



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

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## The American Sentinel.

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IT is in one sense with feelings of considerable regret that the SENTINEL finds it necessary to sever its direct connection with California. Personally our associations there have been of the very pleasantest. Dear friends are there whom we hold in ever grateful remembrance. Professionally our associations have also been of the pleasantest; and it is with the kindest remembrances toward our contemporaries, all, of Oakland and San Francisco, and especially the *Times* and the *Tribune* of Oakland, and the *Examiner* and the *Alta* of San Francisco, that the SENTINEL bids good-bye to the beautiful city by the Western Sea. Yet we all know that it was with the sole object of doing better service in the cause to which it is devoted that the SENTINEL made the change of location which it has made; and although we have been in our new quarters but a few days, we have already seen abundance of evidence of the propriety of the move that has been made. It is therefore with the best of courage that we enter anew upon our work with the beginning of this new year.

It is stated that the new government of Brazil proposes to sever the connection that existed under the monarchy between the State and the Roman Catholic Church. But while Catholicism was the State religion all other sects were tolerated. The only distinction made between that and other sects was that other denominations were restricted to the use of houses of worship. "without the exterior form of tem-

ples." This was construed to forbid simply the erection of steeples and the use of bells. The appropriations for religious purposes in Brazil in 1887-88 amounted to \$454,000. The same budget appropriated \$280,000 for education. Neither of these sums was large, and certainly the Brazilian establishment was not very expensive, but the new government will do well to abolish it and let the churches support themselves, while the government looks after the schools.

### The American Sentinel.

WITH this number the AMERICAN SENTINEL enters upon the fifth year of its publication. Started at Oakland, California, January, 1886, as an eight-page monthly, it attained the first year to a total circulation of more than 136,000 copies; the second year of more than 255,000; and the third year of more than 600,000. This rapid growth showed a demand for the paper which seemed to the publishers to call for a more frequent issue. Accordingly, in January, 1889, it was changed to an eight-page weekly; and more than a million copies were printed and circulated within a year. The rapidly multiplying demands for national religious legislation rendered it essential that our place of publication should be nearer the centers of information. We are therefore established at No. 43 Bond Street, New York City, from which place the AMERICAN SENTINEL salutes its old acquaintances and introduces itself to its new ones.

The SENTINEL exists for the purpose of opposing all manner of religious legislation, and every principle, effort, or movement, that tends in any way toward a union of religion and the State; and of maintaining in this opposition the principles announced by Jesus Christ and also embodied in the Declaration of Independence and the United States Constitution.

The SENTINEL is positively Christian. And as positively and decidedly as it is Christian, just so positively does it maintain that Christianity, to remain pure and

powerful, must never be connected, as such, in any way with the State; and that the State, properly to fulfil its functions, must never have anything whatever to do with religion, as such, or with religious observances. With the Supreme Court of Ohio we hold that "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 widely and completely they are separated the better it is for both." And with Dr. Philip Schaff we hold that "secular power has proved a Satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State." And the SENTINEL occupies this position because it is Christian, and because its editors and publishers love Jesus Christ and the religion which he brought to the world.

The SENTINEL maintains that civil government is an ordinance of God; that to the citizen it is supreme in civil things, for God has made it so by commanding Christians as well as all others to be subject to it; and that the authority of civil government is over only the civil relations of men, and does not extend at all to religious things.

The Saviour, when asked whether it was lawful to give tribute to Cæsar or not, replied by stating a principle which is for all people and governments unto the end of the world—"Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's." He separates forever that which men owe to God from that which they owe to civil government. Religious duties and observances men owe to God; civil duties and obligations they owe to the State. Christ has separated these things; and what God has put asunder let no man join together.

Again, in Romans 13: 1-10, every soul is commanded to be subject unto the higher powers, to pay tribute, to render to all their dues; and then, after citing certain commandments which speak of the relationship of men to their fellowmen, the Word says,

"And if there be any other commandment it is briefly comprehended in this saying, 'Thou shalt love thy neighbor as thyself.'" This word covers all the field in which the duty of any man can be related to civil government. With the men who do the things there named no government can ever find any fault. But in the points named there is not embraced any of the duties which men specifically owe to God. Therefore, within the line of man's relations to his fellowman, God has set the limit to the jurisdiction of civil government. Civil government never can go beyond that limit without trenching upon ground where God has forbidden it to go. God has separated the duties which man owes to himself from those which civil government may require; and what God has put asunder let no man join together.

Therefore the SENTINEL maintains that it is the natural and inalienable right of every man to worship or not to worship according to the dictates of his own conscience; and that he is responsible to God alone for the exercise of that right. With George Washington we hold that "every man who conducts himself as a good citizen is accountable alone to God for his religious faith." Any interference with this right on the part of any person or power is as unwarranted as it is unjust.

The SENTINEL maintains that its principles, as thus set forth, are strictly in harmony with the original intent of the government of the United States under its Constitution. It was plainly declared by the framers of this government that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and that "the government of the United States of America is not in any sense founded on the Christian religion." It is therefore not only as a Christian publication, but, per consequence, as a loyal American publication, that the AMERICAN SENTINEL proposes to disseminate its principles.

And the SENTINEL cordially invites the co-operation of all lovers of Christianity and of the American Constitution in the work to which it is devoted.

#### Queer Ideas of Morals.

In the Iowa Sunday-law convention, President Blanchard of Wheaton College, Ill., said: "I would rather swear for half an hour than buy a Sunday paper for half a minute;" and in the annual convention of the National W. C. T. U., one of the representative speakers said: "I am a Christian, yet I would rather tell a lie than to put on a corset." It may be that both these persons are Christians according to their understanding of what Christianity is; but such statements as these certainly betray a serious confusion of ethical ideas.

Yet these are the people who want the State to legislate on the subject of morals and religion, and to give legal force to their ideas of morals! When such people get control of legislation and of law their own narrow views and confused ideas of things become supreme, their will takes precedence of the will of God. Mr. Blanchard is the gentleman who some time ago announced that in this matter of religious legislation they are "the representatives of God!" With this idea the above quotations are consistent, because such has ever been the course of the self-appointed "representatives of God" in government and law.

#### "Is there not a Cause?"

Is there not a cause for the existence and the work not only of the AMERICAN SENTINEL, but also of many other papers of the same kind? Let us see. We have said the SENTINEL exists for the purpose of opposing all manner of religious legislation and everything that tends toward any union of religion and the State; and of maintaining the principles of the United States Constitution as it stands separated from religion. What now is there being done in favor of religious legislation? What is being done to unite religion and the State? What is being done against the principles of the United States Constitution as it relates to religion?

First, there is the National Reform Association, headquarters in Philadelphia, an association in the twenty-sixth year of its existence, whose one leading purpose is to secure an amendment to the National Constitution declaring this to be a Christian nation, empowering Congress to legislate upon the subject of the Christian religion, and pledging the United States Government to the maintenance of Christian institutions and Christian morality, as such, in all the land.

Second, the American Sabbath Union, headquarters in this city, whose sole purpose of existence is to secure an act of Congress by which the observance of the Lord's day as a day of rest and religious worship shall be enforced by the national power within its jurisdiction, and thus to make effective by its example all such laws already in existence in the States.

These two are one so far as the Sunday legislation goes, and with both these to secure what they both demand, are more or less perfectly allied,—the National Woman's Christian Temperance Union; the third-party Prohibition party; the Evangelical Alliance; and last, but not by any means the least, the Catholic Church. The National Reform Association declares for the establishment of a theocracy in the place of the government of the United States under its present Constitution; the National W. C. T. U. declares for the same; the representatives of the American Sabbath Union and the

Prohibition party declare that in their work for legislation they are the "representatives of God" and "the successors of the prophets;" and everybody knows what the Catholic Church means by the declaration of the Lay Congress lately held, in favor of legislation, to secure which it proposes to seek an alliance with Protestants. Besides this, Pope Leo XIII. has long ago commanded "all Catholics" to "do all in their power to cause the Constitutions of States and legislation to be modeled on the principles of the true church."

Besides the work of these different bodies, as organizations, there are a number of papers which advocate the principles which the organizations seek to have enacted into law. There are two papers—the *Christian Statesman* and the *Christian Nation*—representing the National Reform Association. There is one—the *Mail and Express* of this city—which is the official organ of the American Sabbath Union; besides which the Union possesses the influence of nearly all the religious papers of the country, both Protestant and Catholic, and of some secular ones. The National W. C. T. U. adds the influence of its organ—the *Union Signal*; the Prohibition party likewise joins its *Voice* with all these others demanding religious legislation. And yet in addition to all these there is Joseph Cook's magazine, *Our Day*,—Mr. Cook himself being a vice-president of the National Reform Association.

What have these organizations already accomplished? In the Fiftieth Congress, May 21, 1888, they secured the introduction in the United States Senate of the Blair Sunday-Rest Bill, and worked hard to secure its passage; but that Congress expired, and the bill died without their wish being fulfilled. In the same Congress, May 25, 1888, there was introduced a "Joint Resolution proposing an amendment to the Constitution of the United States respecting establishments of religion and free public schools," which proposed to enforce by national power the teachings of "the principles of the Christian religion" in all the public schools of the country. This resolution was indorsed by the National Reform Association as embodying the very thing for which that Association had been working for twenty-five years. This also died with the Fiftieth Congress.

Yet all these organizations have continued, by every means which they could employ, to work up public favor for the legislation which they demand. The Fifty-first Congress had been in existence scarcely a week before Senator Blair re-introduced both his Sunday-Rest bill and the Joint Resolution proposing an amendment to the Constitution of the United States; and the organizations named are pledged to secure, if possible, the adoption of these measures before the present Congress shall expire. Besides the Blair amendment proposed in 1888 and again in 1889, there is

the Edmunds amendment proposed in 1876, which is strongly advocated for re-introduction in the Fifty-first Congress. It only remains to be seen whether these forces shall be able to find enough Senators and Representatives who are willing to play into their hands to the extent of passing their demands into actual law.

From these facts it is seen that there is already formed and in active working order a combination of all the leading religious bodies for the avowed purpose of securing national legislation in the interests of religion, and for the enforcement of religious observances. The United States Senate, sixty years ago this winter, stated an undeniable truth when it said, "Extensive religious combinations to effect a political object are always dangerous." Here, then, is a religious combination which is about as extensive as it would be possible to form in the United States. It is to effect a political purpose, for it is solely to control legislation; and what is worse, though inevitable, is that it seeks to control legislation in its own interests. It is therefore dangerous, and as dangerous as it is extensive.

We ask, therefore, whether there is not a cause for the existence of the AMERICAN SENTINEL? And is there not need that something shall be said to call the attention of the people to these things, which are so utterly subversive of American principles, and which involve the most sacred rights of men?

We know that a great many people pass it by with the remark that there is no danger, and that there is no need of any special discussion of it; and this is particularly so on the part of those who are most active in the demand for the legislation. We know that these things were said four years ago, when the first number of the SENTINEL was printed; and there was not then one-tenth of the forces in existence in this line that there are now. But the SENTINEL knew then as well as it knows now that there is treachery in it. The SENTINEL told the people so then: it tells them so now. It is true. Incredulity will not escape it: unbelief will not disprove it. We do not impugn the motives of the people who are demanding religious legislation. We do not say that all the leaders of the organizations named mean treachery, nor that they are designedly doing that which they know to be fraught with danger to the people. We only say that there is danger in it. It matters not what may be the motives or the intentions of those who are engaged in it, the thing is evil in itself, and danger is inherent in it; and when the thing is accomplished and the discovery made that it is only evil and that continually, it will not be a very great comfort to be assured that those who did it were good people and meant well.

The AMERICAN SENTINEL knows what it is doing, and intends to be true to its name in sounding the alarm and giving warning

of the imminent danger that inheres in the demands that are being made and in a measure granted for legislation in the interests of religion. A. T. J.

#### That Sunday-Law Petition.

In every possible place in the country there is now being circulated by the American Sabbath Union, and the National Woman's Christian Temperance Union the following petition to Congress:—

"To the House of Representatives of the United States [duplicate to the Senate]:—

"The undersigned organizations, and adult residents (21 years of age or more) of the United States, hereby petition your Honorable Body to pass a bill, forbidding, in the United States mail and military service, and in interstate commerce, and in the District of Columbia, and in the Territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy, and such private work by those who religiously and regularly observe another day of the week, by abstaining from labor and business, as will neither interfere with the general rest nor with public worship."

This petition has been largely signed, and many times more largely indorsed, but we seriously question whether one of those persons has ever taken the precaution to study the petition to know really what it asks for. We propose to look into it a little, to see what that petition embodies.

It asks Congress, within its jurisdiction, to forbid all Sunday traffic and work with certain exceptions. What are the exceptions?

First, "except works of religion." Suppose then that Congress should pass a bill embodying the very words of the petition so far. Then nobody in the Territories, the District of Columbia, the army, the navy, or in interstate commerce could do any work on Sunday except works of religion. Is that all that would need to be done? Is that the only step that would need to be taken?—Not by any means. The question would at once arise, "What religion is it, whose works only are excepted?" And the question would have to be answered: There are several kinds of religion in the country. There is the Christian religion, the Mormon religion, the Chinese religion, the Buddhist religion, the Agnostic religion, and many others of lesser note. Now there are works that would be perfectly consistent with certain of these religions, and in fact a necessary part of these religions, which would not by any means be consistent with the Christian religion. Such works performed by these on Sunday in perfect conformity with their own religion, would not be considered as being in any sense in harmony with the Christian religion nor according to the Christian idea as to what is proper work on Sunday.

The next thing, therefore, to do, and it would have to be done, would be for Congress or the Supreme Court to define what religion it is whose works only shall be excepted, and just as soon as that definition

should be set forth, there would be an established religion in the United States. For wherever a government selects a particular religion, and bestows favor and protection upon that religion above all others, and at the expense of all others, there is an established religion, and such would be the first and inevitable result if the request of that petition were enacted into law. This is indisputable, because if the phrase "works of religion" be left undefined by the government, and everybody left, each for himself, to decide what works of religion are proper for Sunday, then the law would be of no effect whatever. Besides it is not the right principle of government that the subject shall interpret the law in his own case. The government must interpret its own laws and define its own terms, used in the laws. The government, therefore, having enacted a law in which is found the phrase "works of religion" must define the meaning of the phrase. It must declare what religion is meant; it must define what are the works of that religion; and the moment that is done there is an established religion. And it is needless to say to any well informed person that an established religion is an unmitigated evil in any form whatever. Are all those who have signed or indorsed that petition ready for this thing for which they have asked?

Again, in excepting, with works of "real necessity and mercy," only "works of religion," it is shown to be wholly in the interests of religion that the demand is made. It is clearly religious legislation that is demanded, and they do propose virtually to compel men to religious observances. Of course it does not say in so many words that the people shall do works of religion, but it does say they shall not do anything but that. And, further, if they are willing to go so far at the very first step, having once secured this, how long will it be before they will take the next step and actually demand that the people shall do works of religion on that day which they have got the national Legislature to set apart for that special purpose?

Secondly, it proposes to "except" "private works by those who religiously and regularly observe another day of the week." Whoever, therefore, will come within this exception must "*religiously* and *regularly* observe another day of the week by abstaining from labor and business." Therefore this petition does ask that whoever does not want to keep Sunday shall be compelled to *religiously* observe another day. In other words, the petitioners propose to have Congress enact a law which shall enforce the *religious* observance of another day than Sunday upon those who do not choose to keep Sunday.

But when they propose to compel all who do not keep Sunday, to *religiously* observe another day, that plainly proves that it is also the *religious observance of Sunday* which they ask shall be enforced

by a law of the United States. This is confirmed by that clause of the petition which speaks of those who "religiously" observe another day "by abstaining from labor and business." This shows that in the mind of the one who wrote that petition, to regularly abstain from labor and business on a certain day is to religiously observe that day. Now the petition asks Congress to "forbid," within its jurisdiction, "all Sunday traffic and work," which, by the definition of the petition itself, is to enforce the religious observance of Sunday. In logical formula the matter stands thus:—

To regularly abstain from labor and business on a certain day is to religiously observe that day.

The petition asks Congress to compel all within its jurisdiction to regularly abstain from all labor and business on Sunday.

Therefore the petition does ask Congress to compel all within its jurisdiction to religiously observe Sunday.

The truth is that that petition for a Sunday law does not, and never did, contemplate anything else than that religious observances shall be enforced by such law. But the enforcement of religious observances by law is wicked in every form in which it may be proposed. It was to guard the rights of the people from such interferences as this that the Constitution was made to declare that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." For Congress to compel men in any way whatever to religious observance is to prohibit the free exercise of religion—even in those who already practice the religious observances sought to be enforced. This petition asks Congress to do an unconstitutional thing; and any bill introduced in Congress in harmony with the petition will be an attempt to do an unconstitutional thing.

There is another point in these "exceptions" that is worthy of attention. The petition asks that the law shall "except" "*private work* by those who religiously and regularly observe another day of the week," &c. And the writer of this article heard the author of the petition say that this means "work in the home."

Now we should like to know how the Sunday-law people are going to be able to tell whether or not anybody is doing any private work in his home on Sunday unless they enter into that person's home to see, or else set spies upon him and his home to detect whether he does such work or not. This petition, therefore, does ask that the private affairs, and the homes of American citizens shall on Sunday be made subject to the invasion and the bigoted surveillance of the Sunday-law meddlers. But our fathers supposed they had enough of that to last them and their children through all time to come, when they threw off the yoke of England; and they, therefore, expressed their mind to that effect

when they declared in Article IV. of the United States Constitution, that "the right of the people to be secure in their *persons, houses, papers and effects*, against unreasonable searches and seizures, *shall not be violated.*" That that petition is contrary to this provision of the Constitution, there can be no honest dispute. Under this government every man's house is his castle. He is lord there. And no man, no set of men, on this earth has any right whatever to invade the privacy of that home. The government itself cannot do it, it is forbidden to do it except upon a warrant issued in proper form. "And no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized."

Therefore it is proved by this count also that the petition for a national Sunday law which is being circulated by the American Sabbath Union does ask Congress to do an unconstitutional thing, and any bill proposed in Congress embodying this part of the petition will be an attempt to do an unconstitutional thing.

The fact is that the whole Sunday-law scheme which is now so extensively worked, is nothing else than an attempt to carry into effect here that same despotic spirit of religious meddling in civil things that has been the bane of all nations but this,—and this one has been free from it only since the formation of the national Constitution and of the national government by it.

As we said at the first, we do not suppose that one person in ten of those who have either signed or indorsed that petition ever looked into it to see what it does really ask. This is not spoken of the leaders however; we are perfectly satisfied that they know precisely what the petition asks for, and that they are ready to enforce all its provisions, just as soon as they can secure the much-coveted power to do it. But are all the people ready to have it done?

For convenience' sake we here insert the following petition to Congress, which we ask the reader to examine and compare with the Sunday-law petition, and then candidly ask himself whether it is not more worthy of the indorsement of American citizens than the other. This petition covers the other one and more; it is against the proposed constitutional amendment also.

"We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the national Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion: but that the total separation between religion and the State, assured by our national Constitution as it now is, may forever remain as our fathers established it."

A. T. J.

### What Christ Taught.

Mr. HUGH O. PENTECOST, formerly a minister; now the editor of the *Twentieth Century*, a "liberal" paper, has in a recent issue of his journal this criticism:—

"The Rev. Dr. Greer, of New York, said at the meeting of the Evangelical Alliance, in Boston, that 'sharp antagonisms have arisen between church and State, but since the Declaration of Independence Christ's own idea of a free church in a free State has been winning its way more and more.' What nonsense! Christ never had any idea of 'a free church in a free State.' If he had, the Gospels do not reveal it."

He further avers that Christ was a "communistic-anarchist, like Herr Most." If this last had been omitted, one might suppose that the editor of *Twentieth Century* was honest in saying that Christ had no idea of "a free church in a free State;" but the latter statement marks the whole thing as malicious. Fancy Herr Most instructing one of his followers to pay a tax that he was not legally bound to pay, as did the Saviour, to avoid giving offense. (See Matt. 17: 24-27.) But like too many ministers Mr. Pentecost has evidently been a poor student of the Scriptures. But it is too much to believe that he is ignorant of the fact that Christ plainly taught the total separation of church and State; and as a necessary consequence, a free church at least: for that church, and only that church, is free which is answerable only to God, and whose members recognize no authority, in morals, but the law of God. The words "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's," brand forever and in all places as anti-Christian all efforts to unite church and State; and they also give the lie to the assertion that Christ knew nothing of a free church.

Dr. Greer is, however, in error in supposing that Christ's idea of the proper relation of church and State has been gaining ground ever since the Declaration of Independence. For a time it did gain ground, and was at high tide when the first amendment to the Constitution was adopted. No marked change had taken place when, in 1828, a committee of the United States Senate pronounced in unmistakable language against Congressional interference in behalf of any religious institution, and declared extensive religious combinations to effect political objects always dangerous. But for more than a quarter of a century the National Reformers have been making most determined efforts to roll back the car of progress; and in this they are now being so ably seconded by other and more powerful organizations that there is grave cause to fear that the next decade will witness a return to as bad or even a worse state of affairs than existed in the early days of Massachusetts. Did the present generation know the meaning of liberty, as our forefathers knew it, all might be well. But when men everywhere close their eyes

to a thousand times greater danger than that which the Senate Committee on Post-offices and Post-roads saw so plainly over sixty years ago, is there not cause to be alarmed lest we lose the priceless boon of religious liberty through the sheer indifference of the masses, who forget that "eternal vigilance is the price of liberty."

C. P. B.

### Pushing the Matter.

THE following from the *Minneapolis Journal* of the 14th ult. is interesting reading. It shows about as plainly as anything we ever saw, the temper of the Sunday-law advocates. They are determined to succeed and will stop at nothing which promises to aid their cause. The *Journal* says:—

Within the past two weeks leading pastors of the city have been in receipt of a paper which outlines a plan whereby it is expected that better Sunday observance will be secured in Minneapolis. The Sunday newspaper, it will be seen from what follows, is the head and front of the offending.

This paper is in the nature of a solemn agreement made very binding, and it has already been signed by a large number of leading ministers of the city. The paper, or agreement, put into concise shape, is as follows:—

"In order to correct the misapprehension that there is any difference of opinion among the pastors of this city with reference to the enforcement of Sunday laws, we pledge ourselves to stand by one another in this:

"1. We believe in using every right endeavor to bring about an abridgement of Sunday work in the public as well as in the private industries.

"2. We are united in demanding persistently and continuously the enforcement of all the laws whatsoever that refer to Sabbath desecration. And this means the closing of Sunday theaters.

"3. We pledge ourselves to withhold all patronage from the Sunday newspaper both in the matter of subscription and advertisement and to persuade our people, in so far as possible, to take the same position. We do this believing that the Sunday newspaper is the head and front of all offending."

The iron-clad agreement has been signed, as noted, by a large number of ministers of the city. But the signing of this manifesto is not all that has been done. The evening of the third Sunday in the month of January next has been selected as an occasion upon which the Sunday observance question is to have the biggest clerical shaking up in the history of the city. An elaborate plan has been prepared which, outlined, is as follows:—

A large number of hacks or carriages will be retained and held for duty. Each minister in the city will have one of these three points above noted assigned to him as a text for a short, pithy address. He will make this address in his own church, for instance, will then be driven rapidly to another church nearest at hand where he will repeat the address, and then he will go to another church and another un-

til he has used up all the evening's time. Another minister will have another topic and will follow the same plan, and still another the last topic. Thus divided up by threes the ministers will keep moving from one church to another all the evening, giving to each congregation as many addresses as possible and all of them red hot. The State organization, which has the matter of Sunday observance in hand, will soon issue the formal call for these meetings. It is the intention of the movers in this affair to attract immense audiences to the churches and to give them the most earnest and powerful talks on the subject that the ministers of Minneapolis can utter. Said a gentleman closely connected with the movement this morning:—

"We mean business. We are going to push this matter. You say that there is a leading orthodox pastor in the city, who, it is reported, likes to read the Sunday paper? All right; just let him refuse to sign this paper then. That's all. Just let him refuse to sign such a paper, and see what effect it would have. I tell you he'll have to come out of the rain."

### The Illinois Sunday Convention.

THE Illinois Sabbath Association held its Convention in Chicago, November 20, 21. It was attended mostly by the leaders of that organization in the State. Dr. Crafts was also present. The attendance was not large aside from these leading men in the movement.

The utterances contained nothing specially new in the way of argument. But one could not help being impressed with the thought that as a company of Christian ministers they were calling loudly for civil law to compel Christians to do what it was their duty *as Christians* to do any way.

Dr. Mallernee said much of this work on the Sabbath is performed by *church members*, and the *pastors* do not *dare to preach against* it. The logic of this statement would seem to teach that the church members work on Sunday; if the pastors preach against it they will lose their members. Therefore let us have a law to compel everybody to keep Sunday, so our church members may be able to keep it just as well as not, and so save the pastors the disagreeable task of doing their duty. But if ministers do not now do their duty in this line; and if church members are so sadly remiss in Sabbath keeping, would it not be just as well to labor for the conversion of the ministry and church, and not spend so much time trying to make sentiment that will induce the State to compel Christians to do their supposed religious duties?

The railroads and street cars were especially arraigned for their Sunday traffic. And one would be almost led to believe that the railroads especially were a curse rather than a blessing because they made

room for so much Sunday labor. In regard to these, Dr. Crafts said that the railroads are owned by *Christian men*, and what we want is something that will quicken their consciences in regard to the sin of Sunday labor. Dr. Delano said in his address that we have no Sabbath, and *ministers and college presidents are responsible* for it. These assertions in regard to Christians, and especially ministers, failing to do their duty were heard from the lips of nearly every man who spoke in the Convention. And we watched closely for the argument that would enable us to see just why it was necessary to ask Congress to compel all to do the duties of a Christian, in order that Christians might do their duty without inconvenience. It must be that they are trying to go in the way of a young man, who in a revival in a small town in Illinois asked the brethren to pray for him that he might "go to heaven on flowery beds of ease."

The arguments that are made against this civil Sunday-law movement were spoken of a time or two and said to be unworthy of notice, but in an evening meeting a leading man spent quite a while in endeavoring to answer these objections. He brought them forward one by one and with all the *vehement energy* of a powerful frame declared them false and really no objections at all. We waited in vain for the argument, but it was not made; to those who can be convinced by assertion his talk was, perhaps, conclusive; but to those wanting facts and arguments his speech would not commend itself. Evidently some of the arguments are troubling them and they want to either pass them by in silence or meet them with simple assertion and appeal to the sympathies or prejudices of the people.

It seemed to us that the most significant statement of the Convention was one made by Dr. Mallernee. He said, "We must rally on the secular side of this question." The secular side he thought would help to carry it through. How unfair for men claiming to be Christians to try to carry a measure in which the real issue is kept in the background, and a subject that can be made popular by appealing to the selfish motives of personal benefit pushed to the front! These men assert with indignant emphasis that they do not want religious legislation. Oh, no! But Sunday observance is a doctrine held by the Christian church, and when the Christian clergy inaugurate a movement to secure civil legislation in its favor, and then that movement is carried on almost solely by the clergy and various societies of Christians, there is room for strong apprehensions as to what will be the result if it succeeds. If their leaders exhort them to keep the "secular" side to the front, the inevitable conclusion is that they have the religious side in the background. This is the charge we make, and the logic of their own utterances is the basis of our charge, and when

once their scheme is carried into effect the mask will be torn aside and religious despotism, with all its retinue of evil and superstition, will be made to appear.

That the men who are pushing this so-called reform do not realize what would be its outcome we most sincerely believe; but a little study of the philosophy of their movement in the light of history ought to convince the most skeptical what could be its only result. And would it not be well for the leaders in this Sunday-law agitation to stop to consider the advisability of returning to the old gospel methods, *pure and simple*, of *persuading* men to come to Christ, and devote *all* their energies to that? And let them first begin their work by laboring for the conversion of the *ministers* and *church members* whose spiritual condition *they* so sadly deplore, and then re-enforced by an awakened ministry and a revived church carry the work into new territory and win those to the Master who know him not. This, and this alone, is the work of the minister and the church, and it will have a better influence on the State and make its politics purer than for them to attempt to secure legislation tending toward a supposed advancement of the kingdom of Christ. A. O. TAIT.

#### Importance of Right Motives.

THE *Christian Statesman* of December 12, quotes a report of the action of Judge Ridley, of Tennessee, who is said to have declared church raffles illegal, and to have charged a grand jury "to indict all persons buying and selling tickets, and also those who in any way contributed to the management of the raffles." After stating that the judge ordered the enforcement of the law on the ladies of St. Joseph Church of Nashville, the report says:—

"We rejoice at this step. When the professed church of Jesus Christ permits gambling, lottery, raffle, cheating, or swindling—disguised or open—in any shape, we trust that the strong arm of the civil law will fall upon her at once, for it is a shame and disgrace to the Christian name."

The action of the judge was right, because gambling is essentially uncivil. It is a form of robbery. But the report says, "We rejoice at this step"—why?—"for it is a shame and disgrace to the Christian name."

There is danger lurking in that clause. It shows that the writer and those who indorse him rejoice at the enforcement of civil law,—not because it protects the civil rights of citizens, but because they think it will help Christianity by keeping Christians from disgracing the "Christian name." Whenever the church is about to disgrace the Christian name, then these people "trust that the strong arm of the civil law will fall upon her at once." Since it is the duty of the church to not disgrace the Christian name, and since the members are subject to discipline when they do it, therefore the *Christian Statesman* and

its adherents want the civil authorities to see to it that the church does her duty, and to enforce her discipline by "the strong arm of the civil law" when necessary to accomplish this end. And what is this but church and State.

It is not enough that the action be right; it must proceed from correct motives; and every time a law is enforced (no matter how good the law) from religious motives, the false principle is established in the mind that it is right to compel people by law to be religious.

[The principle stated by the writer is correct, and his criticism just as to the *Christian Statesman*, but it is only justice to say that there is in the facts stated nothing to show that the motive of the judge was not a purely civil and proper one.—EDITOR SENTINEL.]

Once established, this principle lays a foundation for the enforcement by the State of everything pertaining to a church creed. To illustrate: If you compel a man to stop drinking because you think it will ruin his soul, you adopt the principle that it is right to prohibit by law anything which in your judgment would be an injury to men's souls. This is the principle of the papacy precisely, and is the open door to all the despotism of the Dark Ages. And there is no principle growing faster in America to-day. Everywhere you will hear it said, that this law and that law, and another ought to be enforced—why? In order that people might be more civil? No, you will seldom hear that; but they will tell you they want laws enforced to keep men from going to perdition, to compel them to show respect for God and Christianity, to stem the tide of immorality and irreligion, that is hurrying men to hell. And these deluded people do not realize that, by failing to comprehend the fact that government has nothing to do with saving souls, or with keeping people from perdition, they are establishing a principle which has caused the ruin of more people than almost anything else in the world.

It is time for Americans to open their eyes and study well the principles upon which their actions are based.

A. DELOS WESTCOTT.

THE *American Standard* remarks that "a good deal is said about hard times in Iowa, yet the State has just paid the last dollar of her debt, and taxes are to be reduced one-third. If prohibition has accomplished this, it's a big feather in the cap of prohibition." Whether prohibition in Iowa has reduced taxation or not, it has done one good thing: it has demonstrated, not only there but in Kansas and the Dakotas, that all hope of prohibition is not bound up in the so-called Prohibition party. It has been demonstrated in those States that when public sentiment is educated up to that point the people will adopt prohibition regardless of parties.

#### Another Sunday Law Proposed.

WE are advised from Washington that a Sunday-rest bill for the District of Columbia will be introduced by Congressman W. C. P. Breckinridge, of Kentucky, soon after the holidays. The wording of the bill will be about the same as the national bill introduced by Senator Blair; and, like the Blair bill, will contain a clause exempting from its penalties those who "conscientiously believe in and observe any other day than Sunday as the Sabbath, or as a day of religious worship, provided such labor [as they may engage in] be not done to the disturbance of others." This, it is thought by friends of the bill, will silence the opposition of seventh-day people. In fact, referring to this very thing, Mrs. M. E. Catlin, Superintendent of the Sabbath Observance Department of District W. C. T. U., recently said: "I think that we have taken the wind out of their sails by giving them an exemption clause." We trust, however, that in this she is mistaken. Exemption clauses may make Sunday laws less oppressive to the few, but they do not make them right, nor change in the least degree their pernicious influence.

We are also informed that the plan is to urge the passage of the District bill, hoping thereby to make it easier to secure the passage of the national bill. Mrs. Bateham is credited with saying:—

"Do little for the national bill now, but work for the local law. When we secure a law for the District it will be easy to get Congress to pass a similar law for the Nation."

To be forewarned is to be forearmed, and we trust that the friends of liberty of conscience in the District of Columbia—whether seventh-day, first-day, or no-day people—will refuse to be taken in the snare that is being so artfully laid for their feet. The passage of a local Sunday law by Congress may seem a small thing, but it would be a blow directed at religious liberty throughout the length and breadth of our land. A little more than sixty years ago Congress was asked to suspend the carrying of the mails on Sunday. The petition was referred to the Committee on Post-offices and Post-roads, of which Hon. Richard M. Johnson, of Kentucky, was chairman. In their report the committee said:

"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."

These words, and the reason set forth in them, are applicable to the present demand for a Sunday law for the District of Columbia; and we trust that they have lost none of their force. They prevailed to defeat a scheme for religious legislation then; may they not be equally potent now?

C. P. B.

THE field secretary of the American Sabbath Union is Rev. W. F. Crafts, of this city. Down at Washington City the other day, in a sermon on the Sunday-law question, he held up a backwards saw which he says he got at Nazareth, in Palestine, and which is emblematic of the course of certain leaders in the Sunday movement, and informed his audience that it was such a saw as that that Christ laid down "Saturday nights" at the close of his week's work, and preparatory to his weekly rest on Sunday. And everybody knows, or ought to know, that Christ never worked on Saturday and never kept Sunday while he was in this world. Everybody knows, or ought to know, that Saturday was the Sabbath in Christ's day; and that he rested instead of worked on that day. Sunday, we are informed by the theologians, is kept in memory of Christ's resurrection; and it is hardly likely that he commemorated his own resurrection before that event occurred. Query: In that statement did Mr. Crafts manifest his own ignorance, or did he presume upon the ignorance of his audience? If the latter, was it honest? If the former, ought he not to learn before he takes it upon himself to teach?

It is announced from Rome that Monseigneur Satolli, who recently returned to Rome from this country, has assured the Pope that "the Washington government looks favorably upon the idea of having a duly accredited diplomatic representative at the Vatican." There is little room for doubt that this is true. The cry of "rum, Romanism, and rebellion" defeated one candidate for the presidency in this country, and forewarned by that circumstance each presidential possibility is now determined that nothing of the kind shall happen in his case. But there is absolutely no reason why this country should have a representative at the papal court. The crafty Leo desires it because it would be an acknowledgment from one of the greatest powers of earth that he is of right a temporal prince, and that he is unjustly deprived of his dominions. But that is something that this country has no right to acknowledge; nor would our officials so much as think of doing so were it not for the political influence exercised

in this country by the minions of a foreign pretender to a usurped throne in Italy.

DECEMBER 9-11, the American Sabbath Union held its first anniversary in this city. The attendance was about fifty. Papers were read, speeches were made, and eighteen resolutions were passed. One paper "prepared expressly for the occasion," but not presented, was entitled "Some Lessons Learned During the Past Year." If that paper was prepared by the field secretary we should like very much to see it or hear it read, especially if he gave an impartial account of certain things which we know that he learned. The Union decided to establish the headquarters of the field secretary in Washington City. This is in order that he may be on the spot to superintend the passing of the Sunday laws which they demand.

THE statement of Dr. Schaff that Sunday laws are a connecting link between church and State is a truth that can be demonstrated by more than one line of argument embodying proofs as strong as Holy Writ. Wherever there are Sunday laws, therefore, there is a union of church and State. This is one great reason why the AMERICAN SENTINEL is so uncompromisingly opposed to Sunday laws. Any union of church and State is only evil, and any laws or governmental forms that comprise any connecting link between the two are wrong.

THE morality as derived from religion which the State needs will be best supplied by the confinement of its agency to things temporal and the entire omission on its part of any attempt to administer things spiritual. The State can do religion no favor so great as to have nothing to do with it, and itself no favor so great as to let religion alone. The moment the two are put in alliance with each other both are injured.—Samuel T. Spear, D. D.

"THE law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love,—service that springs from an appreciation of his character. He takes no pleasure in a forced obedience; and to all he grants freedom of will, that they may render him voluntary service."

NOW READY!

# THE NATIONAL SUNDAY LAW.

We do not mean that a National Sunday Law is now ready, but that a treatise under this name, prepared by Alonzo T. Jones, is now ready for circulation. This pamphlet contains the arguments in behalf of the rights of American citizens, and in opposition to the Blair Sunday-rest bill, which Mr. Jones presented before the Senate Committee on Education and Labor, Dec. 13, 1888. Mr. Wilbur F. Crafts has pronounced the report as published

"MIGHTY INTERESTING READING,"

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NEW YORK, JANUARY 2, 1890.

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 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.

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.

Mr. CRAFTS, it is said, admits that Washington is now the most orderly and quiet city on Sunday of any city in this country. "Its greatest failure is in not having a Sunday law." But why have such a law if without it better order is maintained than is had elsewhere with Sunday laws? Is not the real object to secure from Congress some acknowledgment of Sunday sacredness? So it certainly appears, and so we believe.

WE are indebted to a number of our exchanges for friendly and even complimentary mention upon the occasion of our removal from Oakland, Cal., to this city. We appreciate these notices, not only because they are a substantial benefit, but because they show that our work has not been lost upon our brethren of the press. We are glad to know that our efforts are appreciated, and that in the final "tug of war" very many of the papers of the country will be found on the side of the liberty of conscience now guaranteed by our national Constitution.

DECEMBER 9, 1889, in the United States Senate, Senator Blair of New Hampshire introduced both the measures looking to religious legislation, which he had introduced in the Fiftieth Congress—the Sunday-Rest Bill, and the Joint Resolution proposing an amendment to the Constitution by which the "principles of the Christian religion" shall be taught in all the public schools of the country. We have not

space to notice them further this week but in our next we shall notice the Sunday bill in full and as soon as possible the proposed amendment also. It is announced that Congressman W. C. P. Breckinridge will soon introduce a Sunday bill in the House.

THE Sunday-law question is again before Congress. Very early in the present session several petitions were presented on the subject, some praying for the passage of a national Sunday law, and others protesting against any religious legislation whatever. Sunday is a religious institution, and legislation concerning it is religious legislation.

NATIONAL REFORMERS are unhappy because President Harrison's message to Congress contained no recognition of God. In this particular it is said to be unlike the messages of all preceding Presidents. The omission was probably due to an oversight, but it is possible that the President had the good sense to know that the Lord is not pleased with unmeaning complimentary allusions to him, and that he abhors the hollow mockery of official piety.

THE AMERICAN SENTINEL maintains the inalienable right of every man to profess any religion or none just as he chooses; but 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. We likewise deny the right of the State to pronounce any religious or ecclesiastical institution a civil thing and by that means compel conformity to it.

IN a recent address before the New York Baptist Pastor's Conference on "The Significance of the Roman Catholic Congress and an outline of the Roman Catholic Movement of to-day," Rev. D. C. Potter, D. D., said:—

"That Catholic centenary congress in Baltimore was a jubilee, a Roman victory. Its first note was a paean, its last a doxology. Its voice was defiance, its grasp power, its purpose advance, and that, dare I say, irresistible. It evaded nothing, quibbled at nothing, but spoke out in a voice dominant and daring. The Protestant church could stand on its platform with hardly a phrase change."

This is all true, especially the last sentence. But why is the last true? Is it because Rome has changed? Nay, verily; "Rome never changes." It is because the Protestant church, so called, has ceased to be truly Protestant. We live in evil times when a union between Protestants and Romanists for the purpose of moulding legislation in the interests of "religion," as they put it, but really in the interests of the dominant churches, as such, is not only possible but when it is an accomplished fact. All "religious combinations to effect political objects are dangerous," and this one is doubly dangerous because the

Protestant church of to-day can stand on a Romish platform and with Romanists advocate a papal policy.

IN a recent informal talk before the W. C. T. U. of the District of Columbia Mrs. Bateham said that "the outlook for a Sunday law for the District is very hopeful. Everything is in good shape. Mr. Blair thinks that there will be little opposition this year." We believe that the Senator has reckoned without his host. There will probably be more opposition than he imagines. We are not prepared to say that Mr. Blair's Sunday-law schemes may not eventually succeed; but we do feel sure of one thing, namely, that a Sunday-law shall not be foisted upon the American people without their being fully informed concerning the nature and tendency of all such measures. The heritage of civil and religious liberty received from the founders of the republic will not be surrendered without a struggle.

*Freethought*, a liberal paper published in San Francisco, says:—

"Are not the Mormon Church, the Catholic Church, and all other churches perfectly consistent in claiming supreme power? If God is supreme and if the churches are the custodians of his word, why should they not speak with authority? That is the question."

No church calling itself Christian is consistent in claiming supreme power. God alone has such power and he has never delegated it to any man or to any body of men. The church can of right, as a church, have nothing to do with earthly governments. The great Head of the church himself declared, "My kingdom is not of this world," and his followers cannot go beyond his word without forfeiting the right to call themselves by his name. Christ gave but one commission to his church, namely, to go into all the world and make disciples; this the apostles did by persuading men, and that is as far as the authority of the church extends. Any church which claims more than this is not Christian, though it may be so called, but anti-Christian. God has promised this world to his people, that is, to the meek (Matt. 5:5), but he has not yet made them lords over it, much less has he authorized them to take it for themselves. The true Christian is a missionary, not a politician.

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