



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

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THE Sabbath is emphatically an American institution.—*Mail and Express.*

How long since? The Christian world has for nineteen hundred years had an idea that the Sabbath was intended for the observance of all mankind. There is no national peculiarity about it.—*New York Press.*

HAD God commissioned men to administer his law, and to require of their fellows the discharge of duties due to the Divine Being, it would have destroyed responsibility to God, and have put man in the place of God. On the other hand, had God not committed to men the power to regulate to some extent their relations with each other, to enforce and preserve their own rights, one of two things would have followed: either punishment would have been so long delayed as to afford no protection to those in need of it, or else vengeance would have been so swift and certain as to defeat the very design of God in making man a free moral agent.

THAT the adoption of the National Reform creed is that which is demanded by the Conference on moral instruction in the schools, is evident from the following from Rev. G. S. Payson's account of that meeting:—

The first address, delivered by Professor George R. Crooks, was a most eloquent and persuasive presentation of the reasons why morals should be taught in every public school in the Union, and why reverence for God and responsibility to him should in every case be made the basis for such instruction. . . . The State is divinely ordained;

it is a moral being, and the subject of a moral government, for we hear of "a corrupt State," and of "the just retribution which may be visited upon a State;" all this the State should teach.

And yet we suppose that the gentlemen who demand that this instruction be given at public expense, would to a man insist that it is purely non-sectarian. It must be that only that which the other fellow believes is sectarian; "that which I hold myself is the 'simon-pure,' unadulterated article absolutely essential to that morality which is absolutely essential to the well-being of the State."

An Anti-Christian Scheme.

WE have stated several times that the Sunday-law movement and, in fact, the whole movement in general for religious legislation, is directly contrary to the gospel of Christ. The theory, the methods, and the purposes of the movement are the opposite of those that pertain to the gospel of Christ. And that this is so we propose to demonstrate by proofs that cannot be questioned. To begin with we quote from Mr. Crafts's book, "The Sabbath for Man," a passage from under the heading, "The Improvement of Sabbath Observance." It is written to show how Sunday observance can be improved; to show how that good for which the Sunday-law advocates are working may be promoted. It is as follows:—

The best way to keep young men in the Sabbath school at the very age when they need it most, is to put a hedge of adult classes, filled with their parents, between them and the door.

Mark, this is given as the *best* way to keep young men in the Sabbath School. To any one who knows anything about the gospel of Christ, it is easy to see that the method here recommended as the best is directly the opposite of the gospel method. This "best way" proceeds wholly upon the idea of force, it recognizes no other means, whereas the sole theory upon which the gospel of Christ proceeds is that of loving persuasion. The idea of the gospel is by careful, tender instruction to implant

in the minds of people such a love for the day, and the place, and the forms of worship, and the service of God, as shall take precedence of everything else, being in itself such a constraint as to utterly dispense with every such machine-made method as is here recommended by the chief factor for promotion of Sunday observance, and a noted Sunday school instructor as well. The word of the gospel of Christ is, "The love of Christ constraineth us." When such is the case, all the service of God, all the times of worship, are a delight; but by such a method as is here recommended it would be but a very little while indeed until it would be perfectly in order for the author of this "best way" to tell what would be the best way to get the young men into the house at all, as well as to keep them in 'after they are there.

But this is not all. The writer continues:—

The next best remedy for the truancy of Sabbath school boys is for every superintendent to provide his teachers with blanks by which the attendance and contributions of each scholar, except adults, may be reported through the mail quarterly or monthly to parents. A third remedy which may be used, with or without the second, is to provide each member of the school quarterly with small numbered envelopes such as are used for weekly collections in churches, in which parents may put the missionary dime or nickel and *seal it up*, so that it may not get lost on the way to Sabbath school, and so that the treasurer of the Sabbath school can at his home credit each person by their number with what is paid. Where such an envelope system has been adopted collections have been doubled, which means more than the saving of money—it means prevention of Sabbath breaking and conscience breaking by little embezzlers who were not before sufficiently protected against temptation.

The whole quotation proceeds upon the same theory as that above noticed. Parents must first suspect their children of being rascals, and count them as embryo thieves, and are therefore not to trust their children with loose money, but must "seal it up" lest it be embezzled. Instead of teaching what he chooses to call these "little embezzlers" to be honest enough not to embezzle the missionary money, Mr.

Crafts teaches the parents that the money must be sent by the children to the Sunday school, carefully sealed up; and then, in addition, there must be a system of checks and balances by reports of the superintendent to the parents, so that they can be certain that their children are honest. To teach honesty as well as all the other virtues is supposed to be the very object of the Sunday school. It is certainly the object of Christianity, and it is likewise supposed that parents who are sufficiently interested in the cause of Christianity to give money for missionary work, and to teach their children to give it, are at least, professed Christians, and are therefore, supposed to instruct their children in the Christian virtues and graces. At least all this ought to be, but from Mr. Crafts's statement, and from the whole tenor of his book, it would appear that such is not his understanding of what the purpose of the Christian religion is, and that the instruction in Sunday schools under his guidance would not take this direction.

For ourselves we have more respect for both the parents and the children in the Sunday schools of the United States than to think for an instant that they are such characters as he pictures. But this is the theory upon which he would have them proceed, and this is the theory upon which the whole scheme of Sunday legislation is based.

But this is not all of that quotation that is objectionable; this is not the only point that is contrary to the gospel of Christ. The last expression in that quotation reveals another important point, in which the teachings of the Sunday-law workers are directly opposite to the teachings of Christianity. He says that such a "system, more than the saving of money, means prevention of Sabbath breaking and conscience breaking by little embezzlers *who were not before sufficiently protected against temptation.*"

The idea of protecting people from temptation, and of taking away all prospect of temptation, rather than to instill into the individual a courage that can meet temptation, and a power that will overcome it, is the point to which we refer as being contrary to the teachings of Christianity. This is not peculiar to Mr. Crafts. This theory runs through all the movement, of which he is but a part, notably in the work of the Woman's Christian Temperance Union.

Not long since, in Washington City, we went to a meeting of the Woman's Christian Temperance Union. Quite a lengthy speech was made upon the work and the aims of the Union. The whole idea of the speech, and the one point of it all was the object of taking away temptation from the people of this world. The speaker with much enthusiasm described the peace and glory of "the good time coming," when, by the work of the Woman's Christian Temperance Union, all evil shall have

been suppressed by law and all temptation removed; when the mothers can take their little boys in their arms and dandle them upon their knees in the blessed assurance that that they will never have to meet any temptation.

Now there is no such time ever coming in this world as that speaker described. The time will never be in this world when people will be free from temptation; and, aside from this, the theory of morals that would take away temptation for fear that a person will do wrong, is utterly false. Virtue can never be inculcated nor cultivated by any such process. Morality can never be developed by any such means. If such a theory were true, then the proper thing for the Lord to have done would have been to have staid in Heaven and killed the devil at once. He certainly had the power to do so. It would have been easy enough for him to have destroyed Satan at a breath, and with him to have swept away every vestige of evil and temptation in the world, but nobody in the world would ever have been any better by it. Such a proceeding as that would never have fitted a single soul for the society of angels, nor to dwell in the presence of God. Instead of doing such a thing as that, the Lord came to the world himself, took upon him man's nature; stood in this world as all men stand; met all that men meet; was touched with the feeling of our infirmities, and was tempted in all points like as we are; and by his divine power conquered every temptation in order that men may by the same divine power also conquer temptation, and build up by his grace such characters as will love the right only, and will do the right which they love, in the face of all the temptations that can ever be invented in this world.

The theory of the gospel of Christ therefore is, not the taking away of temptation for fear that men will do evil, but the implanting in man of an enmity to evil, the implanting of a supreme love of right, and a power to do the right which they love. The theory of the gospel is not to keep men in perpetual infancy by taking away every form of difficulty or trial, but to build up strong, courageous, manly men, by the divine power which it brings to them. Consequently the Scriptures make no promise to take away temptations from men, but, instead, exhort, "My brethren count it all joy when ye fall into divers temptations," and pronounce, "Blessed is the man that endureth temptation," and, again, speaking of the living hope into which God has begotten us by the resurrection from the dead, the apostle says: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."

The Lord has not promised to the Christian that he shall have no fighting to do, but instead, the command is, "Fight the good fight of faith." The Lord has not promised the Christian that he shall have

no race to run, but instead, the command is, "Run with patience the race that is set before us," and "So run that ye may obtain." The Lord has not promised a triumph to those who have done no fighting, but to those who have *conquered*. "To him that overcometh [conquereth] will I grant to sit with me in my throne, even as I also overcame [conquered], and am set down with my Father in his throne."

It would be easy to fill one of these columns with scriptures clearly showing the same thing, but these are sufficient to show that those who are working for religious legislation are proceeding upon a false theory wholly; that, although they profess to be Christians, they employ methods and hold ideas that are the opposite of Christianity; and that, although they profess to be ministers of the gospel, and gospel workers, their whole movement, its methods, its theories, and the very idea of it, are directly contrary to the gospel of Jesus Christ.

It is for this reason, as the chiefest of all reasons, that we are opposed to the movement in behalf of religious legislation to any extent whatever, and for this reason every Christian ought to be opposed to it. Every person who loves the gospel of Christ ought to denounce such a movement. It is of itself evil, and nothing but evil can ever come of it. A. T. J.

"Secular Morality."

LAST week we examined very briefly a number of the so-called reasons given by the President of the American Secular Union for opposing the reading of the Bible in the public schools. The conclusion was that President Westbrook and those who hold with him, object to the Bible in the schools *because they do not believe it*; and that did they believe the Bible they would stand shoulder to shoulder with those who demand that it shall be read in our public schools. That this is true is further shown by what they themselves demand.

In the address before referred to, President Westbrook said:—

The American Secular Union, more than a year ago, offered a prize of \$1,000 for the best essay or manual to aid teachers in our free State schools to thoroughly instruct children and youth in the purest principles of morality without inculcating religious doctrines. . . . We suggested that this essay should contain a comprehensive and suggestive exhibit, with familiar and practical illustrations of those universal foundation principles and axiomatic truths which underlie all sound morality and rightfulness, thus developing and educating that inherent moral sense which is more or less common to all rational human beings. In short, that it should show how to teach children the natural and essential difference between right and wrong, and the reasons therefor, without reference to sacerdotal creeds and sectarian dogmas. Authors of every grade have earnestly entered into friendly competition for this prize, and not one has found any difficulty in showing how to teach morality without offense to persons holding the most diversified and extreme views in religion. There is no difference of opinion in regard to morality. Jews and Gentiles, Mohammedans and

Greeks, Catholics and Protestants, Agnostics and Atheists, are all agreed in commending what is good and right, and in condemning what is bad and wrong, and one and all agree in the reasons therefor. Let us therefore teach morality in our State schools, but let us not attempt to introduce religion, concerning which scarcely any two persons agree.

We dissent most emphatically from the statement that "there is no difference of opinion in regard to morality." *There is very wide difference of opinion both as to what constitutes morals and also as to the standard and sanction of morals.* "Morality," Webster defines thus:—

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

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

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

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

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

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

In the light of these definitions, it is not too much to say that there is no such universal agreement as to what constitutes morality as Dr. Westbrook seems to imagine. In fact, opinions differ just as widely upon morals as upon religion, and that for the reason that the two are so closely related that it is impossible to teach the one without teaching also the other. As even Paine acknowledges in his "Rights of Man," "*All religions are united with principles of morality.*" Indeed, principles of morality are a part of every religion, and religion has reference invariably to the practice of morality, and all religions appeal to some real or supposed supernatural power as authority on morals and for sanction for their codes of morals.

To teach morals is to teach rules governing action, and the reasons for those rules. Morals must have a sanction; and in every age and in every clime that sanction has been found in religion. Consequently the higher the prevailing conception of Deity, the purer and more perfect the code of morals of any people. The Apostle Paul simply states a truth when, in the first chapter of Romans, he shows that in proportion as the heathen forgot God, their morals became corrupt.

By "morals," President Westbrook probably means no more than civility, or courtesy. Possibly he might carry it further than this and enforce a practical

recognition of the self-evident truth that all men are created equal, and that they are by nature endowed with certain inalienable rights, and that it is the duty of every man to recognize the equal rights of his fellows. This is all good, and no one can come short of it and be truly moral; but it is very far from being the *sum* of good morals. All this can be, and is, practiced more or less fully with no reference to the divine law; but the morality of an act is determined by its "relation of conformity or non-conformity to the divine law." That which leaves the divine law out of the question cannot be recognized by Christians as morality.

This brings us to another point, namely, that while it is true that the State cannot properly teach Christianity it has no more right to teach that which is contrary to Christianity. Morals must have a sanction, that is, the moral standard must rest upon, or be supported by, some authority. That standard, Webster says, is the divine law; and so Christians hold. It follows that to carry out the Secular Union scheme for teaching morals a different standard must be established, and the children must be taught that it is the standard; this at once places the State in antagonism to Christianity.

But as before intimated, the State has no more right to antagonize Christianity than it has to foster it. It follows, therefore, that the State must let *morals* alone; it may teach civility and civil justice upon the basis of the self-evident truth that all men are by nature endowed with certain inalienable rights, but it must not teach that this is morality, and that morals rest upon no higher authority than the mutual obligations of human beings. The Secular Union would better take the position that the State should confine its educational work to giving instruction in the exact sciences.

C. P. B.

A Reason for It.

THE Sunday-closing law of Denver seems to be a dead letter.—*Salida Mail.*

No Sunday-closing law can be made a live letter. We have studied the subject for thirty years from personal observation, and know the history of the fanaticism for a century. No ecclesiastical law has ever been successful. Its failure is most pronounced, however, when the law applies to every vocation in life. Saloon and barber-shop closing have both been tried in Denver, and both have fallen under the pressure of public disapprobation. Now try to close drug stores and confectioneries and bakeries, and stop the street sale of newspapers. What result would you look for, particularly in large cities? Revolution? Yes, and very decided revolution. There are several reasons for this sentiment. One is the growing spirit of liberalism in religious matters. Another, the fact that this Government

was founded on equal rights and personal liberty. Another, that hundreds of thousands of citizens believe that the Lord ordained the seventh, and not the first, day of the week for his worship and for rest. These believers, in the true spirit of the Declaration of Independence, must be protected in their belief—personal liberty, equal rights; and no one church—no one dogma—no one priesthood—no one ism should prevail against another. The Church and the State must forever remain separate in the United States of America, or down goes the proud structure.—*Colorado Graphic.*

The New Standard.

THE *Christian Statesman* seems to have addressed the Secretary of the World's Fair, inquiring if the Fair will be open on Sunday or not, and it says that the Secretary gave the information "that the question whether it should be open or closed has been left to the Executive Committee." "This," says the *Statesman*, "implies that it is regarded by the Commissioners as an open question," and it declares that under the laws that govern the enterprise this is not an open question. It argues from the law of the State of Illinois, and the Act of Congress creating the World's Fair Commission, that it will be an open violation of law to open the Fair on Sundays, and because, that Illinois has already a strict Sunday law, and because, the Act of Congress says, "that nothing in this Act shall be so construed as to override or interfere with the law of any State." The *Statesman* quotes from Revised Statutes of Illinois of 1845, the following:—

260. Sunday shall include the time from midnight to midnight.

261. Whoever disturbs the peace and good order of society, by labor (works of necessity or charity excepted), or by any amusement, or diversion on Sunday, shall be fined twenty-five dollars.

262. Whoever shall be guilty of any noise, rout, or amusement on the first day of the week, called Sunday, whereby the peace of any private family shall be disturbed, shall be fined not exceeding twenty-five dollars.

It then reins up the World's Fair Commission in the presence of these statutes, and declares that there is no escape from the verdict that "if the Exposition is thrown open on Sunday, it will be in direct violation of the law." From the efforts that have been made the past few years to secure Sunday laws in Illinois, we rather doubt whether these statutes of 1845 are still in force, but the *Statesman* can easily find out whether they are or not when the time comes to open the Fair.

The *Statesman* appeals to the Commissioners with this question: "Gentlemen, can you afford, on a question in which the Christian people feel so deeply," etc. From our own observation throughout the country, we find that there are a good many people who are not Christians who feel quite deeply on this question, and in

the opposite direction. These want the Fair open on Sunday, and feel just as deeply over the idea that it should not be open as these Christians do over the prospect that it may be open. Now what is there about the feelings of a Christian that should require the respect of the State of Illinois, or of the United States, more than the feelings of anybody else? What right have these Christians to make their religious feelings the standard of public action, to which the feelings and actions of all other people shall be compelled by law to conform?

When laws and public actions are demanded upon such a basis as that, as State action is but the action of a majority, then these Christians have no right to complain if the people whose feelings lead them to demand the opposite of this, should compel them to conform to the feelings of that majority. Yet, if any such attempt were made, no person would exclaim more loudly against such action as being oppression, and an invasion of the rights of conscience, than would these same men that now demand that their feelings shall be made the standard of law and public action. That is the mischief of the whole matter; they demand that their feelings in a matter of religious sentiment, shall be made the supreme rule of action, with no reference or respect whatever to the feelings of anybody else in the world. And the principle of it is that all things whatsoever ye would that men should not do to you, do ye that to them. The principle of Christianity is the opposite of this, and never asks for itself what it does not freely yield to all others; this principle is: "All things whatsoever ye would that men should do to you, do ye even so to them."

A. T. J.

Memorials of 1829-30. No. 4.

A PROTEST FROM SABBATARIANS.

IN the Sunday-mail agitation sixty years ago, the Sabbatarian* Christians were not asleep any more than they are now. Among the memorials sent up then and preserved among the public documents of the Government is one signed partially by them. Thus we see that these seventh-day people, though small in numbers, have always made themselves felt when religious liberty was endangered. The truth is, that in all the world's history, it has been the small and unpopular denominations—the dissenters and "heretics,"—that have done most for religious liberty. For this reason, if for no other, these small sects should be encouraged by affording them equal protection and privileges with the dominant sect, that we may ever have a people jealous of the least infringement upon our liberties, and fully alive to the danger when the first attempt

*The term "sabbatarian" is frequently, but improperly, applied by the newspapers to those who advocate Sunday laws. According to Webster, the word means, "One who regards the seventh day of the week as holy, agreeably to the letter of the fourth commandment in the Decalogue."

is made to encroach upon our natural and constitutional rights.

The remonstrance was from New Jersey, and reads as follows:—

To the Honorable, the Senate and House of Representatives in Congress Assembled:

The subscribers, inhabitants of the county of Salem, in the State of New Jersey, respectfully represent:

That your memorialists belong to various religious denominations of Christians, and some of them are conscientious in the belief that the *seventh* day of the week, commonly called *Saturday*, is the *true Sabbath*; that they have learned with regret that attempts are simultaneously making in different sections of the country to get up petitions and memorials to Congress to pass a law for stopping the United States mail on Sunday. While your memorialists acknowledge, with the most devout reverence, that "the earth is the Lord's and the fullness thereof," and do most solemnly disclaim all idea of "robbing Jehovah of the worship which is his due," as Christians and republicans they are constrained to remonstrate against the passage of such a law, which they believe would be pregnant with serious evils to our country. We are of the opinion that the report of the committee of the United States Senate of the last year, on this subject, is conclusive, and that the first article of amendments to the Constitution which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press," has virtually prohibited Congress from legislating upon this subject.

In the opinion of your memorialists, errors of opinion, whether of religion or politics, may be safely tolerated in our country, and no *surveillance* is required to control them other than that of "reason, a free press," and "the free course of the gospel." From the judicious arrangement of the Post-office Department, there is no reason to dread any disturbance of religious societies in their devout worship on that day; and the passage of such a law would, in the opinion of your memorialists, by occasioning *numerous expresses* and other modes of conveyance, defeat the *ostensible* object of the law itself. Such a measure would be the result of a "zeal not according to knowledge," and is not warranted by the benevolent spirit of our holy religion, which is "gentle," and not coercive; which is "without partiality and without hypocrisy;" which inculcates an *active* benevolence; which discovers to us a Deity who delights not in "sacrifices and vain oblations," but in the offering of an humble and a contrite heart, and whose goodness is over all his works.

The proposed measure would tend to circumscribe and restrict the benefit of a free press, which is the palladium of our liberties, and to check or retard the diffusion of knowledge, which, in the order of Providence, is the surest means of spreading the gospel, and would obscure or render less refulgent "the light of Bethlehem's star." Works of mercy, and of private and public necessity are always excluded from the general prohibition. The divine Author of our religion has shown us, by his own example, that it is lawful to do good on the Sabbath day. The proposed measure would lessen the good man's opportunities of doing good. Many religious tracts, pamphlets, and newspapers "devoted to the interest of Zion and the prosperity of the Redeemer's kingdom," are transmitted by mail; and why not "mail carriers," equally with "illiterate fishermen," become the heralds of salvation? Why attempt to restrict or limit the Almighty in the methods of his grace? To stop the mail would, in the opinion of the memorialists, be repugnant to a wise maxim, which applies to morals and religion, as well as to economics, "not to put off till tomorrow that which can be done to-day," and would resemble the conduct of "the slothful servant who hid his talent in a napkin."

It is an invaluable privilege, for which, as Chris-

tians and republicans, we cannot be too thankful, that the Constitution of the United States guarantees to every one the rights of conscience and religion; and, in the opinion of your memorialists, the proposed measure would operate as a violation of these rights; *would be made a precedent for others of the same kind, and more alarming*; would pave the way to a union of Church and State; against which our horrors are excited by the awful admonitions of history; which would be the deathblow to our *civil and religious liberties*, purchased by the virtue and valor, and sealed with the blood, of our fathers; and end in the worst of all tyranny—"an ecclesiastical hierarchy."

January 20, 1830.*

Well they knew, as people always ought to know, that human nature is ever the same; and if the ecclesiastics to-day had been in the places of the ecclesiastics a few centuries ago, the sufferers would not have fared much better. If you want liberty, never place a tyrant over you and then trust to his liberality.

W. A. BLAKELY.

They Understood It.

IN reply to an invitation to send representatives to the late Conference of the Protestant denominations of the State of New York, called by the Presbyterians to discuss the question of moral instruction in the public schools, the Baptist pastors assembled at Lockport, adopted the following resolutions:—

We believe that it is a manifest injustice to tax those who do not believe in religion, for the maintenance of schools in which are taught religious principles which they do not wish their children to learn; and further, the inauguration of such a system of religious teaching in our public schools forms a valid argument for the division of the school funds with those who might not relish such teaching, thus resulting eventually in State support of schools in which the creed of Agnosticism, Buddhism, Confucianism, Judaism, or Romanism might be taught.

We believe that the State ought not to teach religion, because this would mean, in our age, religious instruction by unregenerate persons who do not know what true religion is, and whose instruction would, in a large degree, be marked by hypocrisy, formalism, irreverence, and error. We do not wish such persons to instruct our children religiously. The State should teach only that on which all are agreed, and should not invade matters of conscience or religious opinion. If the State may teach religion in schools the State may teach religion in churches of her own establishment. It is only on this broad ground that we can oppose those who would subtly instill Romanism or the creed of Agnosticism into our public instruction.

This answer though plain was, it seems, misunderstood by those to whom it was sent, for in his account of the Conference in this city, Dr. Payson said:—

The Baptist Pastors' State Conference declined the invitation in a resolution, unanimously adopted by a rising vote, in which the secular view of the functions of civil government was vigorously set forth. . . . It is plain that in some way the Baptists misunderstood the object of the Conference, for the Presbyterian Synod of New York and the General Assembly would never have taken a position in this matter inconsistent with the Presbyterian form of Government (Chap. I., sec. 1.), or with repeated utterances of both of those bodies protesting against any union of Church and State, and they are in ac-

* Published by authority of Congress, in 1834.

cord with the Committee which called the Conference.

To this, a Baptist pastor makes reply as follows, in the *Examiner* of November 20:—

As a member of the Committee which presented the resolutions, I wish to say that the Committee thoroughly understood the position of our Presbyterian brethren, as set forth by Dr. Payson, and that, after reading his letter in the *Examiner*, still wish our resolutions to be interpreted literally.

We are sorry that any one should infer from our utterance that we believed the Presbyterian Synod advocated the union of Church and State. It would hardly be a fair inference. What we did say was this: "If the State may teach religion in schools, the State may teach religion in churches of her own establishment;" thus pointing out that the principle underlying State instruction in religion in public schools is the very principle which underlies State churches. To protest against the one and to advocate the other is a position dangerously inconsistent.

Dr. Payson fears that our Committee failed to get the distinction between "religion" and "sectarianism," and understands us to say, "The State shall not invade matters of conscience or of religious (sectarian) opinion." Now, we meant just what we said. We did not understand the Synod as advocating sectarian instruction in the schools. We object to that, and we object to any sort of religious instruction by the State. We cannot agree with Dr. Payson, that the State should teach in its public schools "the existence of God, and the responsibility of the human soul to him here and hereafter." We most thoroughly believe these truths, but we do not believe they have any proper place in public school instruction. Dr. Payson tells us that "these truths are common to all sects and distinctive of none." We think he is mistaken. The sect of the Infidels, of the Agnostics, of the Buddhists, and of the Necessitarians do not accept these truths in the sense in which the Presbyterian Synod understands them. We may not agree with these unbelieving friends of ours, but they have their sacred rights, and one of them is the right of freedom from taxation in the support of public schools in which religious tenets obnoxious to them are taught, and another is the right to public instruction for their children, without the necessity of having forced upon them doctrines they do not believe. We claim these as our rights. Has not the Infidel and the Agnostic the same rights? Or does it make a difference whose ox is gored?

We believe with Dr. Payson that these truths "are the indispensable foundations for the morality which belongs to wholesome citizenship," but that does not prove to us that they ought to have a place in the public school curriculum for we believe, too, that faith in Jesus Christ is the essential

thing in building up the best character in the citizen, and surely no one advocates putting the teaching of that into our public instruction.

It seems strange that Dr. Payson should say, "If the State cannot teach these fundamentals of what we consider true morality, it would better not teach at all." Surely education, general intelligence, and culture have a value independent of religion. Religion is the great good, but there are some other good things too, viz.: water, steam, civilization, gentility, honesty. Why should the State not teach arithmetic, geography, reading, and writing, even if it does not give didactic instruction in morals? In short, we believe that, as citizens we should do all in our power to divorce the public schools from politics, and to secure the appointment of pure-hearted persons as teachers, but we do not believe the State should give formal instruction in morality. Let that be taught in the home, in the church, by the personal influence and character of the public school teacher. Is it said that many have no such instruction at home or at church? Very well, let the Church redouble her efforts and not call on the State to help her out.

We take this broad ground for two reasons. The ordinary public school teacher is not competent, intellectually, to teach morals. And again any thorough teaching must involve moral philosophy to a greater or less extent. The questions must come, "Why ought I?" and "Ought I always to follow my conscience?" and "What do you mean by conscience?" These are questions on which learned and Christian men radically disagree. On such subjects, I wish to instruct my own child. I do not care to be forced to unteach at home what is taught in the school.

Just one more point. Are all Christians agreed about the "existence of God and the responsibility of the human soul to him here and hereafter"? The God I worship and love is a very different being from the God of the Hyper-Colonist, of the Unitarian, or even of the Romanist. Nor do I believe in the milk-and-water God of the sentimentalist. Surely Dr. Payson does not suppose that he can confine discussion on the existence of God in a schoolroom full of questioning children to the bare fact of being. The children will ask what sort of a being he is, and will get their answer too, sometimes from an infidel teacher, sometimes from a Unitarian, sometimes from a Romanist or a Jew, and the practical effect will be either dead formality or the spectacle of a set of unregenerate and ignorant people teaching theology. I shall keep my children at home if this plan succeeds. And when we go on to moral responsibility to God, involving, of course, the matter of rewards and punishments, would it be possible to avoid a teaching of universalism, restorationism, annihilation, second probation, purgatory, and what not?

I have written this letter with the high-

est appreciation of the Christian character and generous courtesy of Dr. Payson, but I cannot agree with him. I should say in closing that I do not pretend to speak for our Lockport Committee, but I believe I have in the main expressed their sentiments.

Yours truly,

FREDERICK L. ANDERSON.

Rochester, November 18th.

Our Chicago Letter.

THE BIBLE IN THE PUBLIC SCHOOLS.

THE interest in the question of the Bible in the public schools has not abated since my last letter, although a marvelous change has taken place. When the question was first introduced by the petition work of the Woman's Moral and Educational Union, the Protestant ministers of this city were almost unanimous in favor of placing the Bible back in the public schools. There were, however, a few able men in nearly all the denominations who protested in the name of justice. Nevertheless, it is safe to say that nine-tenths of the Protestant ministers of Chicago either openly favored the enforced reading of the Bible in the city schools or gave tacit consent to the movement which had that in view. It now appears that a majority are opposed to the movement.

The first radical change was made by the Baptist ministers. Dr. Hensen, one of the leading Baptist ministers of the city, and a man of national reputation, and one who had signed the petition to reinstate the Bible in the public schools, recanted and delivered a powerful address before the Baptist ministers' Monday morning meeting, taking the position that the movement was a menace to religious liberty. He settled down on the historical Baptist position of entire separation of Church and State for the good of both. The address was enthusiastically applauded and elicited no opposition.

Among the Methodists a marked change has taken place, though not so unanimous as among the Baptists. Dr. H. C. Jackson, of the Mansfield Avenue Methodist Church, should be regarded as the pioneer in the agitation which brought about this change. As early as last spring he preached a sermon from the text, "Render therefore unto Cæsar the things which are Cæsar's and unto God the things which are God's," in which he argued against everything savoring of a union of Church and State. His present views of this question are the result of a careful study of Romanism, and he regards the present movement to force the Bible into State schools as partaking of the Roman Catholic idea of a union of Church and State. With these clear views of the question, it is not to be wondered at that his voice should be among the first to be heard protesting against the movement. In my last communication I stated that a resolution

passed in the Methodist meeting, without a dissenting vote, endorsing the movement to enforce Scriptural reading at the morning exercises in all the schools. This was the state of affairs when Dr. Jackson, Dr. Bennett, and Rev. J. P. Brushingham began the agitation of the question. Last Monday morning, Rev. Brushingham, the young and talented pastor of Ada Street Methodist Church, read a paper before the Methodist minister's meeting which was an eloquent and logical discussion of the relations of Church and State and its application to the question in hand. Through the kindness of the author I was furnished the manuscript for publication in THE SENTINEL, but owing to its length and the fact that quotations from it would not do the author justice I have withheld it.

There was but one minister who opposed the paper on the main issue, and who argued the right of the State to teach religion, and he was so thoroughly answered by such men as Dr. Jackson, Dr. Frank Bristol, of Trinity Methodist Church, Dr. Bennett, of the Garrett Biblical Institute, and Dr. Grey, of the Freedman's Aid Society, that the principles of the paper were practically triumphant.

THE WORLD'S FAIR AND SUNDAY CLOSING.

The question of opening or closing the Fair is occupying the attention of all classes of society and the representatives of every phase of religious belief. The *Chicago Evening Post* recently closed a six-weeks' discussion of the question, in which all were requested to participate, and to express their wishes regarding the matter of closing, by casting a ballot either for or against. The discussion brought out the fact that there were many orthodox Christians who, while regarding their attendance at the Fair on the Sabbath objectionable, argued that they had no right to ask that the Fair be closed against those that differed from them.

It was gratifying to notice that the most intelligent agitators of Sunday closing were careful to state that they did not ask that the Fair be closed because of religious reasons, but on civil grounds only, thus showing that the principles of absolute separation of Church and State are recognized in theory, if not in practice. The ballot in the *Post* resulted, for opening on Sunday, 10,316; against opening on Sunday 5,102.

At the recent session of the Ladies' Columbian Commission, a vote was taken to ascertain the sense of the committee on the question of opening of the Fair. The ballot stood twenty-one to twenty-eight in favor of closing, many refusing to vote. Later the matter was reconsidered and the vote rescinded.

The National Commission decided to leave the matter of closing to the local committee, and information has gone out to the effect that this committee will take no action in the matter until the formal

opening of the Fair. This is accepted by the friends of closing as an indication that the Fair is to be kept open, at least portions of it; the delay in deciding the question they consider to be a policy to prevent the dampening of enthusiasm in the enterprise which would result from deciding the matter either way at present.

Another one of the "signs of the times" as regards the Sunday-closing agitation was noticeable in the interest taken in a mass-meeting, projected by the Sunday-rest League, which was ostensibly called in the interests of a civil rest day and which was attended by nearly five thousand people, who paid an admittance fee of from twenty-five cents to a dollar and a quarter; and the lack of interest in the recent meeting of the American Sabbath Union, whose basis is the "divine authority and perpetual obligation of the Sabbath," which was attended on an average by about twenty-five persons. It is evident from the comparative interest taken in the two meetings that the future basis, if it be a basis, for the enforcement of Sunday laws will be the need of physical rest.

THE KING CASE.

The practical workings of Sunday laws were recently exposed by the *Associated Press Dispatch*, published in all the leading papers in this city, announcing the release from jail of R. M. King, of Troy, Tennessee, on a writ of *habeas corpus*. Mr. King was imprisoned in default of the payment of seventy-five dollars imposed on him by the Circuit Court of Tennessee, and confirmed by the Supreme Court of the State, for plowing his field on Sunday. This case is now regarded with universal interest. The following is a copy of a letter addressed to Mr. King, by a well-known business man of the city:—

MR. R. M. KING.—*Dear Sir*: I hope you will for these few lines excuse a stranger, as I never saw you and doubtless never shall as I am seventy years old and near the end of my race.

I see by the *Tribune* this morning, which I send you, that you have been forced into an oppressive lawsuit, alike disgraceful to Tennessee and her Courts. Fight it out to the bitter end. You have the sympathy, and if necessary shall have the aid, of one who gave the life of a brave nephew at Chickamauga for the liberty you have, and must preserve. If you should deem anything I send you worthy of notice, you can address me at ——— where during the World's Fair you and your's will find a home beneath the roof that protects your unknown and obtrusive friend.

It would doubtless have little consoling effect on Mr. King to inform him that his past year's experience in being dragged from court to court, was the result of a "civil" Sunday law and not a religious enactment.

A. F. BALLENGER.

MAN has a right to speak, think, and write with freedom upon all subjects; but he has no right to force his opinions upon others, or to persecute those who differ with him in belief.—*Machiavel*.

Violation of Sunday Laws.

At the present term of the court Judge Young had some cases before him, presented by the Grand Jury, charging certain merchants with violation of the Sunday law. This is the second term of the court within eighteen months, at which the violation of this law has been called to the attention of the court. At the first term the fines imposed by the court were nominal. At this term the court sentenced the parties violating the law to fines as high as fifty dollars, and costs. It is to be presumed that Judge Young intends not only to punish those who may violate the law, but to deter others from violating it. This manner of enforcing the law, will secure its observance in this parish.—*Tensas (Louisiana) Gazette*.

It would be well if at our next term of court an investigation should be made into the prevalent way of keeping the Sunday law in this parish.

There is a good deal to be said against this law, but if the Government of the country is to take charge of the morals of the people, then the Sunday law should be rigorously enforced everywhere. In fact there seems no reason why the New England "Blue Laws" should not be revived and put in force.—*Madison (Louisiana) Journal*.

THE *Lutheraner*, of St. Louis, Mo., thus defines the attitude of the German Lutherans toward the use of the English language in their schools:—

Not only has the English a place in the curriculum of our schools, but it is treated as a second mother tongue, and in a number of branches is the medium of instruction. It may be that here and there in the country districts this plan is not fully carried out; but these are exceptions to the rule, the removal of which is our constant endeavor.

The synods which urge the duty upon parents of having their children educated in the Christian schools, at the same time emphasize the duty of providing such instruction in English, that the children may be able to take their place in a community in which the English is the prevailing language. When it comes to statistics, it may turn out to be that, on the whole, the public schools accomplish no better results in the English than do the parochial schools. The German Lutherans are opposed to the Bennett law, *not because it demands a certain amount of English*, but because this law is a gross interference of the State in the domain of the Church.

For, according to the Bennett law, it is possible to compel parents to educate their children in the public schools, where no religious instruction is imparted, even if the children in the parochial schools know three times as much English as the law demands.

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SENATOR BLAIR'S friends are hopeful of his re-election.

Now that Congress is again in session we may expect a renewal of efforts to secure from the law-making power some substantial recognition of Sunday sacredness.

A PACIFIC Coast exchange says that at the next session of the Legislature of California, a Sunday-law bill will be introduced, and the people are being generally solicited to petition for it.

BEFORE the State can teach religion it must have a religion to teach. But the State being not a single individual but an aggregation of individuals, it can have a religion only in the sense of having a creed which it fosters. Are the American people ready for that sort of thing?

REV. DR. WILLIAM T. MELOY, pastor of the First Presbyterian Church, Vinton, Iowa, says: "Keep the Bible out of the schools and our children are deprived of moral instruction." This might be true of Dr. Meloy's children, but we are persuaded that most ministers give their children moral instruction at home; indeed we do not see how it could be true of any children in Christian homes. Homes in which moral instruction is not given are not Christian, even though the head of the house may publicly minister in sacred things.

THE Pittsburg, Pennsylvania, *Press* of the 23d ult., has the following editorial notice of the late Law and Order Convention in that city:—

Although the Law and Order Convention has been condemning in unmeasured terms the "desecration" of Sunday in any manner, including the running of railroad trains, yet all the delegates to the late Convention here, save three, left the city last night or this morning. Some went last night to distant cities, so they will be traveling all day Sunday, while others did not even make a pretense of avoiding a start on Sunday, but leave Pittsburg this morning. It is possible the gentlemen do not consider that they are amenable to the moral laws they expounded so diligently all the week. They may think that anything that they do is sanctified by the fact that they do it, and that the wicked engineers, firemen, conductors, ticket-sellers, and other railroad officials who are forced to labor that the Law and Order people may reach home, are ab-

solved because they are doing evil in a holy cause.

This may be the way the Law and Order delegates look at it, and then again, perhaps they do not give the matter any thought at all. The general public, however, will wonder at the presumption and inconsistency of those people who dare to condemn others for sins they commit themselves.

The *Press* should understand that the Sunday-law advocates want Sunday laws in order that they may not be tempted to travel on what they regard as sacred time. In short they want civil laws to restrain them from sin, just as the judicious mamma puts the preserves upon the top shelf of the pantry in order that Johnny may not be tempted to pilfer them.

ON a recent Sunday evening, a prominent Sabbath Union orator was holding forth to a small audience in a church in this city; on the opposite corner Gilmore's band was discoursing sweet music to a crowded house. The situation was not to the orator's liking, and, in the bitterness of his soul, casting a sad look upon his handful of hearers, he remarked, "If you would close up that synagogue of Satan over there you would have more people in here." And that desire—the wish to fill the churches—accounts for the milk in the American Sabbath Union cocoanut.

A GENTLEMAN, of Alabama, recently wrote to the *Albany Law Journal* asking: "What legally-constituted tribunal ever decided that one day in the week was more 'holy' than another? If so on what authority?" The question was called out by the remark of the *Journal* that a man who shaves on Sunday "cheats the Lord out of his time." The *Journal* responded:—

We really are not competent to answer the inquiry, and we turn the inquirer over to the *Independent*, which is much better informed on the point than we are. The idea of the "Lord's time" is simply a notion which we hold in common with a good many other superstitious people.

The *Independent* also evidently felt unequal to the task of answering the question, for instead of discussing the query, it launched out upon a long justification of Sunday laws upon so-called civil grounds. Why not answer the question and tell the Alabama man where, when, and how Sunday was made holy?

At a recent Teacher's Institute in Pittsburg, Pennsylvania, the subject of religion in the public schools was discussed. "Dr. Noss," says the *Pittsburg Dispatch*, "paid a high tribute to the German system, which he said cultivated the pupil's thinking powers, physical powers, and moral powers. He did not think that the Protestant teachers should be greatly offended when their Catholic contemporaries speak of the godlessness of the public schools. He was of the opinion that religion should go hand in hand with secular training, and that the result would be that the moral education of children would be greatly furthered."

Superintendent Luckey took issue with Dr. Noss in regard to religion in the schools. He said that if intense religious instruction would produce a nation of infidels like the Germans, he did not want religious instruction in American schools. It was impossible, he said, to give secular and religious instruction in the public schools.

THE *Christian Index*, of Atlanta, Georgia, comments thus upon the election of a Baptist as Governor of that State:—

The Baptists are a very considerable folk numerically, in this State, and it is pleasant to know that they are able to contribute, from their ranks, men fitted for eminent station. Indeed the affairs of State, are often safer in the hands of a Baptist than any other, if they are true to their denominational training. This demands that they be exact and true and never for one moment seek to use power for the special benefit of their denomination. Baptists draw the line between the Church and State with a broad pen, and look with suspicion upon any trenching upon either side. The influences which Baptist doctrines have doubtless had upon our new Governor will protect the general body of the people from anything like an undue pressure from the denomination with which he is allied. So the State is to be congratulated in its chief officer, who true to himself and his principles will rule equally among all his people and in the interest of the general good alone.

If the Baptists of Georgia are as true to their principles as the *Index* expects Governor Northern to be, there will be no such pressure for the Governor to withstand.

AMONG the bills introduced in the Vermont Legislature is: "A bill prohibiting traveling on Sunday, except to church, or on errands of humanity and charity." The people of the whole United States ought to go to the expense of presenting a large leather medal to those Vermont Solons.—*Western Herald*.

EX-MINISTER PHELPS is authority for the statement that the number of foreigners using English has increased one hundred fold the past thirty years. Yet some people are alarmed lest a knowledge of the language becomes practically extinct in some of our Western communities!

FOR men to cease to cry out against injustice is as if they thought that God was dead.—*William T. Stead*.

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