whole Sunday breaking head just above the shoulders.

R. M. King, of Tennessee, has just gone to his death while a sentence of fine and imprisonment was hanging over him, for plowing his own corn in his own field on the first day of the week, when he had conscientiously remembered on the seventh day of the week that "the seventh day is the Sabbath of the Lord."

The truth is that whatever may be the theory, it is the fact, that in the application of religious laws by their upholders and promoters the only rule of practice is "anything to convict."

In a convention of the American Sabbath Union, for Indiana, recently held in Indianapolis, one of the speakers on their regular programme, Stanton J. Peele, made use of the following language:—

Let us labor to reform the individual rather than the law. Let us depend more upon that higher law of man's moral nature for restraint, and less upon human enactments.

A correspondent writes that the sentiment was rather a surprise to the managers of the convention. They had expected their chosen speakers to express themselves more in harmony with the principles of law to compel, rather than to depend upon the real power of the gospel to work reform.

THE *Mirror*, of Lake Crystal, Minnesota, reports a meeting of the Religious Liberty Association thus:—

"The 'Religious Liberty meeting,' held at Garden City the 5th inst., was a success. Much interest was manifested, and the principle held up was 'equal rights to all, and special favors to none.' If a law is just let it rest with equal force upon every citizen; if it cannot rest with equal force upon all, without invading the 'inalienable

rights of man,' erase it from the statutes and let justice have undisputed sway, for injustice is inequality before the law. Are our liberties in jeopardy? Read the decision of Judge Hammond, of the United States Circuit Court, in the case of R. M. King, of Obion County, Tennessee, and draw your own conclusions."

A REMONSTRANCE against closing the World's Fair on Sunday was circulated here Tuesday and Wednesday, and over 400 signatures were secured on Front Street alone, covering a length of 13 feet of legal cap paper. The petition read as follows: "The undersigned citizens of the United States of America, do hereby insist that this Government of these United States is a purely secular Government, in which all its citizens of whatever religious or non-religious belief have equal rights. That the absolute separation of Church and State should in all matters under the direction of the Government be maintained. That we insist upon the right of all citizens feeling thus disposed having the right to visit such Exposition on Sundays as well as any other day of the week. That all citizens may have an opportunity to visit such Fair on such days as shall not conflict with their particular convictions." —*The Eye, Snohomish, Washington.*

THE "Washington League" has been organized in Texas for the purpose, as given in its first "address to the American people," of antagonizing the encroachments of the Romish Church upon our public school system. This adds another to the long list of organizations already established for this ostensible purpose. Some of these societies are but wolves in sheep's clothing, covering under the veil of opposition to Rome the intent to establish a Protestant hierarchy just as subversive of pure religion and civil liberty undefiled, as the power to which they offer defiance. With these are joined others who ignorantly worship at the same shrine, deluded with the idea that they are inspired by patriotism or misled by a mistaken but earnest religious zeal. Some of these organizations are secret in character and all are certain, in time to come, to be hot-beds of private and public violence. The secret semi-military Catholic societies are legion; and a higher intelligence, whether Papal or Satanic makes little difference, is fitting them all,—both parties,—for a contest sure to come.

When will these forces give battle, and what will be the result?

THE Paris correspondent of the *Mail and Express* describes the opening by religious ceremonial of the courts of law in Paris, and elsewhere in France, wherever there is a Court of Appeal. At Paris, the officials and dignitaries of the different courts pass in procession to the Sainte Chapelle which is opened to the public only on this particular occasion. The choir of Notre Dame and the Archbishop are present and take part in the ceremonies, and the mass of the Holy Ghost is celebrated. The whole affair is said to be very striking and impressive.

It has been the wont of the most prominent worker for the Sabbath Union to hold up California and France to execration as being the only spots in the civilized world totally devoid of religious law and State religious observance. It would seem that this has been a slander upon France. The National Reformers and Sabbath Unionists have long expressed an earnest hope that the civil courts of this country might be opened with religious exercises. It is evident that this has been an established custom in France, and instead of pointing the finger of Sabbath Union scorn at France any longer it must be held up to us as an example of religious and devotional spirit to be imitated. That these ceremonials are Roman Catholic in character cannot be pleaded against them by the "Reformers" for are they not ready, pro-

fessedly so, to join hands with the Roman Catholics in the enforcement of Sunday and other religious observances? Cardinal Gibbons has publicly expressed himself as in sympathy with the purposes of the Sabbath Union and Sabbath Observance Department of the Woman's Christian Temperance Union, and Archbishop Ireland says, "Thank God we stand together in demanding the faithful observance of Sunday!"

Let the Protestant Church, and let all the people, look before they leap into the bottomless pit toward which these blind leaders are drawing them.

THE use to which Sunday laws are put, and are to be put in the future still more than now, is well illustrated by the way they are utilized in Russia for the persecution of the Jews. Throughout the Russian Empire the general, legally authorized, market-day is Sunday, but in the towns and cities to which the Jews are restricted, stringent Sunday laws prohibit all buying and selling on that day. So the desecration of Sunday is made legal to those who profess to observe it, while its strict observance is enforced upon those who deny its sacredness.

This is a naked example of the use and purpose of all religious laws, stripped bare of the hypocritical pretense used by those who are promoting the legal enforcement of religion in this country. That this is so is demonstrated by the fact that a significantly large proportion of the prosecutions thus far, for Sunday labor, have been directed against those whose conscientious scruples require them to observe the seventh day religiously, instead of the first, while those who formally acknowledge the sacredness of the first day of the week are privileged to labor or play on Sunday as they see fit.

These prosecutions are of record and their animus is self-evident. That they are what they are constitutes strong circumstantial evidence. Upon which side of the case does this evidence bear?

THE National Swine Breeders' Association at a meeting in Chicago have made a plea to the Christian world for the acceptance of American pork. As the highest evidence that they could bring of the perfect health, pure blood, and sound morals, of the American hog, they advertised the tender solicitude of the Swine Breeders' Association for the moral character, religious sensibility, and future possibilities of the swine of America, by the passage of 'this resolution:—

*Whereas:* The proposed Sabbath opening would deprive the animals on exhibition of the rest which is in accordance with the laws of nature and God's plan in the institution of the Sabbath, and which is so much needed in order that they may appear at their best on the remaining six days, therefore

*Resolved,* That we, the members of the National Swine Breeders' Association assembled in Chicago, respectfully and earnestly petition the proper authorities that the Columbian Exposition be closed on the Sabbath day, that we may be spared the stain of a conspicuous and flagrant act of disobedience to God.

Henceforth no "Christian nation" can consistently deny admittance to the "Christian" hog, and no citizen of any "Christian nation" can consistently refuse to eat American Sunday-keeping pork.

#### Lecture Bureau of the National Religious Liberty Association.

THE Lecture Bureau of the National Religious Liberty Association is composed of competent lecturers in various parts of the United States, and any one desiring lectures on the subject of religious liberty and the relation of Church and State, may secure a lecturer by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Illinois.

EVERY man has a right to his own religious belief.



NEW YORK, NOVEMBER 26, 1891.

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.

It is stated that the German Socialists threaten to attack the emperor's measures for the suppression of immorality when they come up in the Reichstag. When European crowned heads and Socialists cross swords upon moral issues, the contest is not without interest, but true morality can gain nothing in any event. Morals are not to be mended by legislation.

WE do not deny the *right* of the State to make any day or any number of days *legal holidays*, leaving the individual citizen free to observe or not to observe such days just as he sees fit, as is now the case with the Fourth of July, and other holidays; but to require the observance of such days, or to forbid upon one day, acts which are freely permitted on other days, is an abuse of the power of the State.

IN making her report at the late convention in Boston, Mrs. J. C. Bateham, Superintendent of the Sabbath Observance Department of the Woman's Christian Temperance Union, said:—

We have been holding the question of a national Sunday law in abeyance that we might devote all our energies to the Sunday closing of the World's Fair. We expect that that question will be settled, next April, in favor of the Sabbath, which will be greatly in our favor in securing the passage of a national Sunday law.

And this simply proves that which THE SENTINEL has constantly asserted, namely, that the great object sought in the Sunday closing agitation is not to benefit "the poor workingman," but to secure if possible some national recognition of Sunday sacredness.

IN an editorial paragraph entitled "Sunday Laws and Vice," the *World* gives expression to a truth worthy the attention of the law-makers of the State when it says:—

It is time for a thorough revision of our barbaric laws on this subject. . . . The new Legislature should take up this matter earnestly and give us a body of nineteenth century statutes instead of the sixteenth century Sunday laws we now have. It is not the business of the State to enforce religious observance or to restrain liberty in any of its innocent manifestations. When the State attempts anything of the kind it makes itself the effective minister of vice and demoralization.

The *World* is right in thinking that

Sunday laws are remnants of sixteenth century semi-barbarism and that all needed civil regulations should apply as much to one day of the week as to another. There is no legal reform more needed at the present hour than just this for which the *World* calls; but is there a Legislature in the United States which will attempt to expunge from the statute books of its State its unrighteous religious laws, and substitute enactments in consonance with the principles of Christian equity and civil righteousness? There is none!

ACCORDING to the *Christian Nation*, the American Sabbath Union is about to act upon a hint given by the aforesaid journal. In its issue of the 12th inst., it says: "A very practical effort to secure the closing of the Columbian Fair is that of the American Sabbath Union. Following up the plan indicated in an editorial of the *Christian Nation* several weeks ago, it has prepared a petition to Congress urging that the additional \$5,000,000 loan asked for the Exposition, be granted, accompanied by a condition that the gates shall be closed upon the Sabbath. Fifty thousand petitions are to be mailed this week to as many pastors, with a request for the signatures of their parishioners."

THE theory that makes the government the father of the people, and charges it with the oversight of everybody's business is bad enough in all conscience, but in a sermon in Tremont Temple on the 15th inst., Dr. Lorimer, presumably to please the ladies of the Woman's Christian Temperance Union, advanced the idea that the government was also the mother of the people. This, of course, serves to settle finally the question of the origin of the species; for if the government is both the father and the mother of the people it follows that it existed before the people, and of course is the creator of the people. Those who stumble over the Bible statement that God "made of one blood all nations of men," but who do not find themselves equal to the task of believing the Darwinian theory that man sprang from protoplasm, via. the monkey, can now take refuge in this new theory of the fatherhood and motherhood of Government. God may now be left out of the question, and the people have only to shout "Great is Government that made us, and Dr. Lorimer is its prophet!"

IN describing a Tennessee convict camp, the *Sun* of this city says:—

On Sundays the dining room is changed into a chapel and religious services are held. As most of the convicts are negroes, these services are at times scenes of intense religious excitement. It is the one great distraction of prison life, and a convict under religious conviction has privileges in the use of his lungs and bodily contortions that are much sought. Aside from this benefit the services are a farce. The life of the convicts here

can lead to no elevation in religion or morality. It usually leads to a depravity deeper and more hopeless than ever.

The idea that convicts cannot be reached and reclaimed by Christian influence simply because they are convicts, is a mistake. It is a fact, however, that the formal, spiritless religious services maintained by civil governments has no power to reform anybody. Conversions among convicts are brought about by personal effort on the part of consecrated men and women who labor for them from a sincere love of souls.

THE *Union Signal*, of November 5, has the following note:—

The Church of Christ of the Christian denomination of Elgin, Illinois, has passed resolutions making prohibition part of its creed and refusing fellowship to all who vote otherwise. It is said to be the second church in the country to do this.

This may be, as stated, only the second instance of this kind in this country, but it is not likely to be the last one. Leaders in the popular religious thought of the day are looking in the direction of a far-reaching supervision of political action by the various denominations of the country. In a prayer offered in Tremont Temple, Sunday, November 15, Joseph Cook said:—

May our churches knot their whips of small cords and drive from their membership not only the liquor seller but all who persistently vote to legalize the traffic.

Possibly those who practice and advocate church dictation in civil matters are not aware of the fact that they have ancient and honorable precedent in their favor. According to Schaff's "History of the Christian Church," the Council of Arles in A. D. 314, charged the bishops to take the oversight of such civil magistrates in their respective sees as were church members; and if in the discharge of their duties the magistrates acted inconsistent with their Christian profession, they were to be turned out of the church. This at once gave the bishops the direction of civil affairs, *for they alone were the judges of what action was inconsistent with the Christian profession.* And so it will be with these modern censors of political action who are already using the club of excommunication to compel men to do their bidding.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

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43 Bond Street, New York.



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

VOLUME 6.

NEW YORK, DECEMBER 3, 1891.

NUMBER 47.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
PACIFIC PRESS PUBLISHING COMPANY,  
No. 43 BOND ST., NEW YORK.  
Entered at the New York Post Office as Second Class Matter.

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RELIGION needs no support from the State. It is stronger and much purer without it. . . . The connection of Church and State corrupts religion and makes the State despotic.—*Justice Orton.*

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

THERE is no part of the law of God which can be enforced as such, by civil government. For instance, it is within the physical power, though not within the proper sphere of government, to compel its citizens to refrain from ordinary labor on Sunday, or on any other day of the week that it may see fit, but it is not within the power of any government to compel its citizens to obey the fourth commandment. That commandment says, "Remember the Sabbath day to keep it holy;" and simply resting from labor is by no means all that is required in that commandment. According to Isa. 58:13, true Sabbath keeping is not only to refrain from labor on the Sabbath, but to "call the Sabbath a delight, the holy of the Lord, honorable." And this, civil government can not compel; therefore, it is impossible for civil government to enforce the fourth commandment; neither can civil government enforce any other commandment as the law of God. Take, for example, the sixth. The Saviour said that he that hateth his brother is a mur-

derer. A man may manifest all the hatred of which he is capable, and may even express that hatred, and yet the civil law cannot lay hold on him as a murderer. True, if he makes threats, that is, if he declares his intentions to use violence, the law can place him under bonds to keep the peace. It may be demonstrated as fully as human testimony can demonstrate anything, that his heart is full of hatred, and yet no one would say that the civil law ought to touch him. Still, in the sight of God the man is a murderer. The seventh commandment furnishes another illustration, which need not be dwelt upon, as all are familiar with the teachings of the Saviour on that point. And this is sufficient to show that civil government cannot enforce the law of God.

### What Has God Enjoined?

LAST week we showed how a court of the United States, as represented in the *dictum* of Judge E. S. Hammond, has presumed to assert jurisdiction over the religious feelings, and the beliefs and wishes of citizens of the United States; and exercised the prerogative of deciding for them what they really believe and wish, and of condemning them accordingly. Nor is the instance there cited the only one in the now famous *dictum*. At another place he touches the same point in the following words:—

It is not necessary to maintain that to violate the Sunday observance customs [the act] shall be of itself immoral, to make it criminal in the eyes of the law. It may be harmless in itself, because, as petitioner believes, God has not set apart that day for rest and holiness, to work on Sunday; and yet if man has set it apart in due form, by his law, for rest, it must be obeyed as man's law if not as God's law. And it is just as evil to violate such a law, in the eyes of the world, as one sanctioned by God—I mean just as criminal in law. . . . Or to express it otherwise, there is in one sense a certain immorality in refusing obedience to the laws of one's country, subjection to which God himself has enjoined upon us.

As we are not yet convinced that the Judge has rightfully assumed the prerogative of officially declaring what the will

of God is, we desire to know how he knows that God has enjoined subjection to the laws of one's country, in the sense conveyed in this statement and in this *dictum* throughout?—that is that we must be in unqualified subjection to whatever laws men may at any time and in any wise enact, even though they be such laws as may be demanded by "a sort of factitious advantage" of a set of religionists who insist upon it "in spite of the clamor for religious freedom, and the progress that has been made in the absolute separation of Church and State."

Everybody who has ever read the Bible knows that God has never enjoined subjection to the laws or governments of men in any such sense as that. It is true that the powers which be are ordained of God; but it is also true that these powers are not ordained to act in the place of God. He who has ordained these powers, and set over them the basest of men (Dan. 4:17.) has also set a limit to their jurisdiction.

Only the things that are Cæsar's are to be rendered to Cæsar. With anything that pertains to God, government can never have anything to do. The limit of governmental jurisdiction is the citizen's relation to his fellow-citizens, or to the State. This jurisdiction is to be exercised in maintaining "civil order and peace." So long as a man conducts himself peaceably and pays his taxes, with him the State can have nothing to do. No State therefore can ever of right prohibit anything which is harmless in itself. To attempt to do so, is the first step toward a despotism.

The principles of the limits of State jurisdiction as regards religion, however, have been so fully discussed in THE SENTINEL, that it is not necessary to do so again in this connection. God has given practical examples, which so flatly and positively contradict the theory propounded by Judge Hammond, that it will be in order to note some of them in this connection. Besides as the Judge has taken upon him to declare for citizens of

the United States, just what God has enjoined in this respect, it is perfectly in order for us to read for ourselves what, in practice as well as in principle, God has really enjoined.

As related in the third chapter of Daniel, the King of Babylon once set up a great image and called a grand general assembly of the people to celebrate the dedication of it. On the set day all were commanded to bow down and worship the golden image. There were three Jews who flatly refused. By "a sort of factitious advantage" the worshipers of the image had "the aid of the civil law, and adhered to that advantage with great tenacity in spite of the clamor for religious freedom." The image-worshipers therefore insisted that these three "non-conformists" should be conformists, as they were "required, every one of them to comply" with this certain ceremony.

The dissenters refused to comply. By the image-worshipers this refusal was held to be a defiant setting up of the dissenters' "non-observance by an ostentatious display of their disrespect for the feelings or prejudices of others." And as the dissenters were held to be "ostentatiously" refusing "for purposes of emphasizing their distaste for or their disbelief in the custom" of image-worship, they were "made to suffer for their defiance by persecutions, if you call them so, on the part of the great majority" of image-worshipers, who would compel them to worship when they worshiped.

The penalty of the law was that whoever should refuse to worship the image, should be cast into a burning fiery furnace. As the image-worshipers were very tenacious of their "sort of factitious advantage" they prosecuted the three non-conformists. And what made the image-worshipers yet more tenacious of their "sort of factitious advantage" was the fact that the dissenters not only refused to conform, but maintained the inalienable right to dissent from every phase of the proposed custom.

When prosecuted, the non-conformists, in open court, refused to conform and asserted their right to refuse. The judge declared to them distinctly the alternative that "If ye fall down and worship the image . . . well, but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

The three non-conformists replied to the judge, "We are not careful to answer thee in this matter. If it be so our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand. But if not, be it known unto thee that we will not serve thy gods, nor worship the golden image which thou hast set up."

The judge was naturally inclined to favor the image-worshipers, and as public

opinion was clearly on their side too, he was not willing to admit that the prisoners could shelter themselves just yet behind the doctrines of religious freedom in defying the existence of a law and its application to them which was distasteful to their "own religious feeling or fanaticism" that it was their right to worship according to the dictates of their own consciences; he held that as the law had commanded in due form the observance of this rite, it must be obeyed as man's law, if not as God's law. It is true the thing which the dissenters were doing was "harmless in itself," but that could not be allowed any weight, because the law commanded it, and therefore there was a certain immorality in refusing obedience to the laws of one's country, subjection to which God himself had enjoined. Therefore, "full of fury" and with "the form of his visage changed," the judge commanded that the furnace should be heated seven times hotter than usual, and that the prisoners should be remanded to its fierce embraces.

The judge was the king himself, and no sooner was his judgment executed, and the men cast into the flames, than he was more astonished than ever before in his life. He "rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O King. He answered and said, Lo, I see *four men loose*, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Then the king called to the non-conformists, "Ye servants of the most high God, come forth, and come hither."

The king had learned something, for he spake and said: "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, *and have changed the king's word*, and yielded their bodies, *that they might not serve nor worship any god, EXCEPT THEIR OWN GOD.*"

The king had learned that God had not enjoined subjection to the laws of the country in any thing that pertained to the rights of the individual to worship. He had learned that when the laws of the country prohibit that which is harmless in itself, and thus interfere with the right of the individual to enjoy his God-given rights, then it is the law that is wrong, and not the action of the person who disregards the law: and that therefore the proper thing to do is to *change the law*, not to punish the harmless individual. Yes, King Nebuchadnezzar, heathen though he was, learned that much twenty-four hundred and ninety-one years ago. And when the Declaration of Independence, and the Constitutions of the United States and of the several States have embodied for this whole Nation this same doctrine, in the words, "All men are created equal and

are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness," and "No human power can in any case control or interfere with the rights of conscience," it is scarcely to the credit of a judge of a court of the United States that he should be farther behind the times than was the heathen Nebuchadnezzar nearly twenty-five hundred years ago.

Nor is this the only example in illustration of the principle; another is found in Dan. 6:4-22. About sixty-five years later, in the reign of Darius the Mede, some arrogant religionists again by "a sort of factitious advantage secured the aid of the civil law." Consequently again a thing harmless in itself was forbidden by law, and man's law presumed to dictate as to when and how men should worship. There was a single non-conformist who again "ostentatiously displayed his distaste for and his disbelief in the custom," sought to be enforced by law. He too was made to suffer for his defiance "by persecutions on the part of the great majority." He was cast into a den of lions. But the next morning afterward, he was able to announce that "*God hath sent his angel and hath shut the lions' mouths that they have done me no hurt, forasmuch as innocency was found in me, and also before thee, O King, have I done no hurt.*"

Again God declares the man innocent who disregards any law touching religious exercises, or prohibiting in such connection, that which is harmless in itself. Again God demonstrated that he has not enjoined subjection to the laws of one's country in any such things as these, or in any such sense as that.

About five hundred and sixty years afterward occurred another example illustrating the same thing. Again some religionists by "a sort of factitious advantage" had the aid of the civil law, and "adhered to that advantage with great tenacity in spite of the great clamor for religious freedom." "Then the high-priest rose up, and all that were with him, and were filled with indignation, and laid hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, *and said, Go, stand and speak in the temple to the people all the words of this life.*" Acts 5:17-20.

Thus again it is shown not only that God never enjoined any such thing as Judge Hammond says he has, in the sense there argued, but that he has positively enjoined the opposite. In short, by these evidences, and volumes more that might be produced, it is demonstrated that the Judge's assumption, of the prerogative of officially declaring what God has enjoined, is about as wide of the mark as is his like attempt authoritatively to declare what the "religious feelings," "beliefs and



wishes," of the Seventh-day Adventists "really" are.

But the strangest and most incongruous thing about the whole procedure is that he should presume to do it at all.

A. T. J.

### The Logical Outcome.

WHEN the *Patriot* assumed the position it has occupied with reference to compulsory Sunday laws, and a number of other cognate questions, it did so with a view to the logical outcome of the opinions and positions opposite to its own. It happened in this case, as in nearly all similar ones, that almost every imaginable reason for its position was assigned and discussed except the determining and controlling one just mentioned.

But now conjecture as to what the defenders of compulsory Sunday laws would do, must yield to the certainty of what they are doing, and what they declare they desire and propose to do. Speaking of a constitutional amendment recognizing what these agitators call Christianity, Rev. W. J. Coleman says:—

The classes who would object to the amendment are,—Jews, infidels, atheists, et al. These classes are perfectly satisfied with the Constitution as it is. How would they stand toward it if it recognized the Lord Jesus Christ? . . . To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel.

District Secretary Rev. J. M. Foster says, when discussing the duties of nations according to the National Reformers' views:—

By providing her (the Church) funds out of the public treasury for carrying on her aggressive work at home and in the foreign field.

National Reformers declare that they expect the time to come when they will "draw their salaries from the treasury, the same as Government officials."

Rev. J. M. Foster declares that the reigning Mediator requires of the nations "A constitutional provision of moral and religious qualifications for their offices."

The sum of the matter then, is this: National reform and the union of Church and State are synonymous terms. National Reformers demand that the Government shall not be based as Thomas Jefferson vigorously put it, "upon the consent of the governed;" but upon religion; and they demand to be made the exponents of that religion; and to be paid out of the public treasury for their services; and that all who do not accept their exposition as true, shall be disfranchised, practically enslaved, robbed of the rights and citizenship which they now possess.

All there is in such a movement to commend it is its name, and that is an assumption. National reform!—disfranchising over half the Nation's citizens, and enthroning as absolute teachers and rulers, a set of men who assume to act in the name of God, but deny

having received any authority from him to so act. A class of men who claim to be laboring to get men into heaven, but manifest more desire to get them out of earth and to possess and rule it themselves. These men who denominate their own uplifting and the corresponding debasement of all who differ from them, reformation, arrogate to themselves the following privileges: The sole and unquestionable power of determining what is true religion; the sole authority to present that religion; the sole power to bind the heavens by such determination and presentation; the right to exclude all men who differ from them both from the highest privileges, honors, and blessings, of earth, and from all the blessings of heaven; the right to demand pay from the public treasury for having the unconscionable effrontery to make all these assumptions.

The logical outcome of this movement is the union of Church and State, which must bring with it disfranchisement, loss of liberty, persecution, all the long train of evils which naturally follow in the wake of an attempt to do for God what he has never attempted to do for himself and never authorized to be done.

With this logical outcome in view we have protested, and shall continue to protest, against that which threatens to destroy our liberties and desecrate our land.—*Independent Patriot, Lamoni, Iowa.*

### Should Sabbath Observance Be Enforced by Civil Law?

[A negative argument, delivered at the annual contest of the Philomath and Adelpia Literary Societies of Westminster College, New Wilmington, Pennsylvania, June 24, 1891. by A. L. Russell (Philo.), Bulger, Pa.]

"RELIGION is essential to man." It is an inborn principle, universally co-existent with the faculty of conscience and the presence of the soul. Most potent of all civilizing and refining powers, it has ever been a mighty agent in opposition to vice and sin. Its value as an aid to government cannot be overestimated.

For these reasons ancient Rome enforced the profession of religion and the observance of its institutions. Horrified at the rising of Christianity, her emperors sought to perpetuate her religion by the help of *civil* law, believing that without religion Rome would soon be lost in vice and wickedness. Coercive religion failed, as it always will, to accomplish the desired end. *Religion and liberty* move onward together only when *religion and the State* are separate. In America their status scarcely needs to be defined: religion guards our freedom. A stranger to the law, it is enthroned in the hearts of the people. It forms and sways public opinion, the only source of power in our system of government.

With religion go its institutions. One of the most important is the Sabbath. In it are involved sacred principles upon

which turn eternal destinies. Peace and godliness mark its sacred influence. Blessings many and great follow its proper observance. God is ruler; Christ is sovereign; and the Bible is the supreme law. To all this we freely and heartily assent. But we do deny that any of these blessings, or a proper observance of the Sabbath, can be secured through its *enforced* observance. And we further deny that God, Christ, or the Bible, ever gave any government the right to enact into civil law that mandate which God has declared holy, and of which he is sole Judge and Master. That when men wish to observe the Sabbath they should be protected by law we admit. That, willing or unwilling, such observance should be *forced* upon them, we deny.

Sabbath observance can mean nothing else than the strict keeping of the Sabbath, in accordance with both letter and spirit of that law by which the Sabbath is governed. It can no more be observed in a civil manner, *i. e.*, by animal cessation from toil, than the Lord's supper can be observed by a gluttonous feast.

It has been claimed that the law can and does enforce the observance of the Sabbath as a civil institution. In opposition to this claim I will prove that—

1. The Sabbath is a purely religious institution, recognized and enforced as such.

2. It is not the prerogative of civil government to enforce the observance of religious institutions.

3. Such enforcement fails to secure true observance, or an observance acceptable to God.

4. Christianity repudiates the use of force in the observance of religious institutions.

5. Such enforcement is religious persecution.

Hence, upon the proof of these propositions, it inevitably follows that the public observance of the Sabbath should not be enforced by civil law.

THE SABBATH IS PURELY A RELIGIOUS INSTITUTION, RECOGNIZED AND ENFORCED AS SUCH.

The authority for the Sabbath is divine and religious alone, and its observance is worship; for our duty to the Sabbath is our duty to God. Its institution in the garden of Eden, before the foundation of civil society, refutes the idea of its being a civil institution, and sustains the claim that it is purely religious.

Before the command, "In the sweat of thy face shalt thou eat bread," God "blessed the seventh day, and sanctified it; because that in it he had rested from all his work." Gen. 2:3. Not because man was tired; he had done no work. Hence the Sabbath is no civil-labor ordinance. Not because God was tired; he is a spirit, and tires not. Hence his rest was spiritual and not bodily rest; and this is the rest he commanded man to

commemorate, not *physical* but *spiritual* and holy rest. From quaking Sinai came the renewed command, "Remember the Sabbath day, to keep it *holy*," and the entire Bible indorses the sacred claim. Christians have disagreed as to which day of the week is to be kept holy—some keep the seventh day, others the first—but regarding the Lord's day as the Sabbath transferred, or a new institution, it is still purely religious; a sacred day of rest and worship.

Legislation in regard to the Sabbath sprang from the Roman conception that religion was a department of the State, and the emperor head of that department. In the fourth century Constantine adopted Christianity as the State religion, and ordained a Sabbath rest. The Lord's day was to be consecrated to prayer according to forms of worship designated. Thus in the first Sabbath legislation the day was enforced as a purely religious institution. England has always religiously enforced the Sabbath, Alfred basing his law on the divine appointment of the day. Blackstone says: "The profanation of the Lord's day is immediately injurious to God and his holy religion, and therefore punishable by the laws of England."

Chitty notes in his criminal law that "non-attendance at church is indictable under fine." The Commonwealth enforced the law with vigor, and when Puritanism was overthrown and came to America, it brought its characteristics; and the Church and State were not only united in New England, but the State was inside the Church. The "blue laws," the resulting theory, are too notorious to need quoting. Now universally condemned, they were the legitimate offspring of such an unholy alliance. Penn's great law of 1682 recognized the Christian religion, and commanded the observance of the Lord's day in praise and adoration, either at home or in public meetings.

All Sabbath legislation, therefore, from Constantine to Penn, was based on the fact that the Lord's day is the divinely-appointed Sabbath, and the object was to preserve the holy day from desecration. Pennsylvania's act of 1794 is *claimed* to be an ordinance for the enforcement of the Sabbath as a civil institution. Whence came the change? Under the colonial laws the observance was confessedly enforced to aid religion, and there is no act of the State to refute that declaration. Instead, the language of the bill proves the civil claim false. It says, "If any person shall do or perform any worldly employment whatsoever on the Lord's day," and it further speaks of the punishment of those who "shall profane the Lord's day." Why enact penalties for the profanation of a civil day? Only a sacred thing *can* be profaned. And with unconscious significance the term "Lord's day" is used, and this again belies the civil claim.

Judge Thompson says: "Although Christians of all denominations look upon the Sabbath as of divine origin, yet it requires statutes to protect its observance, and the act of 1794 was undoubtedly passed for that purpose." For what purpose?—To protect the Sabbath as of divine origin. Idleness always produces vice, and did the framers of that bill think enforced idleness would prevent it? France, under the reign of revolution, tried it. They enforced a civil Sabbath, a rest day, every tenth day, and the affirmative would place our law-makers in the position assumed by France—enforcing a rest day devoid of religion. Was vice prevented?—History thunders, No! Never before or since have license and wickedness attained such glaring proportions. And these civil sabbaths augmented the evil. A logical result; for pure idleness was never productive of good. Religious sentiment among the people is the only guard against vice; and to inculcate such our fathers passed this bill, to protect the sacred and religious character of the day.

But what say our judges? All but three, speaking authoritatively from the bench, declare their allegiance to the divinely-appointed institution. Judge Flandreau, of the Supreme Court of Minnesota, in the *Bramhall vs. Van Campen* case, says: "The Sabbath laws of the State can have no other object than the enforcement of the fourth of God's commandments." Judge Caldwell, of the Supreme Court of Texas, in *Elsner vs. the State*, says: "The object of the Legislature was to forbid all secular employment on the Sabbath not excepted in the statute. The disregard of the Sabbath, and the refusal to recognize it as a day sanctified to holy purposes, constitute the offense." The Supreme Court of Alabama says (*O'Donnell vs. Sweeney*): "We do not think the design of the Legislature in the passage of the act can be doubted. It was evidently to promote morality and advance the interests of religion." Judge Strong says: "Christianity without a Sabbath would be no Christianity. The very purpose of Sabbath laws, as declared in our Eastern States, and as shown by our authorities, was that the people may devote the day to rest and the worship of God." New York, Pennsylvania, Connecticut, New Hampshire, and other Supreme Courts, have given similar decisions.

Judge Bell dissents, saying: "The Sabbath is to become a mere rest day. Its sole mission is to inculcate a temporary weekly cessation from toil, but it adds not to this any religious obligation." By what authority is its profanation deemed a penal offense? Why may not the poor man take the railroad or street car to the country, and enjoy a few hours' communion with nature and with nature's God? If physical health be the great

consideration, why compel him to remain in an atmosphere saturated with germs of pestilence and disease? If his intellectual development be sought, why close library, garden, and museum? Too often his enforced idleness leads him to crime, and his *vaunted rest* becomes a *damning curse*. The statistics of crime in New York City show more cases for Saturday night and Sabbath than for all the rest of the week. London, with its Sabbath laws, is one of the wickedest cities in the world. The famous Doctor Guthrie says Paris is more orderly and quiet on Sabbath than rest-enforcing Edinburgh.

What does this say for enforced idleness on the irreligious? Surely it cannot be claimed that it is conducive to health, religion, or morality. Rev. Wilbur F. Crafts says, "A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation;" and again, "If you take religion out of the day you take the rest out." In Boston Monday lectures for 1887, Joseph Cook says: "Unless Sabbath observance be founded on religious reasons, you will not long maintain it on the basis of economic, physiological, and political considerations only." Says Supreme Justice Field: "Laws setting aside Sunday as a day of rest are upheld, not from any right of government to legislate for the promotion of religious observances, but from the right to protect all men from the physical and moral debasement which comes from uninterrupted labor. (This is but a transcript of a decision given by him while justice of the State court of California, hence has no more argumentative weight than one of the half dozen contradictory opinions of other State courts.)

Now to protect from moral debasement cannot be other than to enforce moral elevation, and to enforce moral elevation is to enforce morality, and morality is defined as "the relation of conformity or non-conformity of an act to the divine law." But conformity to the divine law is religion. *Therefore*, when, according to the decision cited, Justice Field enforced morality, he enforced religion; for they are inseparable. And in enforcing religion he enforced its institutions. Then the undeniable fact remains that Justice Field, giving moral and religious reasons in support of a *civil* claim, has recognized the *religious* claim and enforced it.

God has declared the Sabbath holy. If not observed in a holy manner, it is not observed at all. Then it must follow that it cannot be observed in a civil manner. The command to keep it holy, God has never yet withdrawn, nor permitted man to alter, nullify, or abrogate in any manner. It is holy still. The highest court on earth could never repeal it. As Webster says, "You might as well put out the sun and think to light the world with tapers, destroy the action of gravitation

and think to wield the universe by human power, as to extinguish the moral illumination of the Sabbath, and break the glorious mainspring of the moral government of God," and yet try to maintain religion or morality on the earth.

True, Christ has said, "The Sabbath was made for man." So were baptism and the Lord's supper. The object of the Founder of the Sabbath was man's spiritual and religious welfare. Himself hath declared it. The Jews thwarted this object by the excessive strictness of their observance, making the Sabbath a burden; Christ's words were to correct that abuse, and they cannot be twisted into any other meaning. The Sabbath is for man, not for *himself*, for he has six days, but that he might use it to the glory of God; for that is the chief end of man.

The combined voices of history, law, and Holy Writ present one mass of proof without a flaw, that the Sabbath is the holy day of God, and is purely religious in its origin, law, and observance, and cannot be anything else. Our Congress has declared it so; our courts avowedly enforce it as such. In statute language, "That the people may devote the day to rest, and to the worship of Almighty God." It is, then, beyond doubt or dispute, *a purely religious institution, recognized and enforced as such.*

#### Mrs. Mary Clement Leavitt on "God in Government."

"God in Government" was the subject of a discourse by Mrs. Mary Clement Leavitt, Honorary Life President of the World's Woman's Christian Temperance Union, in Tremont Temple, Boston, Sunday evening, Nov. 15. Mrs. Leavitt's text was Isa. 9:6, 7:—

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

It is not the purpose of this article to follow the speaker in all her remarks on this text, but only to state the conclusion, and then examine briefly the text itself in the light of other scriptures, to ascertain whether it will bear the interpretation which Mrs. Leavitt put upon it.

As briefly stated last week, Mrs. Leavitt's position was that since the fall of man theocracy is the only proper form of government; and that like Israel until the time of Saul, the Commonwealth under Cromwell and the Colony of Massachusetts under the Puritans were governed by God. The words of her text already quoted, the speaker interpreted to be a prophecy of the rule of Christ over this world in its present physical condition, and in this dispensation; that is that Christ is to rule

this world through men, much as God is supposed to have ruled the Commonwealth through the stern and ambitious Cromwell, and the Colony of Massachusetts through the bigoted and intolerant Puritans.

But how to bring this about Mrs. Leavitt did not seem to know. True, she thought that it must be done through political action, but at this point she appeared dazed at the magnitude of the undertaking, and pathetically asked: "How are we going to put the government upon Christ's shoulder?" That "*we*" have it to do was taken for granted, for the speaker said: "If God chose to do it he could do it at once; but that is not his plan." But in this statement Mrs. Leavitt was unfortunate, for her text says: "The zeal of the Lord of hosts will perform this"—not the zeal of the Woman's Christian Temperance Union, nor even of the whole Christian world—the work is the Lord's, and he will perform it in his own time and in his own way.

That Christ is to be this world's King, is clearly taught in the Scriptures: but that he is not now its king, and that he never will reign over it in its present condition, in the sense contemplated in Mrs. Leavitt's remarks, is just as plainly revealed. By comparing the promise to Abraham (Gen. 12:7, and parallel texts) with Romans 4:13, we learn that this world was promised to Abraham *and to his seed*: and in Gal. 3:16 it is plainly declared that Christ is that seed to whom the promise was made, and through whom it will be fulfilled. That the promise was not fulfilled to Abraham we are told by both Stephen and Paul. The former declares (Act 7:5) that "he [God] gave him [Abraham] none inheritance in it, no, not so much as to set his foot on;" and in Hebrews 11:13, 39, it is plainly stated that Abraham: "died in faith, *not having received the promise.*"

But this is all in the plan of God. His promise has not failed. The time for its fulfillment has not yet come. The Saviour himself when on earth—not as a king but as a sacrifice for sin—likened himself to a nobleman going "into a far country to receive for himself a kingdom and to return." Luke 19:12-27. And he plainly declared that "When the Son of Man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory.*" Matt. 25:31. It is *then*, the Father having given him, as promised in the second psalm, the heathen for an inheritance and the uttermost parts of the earth for a possession, that he breaks them with a rod of iron, and dashes them in pieces like a potter's vessel. *Then shall the government be upon his shoulder, and "of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever;"* and "THE ZEAL

OF THE LORD OF HOSTS WILL PERFORM THIS."

The plan of redemption as revealed in the gospel of the Lord Jesus Christ is wonderfully comprehensive; it includes not only man but that which was in the beginning given to man for a possession, namely, the earth as it was when God saw that it was "very good." Of Christ the prophet has said: "And thou, O tower of the flock, stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah. 4:8. The first dominion was of course the uncursed earth; for it was the dominion given to the first Adam when God said to him: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. This dominion Adam surrendered to Satan when he himself by yielding to Satan, became his servant. Says the apostle, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" But God has made it possible for every man to escape from the service of Satan and become not merely a servant but a son of God, for it is written of Christ: "He came unto his own, and his own received him not. But unto as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:11, 12.

But this action must be voluntary on the part of those who thus become sons. God leaves each man free to choose his service, or to refuse it and to continue in the service of Satan; for God wants, and will have, only willing and truly loyal subjects. The time is coming, however, when the kingdom will be given to Christ, who, by wearing the crown of thorns, redeemed the earth from the curse, just as by tasting death for every man he purchased for every man a resurrection from the dead. And as he is coming to ransom man from the power of the grave, and to clothe with immortality those who have given him their hearts, so he is coming to purify the earth and to restore it to its Eden beauty; and so it is written: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3:13. The promise of the new earth is the Lord's, and it is for him to fulfill it in his own time. As Mrs. Leavitt says, he could do it at once if he chose, but that is not his plan. Neither is it his plan to place the government upon the shoulder of Christ through human instrumentality. "The zeal of the Lord of hosts will perform this." All that any one can do in the matter is to submit to God and so become a subject of that glorious kingdom prepared for man from the foundation of the world, but for a time usurped by Satan, and finally to be wrested from him by the Lord Jesus Christ, who will reign over it forever, even for ever and ever.

## NATIONAL Religious Liberty Association



### DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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### A Sound Legal Opinion.

THE Superintendent of Public Instruction of the State of Washington, sometime since submitted the following in reference to the reading of the Bible in the public schools, to the Attorney General of the State, for his official opinion:—

“Can a teacher employed in the common schools of this State, without violating any law of the State, or any provisions of the State Constitution, conduct devotional or religious exercises at the opening of the school day, or during any part of the school day as prescribed by law, by the singing of hymns or other sacred music, or by reading passages from the Bible, without comment, or by repeating or causing to be repeated (without comment), what is usually known as the Lord's Prayer?”

In his reply Attorney General Jones says:—

The question which you have submitted to me is one of so much interest to the people of the State at large, and is fraught with so much consequence to the present and future weal of our common school system, that I have felt justified in taking considerable length of time to make a rather extended and careful investigation of the subject.

The provisions of our own State Constitution which have a bearing on this question are:—

Section 11, Article 1, of the Constitution which is as follows: “Section 11. Absolute freedom of conscience in all matters of religious sentiment, belief and worship shall be guaranteed to every individual, and no one shall be molested or disturbed in person or property, on account of religion; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State. No public money or property shall be appropriated for, or applied to, any religious worship, exercise or instruction, or the support of any religious establishment. No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror, in consequence of his opinion on matters of religion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony.”

Section 4, of Article 9, as follows: “Section 4.—All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence.”

The first subdivision of the compact with the United States, found in article 26, as follows:

“First—That perfect toleration of religious sentiment shall be secured and that no inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship.”

And the fourth subdivision of said compact, as follows:

“Fourth.—Provision shall be made for the establishment and maintenance of systems of public schools free from sectarian control, which shall be open to all the children of said State.”

From an examination of the provisions on the

subject of religion found in the Constitution of the United States, and in the Constitutions of the several States of the Union, it will be noticed that at the very outset the people of this country declared with singular unanimity against the union of religion with the Government.

It was, no doubt, with a full consideration of the heterogeneous elements composing our Nation, and the memory of the persecutions of their ancestors, that the people of all the States adopted constitutional safeguards against religious intolerance, and all but two of the original thirteen States declared a complete divorce between the Government and creed.

An examination of all the State Constitutions will disclose the further fact that the sentiment of the people to make the divorce between Church and State, between government and creed, between politics and religion, more complete and absolute, has been one of constant and unvarying growth. While the early Constitutions were not very radical upon this question, some of them even countenancing a limited union between Church and State, the later Constitutions have, in almost every instance, incorporated into themselves provisions and declarations more radical, sweeping, and comprehensive than their predecessors.

This marked and constant growth indicates with great emphasis that the people were not satisfied with the loose and indefinite provisions of the early Constitutions, and were unwilling to leave open a way for the insidious invasion of public affairs by religious sectarianism through the avenue of judicial construction and interpretation.

This growth of public sentiment has continued until the adoption of our own Constitution, the provisions of which on this subject are as broad, if not broader and more positive and more comprehensive, than similar provisions in any of the other State Constitutions.

This growth does not, however, indicate a decrease in religious sentiment among the people; these provisions have not been the work of the enemies, but of the friends of religion. It is not that the men who framed and the people who adopted these constitutional enactments were wanting in reverence for the Bible, and respect and veneration for the sublime and pure morality taught therein, but because they were unwilling that any avenue should be left open for the invasion of the right of absolute freedom of conscience in religious affairs; because they were unwilling that any man should be required directly or indirectly, to contribute toward the promulgation of any religious creed, doctrine or sentiment to which the conscience did not lend full assent.

It was with this idea in view that the provisions of Section 11 (supra) were framed. There can be no doubt that the word “religion” and “religious,” as used in that section, apply to all forms of religion and religious worship and belief, and that as a test of qualification for public office, or to affect the weight of his testimony as a witness in judicial proceedings, its provisions equally protect the disciple of Abraham, of Mohammed, of Confucius, and of Jesus; and that within the meaning of that section each is a member of a distinct religious sect or denomination.

The fact that the great majority of the people of this State are Christians can not in any way affect this question; for if there were only one Christian in the State, that one Christian would be equally entitled to the constitutional guaranty as he is under existing circumstances, and it would be a cowardly court that would refuse to extend it to him simply because he was in the minority.

But does the conclusion, that the stated reading of the Bible in the public school is religious worship and instruction, lead to the further conclusion that it is in violation of any part of the constitutional provisions above cited?

The Attorney General continues at length, and gives his official opinion that the holding of religious exercises in the public schools of the State of Washington is unconstitutional. Upon this point he says the language of the Constitution of the State is remarkably clear.

THE Woman's Christian Temperance Union has received the retort courteous from the Knights of Labor convened in their General Assembly at Toledo, Ohio. The Union transmitted to the Assembly a series of resolutions in which it was asked to concur. One of them was in regard to the closing of the World's Fair on Sunday. The Knights resolved to the contrary and declared in favor of the opening of the Fair on Sunday.

THE *Christian Statesman* will be published hereafter in Pittsburgh, Pennsylvania, under the management of Wilbur F. Crafts.

THE ministers of Lima, Ohio, have organized a “Sabbath Association” and a crusade against Sunday papers. They make the Sunday paper the head and front of all irreligious offense because, as they say; “the Sunday barber shop, Sunday baseball, the Sunday saloon etc., all point to the Sunday newspaper by which to justify themselves.”

THE Grand Jury of Rome, Georgia, has found it necessary to criticize with severity the action of the Law and Order League of that city. In Newark, New Jersey, the Grand Jury has likewise mentioned unfavorably the course taken by this legal sword arm of the American Sabbath Union. How long will it be before the authorities and the people will realize the mighty federation of leagues, associations, and societies which exists for the purpose of overthrowing civil liberty in religious affairs?

A PETITION, demanding the enforcement of the State Sunday laws in Portland, Oregon, and signed by 2,000 voters of the city has been presented to the common council of Portland. The spokesman for the committee of citizens and clergymen of all denominations was Archbishop Gross of the Roman Catholic Church. Three Catholic Fathers were present and five clergymen of Protestant denominations.

Such incidents as this mark the beginning of the fusion of Protestants and Roman Catholics for the acceptance and enforcement of a political Christianity.

THE example of the Swine Breeders' Association in attempting to remove the ancestral curse from American pork by resolving that the Chicago hog is and by right must be compelled to be a Sunday-keeper, has been followed by the American Short-Horn Breeders' Association at their annual meeting in Chicago. American pork and short-horn beef must hereafter be the strong meat of all true National Reformers and Sabbath Unionists.

THE *Buffalo News* remarks of these “Sabbatarian extremists:” “Doesn't the Association think it would be a good thing to have religious exercises for the animals too?”

A CORRESPONDENT from Nebo, Kentucky, writes that the people in that locality quite generally consider that the decision of Judge Hammond in the case of R. M. King is just. He says, further, that the ministers of all denominations, both white and colored, are preaching that everybody, regardless of their observance of another day, or whether they believe that any day should be kept or not, should be compelled to obey the laws of the land by keeping Sunday.

This is another instance showing that the only possible use that can be made of Sunday laws is for zealots to take advantage of them to annoy their inoffensive friends and neighbors, who would like the privilege of disposing of their own time, while other people are doing the same.

THE *Detroit Free Press* prints, in its notes from the University of Michigan, an item which shows the existence of a society among the students of that institution, the members of which are giving their attention to questions of living moment. Students who are now investigating along the lines of thought denoted by these subjects will find themselves fitted to cope with the problems of the deepest import—social, legal, legislative, religious,—that will present themselves for final decision in the coming years. The item says:—

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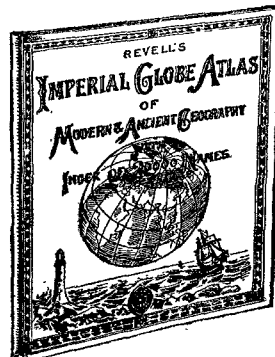
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NEW YORK, DECEMBER 3, 1891.

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No human government has a right to legislate on religious questions.

At the Congress of the Protestant Episcopal Church, just held in Washington, D. C., Ex-Senator Edmunds said, "the Church in its true mission, and in the exercise of its true functions is independent of the State, as the State in its true functions is, and always ought to be, separate from, and independent of, any church."

THE *Daily Telegraph*, of London, England, is opening its columns to a discussion of the Sunday question. The Secretary of the "Workingmen's Lord's Day Rest Association" of England, has been contributing articles. The Church of England papers in their comments deprecate the discussion as something upon which there can not properly be two opinions. And the inference from their utterance is, that, in their opinion, any expression of views adverse to those held by the Church on this question should not be tolerated. Such a feeling is naturally to be expected from an established church; yet how does it differ from the Simon Pure National Reform sentiment of this country?

THE *Readers' Union Journal* of Lansing, Michigan, in commenting on Judge Hammond's decision in the King case says:—

Thus a precedent is established and it has gone on record in this boasted free country of ours, that a man must read and understand his Bible as the majority read and understand it; that he must worship his God as his neighbors worship. But supposing the Adventists had been in the majority in Tennessee, and they had arrested some Christian of another denomination for working on Saturday, what a howl there would be from all the rest of the Christian world! A notable and disappointing fact is that the religious press have generally sanctioned this persecution by remaining silent. This attempt to govern a man's thoughts by law, and regulate his mode of worship by legislation is certainly a long stride toward slavery, and is sure to bring about rebellion from all lovers of liberty.

This case of King, although the most prominent, is not by any means the only instance of similar religious persecution in the United States during the last few years. Such cases can now be counted by the score. Why is it that the reli-

gious press is silent as regards them? Why is it that the speakers of the party of religious legislation have so belittled them, in the very slight mention which they have made? It is because they are not yet ready to accept openly, and assume, the mantle of John Cotton, Cotton Mather and their coadjutors in the enforcement of religious belief by law. Soon the time will come when they will not blush to wear the garb of American inquisitors, and then they will speak, but to favor and uphold, not condemn, the most strenuous attempts to govern men's thoughts by law and regulate their mode of worship by legislation.

THE *Northwestern Christian Advocate* argues, in an editorial on "Methodism and the Fair," that because the Methodist membership of the world is some six and a half millions, and the Methodist following nearly twenty-six and a half millions more, therefore the voice of the Methodist Church in reference to the Sunday closing of the World's Fair should be heard, and, by inference, of course, its *dictum* in that regard followed. From the beginning of this contest for legal Sunday closing, and all its natural resultant of religious laws, the boast of numbers has been the loudest campaign cry of its religio-political henchmen, and of its leaders as well. It might be supposed from the assurance with which this plea of numbers is made that the "Church of the United States" had incorporated in its creed the ancient error that the voice of the people is the voice of God, but evidently with the Jesuitical mental reservation—the voice of *myself and my people* is the voice of God, but the words of all others are in the language of Satan.

It seems to be the fate of all these Sunday reformers to look upon the shield of truth from the reverse side, and so the *Northwestern* after pleading its census of eight figures as a reasonable argument for the enforcement of the views of that religious army upon the rest of the world, expresses its conviction that, "The decision to be made within the next year will live in human history forever, and those who may cast the votes which will turn human progress backward must answer during generations to come." If the intended significance of these words be reversed, they are truth; for those who cast their votes in favor of enforcing religious observance at the World's Fair, or elsewhere, will turn the wheels of human progress far backward; and the decision as to the casting of their votes on this question must soon be made by all, both individually and collectively. In it is involved the principle of allegiance to man or to God, and it is true that the future history of each human being depends on his decision as to which master he will choose to serve.

THE Sunday evening concerts of the Germania Singing Society of Newark, New Jersey, has aroused the bitter opposition of the Law and Order League of that city. The League has been persistent in its efforts to obtain police interference to close the concerts. Newark correspondence of Sunday, November 15, says:—

The Germania Singing Society is celebrating its twenty-sixth anniversary with a concert. The Law and Order League denounce its music as sacrilege, and is further excited because the theatre where the entertainment is in progress is in the heart of the city, and within earshot of several churches.

Here is an expression which marks the character of this pseudo-legal organization. What has a Law and Order League to do with sacrilege? The maintenance of law and order is purely a civil affair, while sacrilege is the sin of profaning sacred things. Is the Law and Order League of Newark a civil or an ecclesiastical organization? If civil why does it attempt jurisdiction over the sin of sacrilege? If ecclesiastical why does it appeal to the police and the civil courts?

THE *Signs of the Times* has returned to its former sixteen-page size, and marks the event by appearing with an improved head, and upon a lighter tinted paper; also with an increased length of column, which adds to the symmetry of the paper. Altogether, the changes made, while retaining all the distinctive features of the *Signs*, have beautified and brightened the face of an old friend most acceptably. Still, its superior attractiveness to the eye becomes secondary to the satisfaction of finding a double portion of matter equal in value and importance to that which the *Signs* has always furnished its readers.

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VOLUME 6.

NEW YORK, DECEMBER 10, 1891.

NUMBER 48.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

YOU will find it impossible to kill a principle, although you may take the life of the men who confess that principle.—*Adolph Fischer.*

“CONCEALMENT, evasion, ambiguity, are the resort of those who cannot remain silent, and yet are afraid to speak. Great openness and frankness are powerful prepossessions in favor of the truth.” These sentences express facts which are given a loftier significance in the words of the Apostle Paul, “Seeing then that we have such hope, we use great plainness of speech.”

At no time in the history of the world has there been such an opportunity as at present, for the use of plain speech, in the fear of God, to make clear to the minds of the people the fallacy of the subtle and ambiguous reasonings, by which they are being led to accept man's law in the place of God's law; church creeds in the place of the Bible; and ecclesiastical dogma as the rule of civil affairs.

LORD MACAULAY ironically says, that in matters of conscience “majorities are all right when I'm in the majority; but all wrong when I'm in the minority.”

To illustrate, take the case of the infidel. Has he no rights? He has no convictions or scruples as to religious observances. Would it be right for the Christian, who might be in the majority, to compel the infidel to observe a Christian institution? It would be all right and proper if it would be right for the infidel,

who might be in the majority, to forbid such observance. But if one is wrong so is the other.

It must, therefore, be clear to all, that the only position for the civil government, or local authorities, is simply to protect every man in his rights. If we should try to compel a man who is not a Christian, to act as do the Christians, we should only make a hypocrite of him who otherwise would be a good citizen, and thus he would become a dangerous man, and hence a dangerous citizen. Let us be consistent, and look at this question from the standpoint of the Golden Rule. “Therefore all things, whatsoever ye would that men should do to you, do ye even so to them.”

### The Rights of the People.

IN our study of the opinion of the Circuit Court of the United States for the Western District of Tennessee, as expressed in Judge Hammond's *dictum* we have had to dwell upon the subject of the rights of the individual with respect to religion and religious observances enforced by law. We have found that in the whole *dictum* there is nowhere any recognition whatever of any such thing as the rights of the individual conscience; no right of the individual to choose for himself in religion or religious observances. Everything must be submitted to the dictates of the majority, it matters not what that majority may declare or demand. In short the will of the majority is made absolute in all things. The State is made supreme and absolute, and the individual is completely swallowed up and absorbed therein. The majority alone have rights, and these are bestowed by the State.

This point was merely referred to in the quotation and discussion last week. The point is worthy of fuller examination, therefore we quote:—

The crime is in doing the thing forbidden by law, harmless though it be in itself. Therefore, all that part of the argument that it is not hurtful in itself to work on Sunday, apart from the religious sanctity

of the day, is beside the question. It may be that the courts would hold that repeated repetitions of a violation of a law forbidding even a harmless thing, could be a nuisance as tending to a breach of the peace. . . . That is to say a nuisance might be predicated of an act harmless in itself, if the will of the majority had lawfully forbidden the act, and rebellion against that will would be the gravamen of the offense.

Now in view of this statement, please read carefully the following:—

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain *unalienable rights*; that among these are life, liberty, and the *pursuit of happiness*. That to *secure these rights*, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is *the right of the people* to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as *to them* shall seem most likely to effect their safety and happiness.

In declaring that governments derive their just powers from the consent of the governed, there is declared not only the *sovereignty* of the people, but the entire *capability* of the people. And in declaring the equal and inalienable right of all men to life, liberty, and the pursuit of happiness, there is declared the entire capability of every man to enjoy life, and liberty, and to pursue happiness as he may think best, and he may choose for himself, so long as he interferes with no other man's equal right to the enjoyment of life, liberty, and the pursuit of happiness. This is the only limit that ever can rightly be set to the exercise of this right, and this limit is set in the very declaration itself. Indeed the declaration, in itself, presupposes that men are men indeed, and that as such they are fully capable of deciding for themselves as to what is best for their happiness, and how they shall pursue it.

Therefore no government, no law, can ever of right forbid the doing of anything that is harmless in itself.

Governments are not formed to interfere with or to restrict inalienable rights; but to *secure*, to guard, to make firm the

enjoyment thereof. These rights men already possess as men, by virtue of being men in society, and not by virtue of government. These rights were theirs before government was; they were *their own* in the essential meaning of the term. These rights men "do not hold," says Stanley Matthews, "by any sub-infeudation, but by direct homage and allegiance to the owner and Lord of all,"—their Creator, who has endowed them with these rights.

It is not the prerogative because it is not the purpose of government to put any restriction, limitation, or qualification, upon these rights, but solely to *secure* them.

For the rights of man, as man, must be understood in a sense that can admit of no single exception; for to allege an exception is the same thing as to deny the principle. We reject, therefore, with scorn, any profession of respect to the principle which, in fact, comes to us clogged and contradicted by a petition for an exception. . . . To profess the principle and then to plead for an exception, let the plea be what it may, is to deny the principle; and it is to utter a treason against humanity. The rights of man must everywhere, all the world over, be recognized and respected.—*Isaac Taylor.*

The plea that the doing of a harmless thing, or even the repeated repetition of it, to an infinite extent, could ever tend to a breach of the peace is most puerile, and is as despotic as it is puerile. The idea is this: You are going quietly on your way doing something which is harmless in itself. But I see you. And I am of so splenetic, irritable, and despotic, a disposition, that out of sheer wickedness I attack you. A breach of the peace has been committed; but lo, instead of punishing me for the breach of the peace, a law must be enacted *forbidding you ever again to do that harmless thing!* And this, forsooth, because it tends to a breach of the peace! You must submit to be robbed of your inalienable right, and be compelled to surrender it a tribute to the overbearing demands of my tyrannical disposition. The innocent citizen must be made a slave, and the tyrannical meddler must be clothed with power. Such an idea is the very essence of despotism. In such a conception there is no recognition of any such thing as inalienable right. Such a government would be an unmitigated tyranny.

Therefore, let it be forever repeated, that no law can ever justly be made forbidding the doing of anything that is harmless in itself. Such a law is wrong and essentially tyrannical in itself. Such a law is—not simply an *utterance* but—an *enactment* of a treason against humanity. And it is no less so when formulated by judicial or parliamentary legislation, than by the arbitrary decree of a despot. Such ideas of law and government have no place under the Declaration of Independence or the United States Constitution.

The jurisdiction of the Government is both derivative and limited. It is limited with regard to the co-ordinate departments; more nec-

essarily is it limited with regard to the constituents. The preservation of a free government required not merely that the metes and bounds which separate each department of power be invariably maintained, but more especially that neither of them be suffered to *overleap the great barrier which defends the rights of the people.* The rulers who are guilty of such an encroachment, exceed the commission from which they derive their authority and are tyrants. The people who submit to it are governed by laws made neither by themselves nor by any authority derived from them, and are slaves.—*James Madison.*

The truth and the *sum* of this whole discussion is that the views propounded in the *dictum* of Judge Hammond in the King case, are all the way from one hundred to nineteen hundred years behind the times; they are as though history had never been written; they are a parody upon progress; a travesty upon justice, and are subversive of every principle of the Declaration of Independence and the United States Constitution—they would sweep away every right either civil or religious that is therein declared or secured, and would again establish the same old despotism both civil and religious which cursed the world for seventeen hundred years, and against which the Declaration and the Constitution are, and were intended to be, an everlasting protest.

A. T. J.

#### The Kingdom of Christ.

That the "one undying enthusiasm" of the Woman's Christian Temperance Union, and of the National Reformers generally, namely, "that Christ shall be this world's king," in the sense of ruling over the world, or any part of it, in its present condition, is opposed to the plain teaching of the Scriptures of truth, will appear from an examination of a few texts bearing upon the subject.

Christianity was not established as a national system. Its redeemed will be "of all nations, and kindreds, and people, and tongues" (Rev. 7:9), but no nation in the aggregate will ever be saved. Even Israel, a nation ruled directly by the Lord under inspired leaders and teachers, never developed a generation of sincere believers. In establishing the gospel, James said that God "did visit the Gentiles to take out of them a people for his name." Acts 15:14. It was necessary to have a separate people, with its priesthood and genealogies, both to represent in types the work of Christ, and to identify him as the seed of Abraham and the son of David, in fulfillment of the promises and the prophecies. But that necessity no longer exists, and therefore Christ "hath broken down the middle wall of partition," (Eph. 2:14), putting no difference between Jews and Gentiles (Acts 15:9), ordaining that "in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:35. The gospel of Christ is a gospel of faith—of personal piety. And the work of faith is

a work of preparation for admittance to the kingdom of Christ; as Peter says "to them that have obtained like precious faith with us," that if they add to their faith the Christian graces, they shall never fall, "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." See 2 Peter 1:1-11. It is a denial of every principle of the gospel to talk of "Christ coming into his kingdom in the United States" by means of a popular vote or a constitutional amendment.

But many seem to entirely misapprehend the present position and work of the Saviour, and the nature of the authority which he now possesses by the gift of the Father. It is a fact plainly taught in the Scriptures that the Father, at different times, confers authority of an entirely different nature upon his Son. Christ himself makes an announcement of this fact when he speaks of his occupying *two thrones* at different times, and for different objects. We refer to Rev. 3:21, where Jesus testifies thus to John: "to him that overcometh will I grant to sit with me in *my throne*, even as I also overcame, and am set down with my Father in *his throne.*" The differences of these thrones, and of the objects of Christ's occupying them, we will notice.

Of the Father's throne we say:—

1. It is the throne of the dominion of the whole universe. "God, the Judge of all," sits upon it, and before it must come the actions of all the subjects of the Creator, and from it must go forth the decisions which concern the eternal destinies of his creatures.

2. That throne is in Heaven above. It is not, and never was, upon this earth.

3. Upon that throne Christ sits as a priest—a mediator or intercessor for our race. In this he fulfills the type of Melchisedec, who was "king of Salem, and priest of the Most High God." Heb. 8:1 says: "We have such an High Priest, who is set on the right hand of the throne of the majesty in the Heavens." See Paul's argument in chapters 5 to 9. Christ is a priest after the order of Melchisedec, because his priesthood is on a throne—the throne of his Father in Heaven. In this it differs from the priesthood of Aaron. And only in this sense is he a king at the present time—a priest-king. All his present rule and authority is in harmony with his office and character of a mediator or advocate. It is not the authority of an executive, or of one who punishes sinners. His authority in that respect is in the future.

4. His occupancy of that throne is limited in regard to time; his priestly kingdom he will deliver up; his advocacy or work of mediation will end. 1 Cor. 15:24-28.

5. We have no genealogy of Melchisedec, and, accordingly, Christ has no pred-



cessor or successor in his priesthood. He sprang from a tribe which could have no priesthood in Israel, and he alone is priest on the throne of his Father.

6. While sitting upon the throne of his Father in Heaven, he is expecting and waiting for a gift of power and authority of another nature. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110:1 "After he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Heb. 10:12, 13. His Father puts his enemies under his feet, but not till his priestly reign on the throne of Heaven ends. 1 Cor. 15:24-28.

Of his own throne we may say:—

1. It is the throne—not of his Father in Heaven, but—of his father David. "The Lord God shall give unto him the throne of his father David." Luke 1:32. "God had sworn with an oath to him [David], that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 2:30.

2. The throne of David was not in Heaven. The first dominion or rule over Israel as a nation, was from Heaven, because their government was originally a theocracy. But the throne of David was in every respect distinct from the throne of universal power whereon Christ now sits.

3. It is counted Christ's own throne, because he was born heir to it, and his genealogy from David had to be preserved in order that his claim to it might be recognized.

4. His reign upon this throne will never end. "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

5. Jehovah promised to establish the throne and seed of David forever. "Also I will make him my first-born, higher than the kings of the earth." Ps. 89:3, 4, 27. The Revision says: "The highest of the kings of the earth." Therefore it was prophesied of Christ, David's son, that, when the kingdom is given to him, "all people, nations, and languages should serve him." Dan. 7:14.

6. David had no priesthood, and his son and heir can have no priesthood on his throne. As has been proved, the priesthood of Christ is on the throne of his Father in Heaven. Hence his reign upon the throne of David is not a priestly reign. When he is given power over the nations, according to the promise of the Father, the fulfillment of which he has yet in expectation, he will no longer be a mediator or Saviour of sinners.

The points of difference between the *two reigns* of Christ, and of the *two thrones* upon which he reigns, are plainly brought to view in the Scriptures. It is

only by confounding the circumstances of the two reigns, and misapplying the Scriptures in reference thereto, that the "National Reformers" make their positions appear somewhat plausible.

It must be remembered that "*his enemies* are put under his feet." When the nations are subdued under him, they are his enemies still. And what will he do with them when they are given to him? The second psalm answers this question: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." And with this agree all the prophecies. Thus in Dan. 2, the kingdom of Christ is represented—not as converting the nations and incorporating them into itself, but—as breaking in pieces and destroying them. They are not brought into subjection to a mild sway of gospel grace; for there is no gospel grace offered to sinners after Christ ends his priesthood and receives his power over the nations. The kingdoms of earth will be dashed in pieces, broken, destroyed; they become as the chaff of the summer threshing floors, driven away by the wind, so that "no place is found for them," To represent all this as the conversion of the nations, and their adopting the gospel of the kingdom as their "national religion" is to greatly pervert the Scriptures. It is crying "peace and safety" when destruction is impending. 1 Thess. 5:1-3.

Jesus said the saints will be rewarded at the resurrection of the just. Luke 14:14. The resurrection of the just takes place when Christ himself returns to the earth. 1 Thess. 4:15-17. At the coming of Christ, the saints inherit, or enter into and possess, the kingdom. Matt. 25:31-34. And they can not inherit it before the resurrection; for Paul says "that flesh and blood [man in a mortal state] can not inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15:50. Christ's kingdom is an everlasting kingdom, which can not be inherited by dying people; they must first be immortalized by the resurrection or a translation. God hath "chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him." James 2:5. They who are rich in faith, and love God, are now *heirs* of the kingdom, and they will *inherit* it when Jesus comes and redeems them from the bondage of corruption. See Rom. 8:23 and 2 Cor. 5:4.

This brief view will suffice to show the errors of the Woman's Christian Temperance Union, and other National Reformers, in their application of the prophecies. They propose to set up the kingdom by a majority vote; but God will in his wrath destroy the majority and give the kingdom to a "little flock."

#### Religious Toleration in Maryland.

THE statement is frequently made, and appears even in some school books, that the earliest official recognition of religious liberty in this country was by a Roman Catholic in Maryland. And the impression is sometimes given that this was the origin of the American idea of freedom of conscience. The truth is, however, that while the Governor of the Colony, Lord Baltimore, was a Roman Catholic, at the time of the passage of the act of religious toleration in 1646, the Catholics had more than enough to do to hold their own against an aggressive Protestant majority; and it is not strange that Lord Baltimore favored religious freedom since his own people, the Catholics, had everything to gain and nothing to lose by it.

At that time England was Presbyterian, and with a majority of Protestants in Maryland and in the Colonial Legislature, the most natural thing for the Catholics to do was to favor entire freedom in religious matters.

But the so-called religious freedom of Maryland was not worthy the name, for as late as 1723 a law was enacted, Section 1 of which, reads as follows:—

Be it enacted by the right honorable the lord proprietor, by, and with the advice and consent of his lordship's governor, and the upper and lower houses of assembly, and the authority of the same, That if any persons shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the three persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall be thereof convict by verdict, or confession, shall, for the first offense, be bored through the tongue and fined twenty pounds sterling to the lord proprietor to be applied to the use of the county where the offense shall be committed, to be levied on the offender's body, goods and chattels, lands or tenements, and in case the said fine can not be levied, the offender to suffer six months' imprisonment without bail or mainprise: and that for the second offense, the offender being thereof convict as aforesaid, shall be stigmatized by burning in the forehead with the letter B and fined forty pounds sterling to the lord proprietor, to be applied and levied as aforesaid, and in case the same can not be levied, the offender shall suffer twelve months' imprisonment without bail or mainprise; and that for the third offense, the offender being convict as aforesaid, shall suffer death without the benefit of the clergy.

It is true that this statute was Puritan rather than Catholic, as was also Section 10 of the same law providing severe penalties for Sunday labor. But that only shows that Maryland was Protestant and not Catholic; and, that in securing a statute of toleration the Catholics were actuated not by principle but by self-interest.

C. P. B.

GOD never intended that the pulpit, and the Church, and the press, and parental influence, should give place, in any great moral conflict for reform, to the baton of the policeman.—Cruyler.

"Sunday in Great Britain."

THIS is the heading of an article published in the *Westminster Review* in A. D. 1856. The article shows distinctly, that, from its very earliest origin, the Sunday Sabbatarian idea has tended both to religious and civil bondage. It shows also that in the controversy arising in the past attempts to enforce Sunday by law, almost every argument now brought forward by Mr. Crafts, and the American Sabbath Union, as something entirely new, and based on the fierce competition of our modern civilization, has been brought forward before, and fairly replied to by the friends of liberty.

The paper is very long, and space forbids to do more than transcribe a few of the most striking passages. In speaking of the well known historical fact, that the Puritans were the first people to give to the gradually developing Sunday festival the distinctly Sabbatic idea, the *Review* very aptly says:—

They invented the sin of Sabbath-breaking. They called a thing wrong, and persuaded others to treat a thing as wrong, which had been held to be right through the long ages of Christian antiquity, and is still held to be right throughout the whole of continental Europe. They proved it was wrong by arguments which would be ludicrous if they had not been so successful. However weak their logic may have been, the fact remains that they succeeded. They invented the sin, and they established it; they raised a new external standard by which men have ever since gone on judging each other's grapes and figs; they have ruined thousands who have been thrown into despair by being told they have committed this sin, and embittered the lives of thousands more who are not quite sure they have avoided it. They invented the sin of Sabbath-breaking as certainly and as effectually as the priests of Egypt and India invented the sin of killing a cow. It is frightful to think how much these sins of human invention have cost mankind, and how much the world has suffered even from men as honest as the Puritans. If the victim of a Scotch Sunday could but know the history of the day on which he suffers, he would at any rate start with something like a conviction as to his future duty.

This last is also true of the present victims of the Sunday superstition, and the Sunday laws. However this may be with the *victims*, the ambitious clergy, who are seeking political power, and thinking to establish a theocracy through Sunday legislation, are now, as then, not deterred in the slightest from carrying out their pet scheme by a mere matter of history.

After quite a lengthy account of the use of the Sunday festival, and its gradual metamorphosis into the modern Sabbath, the paper continues:—

The doctrine of the Sabbath was imported from England into Scotland, about the close of the sixteenth century, and as the rigor of Scotch Puritanism had by that time greatly increased, an innovation which was so much akin to the Puritan spirit, found ready acceptance north of the Tweed. The different bodies of spiritual governors immediately set to work, driving people to church, fining them, imprisoning them, and bewildering them with petty regulations, until, finally, they had cut off all liberty of action. Several collections of the ordinances of the Kirk session have been published

recently, and there we have the whole record of this mournful but ludicrous history. There are scarcely any contemporary documents which equally set before us the life of the quiet homely citizen of the day, or show more clearly under what a frightful spiritual bondage he was gradually falling. All games were strictly prohibited. One man is "set at the pillars" for playing at bowls on the Sabbath; another is fined twenty shillings for playing at football. Salmon fisheries gave especial trouble; some resolute sportsmen even bade defiance to the elders of the Kirk, and fished in spite of them. But generally, their tyranny was only too successful. We read of an unfortunate widow having to pay eight marks "for having spits and roasts at the fire in time of sermon." Even peaceful exercise, and walking in the fresh air, was rigorously put down. "Vaging" in the streets, or a stroll to Castlehill, was punished with imprisonment. An unhappy sinner named David Dugall was censured for "going to Cramond on the Lord's day morning with shoes," and was obliged to find surety against a repetition of the offense. The magistrates and their spiritual rulers were to see that the ordinances of the sessions were executed, and it was directed that they "shall go up and down upon the Lord's day, after the afternoon sermon, and cause take particular notice of such as shall be found forth of their houses, vaging upon the streets, and cause cite them before the session, to be rebuked and censured." The climax of folly and tyranny was, perhaps, reached by the Edinburgh Session, who ordered, April 5, 1658, that "the magistrates is to cause some English soldiers goe along the streets, and those outparts above written, both before sermon and after sermon, and lay hold both upon young and old, whom they find out of their houses or out of church."

After all this, and much more, this writer asks "And now how is Sunday at the present time (1856), actually observed in Scotland and England?" This is a very important question, for as the same measures are now being advocated for securing the "proper observance" of Sunday here in this country, it is well to know what kind of an observance is thus preached. The paper continues:—

Of the Scottish Sabbath, it is scarcely possible to speak with the moderation due to any custom obtaining in a nation which possesses so many claims to respect and which displays so many signs of real religious life. The Scotch Sunday is one of the most mournful sights to be seen by one who has learned from St. Paul, the doctrine of Christian liberty. Ignorant fanaticism has made the Scotch more Judaical than the Jews, and their casuistry more miserable than that of the Talmudists. Even the Puritans, who issued their edicts against men taking a quiet stroll on Sunday through the city streets and country lanes, could hardly have believed that their descendants, two centuries later, would actually draw down the blinds on Sunday, lest their eyes should wander abroad and admire the glory of the handiwork of God. In the nineteenth century of the Christian era, in a country where the gospel has been preached by men who have freely bled for its sake; in a country which has produced rational beings like Adam Smith and Sir Walter Scott, it is actually thought a satisfactory homage to God, for men on one day in the week to draw down the blinds of their windows and only look into each others mournful countenances. If Mungo Park had discovered an African tribe that did this, what lamentations we should have had over their blindness, what subscriptions, and meetings, and schemes for their conversion. We do not mean this as a universal custom but it is one frequent enough to be quoted as a Scotch observance.

Yet it is a fact that enlightened Massachusetts, in this present year of grace, has

furnished a parallel to this picture of Scottish penance.

In a convention of the American Sabbath Union, held in Lowell last June, a minister testified that he and his wife were compelled to leave the cool front veranda and shut themselves up in the house, on account of the number of bicyclers and pleasure riders, who came thronging by. He said a good woman in Lynn, whose house was near the beach, was compelled to lock herself in a dark room, every Sunday, for fear of breaking the Sabbath. This is the kind of Sabbath which the American Sabbath Union seeks to make universal in this country. Already they have declared that there is no recreation fit for the Sabbath, outside of the home and the sanctuary. But we will close this article with one more quotation from the *Westminster Review*:—

Great efforts have been made in Scotland to stop all railway traveling whatever on Sunday. Mr. Cox combated this monstrous proposal with great earnestness; and, although he was beaten in the particular instance which gave rise to his book, he and those who have worked with him have had some success, and on the main lines communication is open throughout the week. They also managed, by great exertion and perseverance, to start a Sunday steamer on the Clyde; but the outcry of the clergy was fearful. And what does this outcry lead to? It leads, on the one hand, to an external, unreal observance, and on the other, to gross immorality. What is a poor Scotchman to do on a day that he has not to labor, but may not go out and refresh himself in the open air? What he actually does is to soak himself with whiskey. Sunday drunkenness in the large Scotch towns had reached such a frightful pitch that, in 1854, the Forbes Mackenzie Act was passed, prohibiting the sale of all fermented liquors on Sunday. Men have begun to get drunk on Monday and Tuesday instead.

The same results will be seen here from the same causes. When the means of getting out into the country on Sunday are taken away, as also the means of amusement and instruction in art galleries, and natural history museums, etc., the result will be that social clubs will be formed, by the thousand, which, meeting on Sunday in private houses, will engage in card playing, and carousing with wines and liquors purchased the evening before.

G. E. FIFIELD.

WRITING of Alaska, Rev. N. W. Conkling says:—

The spoils system extends its wonderful sway even to these far-off shores, and the lust of office induces men to leave their homes in the States and take petty positions in this distant and isolated country. Alas, alas! there are many abuses yet to be remedied before our country becomes what it should be in accord with its name and fame throughout the earth.

So long as human nature remains what it is now, the abuses which the Doctor deplores are practically unavoidable to some extent, in civil government, but the Church might be kept comparatively free from them by keeping it entirely separate from the State. State aid corrupts the Church and does not improve the State, indeed, it corrupts both Church and State.

### Should Sabbath Observance be Enforced by Law?

[Continuation of the negative argument, delivered at the annual contest of the Philomath and Adelpia Literary Societies of Westminster College, New Wilmington, Pennsylvania, June 24, 1891. by A. L. Russell (Philo.), Bulger, Pa.]

WE will all admit that all men are endowed with the God-given right of a chainless body and a fetterless brain, to worship God according to the dictates of conscience. Since that right is not exercised in virtue of governmental indulgence, government can have no control over it. It never gave; how dare it take away? The glory of civil law is not the destruction, but the protection, of liberty; for liberties will clash except when each gives up part for the sake of peace, and this is law. Hence I bow to its majesty and pay homage to its genius. But its realm is civil, and into that realm where power is powerless it should not attempt to go. It will best subserve the purpose of its existence when performing alone its proper functions. To worship God in accordance with the dictates of conscience is a sacred and inalienable right of man, so long as that worship does not infringe upon the rights of other men.

Civil and moral government, separately ordained by God, belong to different realms. Civil government punishes crime alone. Moral government deals solely with sin. Crime pertains to man's relations to man, while sin pertains to man's relations to God. The name civil government declares its object to be the regulation of overt acts only. It can neither recognize, define, nor punish sin. Now Sabbath desecration is sin, and not crime; hence it must follow that civil government cannot of right legislate in regard to Sabbath observance. Now immoral thoughts, judged by moral law, are immorality, and are punishable by that law. Hatred is murder; the impure thought, adultery; covetousness, idolatry and robbery. But since civil government can not discern these hidden transgressions, it cannot punish them. Yet, in order to enforce morality, civil courts would have to comprehend, define, and punish such immorality and irreligion. This they can not do; hence, such legislation is not the prerogative of civil government.

The intent of the civil lawmaker is *civil law* alone, not moral or religious law. He is to enact the will of the people into law. True. Then why not moral and civil law combined, since both are for the good of the people? The answer is plain: The people never had such power to delegate. God is the only moral governor, his law the only moral law, and the people can not enforce a moral rule for themselves without usurping the prerogative of God, and thus becoming a condemned Uzzah, seeking to steady the ark of God. Yet Justice Field says the law should enforce morality. Now as the author, governor, and interpreter of moral law is the

only means by which men can become moral, so also must the enforcement of morality pertain to God alone. While morality in the hearts of the people is the only guard against vice, it does not follow that the State can define, enforce, or in any way invest it with the sanction of the law.

More than once an almighty hand has traced the immutable distinction between moral and civil law. Once, when giving to man the commandments on two tables of stone. Again, under the new dispensation, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Everybody interprets the word "Cæsar" to mean civil government. Let us apply the crucial test of Christ: Show me the Sabbath. Whose superscription does it bear? Whose but that of the Most High? No civil emblem is engraved thereon; render, therefore, unto God the things which are God's—not to Cæsar, not to God under the direction of Cæsar, but to God alone.

The affirmative asserted the right of government to enforce morality or religion for the good of the people. If our Government has that right, all governments have the same right. The expressed object of the Roman law was the good of the people and their religion. Having the right to enact, they had the right to enforce. Therefore under his hypothesis no blame can be attached to Rome for persecuting the Christians, nor can those slaughters be called persecution; for the enforcement of right laws can never be persecution. It is not persecution to punish the criminal. He but suffers the penalty of violated law. Now if majorities shall rule, the religion of the majority will be the *adopted* religion; and if civil legislation in religious matters be right, they may force that religion on the minority, and such will not be persecution; for the enforcement of right laws cannot be persecution.

But it may be objected that our law punishes the violation of some of God's commandments, as murder, robbery, etc. This we deny. These are not punished as violations of the moral law, but as crimes, and hence as violations of the civil law. Says Rev. Mr. Crafts: "The law forbids murder, stealing, adultery, not as offenses against God, but as crimes against man. The law has to do with the relations of men to each other, and not with the relation of men to God." Here the learned divine admits that it is not the prerogative of civil government to enforce religious institutions, and states our position exactly. Were they enforced as God's law, the truly repentant murderer or robber, being forgiven before God, would be guiltless before the State, and must go free; and were he to repeat the crime and his repentance seventy and seven times, still he should go unwhipt of justice. Manifestly such a basis of civil

law would be the destruction of all law and all government; hence it is not sound policy for the State to attempt to exceed its jurisdiction. The Supreme Court of Ohio says: "United with government, religion never rises above the merest superstition; united with religion government never rises above the merest despotism; and all history shows us that the more completely they are separated the better it is for both."

The fact is evident that religion has full protection under the laws against disturbances of meetings (and these the American Bar Association says are not Sabbath laws), and painfully realizing that if such laws are upheld at all it must be on human reasons, they claim that they seek the protection of the workingman. The claim asserts that men are compelled to work on the Sabbath, and hence can not secure needed rest. Now such a state of affairs exists only in slavery. No man works in our land but of his own free will. Let the foremost advocates of Sabbath laws testify, and falsify the assertion. Rev. Wilbur F. Crafts says, in his address on the civil Sabbath, "I have searched the world over in vain for an affirmative answer to the question, 'Did you ever know a man financially ruined by refusing to do Sunday work?' I have found scores of instances where conscientiousness in the matter led to promotion; none where it led to poverty." A. E. Waffle says, in his \$1,000 prize essay on the Lord's day, "Hundreds of inquiries have been made, and no case has been found in which one suffered permanent injury or loss because he refused to work on Sunday." Thus, by their principal advocates, this claim stands convicted of being entirely without foundation.

#### A Well-Founded Suspicion.

THE American Sabbath Union has been threatening for more than a year to invade the State of Michigan, and organize it in behalf of their work, but for some reason, unknown to the writer, they have deferred their action until the present time. One thing, however, is certain; they knew that it was the stronghold of the Seventh-day Adventists, and possibly they deferred visiting that State until their organization was strong enough in other States to give them the amount of courage necessary to face such inveterate enemies to their work as they hold the Seventh-day Adventists to be.

On Monday, Nov. 16, a mass meeting was held in the principal Methodist Episcopal Church of Jackson, and Rev. F. W. Ware of Grand Rapids, the Secretary of the American Sabbath Union for Michigan, attempted the first county organization in the State. Previous to this, however, he had tried to show the citizens of that city the necessity of organizing in behalf of the preservation of the "Ameri-

can Sabbath," which almost wholly consisted in pointing out that Seventh-day Adventists were the "organized enemies" of the American Sabbath Union in that they zealously opposed their desire for stringent Sunday laws.

The sequel showed, however, that he had mistaken the feelings of the people toward those whom he had berated, for instead of creating a sympathy in his own work, much suspicion was aroused in the community that the design of the Union was simply to oppose Seventh-day Adventists. They reasoned thus, "If it is not so, why does he make them the burden of his criticisms and abuse." So when the time came for the appointed "mass meeting," he had less than seventy-five people present, and nearly one-third of these were the Seventh-day Adventists.

Mr. C. K. Perrine was elected temporary chairman of the meeting, and when the nominations were reported, his name appeared in the list of nominees for the Executive Board. Mr. Perrine stated to the audience that he had heard his name read among those who were to serve the Society officially, but that he found it impossible for him to serve in that capacity unless he could first have the assurance of that body that the Union had no design against those who differed with them in the matter of the Sabbath day.

He said that in talking with quite a number of his fellow-citizens that day, grave suspicions had been expressed that the work of this organization would be a detriment to the community, because of its apparent designs upon members of the community who were esteemed as law-abiding citizens; namely, Seventh-day Adventists; and he thought that this suspicion in the minds of many had caused a lack of co-operation in the organization of the Union. He then presented the following resolution, saying that unless it could be indorsed by the body present, he should withdraw his name:—

WHEREAS, Uncertainty and misapprehension are alike in the minds of some at the attitude of the American Sabbath Union toward those who, in good conscience, observe as the Sabbath a day other than the Lord's day, therefore, that all may co-operate with us with the greatest assurance that the methods and aim of this organization are in accord with the broadest toleration and with the principles of American civil and religious liberty, be it

*Resolved,* That we indorse that provision in the Sunday law of Michigan which exempts from its legal penalties those who religiously observe as a day of rest, a day other than the Christian Sabbath.

This called out remarks from Rev. Mr. Ware, who said he considered the resolution unnecessary because he had assured the people already that the attitude of the American Sabbath Union would be favorable toward the Adventists, and he therefore objected to the resolution going into the minutes of the organization of the county Union. But Mr. Perrine had the chair and also the control of the meet-

ing. The resolution was put to vote and the chairman announced that it was passed unanimously. There was no enthusiasm following this, and later proceedings were very brief indeed, as little remained to be done.

Whether the American Sabbath Union has designs upon the Adventists or not, in their zeal to organize in behalf of Sunday, one thing is very evident. The attention their workers give to the Adventists in all their speeches show that this people are a source of aggravation to them; and causes those among whom the Adventists reside to be suspicious that harm is intended to these people when the Union gathers strength enough to itself to safely inflict it. All this, the Sabbath Union now denies, but as they grow stronger their real animus toward the Adventists will be seen by all. If they have no evil designs against them, it would be as well for them to be a little less incendiary in their public speeches when referring to their work, as such a course is sure to give other communities the same ground of suspicion against the work of the Union as was expressed by the meeting in Jackson, Michigan.

J. O. CORLISS.

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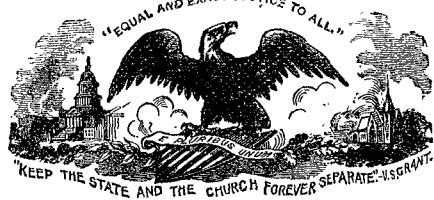
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NATIONAL  
Religious Liberty Association



## DECLARATION OF PRINCIPLES.

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

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

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

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

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

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A RADICAL clergyman has recently declared that if Chicago opens the gates of the World's Fair on Sunday, the city should be pitched into the middle of Lake Michigan. An exchange remarks of this that such a man "should be arrested for anarchy."

THE National Religious Liberty Association is the only organization now in existence which has for its purpose the defense of both civil liberty and religious freedom, with the idea of impartial protection to both, in the knowledge that neither the civil nor the ecclesiastical authority can trench upon the sphere of the other without becoming, in either case, as well uncivil as irreligious; and does this purely, solely, and unswervingly, without fear of prejudice, party, or man, from the principles laid down in the Bible, and enunciated by Jesus Christ, who with the Father, made the world and man, and gave to humanity the right of self-government.

THE Chicago correspondent of the *United Presbyterian* has heard Hon. John J. Ingalls deliver a lecture in Chicago, in which he "did not hesitate to recommend the opening of the Fair on the Lord's day." The expression of this view by Mr. Ingalls has given this correspondent such a conviction of the dangerous character of the Ex-Senator's public addresses that he feels it his duty to publish the general warning that "It is safe to stay at home, if you have no better place to go to, when he lectures in your town." This person who expects to so summarily deprive Mr. Ingalls of his audience is only equalled by that other minister who boasted, in the *Observer*, of having contributed to the financial failure of the New Orleans Exposition by refusing to attend with his family because of its Sunday opening, and threatened similar disaster to the Chicago Exposition on the same conditions. Such clerical assumptions of censorship as these would be amusing, were they not becoming so general.

REV. DR. WILLIAM A. BARTLETT, Pastor of the New York Avenue Presbyterian Church, Washington, D. C., has accepted an appointment on the Board of Directors of the House of the Good Shepherd, an institution owned and controlled by the Roman Catholics under the immediate management of the Sisters of Charity. The spiritual and material prosperity of this institution is also under the especial fostering care of Cardinal Gibbons. This charity has, in common with others in the

District of Columbia, shared in the largesses of the Government, and now identifies with its interests one of the most popular clergymen of his denomination in the United States—that denomination too, which has been especially prominent in the effort to secure the enactment and enforcement of religious laws, particularly for the observance of Sunday.

This is significant, and the *New York Times* properly comments:—

The step taken in this instance is of such importance that it could not have been decided upon by any but the highest Catholic authorities in America, and it comes after due consideration of its effect. The exclusiveness of the Catholic Church in matters of this kind is universally understood. The placing of a very prominent Presbyterian minister in an important directorate is significant. . . ."

There have been other overtures toward union from Roman Catholic prelates. American Protestants have accepted them. Of what is this all significant?

THE *Great South*, Birmingham, Alabama, enumerates some of the tendencies to paternalism which mark legislation at the present time, and are to be found to a remarkable degree in the demands made upon legislatures and upon Congress, and says:—

Soon we may look for organized movements having in view the assumption by the Government of the right to regulate the morals of the people. It is time the country was being awakened to its danger.

Instead of coming soon, that time is already here. Never in the history of the world has there been such a marvellous organization of associations, unions, leagues, societies, circle within circle, as is now in existence, for this very thing of regulating the moral conduct of the people of the United States. Demanding also that the moral government of the Nation be paternalized, and Congress dictate to the citizens of this country whether they shall work or worship on the first day of the week.

AN *English paper* has this pointed paragraph in reference to ancient Puritan regulations.

The Puritan settlers in New England left behind them severe laws against Sunday traveling or recreation of any description. They also punished witchcraft with death, and inspired as much gloom as possible in the community. These things induced a worthy American to observe that it would have been a great deal better for the country, if, instead of the Pilgrim Fathers landing on Plymouth Rock, Plymouth Rock had landed on the Pilgrim Fathers.

Although this is rather a crushing sentiment yet it would no doubt have found an echo in the feelings of the violinist Remenyi when these same "severe laws against Sunday traveling," prevented his reaching New York in time to take part in the Seidl concert, of November 29, and caused him to telegraph; "Arrived in Springfield in time, but there is no train to New York before evening, owing to Connecticut Sunday laws. You may imagine my grief, but it is not my fault," etc.

The *Recorder* notes that he was able to wire the impossibility of keeping his engagement, and asks, "If it is right to wire, why not to run a train? If it is right to use electricity, why not steam?"

The Sunday Unionists would no doubt congratulate themselves upon such an incident as this, but for what sufficient cause? Is any one nearer heaven because of it? No, because the obedience is but an unwilling subjection to man's law instead of a glad doing of the will of God.

THE women of the Woman's Christian Temperance Union, of Canada, in convention, have resolved that the ballot in the hands of Canadian women will "bring the ten commandments back into politics."

This is no doubt so. It may be that it will be proved to be so. And when the ten commandments are *back into politics*,—What then?

THE *Tennessee Methodist*, in an editorial article makes a strenuous appeal to the people of Chicago to organize for the enforcement of the Sunday laws, and tells them that "They have excellent statutes under which to push a vigorous campaign for Sabbath observance. This would help us all outside of Chicago in our work for the closing of the great Fair on Sunday. Chicago can learn a useful lesson from her sister city of St. Paul, in the matter of municipal reform by an aroused public sentiment, and the use of long dormant statutes. There is too much involved in this matter for us to entertain a remote thought of failing. Too much is to be gained or lost in the coming final great battle for the American Sabbath, by the success or failure, in procuring the Sunday closing of the World's Fair."

It was in St. Paul that the first secret committee was appointed by the Sabbath Unionists to assist in the enforcement of the municipal regulations as to Sunday. It seems that this committee has been efficient, and the result of its efforts in reviving "long dormant statutes" is held up as a worthy example to Chicago.

UNDER the title "Sunday Harbour Labour," the *Hong-Kong Telegraph*, of October 20, has this item:—

"The following dispatch respecting the Sunday Cargo-working Ordinance was laid before the legislative council, yesterday:

Downing Street,  
10th Sept., 1891

Sir: I have the honor to acknowledge the receipt of your dispatch No. 258, of the 5th ult., and to approve your action in opposing the bill introduced by Mr. Whitehead to amend the Sunday Cargo-working Ordinance, by extending the date for it to come into operation to the 1st of October.

I have the honor to be, etc.,

KNUTSFORD.

The officer administering the Government of Hong-Kong."

So "Downing Street" dictates Sunday Laws to the antipodes. There is a wealth of dramatic suggestiveness in this,—religious legislation by cable, from London to Hong-Kong, and at this time when China is threatened with a religious war,—which furnishes food for thought.

THE *Presbyterian* sounds the call for an organized effort, to influence Congress, and intimidate those interested in the Exposition, in this manner:—

Our petitions have been laid upon the shelf and our moral pleadings have been ignored, and there remains nothing further for us to do than to let those in charge of the undertaking know that it will not be patronized and sustained by the Christian public, if it is to be made an occasion for desecrating and repudiating our American Sabbath. Better far that the Exposition prove a complete failure, than that it should result in an European continental Sabbath. We regard the situation as critical, and think that all interested in the Sunday question in connection with this national institution should make their voices heard, not only through religious associations, but by personal letters to the directors of the Exposition as well as to members of Congress, so that the Fair shall not be opened under governmental sanction.

As the feeling upon this question of the Sunday closing of the World's Fair increases in warmth, it will be interesting to see how close this religious boycotting will come to religious bulldozing.

THE President of the Anglers' Club of Clark's Lake, New York, has been arrested and fined in the justice court for fishing on Sunday, and carried the case to the County Court where the action of the justice was sustained, and Judge Wisner held that the question could not arise as to whether the religious repose or sentiment of the community had been disturbed or outraged, but that by force of the statute, that specific act of fishing on Sunday was made criminal.

Thus gradually, but surely, the sword of the Sabbath Union is being tempered and sharpened.



NEW YORK, DECEMBER 10, 1891.

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.

WE clip the following from a late issue of a Texas exchange: "Governor Hogg notified the County Attorney here to enforce the Sunday-closing and gambling laws, and as a consequence every saloon in the city was closed to-day, for the first time in the history of El Paso, the Monte Carlo of the West. The public gambling houses, however, did business, and made no pretense of closing."

AT the earliest opportunity a grand effort is to be made to secure the passage of a Sunday law in California. Even now plans are being laid for this. The civil Sabbath advocates insist that civil law is essential to the preservation of the workman's rest day. The growth of Sunday rest in California in the absence of a Sunday law is a complete refutation of this argument in favor of "civil Sabbath"; hence the anxiety to secure as soon as possible the passage of a Sunday law in that State. The drift is now toward more general rest on Sunday. Now if they can only secure a Sunday law they can in a year or two claim that the improvement is due to the law.

THE following editorial outburst of politico-religious rhapsody is from the *Mail and Express*.—

Hisses are something new  
For Chauncey M. Depew.

They occurred last night, Sunday, at the Academy of Music, at a meeting called—to worship God? No; "to honor and glorify Parnell," who despised and fought God to the utmost of his puny might. Was there no other night in the week that could be taken for this sacrilege? No. Hence these deserved hisses.

The literary style of this makes it worthy of being placed in the chorus of an ode to Sunday observance, composed by the Colonel of the Sabbath Union army.

A CORRESPONDENT of the *United Presbyterian*, describing a late meeting in Kansas City, says:—

On last Sabbath, the third of a series of meetings was held in the interest of Sabbath observance, but the attendance was light, and the speaking lighter. Some of the speakers severely criticised the ministers for not giving sufficient prominence to the Sabbath question in their sermons. One man, a member of one of the largest churches, who claimed for himself prominence in all efforts

for sanctity of the Sabbath, said he had never heard his pastor preach on this subject. This man however, "gave himself away" as a Sabbath reformer, when he told us of some horrible things he had seen in that morning's Sunday paper.

This is a mistake; this man was no worse than his fellows. The "Sabbath reformer" is a man who agitates for laws placing restrictions upon other people; never upon himself.

THE *Christian Union*, under the head "Close it on Sunday," expresses its views on the Sunday closing at the World's Fair, and says in reference to the legal enforcement of Sunday as a weekly rest day:—

The German Socialists are beginning to demand it, not as a day consecrated to worship, but as a day reserved for rest. A like demand is heard in whispers even in France. Here is a ground on which the religious and unreligious can and do meet. The worshiper wishes that law should preserve the quiet of the day that he may not be deprived of his rest-day by an employer or by a competition equally compulsory. Closing the Columbian Exposition on Sunday will be a national recognition of the double demand; opening it on Sunday will be as distinctly a repudiation of this demand.

Can God, Mammon, and Satan join in a triple partnership to secure the mutual observance of the Sabbath? There is a fatal inconsistency in such a supposition as this. Will the Christian recognize, or repudiate, a demand which purports to come from an alliance so obviously impossible?

REV. DR. THOMPSON, Pacific Coast Secretary of the American Sabbath Union, was in Seattle, not long since, and in an address on the Sunday question, said:—

French people are undoubtedly the most wicked in the world. The reason is they have no Sabbath. Soon we will have no Sabbath here. Even now we have seven-day newspapers, which transgress and desecrate our Sabbath with impunity. It was bad enough when we had them six days in the week, but now these seven-day issues are sacrilegious. The only way we can stop this Sunday desecration is by combining all the churches in one society.

"What in the name of sense," asks an exchange, "does Dr. Thompson mean when he says, 'it was bad enough when we had newspapers six days in the week?' Does he contemplate a suppression of all the newspapers and a return to the good old times when priests were the only repositories and disseminators of information—those times called the Dark Ages? It looks that way."

THE Baltimore correspondent of the *Examiner*, writes at some length of the last effort made by the Grand Jury of Baltimore, to revive the Sunday laws of that city, and says:—

There is a symptom of returning righteousness in the enforcement of the Sunday law. The Ministerial Union of Baltimore raised its voice and cried aloud, recently, against negligent grand juries and a conniving police force, and pledged its support to the State Sabbath Association. Strange as it may seem, the desired effect was produced, and for a few weeks arrests and indict-

ments have been numerous. Whether all this righteous indignation so suddenly aroused is a symptom of an improved moral sense, or a mere passing spasm, is a question of the future.

So this correspondent thinks that the enforcement of the statute laws of Maryland forbidding bodily labor, buying and selling, keeping open places of amusement, hunting and fishing, or dredging for oysters, on Sunday, the first day of the week, is an evidence of conformity, by the corporate soul of the city of Baltimore, to the divine law of Sabbath rest on the seventh day. Numerous arrests and indictments are proof positive, to his mind, of an awakening of the ancient and composite conscience of the civic Lady Baltimore. This misapplication of the legal theory of the corporate personality of a municipal or other corporation, in civil affairs, to spiritual and religious responsibilities is the characteristic intellectual unsoundness of the age.

By religious fiction the sacredness of the seventh day has been transferred to the first, and the burden of preserving its sanctity and maintaining righteousness, laid upon the shoulders of civil law; by an unwarranted spiritualizing of a legal fiction, applicable only to human affairs, a civic ghost is materialized. The offspring of these personified fictions is an illegal monstrosity.

ALTHOUGH the *Signs of the Times* has doubled in size, publishing a sixteen page in the place of an eight page paper, it has not increased its subscription price correspondingly. Its terms are, for single copy, one year, \$1.50. In clubs of ten or more copies to one address, \$1.25. Address *Signs of the Times*, Oakland, Cal.

WE have received a copy of the *Song Friend*, a monthly magazine devoted to music, and practical suggestions to musical students. It will prove a help to this class; and entertaining reading to any one at all interested in the art. It is published by S. W. Straub & Co., 243 State St., Chicago. The subscription price is \$1.00.

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VOLUME 6.

NEW YORK, DECEMBER 17, 1891.

NUMBER 49.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
 PACIFIC PRESS PUBLISHING COMPANY,  
 No. 48 BOND ST., NEW YORK.  
 Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

A LEGAL creed can only create an irreligious people. The union of civil law and ecclesiasticism has never been and never will be anything else than an "alliance of fraud and force to degrade the nations, a compact of the priest and the potentate to crush the rights of conscience; a combination of regal and prelatie tyranny to repress true religion."

WE object to Sunday laws not because they require the observance of that particular day but because of the principle involved. Sunday laws are wrong, they work hardship and injustice, they tend to destroy free heart service to God, thus making hypocrites. Disguise their motives as they may by pleas for a rest day for the laboring man, the fact remains that the great majority of those who desire such laws make the demand *because they regard Sunday as a sacred day.* Therefore the passage of a Sunday law is State interference in religious matters, and involves the judicial decision of religious questions. It follows that by enacting such laws the State usurps a prerogative of God.

THE Very Rev. Dr. Thomas O'Gorman, of the Catholic University, writing from France, to the *Catholic Review*, of the miraculous cures claimed to be performed at Lourdes, says: "God hath made the nations healable, says Holy Writ; and truly if the French clergy and people become one in politics as well as religion, France shall be healed and once more lead in the van of civilization."

This political alliance of the clergy with the people is, of course, the natural desire of every loyal Roman Catholic. But these utterances are very familiar to us from other lips than those from which they are naturally to be expected. In this one sentence is expressed the two distinctive features of the platform of the "National Reform" party, which did not originate in a Roman Catholic country nor from a source which would wish to acknowledge itself even tinctured with Roman Catholicism. Yet, the acceptance of the religious fiction of the personal responsibility of the Nation to God, as a corporate body, and the oneness of clergy and people, Church and State, in politics as in religion; are the distinguishing marks of the Roman Catholic and the National Reformer alike. This is a sufficiently broad foundation upon which to establish Church unity, and upon this it will be built, but when finished the structure will be papal.

### The Logic of Judge Hammond's Position.

IN an unofficial communication of later date than his *dictum*, in the King case, Judge Hammond has gone over the same ground again, and has made some additional statements which are of interest as well as of importance in connection with the statements which we have already noticed from the *dictum*.

After reiterating one of the main propositions of the *dictum*—that "the institution of Sunday, like the religion upon which it is founded, belongs to the people as a characteristic possession," that therefore religion is essentially a part of the laws, and its preservation as such "a necessity of statesmanship"—he makes the following important admission:—

*The logic of this position may lead to a union of Church and State, undoubtedly; but it is not essential nor always useful, indeed often otherwise, to go to the end of one's logic.*

In the review of the *dictum* of Judge Hammond we have demonstrated again and again by his propositions, that a union of

Church and State is logically inherent in the positions assumed throughout that document. It is well therefore for our readers to know that he sees and acknowledges the same thing himself. And from this it is perfectly proper, as well as logical, to inquire, Is it the province of a judge of a United States Court to inculcate from his official seat the doctrine of a union of Church and State in these United States? At his induction into that responsible office he took a solemn oath to support the Constitution of the United States, which, both in its principles and its specific precepts, is diametrically opposed to a union of Church and State and to every position the logic of which would lead to a union of Church and State.

His plea, that it is not essential to go to the end of one's logic, is as puerile as is his other position that government may prohibit a thing harmless in itself to prevent "breach of the peace." It is a pitiable thing indeed when a person insists upon maintaining a position, the logic of which he is unwilling to follow to its legitimate end. But this is not all there is in this case. It would be bad enough were this so only with him as an individual. But this is not so. He occupies the place of a judge of the United States, a representative of the judicial department of the Government of the United States. As such he has spoken; as such he has taken this position; and as such he has given to the position, as far as in him lay, the weight of the authority of the high office which he holds. And just as certainly as the position which he has taken, should be confirmed by the higher court as the position of the Government, just so certainly it would be entirely and forever beyond his power either to check or to control the logic of it in any way; and just so certainly would the religious element that is enlisted and favored in this thing, see that the logic of the position was carried fully to the end which even he sees and acknowledges is involved in it. The truth is that government is one of the most intensely logical things in this world. A

sacrament was "observed"? Laws can be repealed only by the same authority enacting them, never by those who are subjects to them. Never by word of God, or act of Christ, or precept of apostle, has that holy institution been changed to a civil institution; hence it is holy still. And though the State declare it civil, the duties of the citizen to the State are swallowed up in the obligation of the individual to his God.

Briefly, then, we find that the Sabbath, being a religious institution, the sole control of which is the divine prerogative, so acknowledged by Holy Writ, by our Congress, by Supreme Courts, and by all history—it cannot be a fit subject for civil legislation and it is not the prerogative of civil government to enforce it.

#### A Degrading Alliance.

WHEN the Church appeals to the civil power for aid, it is a tacit admission that it is not sustained by divine power, and that God's cause is dependent on the State, and without governmental aid all will be lost. When the Church thus appeals to the civil power, her cry is, "Help, or we perish!" It limits the power of God as it places him in the position of an humble suppliant before the State,—in the person of those that claim to be his representatives,—pleading with the State to do that which he is unable of himself to accomplish.

The theory of Church and State makes the State a divine creature, and the individual its adoring subject. He must look to the State for religious instruction; it must be to him a chart and compass to direct him in the way of righteousness. When the Church places what she believes to be the cause of God on the "ship of State," it is consigned to the uncertain billows of political opinion to undergo a change as often as popular sentiment may chance to change. It makes the voice of the people the will of God, in harmony with the pagan maxim, *vox populi vox Dei*. And as the will of the people centers in the chief magistrate his decrees must be considered the decrees of God. Like the pagan theory in the days of the Cæsars, it constitutes the ruler of the government a god; or in other words, the theory of religion and the State is both antichristian and pagan.

Those that have contended for union of religion and the State, advocating that it would prove a panacea for all ills both in the Church and in the State, have ever proved the greatest enemies to the cause that they were in their misguided zeal trying to defend. A church separate from the world is a church of Christ; allied with the world it is a spiritual harlot. By such an alliance Rome became the "mother of harlots," as described in Rev. 17:5, and her chief ruler a god, as described in 2 Thess. 2:4.

A writer says of the fourth century: "The Church was allied with the State, and religious dogmas were enforced by the sword of the magistrate. The mission of the Church was lost sight of in a degrading alliance with the State." Such an alliance is a degrading one, and it is to be hoped that those that are contending for religion and the State in our Government, may see their error before it is too late, and not degrade Christianity by such an unholy union.

E. T. RUSSELL.

#### An Inquisitorial Organization.

UNDER the heading, "Organizing to Defend the Sabbath," the *Christian Statesman*, of November 26, publishes in detail the method of organization of a "Rest Day League." In this is uncovered the inquisitorial purposes of the combination. There is a startling parallel to be drawn between the methods of this would be arch-inquisitor of the nineteenth century used here, and the account of the first steps in the organization of the Inquisition, when it was enjoined upon the bishops "to bind in every parish a priest and two or three, or more, laymen by oath, to search out heretics," and to aid these a "new order was founded called the *Militia Jesu Christi contra hæreticos*. [The soldiery of Jesus Christ against heretics.] The Church, however, contented itself with the examination of the heretics, and called on the secular arm to carry the sentence into execution." The life principle of the Inquisition,—that religious dissent is a crime punishable by civil law,—has but lain dormant for a few generations, scotched not killed, and now raises its serpent-head again. Mark the secret investigating committee of four or more, the appointment of which is here recommended, and consider whether the livery of Satan has been, is, or ever can be, the distinctive apparel of the servants of God:—

The editor being recently in St. Louis to conduct the "Forum of Reforms," and C. L. S. C. Round Table, in a four-day Chataqua, afterward organized a Rest Day League for that city, which had hitherto neither a Sabbath Association nor a Law and Order League. The Rest Day League is both of these in one. Its Constitution or plan of work is mostly in the following, from Article V. :—

"Committees shall be appointed as follows: The Secretary or Secretaries shall appoint an investigating committee of four or more, known only to themselves, some of whom on each Sabbath shall by personal observation ascertain what violations of the law of the State and of humanity are in progress, and report fully, in writing, to the Secretary as a basis for reports from him to the Board, to guide its work, and to the public by the press and platform, and to civil officers as an urgent incentive to fidelity on their part. The President shall appoint committees: (1) On furnishing matter to the press. (2) On circulation of literature. (3) On voluntary closing of places of labor and business. (4) On securing and forwarding petitions against Sunday opening of the World's Fair.

\*The whole Constitution will be sent to any who apply with stamp.

(5) On public meetings. (6) On legislation

The Secretary is expected to report somewhat as follows, every Monday, what has been reported to him by his investigating committee.

[Sample letter to be applied weekly, through the press or mail until cure is effected.]

#### AN OPEN LETTER.

To the Mayor, Chief of Police, Sheriff, County Attorney, and other Public Officers of the City and County:

The Rest Day League yesterday ascertained, through its Investigation Committee, that our humane Sabbath law, designed to protect employes against needless work, and merchants against unfair competition on the general rest day, is being violated as indicated in the following table:

Bakers open...., closed....; barbers open...., closed....; butchers open...., closed....; clothiers open...., closed....; grocers open...., closed....; etc. Although the front doors of saloons were closed, the sounds that came from within, and the persons seen entering from without, make it evident that the law is being violated. These violations of law are so open that the officers appointed for enforcement of law can procure all necessary evidence, and we shall not furnish such evidence until we have given such officers opportunity to redeem themselves from the implication of willful neglect of duty. We have no doubt that some officers and some of the violators of the Sunday law do not know what the law is, and we therefore urge the authorities of the city or county to proclaim it through the press and by bulletins. We also urge that the city council pass such a screen ordinance as is now in force in many other cities, to reduce the difficulty of law enforcement in the case of saloons.

[Signed].....

Secretary of Rest Day League.

.....President.  
.....1891.

The Committee on furnishing matter to the press will find the papers willing to publish far more on reform than they usually do, if it is furnished to them regularly, in brief and readable form. The Endeavor Societies and the Epworth Leagues together form the Committee on Circulation of Literature, and are expected to divide up the city and put Sabbath reform documents in English, or German, into every home. The Committee on voluntary closing is composed of Woman's Christian Temperance Union workers, who will present to those merchants who keep open on the Sabbath, an agreement like the following:

"The undersigned persons engaged in mercantile pursuits in the city (or town) of..... hereby express their conviction that there would be great gain in health and happiness and in good morals, and no loss even in profits if Sunday traffic were entirely suspended (except sales of milk and medicines for not more than two hours of the day), and any of the undersigned who have previously opened their places of business for any part of the day, agree to conform to the above plan of a universal closing (with exceptions stated), if such a closing can be secured."

It is hoped, also, to persuade those whose opening is partly a work of mercy or necessity, such as druggists, hotels, and eating houses, to cut down their hours by a joint agreement to that effect, for example: "The undersigned druggists agree that they will not sell on the Sabbath anything except prescribed medicines and surgical appliances, and that they will not open except from 9 to 10 A. M., and 5 to 6 P. M., (or will not open except as called from their homes by emergencies of sickness, or will not open except in turn, one drug store each Sabbath.)"

"The undersigned hotels and eating houses, in consideration of waiters' rights of conscience and right to rest, will on the Sabbath, limit the meals to 8-9.30, 12.30-1.30, and 6-7."

The Young Mens' Christian Association furnishes the Committee on Public Meetings; the Evangelical Alliance, the Committee on Reducing Sunday Work in the Post Office.

The Committee on Legislation is to secure a screen ordinance to uncover the interior of saloons at hours they are required to close, as many cities have already done. This committee is also to cooperate with other leagues in the State, to secure



repeal of the unjust exception in the State Sabbath law, leaving provision dealers outside of its protection. The staunchest manhood of the city, as far as possible, is put into the Committee on Sunday Saloons, who will seek to unite both radicals and conservatives, in compelling even saloons to respect the law.

A young lawyer of ability, Mr. J. L. Secor, has been secured as secretary, in the hope that he will be salaried, and so his whole energy secured for this work, for which every other city of the rank of St. Louis supports one or more agents.

This League has been thus fully described, that like organizations, formed and to be formed, may have the benefits of its practical plan of work.

Such an organization is not a new society, but a realization of the proposed "federation of churches" in a very practical form, with kindred organizations added.

The editor came on a curious instance of discouragement in connection with one of the Rest Day Leagues. The president had given up because only twelve persons came to a business meeting. Preacher that he was, he forgot that twelve men had changed not only a city, but the world. The best Law and Order League in the land has been carried on for years by four men. Ten would have saved Sodom. One subdued Nineveh. Let us not count but conquer.

Strangely contradictory and unaccountable as it may seem, the very next article is a paragraph headed "Religion Recognized but Not Enforced," in which the statement is made, in the face of the previous recommendation for the appointment of an inquisitorial committee to search out and report to "the Mayor, Chief of Police, Sheriff, County Attorney," etc., for indictment, those who fail to obey the civil law for the observance of the religious rest on Sunday,—that "no religious observance of the Sabbath is, or should be, enforced by law." If anything were lacking to complete the parallel of the initial methods of organization of the mediæval and the modern Inquisition, it is the jesuitical ability here shown of blowing hot and cold in the same breath, of affirming and denying the same thing, in different language, in the same or adjoining paragraphs.

W. H. M.

#### "Sunday in Great Britain."

In 1856, an attempt was made in the English Parliament, to have the British Museum, and National Art Gallery opened on Sunday. Of the discussion in Parliament occasioned by this motion the *Westminster Review*, of April in that year, speaks as follows:—

The speakers in opposition to the motion, and almost every speaker was in opposition, seemed possessed by two leading convictions,—one, that it was the duty of the Legislature to keep the people in check by forcing upon them opinions, whether true or not, which are calculated to promote the cause of order; and the other, that Christianity has no reality independently of positive law. The former is a relic of what was once the creed of the whole governing body in the generation that was terrified by the French Revolution. The reaction produced by that great shock cost Scotland all that her ministers of religion once possessed, and it was not very much, of a liberal, educated, and intelligent spirit: it cost England all that it necessarily costs a country to exist for nearly half a century in ignorance of political principles, and

in blindness to political facts. Religion sank to the level of an art of governing; and when it has once descended to this, it is hard to raise it. In the debate we refer to, speaker after speaker opposed what they termed the insertion of the wedge. Opening the National Gallery might be right and proper in itself; but it was getting the wedge in. The people would lose the notion, which the speaker did not pretend to say was a true one, that Sunday was a divine institution; and if they did, who could tell how far the wedge would go? All our institutions would break up; there would be no religion, no going to church, no influence of the clergy, no distinction between right and wrong.—Do the gentlemen who use this language really believe that Christianity is a true religion, and especially adapted to the wants of mankind? If it is, surely it will make its own way; and its existence can not depend on one set of persons, who think it right to go into a gallery on Sunday, being kept out by another set who think it abstractedly wrong that they should go in.

The sooner we give up the whole system of Anti-Jacobin Government the better. The working-classes of our large towns are not to be dandled and coaxed into being good babies. They know too much, think too much, disbelieve too much.

Who can read this without instantly recognizing its perfect likeness to the controversy now going on regarding the opening of the World's Fair on Sunday? The same cry about the entering wedge is here, the same idea that all our institutions depend upon this one, and that the very distinction of right and wrong can not exist independent of an enforced Sunday. What is this but publicly denying the power of godliness, and substituting for it the power of the State, or, as the *Westminster Review* puts it, asserting that "Christianity has no reality independently of positive law?" The *Review* proceeds to give an account of the petitions to Parliament against the Sunday opening, and to show how they misrepresented the real public sentiment.

It would seem from the account, that if the American Sabbath Union, and the Woman's Christian Temperance Union, were not in existence then, at least, their methods of work were. Indeed there was a Sunday Rest Association, for the paper says:—

At Kentish Town, a meeting was convened by the Sunday Rest Association. Lord Shaftesbury was in the chair, and proposed that the proceedings should commence with prayer. This raised an opposition. Large bodies of working men were present, and an amendment negating the Chairman's proposal was carried, and subsequently the meeting pledged itself to promote the opening of public institutions on Sunday.

Then, as here, although the working-men very largely opposed the movement, yet it was declared to be, not in the least, a clerical movement, but all in the interests of the "poor overworked laboring man." They said:—

It is scandalous that one man in a hundred who who wishes to trade *should force*, by fear of his competition, the ninety and nine who are otherwise disposed, to trade against their wishes. . . . And yet he can always do so, if he pleases, unless the law is stringent enough to put him down easily and effectually. . . . The traders themselves are anxious not to trade *but they can not help it*. Lord Stanley affirmed that there were in London 50,000 persons who were compelled, on Sunday, to

work against their will; and the majority of those who actually trade, are, it was said, quite in favor of a strict measure which would prevent their trading. The butchers of Clare market, for instance, all with only one or two exceptions, signed a petition in favor of the measure. The bill was therefore intended to secure an acknowledged public benefit, and was brought forward in the interest of the over-worked poor.

Nor did this plea, ostensibly in behalf of the laboring man, go without a reply. The paper adds:—

But numberless instances suggested themselves in which the proposed measure would bear very hardly on the comfort of the poor. Why was a man who only had a long sleep once a week, and only shaved once a week to get up so early on Sunday, that not only he but all the other customers of the barber should be shaved before 9 o'clock? Again, as Mr. Drummond informed the House, there are 150,000 families in London who live in a single room; it would be rather hard to compel these persons to get their Sunday's dinner on Saturday, and keep it through the night tainting the atmosphere, and becoming itself corrupted. Then there are many trades connected with the innocent recreation of the poor. Was the poor man in his afternoon's walk, his one holiday-walk in a dreary week, not to be allowed to buy an orange or a twist of tobacco? The public-houses were open in the middle of the day and in the evening, why should not the confectioners' shops be open too? Why should not the hungry pedestrian be able to buy a biscuit or a bun, without exposing himself to the temptation of spirituous liquors?

Again, with reference to the butchers signing a petition to be compelled to stop selling meat on Sunday, even as the bakers of Boston last year petitioned the Legislature of the State to stop them from selling bread on Sunday, the *Review* says:—

That the existing Sunday legislation has a bad side, which ought most seriously to be taken into account when its praises are sung, is evident when we hear such facts as the petition of the Clare market butchers mentioned above. They were so accustomed to walk in legislative leading-strings, that they had lost all notion that there was a right thing for them to do, and that they could do it. From all we can learn of the wants and habits of the London poor, we think it a work of necessity that these butchers should open their shops during a part of Sunday. But if they do not think so, why do they not shut their shops? They say they are afraid to shut them—that their neighbors would get the start of them, their custom would fall off, and they would be ruined. But thousands of Jews shut their shops on Saturday, and take their chance of ruin; why can not Christians imitate them on Sunday? If the traders put this as a matter of conscience, let them be ruined: why should the State stand between an honest man and the sacrifice his conscience demands of him? But if they treat it as a matter of expediency, and calculate probabilities, we think the true answer is this. If the poor require that these shops should be open on Sunday, it is on the whole expedient that the shops should be open, rather than that the butchers should have an entire holiday. If the poor do not require these shops to be open, or so far as they do not require it, the probability is that no one would be ruined by closing his business premises on Sunday.

Even Mr. Crafts's two pet, but conflicting, arguments, First, that if the Sunday is not protected by law, the manufacturer's greed for gain, will gradually compel all artisans to labor on Sunday, and Second, that more work can be done in six days than in seven, and so that the labor-

ers, if they work seven days, will finally have to do it for six days' wages,—even these arguments, it seems, did not originate in Mr. Crafts's fertile brain, but he found them all ready to his hand. The *Review* says:—

The defenders of Sunday legislation tell us not only that all would be forced to keep open shop, but that the workman will give seven days' work for six days' wages. Has it ever occurred to them to ask whether continental laborers do this, and if so how it can happen that their employers do not reap any advantage from it. Both propositions can not be true—that the masters will make their servants work seven days because it is profitable, and that it is unprofitable to make servants work more than six.

As to the distinction between innocent and harmful amusements, and the prohibition of the latter on Sunday, the *Review* says:—

If we attempt to lay down any rules as to what amusements are, and what are not, innocent, we are at once beset with infinite difficulties. What is an amusement? A clergyman lately told us that he had been severely censured by a Sabbatarian for carrying a walking-stick on Sunday. . . . We despair after this, of finding any amusement that all will agree in as innocent. We must leave the matter to the decision of conscience and taste. . . . If we amuse ourselves, it is said, what is to hinder a continental Sunday being transplanted into England? A continental Sunday!—that is the bugbear.

Yes, that is the bugbear still, and in this country, as well as in England, while Tennyson says "Let the great world spin forever down the ringing grooves of change," we can see that those grooves "do but run in cycles," and so far as Sunday law argument is concerned, "There is nothing new under the sun."

G. E. FIFIELD.

THE prime defect in the whole National Reform system is the view that the State is a person, and in fact, a moral person; that it is an individual, distinct from the citizens who compose it, as one individual is distinct from another. But the State is no such thing. The State is no more a personality than the Patriotic Order of the Sons of America is a personality. The State as an individual cannot do anything. The action of the State is only the action of the majority of the individuals who compose it, or their representatives. It becomes their action, theirs is the responsibility; and the morality or the immorality, the real right or wrong of what is done attaches to the individual men who are concerned in it. The State is not an end; it is only a means by which to accomplish an end. It is an organization formed by men by which to protect themselves and the rights which they possess, and that is all that it is.

THE man who sits in judgment on another in the matter of his religion, and then attempts to punish him for what he is pleased to term "heresy," simply usurps a prerogative of God.

## NATIONAL Religious Liberty Association



### DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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A. F. BALLENGER . . . . . SECRETARY.

THE theatres of Spokane, Washington, have been closed on Sunday evening by the order of the Mayor. It seems the enforcement of such an ordinance was left at the discretion of the Mayor, and so, he, having vested in him the power of a Christian government, by his converting command to the evangelical police force of Spokane, christianized the theatre goers of that city in one night.

THE *Observer* says our ministers, and laymen, and women, "must, if necessary, forget all other politics in this one kind of politics, the politics that compels our rulers to respect the opinions of the Christian public." Where in the language of the Master has the *Observer* found an example for such arrogant words as these? Does the *Observer*, in this, assume the political attitude which Christ taught the disciples they should bear toward their Roman rulers?

BOSTONIANS are to be deprived of their baked beans and Boston brown bread hereafter, on Sunday, by legislative enactment, if the joint petition of the bakers of Boston and their stablemen has any weight with the Legislature. These representative Bostonians have concluded that they can not refrain from selling and delivering brown bread and baked beans on Sunday without they have an act of the Legislature to paste in their hat and tack on their front door. If these plain and customary articles of Sunday diet are refused to Bostonians on Sunday it will certainly cause them to "Remember the seventh day to go and buy baked beans and brown bread for Sunday."

A POPULAR clergyman of Bridgeport, Connecticut, recently gave notice to his congregation that he would deliver, on Sunday evenings, a series of discourses on the Holy Land, from whence he had but just returned, and, to make more vivid the impressions of scriptural incident, illustrations of scenes from Palestine by stereopticon views were promised. To his surprise the deacons of the church objected strenuously, on several grounds, one of which it is said, smacked strongly of the ancient Blue Laws, attributed to Connecticut, wherein a man was prohibited from kissing his wife, or lovers from hanging over the garden gate on Sunday. The discourses, with stereopticon accompaniment were delivered on other evenings of the week, when it was not possible that the morals of the community could be injured by them.

THE first issue of the *Christian Statesman*, under the new management, is a pictorial edition, containing cuts of the beast of Revelation which "had two horns like a lamb, and he spake as a dragon," used by the Seventh-day Adventists in the interpretation of prophecy; the American eagle, brooding the stars and stripes, from the fly leaf of the publications of the National Religious Liberty Association; and an illustration of that famous saw which was so long exhibited as a fac-simile of the one "laid down every Saturday night" by Jesus Christ the carpenter of Nazareth. The editorial article thus illustrated and entitled "The Most Active Advocates of Sunday Opening" should be read by every subscriber to THE SENTINEL, and every member of the Religious Liberty Association. No unprejudiced mind would need to look any farther for an argument in refutation of Sabbath Union and National Reform positions, than that unconsciously presented in the editorial.

THE *Christian Nation*, of December 2, has this editorial paragraph in reference to the *Christian Statesman*:—

Our readers will bear testimony that no word has ever appeared in these columns with reference to the *Christian Statesman* that was not kindly. To the Covenanter Church that paper and the National Reform Association have sustained the same relation, and toward both the Association and its organ the *Christian Nation* has been unwaveringly loyal. This paper will therefore not be misunderstood in saying that under the new management, it is a sorrowful sight to see the testimony of the *Statesman* for the claims of King Jesus lowered, and National Reform taking a subordinate position among the reforms of the day, instead of being still maintained as the one that is fundamental to all the others. Covenanters are no longer under any obligation to support it; it is not doing the work it was originally established to do. In all the past seven years and more, no hint or suggestion was ever made, privately or publicly, by any one connected with the *Christian Nation*, to the writer's knowledge, looking to the substitution in any home, or elsewhere, of this journal for the *Statesman*; but to-day we have no hesitation in saying to Covenanters that we believe you should prefer the *Christian Nation* before the *Statesman*, in your prayers, in your homes, and in your labor.

THE policy of multiplication by division is still in active operation in National Reform matters, and that it will result in an increased earnestness, almost competitive, for the rapid propagation of their principles is shown by such expressions as these, from letters published by the *Christian Nation*:—

God is opening the way, and those parties who have managed to take the *Christian Statesman* out of our control have greatly simplified matters for us. They will in some measure do the work that we have been doing; we will go on to do the work yet undone. Here's for the new crusade!

Yours fraternally,

That National Reform is just now passing through a crisis no one can doubt. With the sale of the *Christian Statesman*, its removal to Pittsburg, its editorial management, control and direction, now out of the hands of Covenanters, it appears that the National Reform Association, and National Reforms are in a critical situation; yet we know that "all things work together for good." As the Covenanter Church has been, and possibly through the near future will continue to be, the principle factor in National Reform work, she should at this juncture review the work of the past quarter century, discover defects, if there be any, and prepare herself for a "new campaign" for Christ, and the acknowledgment of his authority by this Nation.

Yours,

This separation of the National Reform cable into its individual ropes, to be twisted tighter and strengthened, will not lessen but increase its efficiency. It is really "helping Brother Crafts all the time to set stakes, and get ropes ready." The closer woven and better organized is each separate strand the stronger will be the rope of which they are the constituent parts.

"SOME people can not comprehend how any one who differs from them can be entitled to respect,"

The very words of the title, "Advocates of Sunday Opening," used by the *Statesman*, and other advocates of Sunday closing by compulsion of law, is indicative of their inability, or unwillingness, to understand the principles involved in this question, and which animate the Religious Liberty Association as well as all other intelligent opponents of religious legislation. The advocates of legal Sunday closing proceed aggressively from the intolerant conviction that all, irrespective of religious opinion, or practice, or personal wish, should be compelled to close their exhibits on Sunday. They are so fully possessed by this spirit, and by an intensity of mistaken belief, that they are thus doing God service, that they seem unable to comprehend, in an opponent, any position except one that is in complete antithesis to their own, and would make the statement of the case "Enforced Sunday opening vs. enforced Sunday closing." Such a statement of the position of the Religious Liberty Association as this is just as far from the truth as to attribute to it the advocacy of Sunday closing by law. The principle which animates this Association is succinctly expressed in the Declaration at the head of these columns, "We deny the right of any civil government to legislate on religious questions." This principle applies equally to affirmative and negative legislation. If any should ask that the general government, or a municipality, should commit itself to the enforcement of a law for Sunday opening, instead of a law for Sunday closing, the Religious Liberty Association would oppose it with equal earnestness, for either would be equally intolerant with the other. As opponents of such measures as these the Association stands on the sure foundation of Christian charity and sound Christian statesmanship found in God's word. Is it moral blindness, or intellectual inability, from which arises the incapacity to comprehend a position so clearly stated?

It is said that more than fifty thousand blank petitions have been sent out to ministers of different denominations, for them and their congregations to sign, praying Congress to interfere in the municipal regulations of the city of Chicago and require that the gates of the World's Fair be closed on Sunday. The unconstitutionality of that which is asked probably does not appear quite so plainly in the language of the petition, but for Congress to assume a local authority in the municipal affairs of Chicago, or any other city outside the District of Columbia, is just as unconstitutional stated in one set of words as another. Congress may regulate the Government exhibit, its own especial charge, but beyond that it has no more specific and local authority than it has over the rest of Chicago or over the city of New York.

The Milwaukee Exposition, the past summer, has been opened on Sundays; no civil disorder has resulted, although the attendance reached as high as twenty thousand, larger than that of any other day.

This is worthy of notice as evidence that the demand for Sunday closing of the World's Fair, at Chicago, has no foundation in experience, from which to claim the necessity of closing to avoid civil difficulties and confusion.

The desire to enforce religion by law is the sole motive.

SINCE it has been decided to remove the *Christian Statesman* to Pittsburg, active efforts seem to have been made to purge that city of its Sunday-breaking elements, and make it a fit place from which to preach the gospel of law and salvation, through the police court. On Sunday, Nov. 15, the manager of the Pittsburg Grand Opera House, together with the German comedian Joseph K. Emmett and twenty others, and nineteen hackmen, were arrested for violation of the Sunday law.

THE American Sabbath Union has prepared a book of over two hundred pages, entitled "Voices of the People in Petitions and Remonstrances Against Sunday Opening of the World's Columbian Exposition in 1893."

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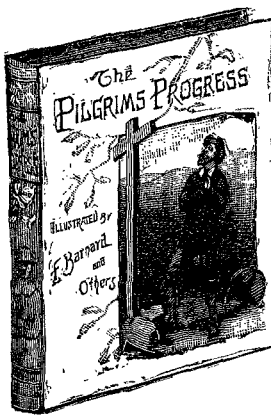
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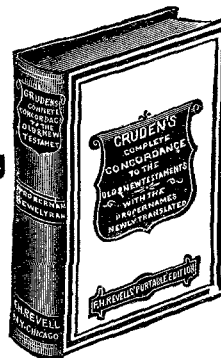
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NEW YORK, DECEMBER 17, 1891.

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THE Colorado *Graphic* says: "Stop the street cars on Sunday and see how quickly the threadbare members of the Law and Order League who cannot afford the luxury of a horse and carriage will interpose in their own behalf." Certainly they would; the persons who are so ready to dictate to others as to how they shall spend Sunday do not expect to be restricted in the least in their own actions. If a law were passed that in any way restricted their movements on any day, it would be promptly denounced as an unwarranted interference with their sacred rights. Indeed they are so bigoted and so wrapped up in self that they think all the world should do on Sunday just as they say; and they cannot be happy until they have it in their power to compel this very thing.

ARCHBISHOP JOHN IRELAND thus calls his fellow-religionists to take an active part in prosecutions and persecutions under the Sunday laws: "I have noticed with much regret that in movements of citizens to enforce the Sunday laws of the country, Catholics are not in large numbers among the foremost combatants. This may rise from some singular political ideas held by them, but no political ideas must prevail against such obligations as those binding us to the observance of the Sunday."

Certainly not, for Sunday and its observance is that to which the Roman Catholic points as the proof of the dominance of the form of ecclesiasticism which he represents, whether it be acknowledged or not.

In his department of "Christian Politics," in the *Christian Nation*, Rev. W. J. Coleman, Professor of Political Science, Geneva College, Pennsylvania, says of the Sabbath question, "This is perhaps the oldest political question of the time." Was it from the Bible, or from political science, or from Covenanter theology, that this professor of political science drew the conclusion that the Sabbath question is an ancient political question? Did Jehovah from the beginning commit his Sabbath to the keeping of the ward politician? Professor Coleman's illustration of "Moses at the head of the Hebrew commonwealth" is a peculiarly unhappy

one. Moses was not a political boss, neither was he raised to a position of authority by the suffrages of the Jewish people, but he was directly called of God. He who argues that government as now administered should enforce the law of God as that government of which Moses was the divinely appointed representative executed it, argues that fallible, fickle, corruptible, human majorities possess the divine prerogative, and demands a return to the ancient pagan Roman blasphemy, that the voice of the people is the voice of God.

THE *Sun* thus pointedly comments on the action of the barbers' convention at Grand Rapids, Michigan. "Why should the Barbers' International Union ask the State legislatures to enact laws prohibiting all the barbers of the United States from plying their razors on Sunday? There is no law in any State requiring barbers to engage in Sunday shaving. Every barber in the country is at liberty to refuse to shave anybody, or trim anybody's beard, or cut anybody's locks on Sunday. Any barber has the right to close and bar his shop every Sunday of the year. The International Barbers' Union had better let the legislatures of the States attend to public affairs while its members regulate their own business. The proposed legislation would not reach the root of the matter. What the legislatures must do, if they would give genuine relief to the barbers, is to pass prohibitory laws or constitutional amendments forbidding beards to grow on Sunday."

THE *Christian Union* notes the appointment of Rev. Dr. William A. Bartlett, of Washington, D. C., to a place on the board of management of the House of the Good Shepherd, a Roman Catholic institution, and thinks that "Protestants will need to be alert, or they will be left behind by their Roman Catholic brethren in a generous emulation for preeminence in Christian catholicity." On Sunday Dec. 6, Rev. W. F. Crafts, apostle at large to preach the enforced observance of the American Sunday, filled Roman Catholic pulpits in Newark, New Jersey. History verifies the truthfulness of the statement that "Rome never changes." Who then has changed that this union of effort might take place, and is the coalition for the furtherance of a Protestant, or a Roman Catholic, dogma?

It is narrated in a London paper that the Bishop of Salisbury had offered to an old laborer on his estate the position of lodge-keeper, at the bishop's palace, a life situation; but that the conscientious old man refused the place, for the reason that he was a nonconformist, and supposed, if he accepted personal service under the bishop, he would be required to attend

church instead of chapel, and this he would not do. However, when the bishop heard his story the man was nevertheless retained, and "granted full freedom to worship where he pleased." This incident the *Northwestern* comments on as "alike creditable to both persons." Certainly this transaction was evidence of honest religious conviction on the part of the laborer, but what does it prove in reference to the bishop? It shows that he and his kind have enforced a subserviency in religion so complete and of such long continuance as to have made it an unconsciously accepted condition of servitude. With humble sturdiness the man accepts the alternative; but is it as creditable to the bishop that he in his lofty graciousness should assume to "grant" that freedom which is of God from the beginning, and never belonged to any one else either to yield or withhold?

NUMBERS 40 to 47, of the Sentinel Library, contain valuable additions to the literature of the discussion of the different phases of the question of religious legislation. Number 40, "A Union Between Protestants and Roman Catholics," shows that such a coalition is progressing, and what its results will be; 8 pages, price, 1 cent. Number 41, "The Sunday Law Movement; Object, Methods, and Personal Rights Involved;" 8 pages, price, 1 cent. Number 42, "The Sunday Laws of the States and Territories." A complete rescript of all the laws of the different States and Territories pertaining to religious questions; 126 pages, price, 20 cents. Number 43, "Should Church Property be Taxed?" By Rev. A. P. M'Diarmid, from a paper read at a meeting of the New York Baptist Ministers' Conference; 16 pages, price, 2 cents. Number 44, "We Declare," and "We Demand," some unwarranted assumptions of religious legislationists; 16 pages, price, 2 cents. Number 45, "An Unbiased Arraignment." The Sabbath question from an outside standpoint, by Rev. H. B. Maurer; 8 pages, price, 2 cents. Number 46, "The Importance of Maintaining our Principles;" 16 pages, price, 2 cents. Number 47, "Should Sabbath Observance be Enforced by Civil Law?" This is a very able discussion of the subject. Selections from the argument have been published in the last three issues of THE SENTINEL, and it is now presented in tract form complete; 24 pages, price, 3 cents.

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VOLUME 6.

NEW YORK, DECEMBER 24, 1891.

NUMBER 50.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
PACIFIC PRESS PUBLISHING COMPANY,

No. 48 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

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A THEOCRACY is essentially a religious government. Sabbath laws belong only with a theocracy. As Sunday laws are advocated upon a theory that Sunday is the Sabbath, so are they inseparable from a theocratical theory of government. In such a theory Sunday laws originated—with such a theory they belong, and every argument in behalf of Sunday laws is, in the nature of the case, compelled to presuppose a theocratical theory of government.

Nor can this result be avoided by calling it the "civil Sabbath." To call it the "civil Sabbath" and then attempt to support it as such by arguments, every one of which rests upon a theocratical basis, is simply to demonstrate that the title of "civil Sabbath" is only a contrivance to save appearances, and is essentially a fraud.

THE State can not make men good. The State is a natural thing, It springs from men in the natural state, and there is no power in nature, or in any natural process, or thing, to make men good. Nothing but the power of God as revealed in Jesus Christ can ever make men good. But that is a supernatural thing. It was supernaturally manifested in Jesus Christ, and is now supernaturally impressed upon men and cultivated in them. Goodness is a fruit of the Spirit of God; and the promise of the Spirit of God is received only through faith, of which Jesus Christ is "the author and finisher." The State knows nothing of faith, and has nothing to do with faith. It is impossible, therefore, for

the State to make good men, and any professed minister of the gospel of Christ who attributes such power to the State, virtually denies the purpose and the power of Christianity. If the State can make men good, then assuredly there is no need of Christianity to make them good, and there was no need of Christ's coming down to this earth to make them good.

### Whence Came It All?

FROM the extracts which we have made and discussed, in our review of Judge Hammond's *dictum*, we have no doubt that many of our readers have wondered where in the world a judge of a United States court ever could have got such an abundance of such strange principles. He was sitting in the place, and speaking officially from the bench, of a judge of a court of the Government of the United States. It were to be expected, therefore, that he would announce the principles of the Government of the United States. Instead of this, however, he boldly sets forth propositions and principles that are utterly subversive of every principle of the Government of the United States, as that Government was originally established, and as the people have supposed it was being maintained.

Where did the Judge get them? We are not left to answer this question ourselves, nor in a way in which there need be any fear of making a mistake. The answer is already and abundantly made, and furnished ready to our hand. All we need to do is to transcribe such portions as may be required to answer the inquiry that has been raised.

The decision of the Court and the *dictum* of the Judge, were filed at Memphis, Tennessee, August 1, 1891, and were printed in full in the *Memphis Appeal-Avalanche*, of the next day, August 2. Then in the same paper of August 30, there is a communication nearly four columns in length, entitled, "The Sunday Habit," upon the same subject, covering the same ground, signed

"E. S. Hammond" and dated "August 12, 1891." The headlines of the communication show that the E. S. Hammond, whose name is signed to it, is the same one who as Judge E. S. Hammond filed the *dictum* August 1, which was printed August 2. And every line of the communication plainly shows that it was from Mr. E. S. Hammond, the individual, that Hon. E. S. Hammond the Judge obtained the principles and propositions which are set forth in the *dictum*.

Nor were they simply gotten up for the occasion, or prepared on short notice. By Mr. Hammond's express statement they are shown to have been of long standing, if not inherent, in the individual. After stating again some of the leading thoughts of the *dictum* of the judge, Mr. Hammond, with a satisfaction that is clearly apparent, announces that:—

Upon this line of argument, the writer some years ago, being invited to lecture before his Jewish fellow-citizens, upon the question whether Christianity can be a part of the law of the land, sought to reconcile them to the civic doctrine of obedience to a dominant, though distasteful custom, even at the economic sacrifice of another day of labor, rather than attempt to overthrow a habit so fixed as the Sunday habit, by the comparatively weak process of individual defiance of the custom, and to agitate the incorporation of an exception in the Sunday laws in favor of him who conscientiously had abstained from labor on Saturday.

This shows that the doctrine of obedience to a dominant religious party who, by "a sort of factitious advantage" may control the civil power, and by it compel conformity to their religious opinions or dogmas, is an old and favorite doctrine of Mr. Hammond's; and he seems to be so smitten with his despotic principles that he not only seizes every opportunity to air them and parade them before the public, but must needs use the judicial office of the United States to create an opportunity.

As for his effort to reconcile his Jewish fellow-citizens to his doctrine, we can say first, Unless his Jewish fellow-citizens of Tennessee are much more financially liberal than they are in any other part of the country, they would hardly appreciate his

request that they pay sixteen and two-thirds per cent. of their income for the privilege of being reconciled to "the civic doctrine" of obedience to a dominant and distasteful religious custom; and *second*, and above all, Unless they are entirely lost to the religious integrity that has always characterized their race, they would still less appreciate his invitation that for the privilege of being so reconciled, they surrender to a dominant party, and to a distasteful custom, all their rights of conscience.

For, to surrender all their rights of conscience is just what he asks them to do. For when an exception is either asked or granted, upon the condition that those who are excepted shall "conscientiously" abstain from labor on another day, it then becomes a matter of judicial decision as to what is conscientious abstinence or observance. This has already been declared by the courts of those States which have exemption clauses in their Sunday laws. The decisions have declared that the burden of proof of conscientious action rests upon him who makes the claim of exception on account of conscientious observance of another day, and the proof must be such *as will satisfy the court*.

Thus it is demonstrated that Mr. Hammond's proposition, of which he seems to be so proud, is simply a proposal that citizens of the United States and of the State of Tennessee, shall surrender to the control of courts and juries their conscientious convictions, their conscientious beliefs, and their conscientious observances; that they shall no longer observe the Sabbath according to the dictates of their own consciences, but only according to the dictates of the courts.

This is precisely the doctrine of the *dictum* of Judge Hammond, and it is evident that it was derived from Mr. E. S. Hammond, *the individual*; for it is in open contradiction to both the Constitution of the United States and of the State of Tennessee, both of which were specifically before the Judge when he set forth his *dictum*.

The Constitution of the State of Tennessee, whose citizens Mr. Hammond was endeavoring to reconcile to the dictates of a dominant religious party, by asking them to surrender to the courts their rights of conscience, plainly declares that "No human authority can, *in any case whatever*, control or interfere with the rights of conscience." Therefore it is plain that in the proposal which Mr. Hammond made to his Jewish fellow-citizens of Tennessee, he spoke in open contradiction to the Constitution of that State, as well as in total oblivion of every principle of the rights of conscience; and actually advised his Jewish fellow-citizens to surrender their explicitly declared Constitutional rights as well as their own individual and divine rights of conscience,

The Constitution of the United States which Judge Hammond is empowered to construe, which he is sworn faithfully to maintain, and which is intended to be the supreme guide in all the deliverances which he renders from the bench upon which he sits—"the American Constitution, in harmony with the people of the several States, withholds from the Federal Government the power to *invade* the home of reason, *the citadel of conscience*." It is evident therefore that the principles of that *dictum* were not derived, in any sense, from the Constitution which the judge is sworn to maintain and which is intended to be his guide; nor were they derived from the Constitution of Tennessee which at the time was subject to his cognizance.

Therefore, as the principles of Judge Hammond's *dictum* are *not* the principles of either the Constitution of the United States, or the State of Tennessee, both of which were the direct subject of his judicial cognizance, and as they *are* explicitly the principles of Mr. E. S. Hammond, *the individual*, as expressed in his communication, of August 12, 1891, to the *Appeal-Avalanche*, and as set forth "some years ago" from the lecture platform; it logically follows that the principles announced in the *dictum* of Hon. E. S. Hammond, *the judge*, were derived solely from Mr. E. S. Hammond, *the individual*. And from this it follows inevitably that upon the question of religious right, Hon. E. S. Hammond of the Circuit Court of the United States, has not hesitated to set forth, from the judicial bench of the United States, his own personal and individual opinions to clothe them as far as possible with the authority that attaches to such a position, and to pass them off upon the American people as the principles of the Government of the United States.

This illustrates another point, and one which all history emphasizes: that is, that whenever religion becomes in any way connected with the civil power, it is always the personal opinions, as to religion, of those who happen at the time to be in power, that are given the force of law, which all are expected to accept, and to which all are obliged, by authority of Government, to submit. And the first essay of the kind by a court of the United States, ought to be enough to awaken the people of this Nation to the wisdom of the Constitution and of the governmental fathers who made it, in straightly forbidding the Government to take cognizance of religious things in any way whatever.

Mr. Hammond presumes to announce, for the Jews, that *of course* he declares to be to their credit, that "they adopt this [his] plan of compliance." But we are very happy to know and to publish, that he also announces that the "Anglo-Saxon, who follows the tenet of the Jews as to the Sabbath, is more irreconcilable

to the sacrifice he is called to make." All honor to such Anglo-Saxons then. We sincerely hope that every one of them will forever remain completely irreconcilable to any such sacrifice or compliance. Better a thousand times to die as poor King, the victim in this case did, condemned by such "process of law" and under one thousand dollars bail, or even in a dungeon, than to comply with bigoted demands of a religious party who, "in spite of the clamor for religious freedom and the progress that has been made in the absolute separation of Church and State," and by "a sort of factitious advantage," "have secured the aid of the civil law." Better to die the freemen of Jesus Christ, than to live the slaves of a religious despotism.

R. M. King, the victim of this persecution, is dead. He died as he had lived, a humble, harmless man, and sincere Christian. He died condemned by the courts of Tennessee, and the Circuit Court of the United States, and bound in one thousand dollars bail on appeal to the Supreme Court of the United States. By his death his case has passed from earthly courts and stands appealed to the Supreme Court of the Universe.

That Court will surely sit, for "God hath appointed a day in which he will judge the world in righteousness." In that day there will sit a Judge with whom neither "factitious advantage" nor "public opinion," but only *justice*, shall have any weight. And in that day we would far rather stand in King's place than in that of his persecutors; for He who shall sit as Judge that day, has long ago declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea."

A. T. J.

#### Religious Battles of Political Religions.

THE *Mail and Express*, quotes President Amaron, of the French Protestant College, at Springfield, Massachusetts, as saying that "the Republicans of that State may thank the French and Irish Roman Catholic vote for their defeat." And also reports the Hon. Solomon Hirsch, United States Minister at Constantinople, as declaring "that politics there are purely battles of religions. The various countries stand for their respective religions, and the position which the ambassador from any country will take on any new issue in the Orient can be foretold just as soon as it is seen how it will affect the national church of his country." Upon this the *Mail and Express* comments, and applies its deductions to Tammany Hall as the controlling element of the Democratic party of this city and State, and, as purely a grand Romish propaganda, trying to

unite Church and State, that is the Roman Catholic Church and the State. There is a much broader application of these facts than this which restricts the warning to be derived from them solely to the encroachments of the Romish propaganda. The *Mail and Express* is itself the mouth-piece of a religious party in politics, precisely similar in purpose to that which is professedly papal,—a party of monopoly in political religion which says, that Roman ecclesiasticism must not rule because Protestant ecclesiasticism must rule, and when Protestantism asserts its right to civil rule it becomes no longer Protestant but Romish. The publications are many, and the organizations almost legion, which are rapidly making the politics of this country a battle of religions, and already it can be said, in some degree, of the representatives of the people in Congress, that their position can be told on any new issue, as soon as it can be seen how it affects the religious sentiment of their constituency. W. H. M.

#### Should Sabbath Observance be Enforced by Law?

[Continuation of the negative argument, delivered at the annual contest of the Philomath and Adelpia Literary Societies of Westminster College, New Wilmington, Pennsylvania, June 24, 1891. by A. L. Russell (Philo.), Bulger, Pa.]

IN the Massachusetts reports (p. 224) we find the Supreme Court deciding that the repairing of a highway on Sabbath was permissible. The Indiana Supreme Court (p. 189) declares the hauling and boiling of sugar water on Sabbath allowable; and the same court (p. 416) decides that melons may be gathered on Sabbath in conformity with their Sabbath laws, and civil observance under the same. The Ohio Supreme Court holds the care of crops in bad weather to be compatible with civil observance. Judge Stowe, of Pennsylvania, in the case of *Commonwealth vs. Gillespie*, decides that oil wells may be pumped on the Sabbath day. How do such decisions tally with the command, "Remember the Sabbath day, to keep it holy?" And only when holily kept can it be said to be observed.

Then, by the express declaration of the Supreme Courts, it is strictly compatible with the State idea of Sabbath observance, to pump oil wells, boil sugar water, gather melons, work on the public roads, haul in crops, run glass and iron works, and do any other work pecuniary interest demands. Our Pennsylvania Supreme Court moreover decides that "necessity is totally incapable of any sharp definition and can only be approximately defined," and that "the courts never inquire whether such work is necessary or whether through improvements such labor may be abandoned."

If such labor constitutes Sabbath observance, what would constitute Sabbath desecration? It is the height of absurdity

to support such a claim for a moment. It is not observance at all. Yet it is the observance civil law secures, and, by the quoted confession of the courts, the best they can secure through Sabbath laws.

Then it inevitably follows that the *civil law does not secure true observance, or observance acceptable to God.*

The realm of religion is the soul. The manifestation of religion is worship, and worship is voluntary homage. Man's nature, constituted in accordance with the divine plan of salvation, the basis of which is love, revolts from the use of force in the observance of religious institutions; for force destroys the essential element of all worship and relegates the coerced victim's vow to the realm of hypocritical mummery, and that is spiritual and eternal death. God repudiates all force, and sums up his conception of human duty in that criterion of all religion—the moral law—the sum of which is perfect love to God and man.

The great Expounder of that law when on earth, would not ally his cause with the civil power. Resisting attempted force, he says, "My kingdom is not of this world." "Who made me a judge to rule over you?" "They that take the sword shall perish by the sword." Nor does the *true disciple* seek to light his temple with such unhallowed fire; for it is to be illumed by other and holier lights. Yet some professed Christians seem to think Christ's religion of love best inculcated by force. We have proven the Sabbath a purely religious institution. It must be admitted that Christianity repudiates all force in the observance of its institutions. Then it inevitably follows that Christianity repudiates the use of force in the observance of the Sabbath.

Yet, in defiance of the fundamental ideas and plainest precepts of Christianity, some of its professors advocate the use of force. Crying out in alarm at the desecration of the day they deem sacred, they seek for the penalties of law in hope of aid, well knowing that were the *hearts* right there would be no profanation. But the heart is made right only by the boundless grace, which they trample underfoot when turning from it to court the favor of secular law.

Bishop Vincent says: "The Church makes a great mistake when it seeks to influence temporal power. All the Church wants is spiritual power, and this goes out when temporal power is invoked." The Christian rightly claims protection in the exercise of his religion, but protection does not mean support, patronage, or regulation of religion in any way. Christian, Jew, and pagan have a right to the protection of the law, but none of them to its support. No one has the right to force on others the observance of the institutions of his religion, nor punish others for the profanation of a day he deems sacred. Every true Christian repudiates

the doctrine of force, as foreign to the Christian religion.

But the advocates of coercive religion say that "without the coercion of law, the Sabbath would soon be generally desecrated." This we deny. It contradicts facts, history, and experience. The true Christian observes his Sabbath, be it the first or seventh day, *because he is a Christian, not because it is enjoined by civil law.* In localities without such laws, or having them as nullities, the Lord's day is generally observed. California has no Sabbath laws. I read from Rev. Mr. Crafts's "Sabbath for Man," that a San Francisco pastor gives as answer to the question, "Where have you seen the best Sabbath observance?"—"Among the Christian people of California; the characteristics of their Sabbath observance are reverence, tempered with love; joyousness and rare fidelity in Christian service; Christlike ministrations to those in trouble, want, and sorrow." And in another place Mr. Crafts himself says, "A better public sentiment is the only sure defense," thus proving that the observance of the Sabbath does not depend on civil law.

The distinction between protection of the Sabbath and enforced observance of the Sabbath is vast. It is fully protected by laws against disturbing church and religious meetings; against uproars, riots, and quarrels. Yet these are not Sabbath laws, according to the American Bar Association. It is public opinion, and not law, that makes the Sabbath respected. Without this opinion the proposed law could not be enforced; with it no law is needed. For, since all institutions, whether legalized or not, are enforced only as public opinion sanctions such enforcement, it is *to the people* true Christianity makes its appeal, and *not to the law.*

Philosophy teaches us to deal with causes, and not with effects. The Sabbath law deals with effects alone; and since it neither aims at, nor is able to reach, the cause, it is useless.

THERE is a class of erratic-minded religionists in our country whose mere feeling, or what they misconceive to be conscience, disquiets them, often to the extent of making them refuse to accept public trusts in the national and State services, or to sit even as jurors; and this because the Constitution, in their fancy, omits to establish, as by human positive law, that God exists; and, which would then ultimately and inevitably come to pass, take the Church of Christ, as was done by Roman-imperial and by Norman policy, under the oppressive and malign patronage of the civil service.—*Chief Justice Shea.*

"EVIL is most dangerous when it looks most like good."

### Who Owns the Laboring Classes?

THIS question was suggested by an account of a meeting held in Chicago Sept. 2-4, in the interests of the Sunday closing of the World's Fair. Said the Rev. Dr. Patton to a reporter, "I am not a bigot, but I do believe in the perpetuation of the American Sabbath. We must not become like Europe." "But," said the reporter, "there are thousands of working people, who, by the nature of their employment, say they could attend on no other day than Sunday." "Shame upon their employers;" replied the Doctor, "but I think regular holidays will be given, so that these people can attend."

During the same session, Rev. J. P. Sankey made the following remark:—

Why if we allowed the compromise, *thousands would flock* to the Fair Sundays as they do to the parks, and before long the whole thing would be running full blast. No entering wedges in the shape of compromises.

The following words were used by Dr. P. S. Henson on the same occasion:—

The question arises, what shall we do with the masses that are accustomed, on six days of the week, to surge in and out of the Exposition grounds? What shall we do with them and for them on the first day of the week commonly called Sunday?

From these remarks it appears that thousands, and even the "masses," would be glad to attend the Exposition on Sunday, if it were open on that day, which goes to show that the majority of people have but little regard for Sunday as a sacred day. But there is a certain "we" who have a great reverence for that day, and the persons who compose that "we" would have all others compelled to conform to their ideas of right and wrong in respect to Sunday observance.

Now the question arises, Haven't the large classes of laboring men and women, which comprise nine-tenths of our population, a right to spend Sunday as they wish? or must they spend it as a few zealous advocates of Sunday legislation would have them spend it?

In both of these quotations it is noticeable that the laboring classes and also the "masses" are referred to as a body of men or class of beings unable to govern themselves. The Fair must be closed on Sunday or they will attend; holidays must be given them so they can attend the Exposition. As though they must go just when they are allowed to go, and must stay at home when they are told to stay there.

Who has any right to exercise such authority over the laboring classes of this Nation? Have not the common people minds of their own to think and act for themselves? Have they not consciences to guide them in their perceptions of right and wrong? or have they become a mere herd of unreasoning animals that must be watched over and driven by some higher order of human beings? This Nation was

founded by the common people. It was founded for the common people, and woe to the day when the common people of our Nation are unable to make their own laws.

At the same meeting it was further argued that there will be about 50,000 persons employed about the grounds during the Exposition, and that if it were open on Sunday, these persons would have no chance to rest or attend church. Now if the United States Government should compel these 50,000 persons to go there and conduct the Exposition whether they wished to or not, and then held the Fair open during seven days in the week, there would be some reason in such a plea as that. The employes of the World's Fair will labor there because they desire to do so, and they will accept the place expecting to labor on Sunday. They have a mind of their own, and can refuse the place if they do not wish to labor on Sunday. They need no overruling "we" to make them follow the teachings of their own consciences.

If not enough men can be found to run the Exposition on the first day of the week, then, of course, it will be closed on that day without any farther ceremony, but so long as there are "masses" to attend on that day, if it is open, there will be plenty of willing laborers who can be hired to do the work of running the Exposition. And who has the right to say it shall not be open on that day as well as on other days?

Some argue that closing the World's Fair on Sunday has nothing to do with religious legislation, but when persons can be found who are willing to do the work of running the Exposition on Sunday, and the masses are anxious to flock to it if open, and all are hindered because a few zealous advocates of Sunday sacredness desire to have it closed on that day, it looks very much like discrimination in favor of religious belief. Shall this Nation, at such a time, publish to all the world that this is not what it has always claimed to be—a free country, where no religion is preferred above another, no one belief protected above the rest? Shall America say to all the world that the majority of her citizens are not capable of governing themselves, or shall she produce from the soil of self-government, watered by common sense and a due regard for the opinions of others, the peaceful fruits of righteousness, freedom, and brotherly love?

Who owns the laboring classes? God owns them. To God alone are they responsible for how they spend their time. American laboring men are entirely capable of self-government. Their ideas of morality are just as high, and if left to themselves, they will act just as conscientiously, as those who are so anxious to dictate religion to them.

Then in the words of the Reverend Doctor,—“Let them alone,” “don't do

anything with them,” “give them a rest,” show to those who shall attend the Columbian Exposition that this is indeed a free Nation—that it stands on a broad foundation of religious freedom of thought and action. Let the world see that America is not contaminated with that spirit of religious bigotry and intolerance which leaves all the thinking and all the religion to a few who consider themselves a little better than the common people—that spirit which has been the precursor of the decline and fall of governments before this, and is no less destructive here and now than in the past and elsewhere.

S. O. LANE.

### Preaching vs. Practice.

IN the course of his Thanksgiving sermon Dr. Talmage said:—

I wish you good cheer for civil and religious liberty. . . . Blessed be God that to-day we are free men with the prospect and determination of always being free. No established religion—Jew and Gentile, Arminian and Calvinist, Trinitarian and Unitarian, Protestant and Roman Catholic on the same footing. If persecution should come against the most unpopular of all the sects, I believe that all other denominations would band together and arm themselves, and heart would be stout, and blood would be free, and the right of men to worship according to the dictates of their consciences, would be contested at the point of the bayonet, and with blood flowing up to the bits of the horses' bridles.

Dr. Talmage should have heard by this time that the boundaries of the United States extend beyond his own Tabernacle walls; or are the windows of his mind and memory, like those of his church, so dimmed with the glory of stained glass and the illuminated figures of religious art and ecclesiastical tradition, that the light of God's truth and the reflection from the cross, which suffering humanity still bears, can not shine in? This is the preaching of the minister within the Tabernacle walls, but the practice of the judge without is something very different, as witness the case of R. M. King, and at least two score others precisely similar but less prominent; and the cases depending on similar principles of religious intolerance, but directed against no particular sect, in our Law Reports and of daily occurrence in courts not of record, numbering into the thousands. While as yet not one denomination, which Dr. Talmage recognizes as orthodox, much less "all other denominations," has risen to assert the right of any or all to worship as they will,—or not to worship if they have no loving loyalty to God but deny him in their hearts. But is it true that religious denominations are ready, for any cause, "to arm themselves" and contest questions of conscience "at the point of the bayonet, and with blood flowing up to the bits of the horses' bridles"? This ready reference to the trial by combat, in questions involving religion and morals, and even threats of the resort to the sword,



the bayonet, and the bullet, has become very common among the most prominent of those who are accepted as the leaders of religious and moral reform in this country. Such suggestions of violence as these, amounting almost to approval, are certainly not in harmony with the command of the Master to Peter, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Such utterances upon the subject of civil and religious liberty as this of Dr. Talmage, and that of Rev. Ezra Tinker, quoted elsewhere, are examples either of unexpected ignorance from such sources, or of willful blindness. The language of violence in which they indulge is utterly without excuse. It is the open expression of anarchism and ought to meet with the same public condemnation as the inflammatory incitement to violence of the Chicago "Reds."

W. H. M.

### Church and State.

"THE Prohibition Party, in National Convention assembled, acknowledging Almighty God as the source of all power in government, do hereby declare," etc.—*Preamble, National Prohibition Platform.*

"As American citizens we respectfully ask you to place in your platform a clear, full recognition of these two great truths, namely, that our Lord Jesus Christ is the sovereign Ruler of our Nation, and that his moral law is the rule of all our conduct in civil and political affairs."—*National Reform Petition to the Conventions of all Political Parties.*

Does this indicate the sober sentiment of a nineteenth century people that have descended from forefathers who lived and died to found "a State without a king" or religious head? If they do, it will certainly not be an excess of patriotism to see how far we have drifted from their teaching.

Of course everybody knows that they had pronounced views on the total separation of Church and State. We fancy that we are true to that principle while many of us are zealously working to mix religion into government. Washington, the "father of his country," said: "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." Madison, the "father of the Constitution," said: "Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both." "We are teaching the world that governments do better without kings than with them. The merit will be doubled by the other lesson: that religion flourishes in greater purity without, than with, the aid of government." Jefferson, the author of the

Declaration of Independence, said in the Virginia Assembly in 1785: "Almighty God hath created the mind free; all attempts to influence it by temporal punishments and burdens, or by civil incapacitations tend only to beget habits of hypocrisy and meanness." We all know, too, that the Constitution provides that "Congress shall pass no law respecting the establishment of religion, or prohibiting the free exercise thereof." And as if to make it forever certain that not even Christianity should be entitled to recognition as a fundamental principle of our civil laws, Washington's treaty with Tripoli—which like all other treaties is declared by the Constitution to be part of the supreme law of the land—expressly says: "The Government of the United States of America is not, in any sense, founded on the Christian religion."

Our fathers meant to be understood emphatically that this is a civil government. But they were hampered by many difficulties. Only by the most earnest persuasion did the Colonies finally adopt the Constitution. Its framers did not dare to put into it a prohibition upon the States, forbidding them to establish State religions; because almost every one had been founded by the followers of some sect. The result was, and is, that the old Church-and-State "Blue Laws" still remain on the statute books of some of the States. In the District of Columbia, in the year of grace 1891, there is in force (lacking only the execution) an unrepealed law, enacted in 1723, which provides that "any person who shall wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the three persons, or the unity of the Holy Trinity, . . . shall be bored through the tongue and fined twenty pounds sterling . . . and in case the said fine cannot be levied, the offender shall suffer six months' imprisonment without bail; . . . for the second offense, the offender . . . shall be stigmatized by branding in the forehead the letter B and fined forty pounds sterling . . . and in case the same can not be levied, the offender shall suffer twelve months' imprisonment without bail. . . . and for the third offense, the offender . . . shall suffer death without the benefit of the clergy."

Were such a thing to be read about as a law of the Dark Ages we would doubtless thank our fortune that we had lived to see better days; yet familiarity with our modern religious liberties has in a measure dulled our once keen sense of their inestimable value.

Our initial quotations show a tendency to the theory that the government is "a moral person" accountable to God for its own and its subjects' sins. And so we hear ardent "Reformers" protesting against "that old Philadelphia lie," that

"governments derive their just powers from the consent of the governed." According to this teaching the State is the parent of the people, and irresponsible to them. A co-operation of some religious associations of our country is working indefatigably to induce Congress to commit itself to the policy of legislation on religious matters, which movement, so repugnant to the original principles of our American political system, is trying to work itself gradually and seductively into popularity. The movement originated in a great religious convention held in Ohio during the most critical period of our civil war, to determine for what great national sins our beloved country was being so grievously punished. This congress finally resolved itself into a political organization called "The National Reform Association." Their avowed object then and now is "to secure such an amendment to the Federal Constitution as shall . . . place all the Christian usages, laws, and institutions of the Government on an undeniable legal basis in the fundamental law of the land." And this body with its auxiliary associations is unalterably pledged to the accomplishment of its purposes.

This movement was fathered, not by Romanism, but by a professedly Protestant denomination. By the admission of one of their most prominent members, "National Reform is simply the practical application of the principles of the Reformed Presbyterian Church for the reformation of the Nation." (The italics are his own.) And this menace to American liberty is the more dangerous in that it comes from within, not from without, and from a people who are voluntary political aliens. One of the cardinal principles of this church is that no member shall vote in this country until God shall be specifically recognized in the Constitution as the source of all authority in government. It was this denomination that on the 10th of June last, at Pittsburg, by a vote in its national Synod of ninety-five to thirty-seven, expelled five of its leading young ministers for heresy, because they taught, and practiced, the elective franchise of American citizens.

All this ought to mean that it is time for every lover of American liberties to examine his own opinions on the subject of the political recognition of the Deity in any way; and to resolve that he will give no support or sympathy to any movement whose logical significance is to make our Government a despotism of the majority—by legal enactment and process to make the individual either a hypocrite or a martyr.—*Frank W. Howe, in Portland Herald.*

THE Saviour of souls sent fishermen, not soldiers, to preach his faith. What must that man think of God who defends him with outward violence?—*Gaudentius.*

## A Prayer Answered.

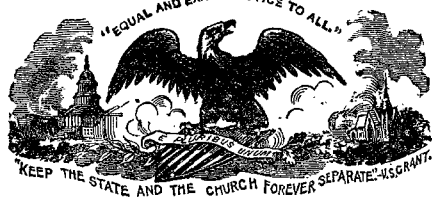
THE Rev. Mr. Dunn, one of the Secretaries of the American Sabbath Union, in the course of a sermon preached in Brooklyn a few evenings ago, said: "The Puritans were the greatest of all great men;" and then fervently added, "O, for more of the Puritan spirit!" The following from a late Pennsylvania paper is an example of the spirit that actuated the Puritans, and its effect on those who fell victims to it: "Frenchtown, Luzerne County, Pennsylvania, has been in a turmoil for several days on account of the superstitious beliefs of the foreigners there. About a week ago, Mrs. Passacre stated that she was the daughter of a mountain shepherd in Austro-Hungary, and according to the natives such a woman has the power of bewitching. Every little misfortune that has since befallen any of the inhabitants of the town has been charged to her, and the natives have threatened to burn her at the stake unless she would commit suicide. Recently a cow, belonging to the leader against the innocent woman, died. He went to the house and demanded that the cow be brought back to life within five hours. When the five hours had expired, and the animal had not come to life, the owner collected a crowd, and proceeding to her residence, dragged her from her home and so murderously assaulted her that her life is despaired of."

"IN 1617, James I. published his 'Declaration to his Subjects Concerning Lawful Sports,' sanctioning certain recreations and pastimes on the Sabbath, and ordering this sanction to be made known in all the churches. Twenty-six years later this royal book was burned by the common hangman, in Cheapside, pursuant to resolution of Parliament."

"IN 1637, for writing 'Altrare Christianum' and 'Sunday no Sabbath,' Dr. Pocklington was deprived of all his livings, dignities, and preferments, perpetually disabled from holding any place in church or commonwealth, and his works were burned by the common hangman." In 1891, a book of "Bible Readings," which among other things contains the teachings of the Bible, in reference to Sunday and the Sabbath, is denounced by clergymen in the public prints as a dangerous and heretical work; and many are fined and imprisoned for failing to keep sacred the first day of the week,—even some who have religiously observed the seventh day, according to the accurate reading of the commandment.

It often happens in this world that the greatest and gravest interests are left to be judged by small-souled men.—*Dr. Vail.*

NATIONAL  
Religious Liberty Association



## DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.  
We believe in temperance, and regard the liquor traffic as a curse to society.  
We believe in supporting the civil government, and submitting to its authority.  
We deny the right of any civil government to legislate on religious questions.  
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.  
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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PETITIONS are already being received by Congressmen, and presented, praying Congress not to grant further financial assistance to the World's Fair unless it be closed on Sunday.

THE annual report of the Commissioners of the District of Columbia, submitted to the President, and by him transmitted to Congress, urges the adoption of "a law to prohibit the pursuit of ordinary secular occupations on Sunday," in the District of Columbia.

AN attempt is being made in Oregon to revive the old Sunday law of that State, which has been a dead letter for some time, it having been declared unconstitutional by the Supreme Court of the State some years ago. When it is remembered that an effort was made at their last Legislature to get a Sunday law enacted that could easily be made effective, it can be readily seen how determined the advocates of Sunday legislation are, in that part of the country.

THE New York State Sabbath Committee, organized at the convention held in Utica, consists of two members from each county in the State, and will, among other things, "oppose legislation unfriendly to the use of the first day of the week for rest and religious uses, by bringing to bear upon the Legislature prompt united action of the Sabbath loving citizens in all parts of the State whenever such legislation is attempted, and seek to secure a better enforcement of existing laws in the interest of Sabbath observance." The *Syracuse Times* raises a warning voice to the Committee: "Gentlemen, have a care that you don't trample upon the rights and liberty of those who do not agree with you!"

IN order to test the Sunday law in reference to hacks and cabs, the cab drivers of Washington, D. C., are courting arrest. The *Washington Post* tells of it thus:—

One of the many hobbies of Ex-Commissioner Ludlow was that a regulation should be passed to clear the hack stands on Sunday. He eventually secured the adoption of a regulation prohibiting the congregating of hacks on the regular stands on Sunday, and this regulation also prohibited hack or cab drivers from soliciting on the streets. The law has been rigidly enforced. On Sundays one seeking a cab is obliged to go to a stable or to one of the depots in order to secure a conveyance. The cabs are allowed to go to the trains and pick up customers there. Their practice has been to drive

to the depots and if a fare was not secured to drive rather rapidly along the avenue as though they either had a passenger or were going to answer a call sent to the stable for a vehicle. Though apparently driving along fully intent on an errand, they were really on the lookout for passengers, although it being the Sabbath, they were not allowed to say, "Cab, sir?"

The owners of cabs, hacks, hansoms etc., always considered it unjust both to themselves, and the public, that they should be excluded from the regular stands on Sunday. They have, therefore, instructed their men to drive along the avenues and streets and solicit custom, and to violate the regulation in order to test the validity of the law. Yesterday the officers of the first precinct arrested four drivers charged with a violation of the regulation.

REV. JAMES M. KING, General Secretary of the National League for the Protection of American Institutions, is in Washington for the purpose of influencing Congress to recommend a sixteenth amendment to the Constitution of the United States, as follows:—

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

The purposes and principles of this organization, condensed into a watchword would be, "America for Protestant Americans," for it sets itself to restrict immigration, to establish a certain censorship as to the study of the English language, in the public schools, and while ostensibly favoring the separation of Church and State has, as the main purpose of its existence, the preservation of American ecclesiasticism.

A DEBATE in the French Chamber of Deputies on December 16, concerning the relations of Church and State, was the cause of great uproar and nearly resulted in a duel. The despatches say: "The ecclesiastical controversy caused a great disturbance in the Chamber of Deputies to-day. M. Hubbard introduced a motion condemning the hostile attitude of the clergy, and demanding that steps be taken for the separation of Church and State." M. Fallieres, Minister of Justice and Public Worship, replied, and a scene of tremendous excitement and threatened violence ensued. "Resuming his speech M. Fallieres said that the government was opposed to the separation of Church and State. The Ministry, he continued, would shortly introduce a bill dealing with associations, which would apply equally to religious and secular communities. He added, however, that this bill must not be regarded as a prelude to the separation of Church and State. . . . It is the general opinion among members of the Chamber of Deputies, that the debate may be critical as regards the existence of the Cabinet owing to the dissatisfaction of the members of the Right at the Cabinet's intention to introduce a bill dealing with religious associations."

IN Germany the Lutheran is the established church and the king is its virtual head; but there are nine churches over which the government has supervision and to which money is yearly granted. The professors of the theological institutions are appointed by the government, and they teach what they choose or omit to teach what they please, so long as they do not offend the government, and retain their positions as purveyors of religious belief. Sometime ago an officer was dismissed from the army because of the irreligious teachings of a book which he had published, but it did not deprive him of his membership in the church; of so artificial and perfunctory a nature are the requirements of church relationship. The Church is without power of discipline and unable to purge itself of those whose lives are unworthy. The government is the arbiter of all these things, and its attention

is awake only to those qualities in its subjects which constitute an effective soldiery. This is an example of a nationalized Protestant Christianity, open to the eyes of the whole world, yet, in this country, the entire force of Church influence is brought to bear to bring about a similar condition,—a nationalized Christianity in a "Christian Nation."

THE Secular Union of the State of Washington, has undertaken to fight the battles of the Church from a point of view which will probably not be appreciated. An earnest letter was addressed to the Governor of the State, protesting against the issuing of an official Thanksgiving proclamation; "because the proclamation of a day of thanksgiving to Almighty God, and recommending that all the people assemble at their respective places of worship and give thanks, etc. etc., is usurping the prerogative of the churches, and is an act of injustice, a violation alike of the national, and our own State Constitutions."

This is an unexpected source from which to hear a defense of the prerogatives of the Church. No doubt so sturdy a championship will be accepted in the same spirit that it is offered. When a point, so undeniably sound, is made in favor of the Church, it would be unfortunate if any uncharitable feeling as to its origin should militate in the least against its fullest usefulness.

A REPRESENTATIVE of the licensed victuallers, brewers, and publicans, of London, expresses himself, in the *London Echo*, concerning the "Lord's Day Observance Society," after this manner:—

Sir,—I am very glad to see that the above excellent society is about to stop the National Sunday League in their evil and unnatural conduct of running lectures and concerts, for the working classes, on Sunday evenings. Why, Sir, they have already four centres going, where the working classes crowd in hundreds, and I understand that they are about to open more in different districts in London. Now this comes hard on us; we are harassed on every side, first by one and then by another, and as we contribute about one-third of the national revenues of this Christian country, we deserve more consideration; and if these concerts are continued, drawing away our customers of a Sunday evening between seven and ten, I should like to know how we are to live. I am sure that both my brother licensed victuallers and the great brewers will be only too happy to subscribe to this Lord's Day Observance Society, and help them in their most righteous cause.

Yours,

A PUBLICAN.

CONGRESSMAN JOHN J. HEMPHILL, of South Carolina, has been named for the chairmanship of the House Committee on the District of Columbia. To this Committee will be referred the bills introduced for the purpose of committing Congress to the principle of religious legislation by the passage of Sunday laws for the District of Columbia.

Senator Carey of Wyoming, takes the place of Mr. Blair in the Senate Committee on Education and Labor, and the mantle of the chairmanship of the select Senate Committee to Establish the University of the United States falls upon Senator Proctor, as successor to Ex-Senator Edmunds.

THE State Sabbath Committee of New York will have legislative lobbying to do in opposition to the petitions of the Long Island fishermen. It is said that "the boat owners on Jamaica and Canarsie Bays are circulating a petition, which will be presented to the coming Legislature, asking that the law prohibiting line fishing in those two bays on Sunday, be abolished." Such an item as this is a reminder of old colonial days, under a State Church. It seems New York is still in the same leading strings.

"To follow foolish precedents, and wink  
With both our eyes, is easier than to think."

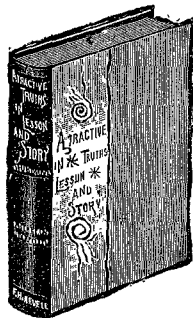
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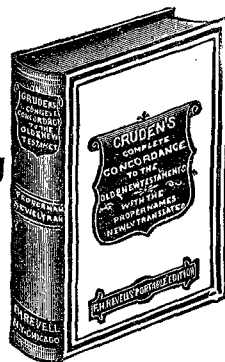
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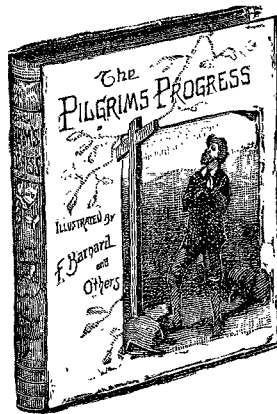
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NEW YORK, DECEMBER 24, 1891.

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AN exchange has the following:—

We never knew that a Sabbath was conducive to the health of swine; but the Swine Breeders' Association know more about swine than we do, and they say the proposed opening of the Columbian Exposition on Sunday would deprive the animals on exhibition of the rest which is needed in order that they may appear at their best.

The Swine Breeders' Association seems to have been giving free lessons in natural history to the country at large.

THE *Christian Patriot*, of Morristown, Tennessee, of the date December 15, has the following in its editorial paragraphs:—

The directors of the Chicago Fair, in spite of their proposal to trample on the laws of God, and of their country, and in the teeth of their solemn pledge, have the sublime impudence to ask Congress for a loan of five million dollars.

Have the directors made this proposal? So far they have not interfered with either the laws of God, or of the country. And if wise, they will continue neutral, and avoid trampling on the laws of God by attempting a civil enforcement of them.

THE question of the relation of the Church to the State is agitating France, and the present activity of the discussion takes its origin from the thoughtless act of a French Catholic pilgrim to Rome, who wrote on the church register of the Pantheon at Rome—"Long live the Pope." This was understood as a bit of bravado directed against the Italian Government, and in favor of the temporal power of the Pope. Excitement ran high, and the pilgrims were threatened with violence, until the situation became so serious that the French Government felt compelled to ask protection for French subjects in Italy,—to which the Italian authorities responded and suppressed all disturbances. Much bitter feeling, however, continued. In order to withhold further food for disorder, the French "Minister of Public Worship" sent a circular to the French bishops, requesting them not to promote or conduct any more pilgrimages to the holy city, for the present. To this very reasonable request, for the avoidance of difficulty which threatened international complications, the bishops returned in many instances disdainful and insolent replies. The Archbishop of Aix has been

brought before a civil court to answer for his language to a public officer, and resistance to the civil authorities. This Archbishop is a political prelate, and has taken a similar position, in France, to the Covenanters in this country in reference to voting. The French Chamber of Deputies has been drawn into the discussion and much political, legislative, and religious, significance attaches to the matter. It is a part of the world-wide religio-political movement, of which the National Reform party and its allies are the exponents in this country.

THE *Christian at Work* asks if the "American Sunday" must go, and says:—

We are gratified to observe that among the first documents laid before the Senate at Washington were several memorials asking legislation for closing the World's Fair on Sundays. It is desired that Congress shall make Sunday closing one of the conditions in granting the additional appropriation asked for by the managers of the Fair. This point cannot be insisted upon too early or too strongly.

The legal and constitutional attitude assumed by those who thus petition is inconsistent with any claim of intelligent loyalty to the principles of this government, or to the teachings of Jesus Christ. That the great majority of the leaders among the organized churches, and their followers, should be so utterly unable to understand these facts is remarkable, but no less strange than the delusions of false religion in previous ages of the world's history.

THE *Louisville Courier Journal* sees the onward "march of paternalism" in political and governmental affairs in this country and expresses itself, without reserve, in reference to the exhibition of this tendency in the highest branch of the Government. The *Courier Journal* says:—

The impression seems to prevail in the Senate that there is no interest which does not need the direction, supervision, protection, and encouragement of the Sanhedrim at Washington. Evidently the senators are losing their faith in popular government. They believe that the people are unequal to the task of taking care of themselves. We are sceptical upon this point. We have seen no indication at any recent session of Congress that the senators were endowed with superhuman wisdom.

They will need to be superhuman when they are required to put all the civil usages of this Nation on an undeniable religious basis, and maintain them there.

IN response to the protest of the Evangelical Alliance of Switzerland, a few years ago, against the treatment accorded to the Lutherans in Russia, the most holy synod of the Russian Church announced officially that Russia understood, favored, and practiced, religious liberty. Yet, in the face of this statement, precisely the same intolerant course was persisted in. This system of religious persecution has been continued, until now it includes all dissenters from the established Church,

and the natural extension of the same policy is making itself felt in a gradual movement to exclude all foreigners. In this Russia is not alone, the gathering cry of the popular party in China is "China for the Chinese,"—"Down with the foreign devils!" But Russia and China are not alone; the United States is in their most excellent company. The entire body of the Church, in the United States, with all its appendages, is organizing to crush dissent and enforce the observances which are said to distinguish American Christianity. The Chinese are excluded, and "America for the Americans" is rapidly becoming a popular watchword. Upon the evidences of national intolerance in Russia the *World* says editorially:—

The new policy of "Russia for the Russians" means not alone the expulsion of foreigners but the stamping out of all religious nonconformity. The repudiation of all that belongs to the civilization of the West and the revival of all the traditions of mediævalism are the chief aims of the Russian statesmanship of to-day. And of this process of barbarous retrogression the Czar is at once the author and chief promoter.

If the barbarous autocracy of the Czar is the moving force in Russia, and the fury of heathenism in China, what is the impulse which is directing affairs in this country in the same channel?

A WRITER in the *Christian Statesman* says, in regard to the World's Fair:—

It is a mistake—a mistake that it is not too late to correct—that the petitions against Sunday opening have not been sent to Congress itself, in addition to the Commission, which is only a committee of Congress. . . . Congress should seal the closing by a national law.

This insister upon Sunday closing knows very well that the Fair, as a whole, is in no sense under the jurisdiction of Congress. If it were why are Chicagoans coaxing for a \$5,000,000 loan? Why is it left to each State Legislature to appropriate such a sum as it deems necessary to represent the State suitably at the Fair? If this were so, Congress would have only to levy a pro rata tax on each State for the expense of the Exposition, and pocket the proceeds, instead of Chicago having the exclusive handling of the money.

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