



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

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EDITOR, ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

MR. CRAFTS argues that California should have a Sunday law because "in its capital city there are only five or six churches, mostly small." Just so; we have repeatedly said that the real purpose of the demand for Sunday laws is to benefit the churches, and we are glad of another virtual admission of the fact by one who is in a position to know just how it is.

"MERE education," says the *New York Christian Advocate*, of October 23, "will not make a man either moral or religious. Burchall, just found guilty of murder, a few days after the body of his victim was found, applied for a school, in which he said, 'I am twenty-nine years of age, and was educated at Oxford University, England, where I took a high position in mathematics, English subjects, and natural science. I am a good classical and French scholar, and passed high examinations in Holy Scripture.' This is all true, and yet there is no doubt of his having committed a most cold-blooded, cunningly conceived murder for money."

A PRESBYTERIAN lady, of Indianapolis, writes to a friend in California, as follows:—

Look at the Sunday question. Why! I think the ministers are now more interested in looking out for its "proper observance" than in preaching the gospel.

Indianapolis is all aflame, because the street-cars run to the suburban resorts, the ministers all meeting, and resolving, and organizing, through the hot weather, except one. He and his wife, who could sing, and play the organ, went out to one of these resorts in a little spring wagon, used it for a

pulpit, and preached to the people, and had a quiet respectful audience.

Now why can not the others do the same thing,—go where the poor and the vicious are, and teach them the divine law, and stop clamoring for human laws to compel them to come to the churches?

Certainly, why can they not? It is because they are possessed with the idea of "Nationalism" in religion. This "Christian Nation" having become an accountable being, all individual responsibility is to be shouldered upon its "moral person."

The Secular Theory of Government.

THE American or secular theory of government does not mean the *un-Christian 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 relations 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.

Even in our own short history, the secular theory of government has received some of its strongest support from Christian ministers and laymen in the various denominations of America. In our earlier history Roger Williams nobly espoused the theory, for which, among other things, he was compelled to flee to the Indians for refuge in mid-winter. "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. . . . The civil magistrate," he says, "may not intermeddle even to stop a church from apostasy and heresy; . . . his power extends only to the bodies and goods and outward estate of men."* He said boldly that "it is the will and command of God that . . . a permission of the most paganish, Turkish, or anti-Christian consciences and worships to be granted to all men, in all nations and countries; and they are only to be fought against with that sword which is, in soul matters, able to conquer, to wit, the sword of God's Spirit, the word of God."† In his controversy with Colton he said: "For me I must profess, while heaven and earth lasts, that no one tenet that either London, England, or the world doth harbor, is so heretical, blasphemous, seditious, and dangerous to the corporal, to the spiritual, to the present, to the eternal good of men, as the bloody tenet . . . of persecution for the cause of conscience."‡ He maintained that it is "a monstrous paradox that God's children should persecute God's children."§ And again: "Persecutors of men's bodies, seldom or never do these men's souls good."|| Mr. Eben Greenough Scott says that "no man has ever had a clearer view of the true relations existing between the civil and ecclesiastical powers."

A century and a half later, when the theory was struggling for the supremacy, and Jefferson and Madison were putting forth their energies in its behalf in Virginia, Rev. Isaac Backus and other ministers were engaged in a like work in Massachusetts. Ministers both North and South, some of them in the State Conventions on the adoption of the Federal Constitution, used their voices and influence in favor of the secular principles of our national Constitution.

In Massachusetts, one of the States where this theory was the most unpopular, several ministers espoused its cause. Some of the speeches delivered and the principles

* Scott's "Development of Constitutional Liberty," 113.

† Quoted in Tyler, i, 254.

‡ From "Bloody Tenet yet more Bloody," etc.

§ Publications of the Narragansett Historical Society, 319, *Ibid*, 327, 328.

* "History of the Formation of the Constitution," v, 1.

enunciated are in striking contrast with the argument of the religio-political statesmen of to-day. The following summaries are from Elliot's "Debates on the Federal Constitution":

"In the Convention on Thursday [January 31, 1788], on the sixth article which provides that 'no religious test shall ever be required as a qualification to any office,' etc., several gentlemen urged that it was a departure from the principles of our forefathers, who came here for the preservation of their religion; and that it would admit deists, atheists, etc., into the general Government; and, people being apt to imitate the examples of the court, these principles would be disseminated, and, of course, a corruption of morals ensue. Gentlemen on the other side applauded the liberality of the clause, and represented in striking colors, the impropriety, and almost impiety, of the requisition of a test, as practiced in Great Britain, and elsewhere.

"In this conversation, the following is the substance of the observations of the—

REV. MR. SHUTE: Mr. President, to object to the latter part of the paragraph under consideration, which excludes a religious test, is, I am sensible, very popular; for the most of men, somehow, are rigidly tenacious of their own sentiments in religion and disposed to impose them upon others as the *standard of truth*. If, in my sentiments upon the point in view, I should differ from some in this honorable Convention, I only wish from them the exercise of that candor, with which true religion is adapted to inspire the honest and well-disposed mind.

To establish a religious test as a qualification for offices in the proposed Federal Constitution, it appears to me, sir, would be attended with injurious consequences to some individuals, and with no advantage to the *whole*. By the injurious consequences to individuals, I mean that some who, in every other respect, are qualified to fill some important post in Government, will be excluded by their not being able to stand the religious test, which I take to be a privation of part of their civil rights.

Nor is there to me any conceivable advantage, sir, that would result to the whole from such a test. Unprincipled and dishonest men will not hesitate to subscribe to *anything* that may open the way for their advancement, and put them into a situation the better to execute their base and iniquitous designs. *Honest men alone, therefore, however well qualified to serve the public, would be excluded by it, and their country be deprived of the benefit of their abilities.*

In this great and extensive empire, there is, and will be, a great variety of sentiments in religion among its inhabitants. Upon the plan of a religious test, the question, I think, must be, Who shall be excluded from national trusts? Whatever answer bigotry may suggest, the dictates of candor and equity, I conceive, will be, *None*.

Far from limiting my charity and confidence to men of my own denomination in religion, I suppose, and I believe, sir, that there are worthy characters among men of every denomination—among the Quakers, the Baptists, the Church of England, the Papists, and even among those who have no other guide in the way to virtue and Heaven than the dictates of natural religion.

I must therefore think, sir, that the proposed plan of Government, in this particular, is wisely constituted; that, as all have equal claim to the blessings of the Government under which they live, and which they support, so none should be excluded from them for being of any particular denomination in religion. The presumption is, that the eyes of

the people will be upon the faithful in the land; and, from a regard to their own safety, they will choose for their rulers men of known abilities, of known probity, of good moral characters. The Apostle Peter tells us that "God is no respecter of persons, but, in every nation, he that feareth him, and worketh righteousness, is acceptable to him." And I know of no reason why men of such a character, in a community of whatever denomination in religion, *ceteris paribus*, with other suitable qualifications, should not be acceptable to the people, and why they may not be employed by them with safety and advantage in the important office of Government. The exclusion of a religious test in the proposed Constitution, therefore, clearly appears to me, sir, to be in favor of its adoption.

"Colonel Jones (of Bristol) thought that the rulers ought to believe in God or Christ, and that however a test may be prostituted in England, yet he thought if our public men were to be of those who had a good standing in the church, it would be happy for the United States, and that a person could not be a good man without being a good Christian.

"Colonel Jones said that one of his principal objections was the omission of a religious test.

REV. MR. PAYSON: Mr. President, after what has been observed relating to a religious test, by gentlemen of acknowledged abilities, I did not expect that it would again be mentioned as an objection to the proposed Constitution that such a test was not required as a qualification for office. Such were the abilities and integrity of the gentlemen who constructed the Constitution, as not to admit of the presumption that they would have betrayed so much vanity as to erect bulwarks and barriers to the throne of God. Relying on the candor of this Convention, I shall take the liberty to express my sentiments on the nature of a religious test, and shall endeavor to do it in such propositions as will meet the approbation of every mind.

The great object of religion being God supreme, and the seat of religion in man being the heart or conscience, *i. e.*, the reason God has given us, employed on our moral actions, in their most important consequences, as related to the tribunal of God; hence, I infer that God alone is God of the conscience, and, consequently, attempts to erect human tribunals for the consciences of men are impious encroachments upon the prerogatives of God. Upon these principles, had there been a religious test as a qualification for office, it would, in my opinion, have been a great blemish upon the instrument.*

Rev. Dr. Backus, the New England historian, also delivered the following in the same Convention, on Monday, February 4:—

REV. MR. BACKUS: Mr. President, I have said very little to this honorable Convention; but I now beg leave to offer a few thoughts upon some points in the Constitution proposed to us, and I shall begin with the exclusion of any religious test. Many appear to be much concerned about it; but nothing is more evident, both in reason and the Holy Scriptures, than that religion is ever a matter between God and individuals; and, therefore, no man or men can impose any religious test without invading the essential prerogatives of our Lord Jesus Christ. Ministers first assumed this power under the Christian name; and then Constantine approved of the practice, when he adopted the profession of Christianity as an engine of State policy. And let the history of all nations be searched from that day to this, and it will appear that the imposing of religious tests has been the greatest engine of tyranny in the world. And I rejoice to see so many gentlemen who are now giving in their rights of conscience

in this great and important matter. Some serious minds discover a concern lest if all religious tests should be excluded, the Congress would hereafter establish popery or some other tyrannical way of worship. But it is most certain that no such way of worship can be established without any religious tests.*

As a result of the unselfish labors of these liberal Christian ministers, united with the great statesmen of the times, our Nation to-day has the secular theory of Government established upon a firm foundation; and this liberal Christian theory is silently influencing the world. Every government on earth feels its effects; and as a result all religions are tolerated more or less by nearly every government on the face of the earth. 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.

Seeking Improvements.

THE *Christian Advocate* has the following excellent note, upon Christianity and those who imagine that it is their mission to improve upon it:—

Certain modern thinkers are diligently applying their minds to the task of improving Christianity. They consider it a development. According to their theory, Paul was far in advance of Isaiah, but far behind the religious teachers of this age. They believe that every thinker adds some new ideas and elements to the accumulating truth. And now they have set themselves to find some crudity of Christian doctrine which they may cut off, and some new phase of Christian thought never published before. Instead of searching for the truth in Christianity, they are searching for it in their own brain and proposing to add to the Christian system something new. Some things cannot be improved by any manipulation or thinking of ours. They are the same yesterday, to-day, and forever. The atmosphere cannot be improved. The glory of sunlight cannot be increased. It is ours to let it into our dwellings and use it. The light that shines from the gospel can never be made fuller and brighter and clearer than it is now.

It gives a light to every age;
It gives, but borrows none.

The people thus described by the *Advocate* must be pretty closely related to the National Reformers, who propose, not indeed to improve upon original Christianity, but to improve upon the Saviour's method of evangelization. Christ commissioned his people to preach the gospel in all nations, and assured them that by that means a people should be gathered out and saved; but the National Reformers regarding that method as too slow for this age of railroads and telegraph, propose to convert whole States and nations by legislative enactment and constitutional amendments, and thus not gather out a few comparatively who shall be saved, but entire peoples. Surely they are controlled by the same master-mind that inspires

* Elliot's "Debates on the Federal Constitution," ii, 117-120.

* Elliot's "Debates on the Federal Constitution," ii, 148, 149.

the efforts of the reformers who want "to add to the Christian system something new."

What Is Rightful Authority?

THE *Truth Seeker* quotes us as follows: "Both Christ and the apostles taught submission to rightful authority;" and then triumphantly asks, "Is not a State Legislature rightful authority?" It also inquires why we do not "submit to the Sunday laws of the various States instead of resorting to the courts to oppose them."

We scarcely think that the *Truth Seeker* is candid in asking these questions. It certainly knows that we did not use the term "authority" in the sense of "a body exercising power or command," but in the sense of "power" itself. (See Webster's first and second definition of "authority.")

In one sense a properly constituted legislative body is a "rightful authority," but it does not follow that all its acts are necessarily a legitimate exercise of authority. Legislatures not infrequently violate the Constitution under which they are supposed to act; and when they do, it is the right of any citizen to appeal to the courts for that protection which the Constitution guarantees him. This is just what the friends of THE AMERICAN SENTINEL do in the matter of 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 to which the *Truth Seeker* seems to be wedded, namely, that the State is supreme in all things.

The editor of the *Truth Seeker* does not like to have us array Thomas Paine, the great infidel, against him, nevertheless we will venture to remind him that infidels who practice what they preach, who are willing to grant to others the same liberty to obey God that they claim *not* to obey him, admit the very principle for which we contend, namely, that no human power has any right whatever to come between the individual soul and his God. On this point Paine, says:—

There is a single idea, which, if it strikes rightly upon the mind, either in a legal or a religious sense, will prevent any man or any body of men, or any government, from going wrong on the subject of religion; which is, that before any human institutions of government were known in the world, there existed, if I may so express it, a compact between God and man, from the beginning of time; and that as the relation and condition which man in his individual person stands in toward his Maker cannot be changed, by any human laws or human authority, that religious devotion, which is a part of this compact, cannot so much as be made a subject of human laws.

Does the *Truth Seeker* admit this prin-

ciple? If not, it stands on substantially the same ground with the National Reformers, and the only question between them is as to the truth or falsity of the Christian religion. If conscience is not a realm that human government has no right to invade, then the majority may properly dictate to the minority in matters of religion as it does in matters of finance. But conscience is such a domain, and every individual has a perfect right as far as human authority is concerned to choose that religion which suits him best.

C. P. B.

"The Sunday-Sabbath and the World's Fair."

"THE Sunday-Sabbath and the World's Fair," was the subject of a sermon preached by Rev. Mr. Utter—one of the most popular Chicago preachers—Sunday evening, October 19.

Mr. Utter begun his sermon by reading an extract from a former sermon, preached last March, immediately after the decision was reached in Congress locating the World's Fair in that city. This extract was read both to show his present position upon the subject of opening the Fair on Sunday, and that he had been first, at least among the ministers, in Chicago, to advocate this.

During the discourse, he also took occasion to say that he believed he stood almost, if not quite, alone among the clergy in the advocacy of Sunday opening, even now. The scheme of having religious services in a great temple on the Fair grounds for the accomodation of those who might like to attend, which has been recently proposed by Prof. Swing and others, was also set forth at length in this sermon of the second of March.

But let the extract speak for itself:—

I would have the exhibition open on Sunday, if not all day, at least in the afternoon. And on this day it should be free, or the price of admission should be exceedingly low at least to all people with children, and certainly to all people who could show that they had worked the six preceding days. I think this might be arranged in some such way as this, have all employers of labor furnished with tickets to give freely to their employes.

And I think it would be a great and good thing to have a sort of object lesson in religion continually before these visitors to the Fair, and for that I hope we might arrange for a continuous series of religious services in a great temple built for the purpose on the grounds, the services to begin at about one o'clock on the Sunday, and continue, it might be a service every hour, until nine o'clock in the evening.

There should be a committee consisting of representative men from each country in the world, which might be called the Central Committee on Religious Services, whose duty it should be to arrange that representative men from all countries, men speaking all languages, should preach to whomsoever would hear them on the exhibition grounds. It might be found practicable to have several halls or chapels, and to have five or six of these services going on each hour from one to nine as I have said, in as many different languages.

And for myself, I would be glad to have every doctrine under heaven, the doctrine of every sect of religion I mean, preached here by the ablest repre-

sentatives. To be sure some of the great religions do not do much at preaching, theirs would be the loss, and perhaps ours the gain. The Brahmins do not preach much, nor do the followers of Confucius, but I have an idea that the Buddhists could furnish some good preachers, and the Parsees would send us some men who would preach well, I am sure. Mr. Mazoomdar should come to represent the Brahmin-Somaj of India, and the Mohammedans should send somebody to represent them, and so we could have every Sunday afternoon and evening well occupied by able men who should speak to us, in many languages, the thoughts of the Old World and the New on the greatest themes that have ever occupied human thought.

If this programme is too broad to be successfully carried out, if we are so sure that we are right that we must have only representatives of the Christian religion; if we are so sure that we have the truth that we are unwilling to hear what others think is true, why then I shall be sorry, but even if the programme must be narrowed, still let it be carried out in a measure. Let us have the Roman Catholic, the Episcopalian, and so on through all the sects of the Christian Church, and let each have his appointed time of service, and conduct the service in his own way, and preach and give reasons for the faith that is in him.

No danger that the exhibits of the arts and industries and products of men would take the people away from these religious services on the Exposition grounds. There is no subject lies so near to the hearts of men as this of religion, none which, when presented ably and eloquently, can so move the souls of men towards high resolve and stimulate high attainment, so command attention for the time and intention and work in the future, as the preaching of religion. And so I say, whatever else the exhibition is, becomes or does, let it be open on Sunday free, and let provision be made for what might be called an international exhibition of religious speech, a declaration of religious faith and hope and teaching of all the world.

This scheme seems to me a practical one, and I believe in my heart and soul that it is good. And if you, my friends, think so, then let us say it and work for it and accomplish it, and then we shall see, perhaps, more fully than we do now, that from a religious standpoint the International Exposition of Chicago is a great and worthy subject of contemplation by thoughtful and earnest men everywhere.

Mr. Utter then continued without notes, in substance, as follows:—

"In that sermon I also urged that all saloons in the city should be closed on Sunday at least, if not during the entire period of the Exposition, and that no liquors or strong drink of any kind should be sold at any time on the exhibition grounds.

"My reasons for believing, when I preached the former sermon, that it would be good policy to have the Exposition open on Sunday still seem to me as forcible as ever. It is, if not the only day, yet the best day for the working people to attend the Fair. There are thousands of people in this city who work so continuously, to whom holidays come so seldom, that they really have no other time in which they could afford to visit the Fair. For they would on any other day have to lose the salary for that day, as well as pay the price of admission.

"But it is not my intention to repeat the arguments, as all arguments, *pro* and *con*, have been so well stated in the public press. I allude to them now to say that

they are all founded upon what we believe to be good policy simply.

"But I freely grant that nothing should be done because in some aspects it might seem to be good policy, if it was really wrong. There are those who think it would be wrong to open the Fair on Sunday, because they say there is a divine command forbidding anything or everything on Sunday, except rest and worship. I do not think there is any such command. Minister though I am, and interested as I am in having Sunday in general spent as we people in Chicago spend it, using it for a day of worship, a day of rest and of intellectual culture and recreation, yet I cannot see that there would be anything wrong in opening the Fair on Sunday, for purposes of rest and recreation to those who would find both in attending the Fair.

"But nothing really wrong should ever be done because it might be thought to be good policy. If it is wrong to do any manner of work on Sunday, then let us do no manner of work. Let us agitate the matter until all shops are closed. Let us no longer use the steam-cars or the street-cars, nor read Sunday papers, nor even Monday papers, since they involve work on Sunday. Let us be consistent about it if it is wrong to do any work on Sunday.

"But is it wrong? And if so, why? To answer these questions, or to show why it has been thought contrary to the divine will to use Sunday for any purpose except for worship and for rest, involves a great deal of history, the discussion of a long and somewhat complicated question. I will not go into the matter very deeply, and there is no need that I should, as you have all doubtless been over it again and again. I will only 'stir up your pure minds by way of remembrance.'

"The origin of the Sunday Sabbath begins with the origin of the Sabbath of the Jews, and that is connected with the origin of the week, and that goes back beyond all human history.

* * * * *

"Recurring to the matter of the Sabbath and Sunday, I need not pause to explain the way in which the Jews kept their Sabbath day, but will only say that their day was the seventh of the week, Saturday. But as we are not Jews but Christians, the question for us is, first, how did Christ regard the Sabbath? He seems to have been quite liberal in his views of the day and its uses. Nearly every difficulty or dispute that he had with the Jews of his time, as recorded by the evangelists, began in or involved accusations made against him as a violator of the Sabbath. To be sure they were very particular, extreme, even to the point of foolishness, in their requirements in regard to the day. But Jesus announced the principle, that the Sabbath was made for man, and not man for the Sabbath.

He said also that it should be lawful always to do good on the Sabbath day.

"What did Jesus say in regard to Sunday? Nothing whatever so far as we know. What is taught in the New Testament in regard to the change, abrogating the old Sabbath and transferring the sacredness of one seventh of the time from Saturday to Sunday? Not a word, not a syllable in the New Testament.

* * * * *

"Where then is there any divine authority for making Sunday a holy day? The Catholic Church can consistently show some authority, but not such as will satisfy Protestants. They can show that the 'mother church' has, during all of its history kept Sunday as a sort of Sabbath, kept it holy in the way in which they keep it to-day. That the 'mother-church' tradition is authority, the church is an infallible authority, her word is final. But the Catholic way of keeping Sunday is not strict enough for Protestants, and neither is the Catholic authority sufficient. Protestants believe in the religion of the Bible, and in that book is not one word to show the sacredness of Sunday.

"The early Christians were undoubtedly, the majority of them, keepers of the seventh day during the first, and at least a part of the second century. As the new religion progressed westward, and was embraced by people not of Jewish birth, the Sabbath of the Jews was less and less regarded. And as the Church spread more and more widely into different countries several days were kept sacred. Friday was perhaps the most popular day of all as a day of fasting, prayer, and worship, then Saturday, the Jewish Sabbath, was also kept as a day of rest and worship. Sunday was the feast celebrating Christ's resurrection. Tuesday was also kept as a holy day in some places.

"Uniformity in regard to the day to be kept holy by Christians was secured, as every one knows, under the edict of Constantine. His word was that upon the 'venerable day of the Sun' all courts of justice, all workshops, and people of villages should be at rest. He made an exception in regard to agricultural laborers, saying that sometimes it was necessary that their work should be done. But even under Constantine the Sunday did not become a Sabbath in the sense in which it was made a Sabbath in New England by our ancestors. There, for the first time in the world, or there at least more completely than ever before, except perhaps in some few places in old England, Sunday was made after the exact pattern of the Jewish Sabbath. No manner of work to be done therein, no recreation, simply rest and worship were allowable. This our forefathers did because of their literal manner of interpreting the Bible. They felt obliged to take it all as one book and make it all consistent one part with another. And so they must obey the deca-

logue of Moses, and yet they could not adopt the Jewish seventh-day Sabbath. So they made the Sunday Sabbath, although neither they nor anybody else was ever able, consistently or clearly, to show when or why or where the sacredness was transferred from one day to the other.

"This glance at the history of the case will suffice to indicate my reason for saying that there is no divine command prohibiting the use of the first day of the week in any human and entirely rational way. I believe, as I have said, very earnestly and sincerely, in using the day for religious purposes, for intellectual purposes, in using it as a day for social and literary culture and improvement, a day for writing letters, for seeing one's friends, for walking or riding, or finding healthful and quiet recreation and rest in whatever way is best for body and mind.

"And I deem it not inconsistent with this that we should open the great Fair, police it properly, have it all orderly and safe, and allow people to visit it on the Sunday. And I believe that the more we come to see that this day is sacred simply because of the good human uses we make of it, the more clearly we see that it is sacred to human use as well as to divine service, the more cheerfully and the more truly holy we will keep it. The truest service of God is very often, if not always, that which is most helpful to man. So should it be with our keeping the Sunday. And it will help rather than hinder this rational use of Sunday to understand that we keep it as we do rather for our own good than for the sake of pleasing God."

Mr. Edmunds's National University Bill.

If the plan which Senator Edmunds proposes seems weak, the weakness must not be laid upon him. It is innate and essential in the scheme itself. The government of the university is to be vested in a Board of Regents consisting of the President, the Chief Justice, the Cabinet *ex-officio*, and twelve members appointed by a concurrent resolution of Congress. Of course, the *ex-officio* members would have little or no time to take part in the government of the university. Their duties to the Government of the United States would be enough to occupy their time. The other members would, probably, be appointed with regard to their politics rather than their attainments. The patronage of an institution with an endowment of \$5,000,000 would be a plum not to be despised. Politics is an excellent thing, but in literature, in science, in art, in learned research, and investigation there is no place for politics. What a queer set of professors and fellows, a national university, the creature of Congress, would be likely to turn out!

A whimsical part of Mr. Edmunds's bill is the provision that no sectarian doctrine or belief shall be taught or promoted in the

university, but this prohibition shall not exclude the study of Christian theology. Hebrews, not to speak of agnostics, and atheists, would be justified in objecting to the teaching of Christian theology in a national university. And where does Mr. Edmunds expect to find a theological faculty that can teach Christian theology without maintaining doctrines and beliefs that will be regarded as sectarian by some body or other of Christian believers? His only refuge must be in some vague phrase about "the fundamentals of the Christian religion," but what seems vital and fundamental to one religious communion may seem accidental and unessential to another. Not even a theological faculty composed of scholarly and indifferent agnostics could avoid the teaching of some special doctrines.—*The Sun*.

A Republic Indeed!

THE following is from an article by Rev. R. C. Wylie, in the *Christian Statesman*. It was, so far as we are able to judge, written in all seriousness, and evidently with the expectation that some, at least, would receive it as true. Mr. Wylie says:—

The Hebrews had neither rulers nor laws until they themselves elected the first and enacted the second. The people by a popular vote ratified the Constitution and laws given to Moses at Sinai. The people also elected their rulers, and these too by divine command. It is somewhat amusing to find a certain class of people in modern times denying that Israel was at first a republic. The only rational method of accounting for this denial is on the supposition that the people are the special agents of the prince of the power of the air to antagonize the National Reform movement, and so zealous are they in the service of their Satanic master that they do not hesitate to deny anything that we may assert. No scholar, and in fact no person who has read twenty chapters of the book of Exodus, would ever think of denying that Israel was a republic, if he had any regard for the truth.

How to fitly characterize such statements we know not. Nothing but the blindness of bigotry and superstition could ever cause any sane man to write such stuff with the expectation that it would meet with any credence whatever. The theory that Israel was ever a republic, or anything akin to a republic, "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. "No scholar, and in fact no person who has read twenty chapters of the book of Exodus," would ever think of asserting that Israel was a republic, "if he had any regard for the truth." It is not the commonly accepted view, nor is it the view held by anybody except National Reformers who are driven to take that position by the necessities of the case. Several papers, whose editors have shown more zeal than discretion or knowledge of the Scriptures, have been attempting to strengthen the claims of women to seats in the Methodist Episcopal General Conference by the following arguments *a la* National Reform:—

Miriam was in the General Conference of God's church, for it is said: "He led forth the people by Moses, Aaron, and Miriam."

In annihilating this so-called argument, the *Christian Advocate*, of this city, incidentally deals Mr. Wylie's claim a heavy blow, as follows:—

There is no such passage of Scripture. If there were it would mean nothing, for in *Miriam's*, time there was no representation, no law-making by human beings, but laws came direct from God. Miriam had great ability, and was a stronger character than Aaron, but her last public appearance was in the capacity of claiming more authority than God gave her; for that she was made leprous.

We have italicized the sentence bearing directly upon this question. The *Advocate* has stated the truth; in the time of Moses, Aaron, and Miriam, there was no representation, no law-making by human beings. The Hebrews neither elected their own rulers, nor enacted their own laws. Even Moses, so often called, "the law-giver of Israel," was not such in fact, for he never made a single law; but only enforced those that he received directly from God. The seventy elders of Israel were not elected. They represented Israel only because they were heads of families. As one writer on this subject remarks: "The patriarchal system existed to the time of the exodus. 'Elders' were aged men, heads of families or tribes. The father of the family was priest and ruler, no matter how old his sons might be, nor how numerous their families. And his prerogative descended to the first-born. This order continued until the Lord chose one family to serve as priests for the nation. At first, elders were such in this sense only."

These, and similar facts are known to everybody except National Reformers, and they too might know them if they would only study the Scriptures instead of the perversions of Scripture which drizzle from the pens of their District Secretaries, and acquire some claim to consideration by reason of being printed in a paper bearing the name "Christian." C. P. B.

Opposed to the Bible in the Schools.

THERE is being put forth in Chicago a strong effort to raise again the question of the Bible in the public schools. But all signs point to a definite refusal of the Protestants to enter upon the discussion. Minister after minister has refused to have anything to do with the movement. It is felt very generally that the superficial reading of a chapter by a teacher, who is often not in sympathy with the Book, would avail nothing, and that the complaints of the Roman Catholic parents would be justified, if the King James version were used. And any such movement would only serve to strengthen the hands of those who constantly point to the public school as an enemy to their faith. Indeed, it has at best the decided disadvantage of relieving, in appearance, the parents of responsibility in the matter

of the religious training of their children.—*Rev. T. C. Hall, in New York Observer, Oct. 23.*

Are Sacred Books Unsectarian?

WHILE there remains a sect on the face of the earth that claims to follow the teachings of an inspired book different from the Scriptures, or while there remains a people who deny its inspiration, the Word of God must be sectarian.

If the Christian Bible is not sectarian, the Koran is not, nor any of the books regarded sacred and peculiar to other sects than that of Christianity.

It is a fact that worldly opinion holds the reins of government on this earth; and that, as the Scripture teaches, we are in the land of the enemy. It is not because worldly opinion says so that makes the Testament sectarian; but the fact of existent conflicting beliefs is what makes the guide book of any one of these sectarian.

Therefore to try to force the Bible as non-sectarian in the public schools supported by atheists, infidels, Jews, and Christians alike, is contrary to civil law; and a reflection on those who should above all others be familiar with the Golden Rule.

If the Christians can place the book of their exclusive belief within a public institution, then by the same logic the disbeliever has the right to be heard in his defense, and the Mormon also, and the Jew, and the Buddhist, and every other religion that contributes to the school, has the right of representation. They are all good citizens, and no one religion has any right above another in our land of freedom.

It was because one religion was favored above all others by legislation, that nearly two thousand years ago the civil law condemned Christ; since which time kingdoms and nations have crumbled and disappeared, while the Christian religion has for the first time, because our Nation looks on all alike, found here full freedom for its immeasurable works of good. Let not our Nation be the first to invade these rights of equality.

"The Bible," a contemporary truly says, "has outlived and triumphed over all other books, and is to-day gradually ascending as never before, taking on itself 'new tongues' and spreading open its pages to every land, and islands of the sea." As a book for the church, the home circle, and the individual, it has blessed and been blessed, marvelously. But why not let it continue these glorious achievements? Why leave its sacred realm, to invade the property belonging to all creeds alike, to violate the grandest system of religious equality that ever existed?

The Bible is in its proper sphere. Let it remain where it stands, and do not make it a public-school text book.—*Moral and Scientific Companion.*

Sunday Legislation in Canada.

THE following extract taken from a letter published in the *Review and Herald*, and written by R. S. Owen, of Canada, shows in a very clear light the attitude of the rank and file of the Catholic priesthood toward Sunday legislation and religious laws:—

"We called on several priests to interview them in regard to their attitude toward Sunday legislation in the Dominion Parliament. There seems to be a general feeling of hostility among them toward the Sunday bill introduced in the last session of Parliament. They are not opposed because of love for religious liberty, but because it is too strict, and would prohibit games and amusements, as well as work, on Sunday. 'A little hunting, a little fishing, and playing cards, is not wrong,' say they, 'after the devotional exercises of the Sunday are over.' But the ordinary work, the 'grand hunting and grand fishing,' they would have prohibited. We inquired: 'Do you regard Sunday as standing on the same basis as the other holy days of the church?' 'Yes,' was the reply, 'they are all alike.' 'Then would you have the observance of all those days enforced by law?' 'Yes,' said one priest, 'that is just what we want.'

"They want the Government to interfere with religious matters, only when requested to do so by the Catholic Church. 'When the church requests the aid of the Government, then it should stand ready to come to its assistance.' It is evident that when Rome gets the civil powers to do her bidding, she will not stop with Sunday laws. When Protestants succeed in securing religious legislation, they will have opened a door for Catholics to enter, which, they may find to their sorrow, will be hard to close again."

Above All Human Law.

THE religion of the Bible needs no legal enactments in its support, its charms are unmatched, its morals inimitable, and its power over those in whose hearts it dwells unequalled by anything in this world; and those who ask for laws to enforce compliance with it give evidence that they are devoid of its principles, and have little idea of its practical effects. To ask for civil laws to support any religion is a tacit admission of the weakness of that religion. It is saying that the religion is no stronger than the laws which support it. But the Christian religion is high above all human law, hence needs none in its support. And he who says it does, degrades Christianity and puts its Author to "an open shame."—*Southern Sentinel*.

LET religion be taught in the churches and Sabbath schools, and not in the public schools.—*Leadville Argus*.

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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PURSUANT to the provisions of the Constitution of the National Religious Liberty Association, the annual meeting of that Association for the election of officers, and such other business as may come before the Association, is hereby called to meet in the city of Battle Creek, Michigan, on Wednesday Dec. 3, 1890, at 4 o'clock P. M.

Members of the Association are especially requested to be in attendance at said meeting, as, at that time, a change of Article 4 of the Constitution, relative to officers is contemplated.

By order of the Executive Committee.

C. ELDRIDGE, *President*.

The National Reform Sword.

THE *Washington Star*, of October 20, contains a "special" from Baltimore, dated Sunday the 19th, which says:—

A great crowd of the best German citizens are to-night excited and very indignant over the action of the police in stopping the lecture which was to have been given at Germania Mannerchor Hall, by Arthur Koebner, of New York. For some reason an old law was resurrected yesterday, and to-night the authorities stated that no entertainment of any sort for which an admission was demanded could take place in Baltimore on Sunday if any one objected thereto. The crowd denounced the decision and the authorities. The statute has been practically dead so long that even the District Attorney knew not of its existence until yesterday.

In a late utterance, Wilbur F. Crafts, speaking in reference to Sunday closing of the Exposition at Chicago, warned those who are opposing religious legislation not to say, that "law is useless because unused. The sword is there ready whenever Chicago's citizens reach out the hand to wield it."

Mr. Crafts is right, the sword of religious law, rusty and stained with the blood of over fifty millions of Christian martyrs, is lying sheathed in the statutory crypts of almost every code of laws in the United States. The sword awaits "the hand to wield it." What can be more evident than the purpose of the National Reform party,

and the American Sabbath Union, to find hands willing to wield this unused sword.

In the same connection it is also said that to open the coming Exposition on Sunday would be to break "the common law of the whole country." This is an echo of the utterance of the Commissioners of the District of Columbia, that, as Blackstone declares "Christianity to be part of the laws of England," therefore, it is a part of the laws of the United States, and to be enforced as such.

If we are to accept this as a truth, we must define the scope of the common law on this subject by Blackstone's words, "Such crimes and misdemeanors as more immediately offend Almighty God, by openly transgressing the precepts of religion either natural or revealed." Under this, apostasy, renunciation of Christianity, or perversion to Judaism, paganism, or other false religion, is punishable with three year's imprisonment, and deprivation of the right to bring any action as guardian, executor, legatee, or purchaser of lands.

The offense of heresy at common law consists of a public denial of some of the essential doctrines of Christianity, and although just what heresy definitely is seems always to have been more or less uncertain, nevertheless we have by the statutes 9 and 10, Wm. II. c. 32., the same penalty as for apostasy pronounced upon those who, educated in or professing the Christian religion, shall "deny any one of the persons in the Holy Trinity to be God or maintain that there are more gods than one."

Blasphemy or profanity, "denying the existence of God or scoffing at the Scriptures . . . are offenses punishable at common law by fine and imprisonment or other infamous corporal punishment."

Witchcraft, and the telling of fortunes, "is still deservedly punished with a year's imprisonment and standing four times in the pillory."

"Profanation of the Lord's day, vulgarly (but improperly), called Sabbath breaking," is a finable offense by the statutes 27 Hen. VI. c. 5., and 29 Car. II. c. 7.

All religious impostors, also, who claim a "commission from heaven or terrify and abuse the people with false denunciations of judgments," may be subjected in the civil courts to fine and imprisonment.

The authority of these ancient English laws was invoked to stop a Sunday game of baseball in the District of Columbia. In Pennsylvania, a forgotten statute of 1794 has been used to close barber shops on Sunday, and now in Baltimore, a law of the existence of which even the prosecuting attorney was in ignorance, so antiquated was it, has been resurrected to prevent a Sunday evening lecture.

It is true, the sword of the Sabbath Union is hidden in every pile of law books.

W. H. M.

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NEW YORK, NOVEMBER 6, 1890.

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THE *Spokane Falls Review*, in speaking of W. F. Crafts and his lecture, says, "The best way to answer such sophists is to let them alone. Notoriety is what such men court."

THE Seattle Secularists have sent a remonstrance to the mayor against a proposed ordinance fining barbers for Sunday work. Such a law, they hold, would "relegate honest work to the realm of crime." And that is just what all Sunday laws do; they make to be a crime on one day that which is commendable upon all other days.

WE publish this week the sermon of Rev. Mr. Utter, of Chicago, on "The Sunday-Sabbath and the World's Fair." This we do, more to show the division which exists among Sunday observers upon this question, than because we fully agree with the scheme which he proposes. We see no reason why the Fair should be made a monster exhibition of the religions of the world. Indeed, it is not clear to us that Mr. Utter's plan does not embody features quite as objectionable as those involved in Sunday-closing.

OF the paternal tendency of the times the *Colorado Graphic* says:—

Now enforce the eight-hour law in all industries—for none can be omitted, to reach final results—at ten-hour wages; close all places of business at 6 o'clock P. M., and close gateways, doors, and shutters to every business and every amusement and recreation on Sunday except walking, or riding in one's private carriage, and you will establish an aristocracy with an emphatic stop which would startle the most stupid into a realization of the fact that the middle of the street is the best side of the highway when fanaticism is abroad.

And there never was a time in the history of this country when fanaticism was so general and pronounced as now.

THE *Christian Advocate*, of this city, objects to political meetings on Sunday. It says:—

Political meetings in churches, with bands, stirring music and applause "that makes the old church ring," are not good meetings for Sabbaths, no matter what the cause is. The great foes of the American Sabbath in settled communities are excursions, Sunday newspapers, Sunday camp-meetings with open gates, political meetings, comic lectures under the guise of sermons, and concerts profanely called sacred.

This indicates very clearly the drift of

the Sunday-law movement. Where they have no Sunday law such laws are demanded, professedly, in order to give the workingman a day of rest. Where such laws already exist the demand is that they be so amended as to forbid everything on Sunday not recognized by the churches as religious.

THE Baptist Ministers' Conference closed at Lockport, New York, on the 29th ult., with a direct blow at the effort of certain misguided religionists to create a public sentiment in favor of introducing religious instruction into the public schools of the State, by refusing to co-operate in this attempt, and holding that it would tend to the establishment of schools at State expense, in which would be taught the principles of many creeds. If the State may direct religion in schools, the Conference holds, it can in churches.

MR. CRAFTS says: "In other countries, where Church and State are mixed, and in our own country in other days, the ground of Sunday laws has been not always clearly perceived; but in recent years legislation on this subject has been based, not on God's will, but on the general welfare." It is true that within the last few years an effort has been made to keep in the background the real reason for demanding Sunday laws, but that the effort has not been eminently successful is shown by every discourse which Mr. Crafts gives. His declaration, "Take the religion out and you take the rest out," upsets all his fine spun theories about the civil basis of Sunday legislation.

At the Indian Conference at Lake Mohonk, N. Y., October 10, Dr. James M. King, of New York, Secretary of the National League for the Protection of American Liberties, spoke earnestly against the granting of appropriations to religious denominations for public educational work. General Armstrong argued that there is no better way than to give aid to the contract schools. Bishop Whipple said that the influence of the contract schools had been to uplift the whole character of the Government schools. The position of Bishop Whipple was sustained by General Howard, of Chicago, Rev. Mr. Mitchell, of the Presbyterian Board of Missions, and others. A speedy separation of Church and State in the matter of Indian education was advocated by Rev. Dr. Foster, of Boston, and very strongly by Dr. Lyman Abbott.

THE ministers of Omaha have declared themselves opposed to funerals on Sunday. Upon this fact the *Investigator*, Atlantic, Iowa, remarks as follows:—

These ministers doubtless think if a man is so heedless as to die upon Friday or Saturday, he must wait until Monday for interment "with the benefit of clergy." What right has a man to depart this

life at such time that his burial must take place on the day of rest? Why shall he not go on Monday or Tuesday, and thus save all danger of offending the pulpit by his being entombed on the Sabbath? He who would thus break in upon the rest of the preachers and deacons, deserves not to die at all. If he may do this with impunity, this day will soon be "secularized," and turned into one of wholesale interment. It behooves the friends of the Sabbath to rise up as one man in opposition to the reprehensible custom among people, of dying when they are ready. But, seriously, cannot the Omaha gentlemen of the cloth find evils more deserving of their attention than this one?

Well, "seriously," it seems not; for the mint, anise and cummin are receiving the lion's share of attention, while the weightier matters of the law, judgment, mercy, and faith, are neglected. And this is true in more places than Omaha.

A DECISION has been rendered lately by the Supreme Court of the State of Indiana, which holds that the carrying of passengers to and from a picnic on Sunday is unlawful.

As, by this decision, the highest judicial authority of the State has declared, in effect, all labor, other than works of necessity and mercy, to be illegal on Sunday, therefore, according to the National Reform doctrine, the Hoosier State has become a Christian commonwealth and has instituted a local millennium. The eyes of the world will now be turned upon this favored State. Henry George will hasten to become a citizen where every man will sit under his own vine and fig tree with no tariff bill to molest or make him afraid; and Edward Bellamy will pack up his fountain pen and case of pencils, and immediately betake himself to the land where religious nationalism is ushering in the age so aptly termed, "Looking Backward."

"SIBERIA and the Nihilists," consisting of an able lecture by Hon. William Jackson Armstrong, late Inspector General of United States Consulates, and some exceedingly interesting correspondence between Mr. Armstrong and George Kennan, is one of the most intensely interesting books which has ever found its way to our table. Everybody should read this book because no one can be intelligent upon the subject of which it treats without a familiarity with its contents. Twenty-five cents, Pacific Press, Oakland Cal., and 43 Bond St., New York.

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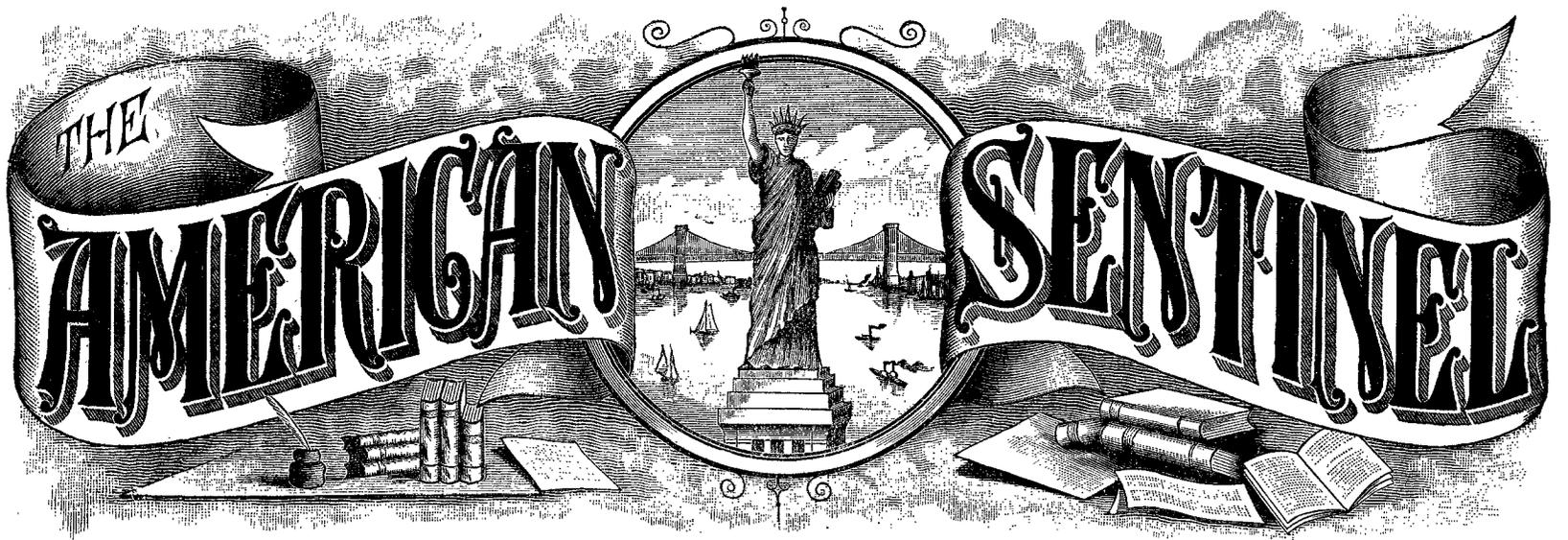
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Equal and exact justice to all men, of whatever state or persuasion, religious or political.—*Thomas Jefferson.*

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EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. McKEE.

THERE is nothing which so fully illustrates the foolishness, and injustice of a union of Church and State, as this extract from a law enacted by the Puritan Parliament of England: "No person shall be employed but such as the House shall be satisfied of his real godliness." This precluded the employment of any one who was not indorsed by the priests of the State religion.—*Loyal American.*

THE *Ironclad Age* observes that "Archbishop Ryan says he doesn't want any more union of Church and State than there is," and remarks the fact that "Catholicism has got a safe hold upon the public treasury and it is content." Sure enough, so long as they have the game without the name, why should they not be satisfied? Their property is exempt from taxation, the Government supports their mission schools among the Indians; and in some of the States, notably in this State, they have their arm in the public treasury up to the elbow, with every prospect that they will soon be in all over. There is, indeed, little left to be desired.

OUR liberal exchanges don't seem to like our "Lesson from Paine." *Freethought* and the *Truth Seeker* both protest that Paine didn't know what he was talking about. The *Truth Seeker* says: "Paine made his point as a Deist, and made a mistake" We are aware that Paine was a Deist, and that he made many and grievous mistakes, but his estimate of the benign nature of the Christian religion,

and of the origin of Church and State was not one of them. 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 "Free-thinker" of the present day is about as intolerant as a Jesuit.

Religion in the Public Schools.

"SHALL religion be taught in the public schools?" is a question that is receiving more attention, and being more generally discussed in this country than is almost any other subject. The press, the pulpit, and the people generally are more or less occupied with this important query; and while the general sentiment is clearly against what is known as "sectarianism," it is urged by many that the State ought to give "unsectarian instruction in the fundamental truths of Christianity." But even if this proposition were granted the problem would be very far from a satisfactory solution; these questions would still remain as troublers. What is unsectarian instruction? and what are the fundamental principles of Christianity?

It has been urged by some, and the idea has been accepted by many with little or no thought, that the moral law as contained in the ten commandments, and the principles of morality as laid down in the Sermon on the Mount, embody all that is really essential, and should be taught in the public schools. This, we are assured by those who advocate it, would be strictly unsectarian. But let us see if indeed the ten commandments and the Sermon on the Mount could be taught without giving sectarian instruction.

To be unsectarian, even in the restricted sense of being common to all Christians, any portion of the Scriptures would have to convey to all claiming to be Christians the same meaning, that is, all Christians must understand such portions of Scripture alike. The question naturally arises, Is this true of the ten commandments and the Sermon on the Mount? Take for example

the fourth commandment: "Remember the Sabbath day to keep it holy." As between Protestants and Catholics even this rendering of this commandment is sectarian, and the numbering of it is sectarian. In the Douay Bible it reads, "Remember thou keep holy the Sabbath day;" and in Catholic catechisms it is not the fourth commandment but the third.

But that is not the only, nor indeed the most serious difficulty. All do not understand the fourth commandment alike. Some take it just as it reads: "The seventh day is the Sabbath;" others that it now enjoins the keeping of the first day of the week, while others think that it is now of no binding force whatever. Now suppose that it is read in a school in which "non-sectarian religious instruction" is to be given. A pupil reads: "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." Ex. 20:8-11. He then asks: What is the Sabbath day? or, What is really required by this commandment? or, Is this commandment now binding upon us just as it was upon those to whom it was given at Sinai? Must the teacher answer, "I am not permitted to tell you?" Well has another remarked, "If anything in the world is calculated to bring both the teacher and the Bible into ridicule, we think that such teaching as this would surely accomplish that result."

Turning to the Sermon on the Mount, we are confronted by difficulties no less serious. Even professed Christians differ widely as to whether this sermon is a divine or only a human utterance. The difficulty is thus stated by a Roman Catholic writer of some prominence:—

The Unitarians, not believing in the divinity of