



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

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“WHEREVER there is a system of religious instruction, endowed and patronized by law, with a preference given to it by the State over all other systems, and a preference given to its teachers over the teachers of all other forms of belief, there is a religious establishment.”

A REUTER'S dispatch from St. Petersburg says: “M. Pobiedonostzeff, the Procurator of the Holy Synod, has drawn up, and will shortly submit to the approval of the Council of the Empire, a new ecclesiastical ordinance forbidding the Jews to observe the Hebrew Sabbath by closing their shops or other commercial establishments and manufactories on Saturdays, and ordering them, on the other hand, to close their places of business on Sundays and other religious festivals of the Orthodox faith. Jewish employes in shops, offices, and other establishments, moreover, are, under the new ordinance, to be compelled to work on Saturdays, and to observe Sunday as a day of rest.”—*Present Truth, London, England.*

As to a day of rest being necessary for the good of mankind, the Secretary of the Washington Secular Union says: “Workingmen need to sleep at night. Shall we have a civil law decreeing, under a penalty of fine and imprisonment, what time all shall go to sleep? Shall we have an act of the council compelling all persons to eat between the hours of twelve and one. If the people of the United States do not know enough to rest on Sunday

or any other day when they need rest, it is certain they much more require a law to send them to bed at night. The rank hypocrisy of the advocates of a civil Sunday law is at once apparent if it is suggested that a law be passed to insure all a day of rest every Wednesday. Every Sunday-keeper indignantly protests, ‘O, that would be a violation of our religious rights!’ No; they want a law to compel every one, whether he believes it right or not, to keep Sunday as they do.”

Bradford, Pennsylvania.

PENNSYLVANIA has a Sunday law, as our readers know, enacted in the year 1794—a relic of the days in that commonwealth when a person had to “possess faith in Jesus Christ” in order to be assured of protection in his religious rights. Bradford in that State is a city of about ten thousand inhabitants. The State law is of no more force in Bradford than in most other places throughout the State; as the people pay little or no attention to it, just as they ought.

By some means not clearly defined a movement was begun in that city to secure an enactment of a city ordinance embodying the material part of the State law. The Woman's Christian Temperance Union took the lead in circulating a petition asking the City Council to pass an ordinance, reading in the very words of the State law so far as it could be made applicable in the city. The petition was signed by five hundred and seventy-four voters, and the preachers presented it to the Council. Accordingly the Council framed the desired ordinance which was referred to the joint ordinance committee.

All this time there was considerable discussion among the people and not a little opposition. The committee to whom the ordinance was referred, therefore, decided to have a public hearing of the question. The hearing was appointed for Thursday night, June 4. The editor of THE SENTINEL was invited to be present and speak for the opposition, which invitation,

of course, he willingly accepted, glad to speak in so good a cause. The Council obtained one of the largest halls in the city, and the meeting was held according to appointment, Thursday night. Two ministers, a Methodist and a Presbyterian, spoke for the proposed ordinance; the editor of THE SENTINEL and Mr. J. M. McClure, a leading lawyer of the place, spoke against it.

The discussion was opened by the Presbyterian minister, Mr. Eckles, who explained the origin of the petition, stating that a good deal more had been made of the movement than was either designed or necessary, and protested against the right of the editor of THE SENTINEL to be heard, as he was not a citizen of Bradford nor an inhabitant of Pennsylvania. He then explained that the City Council, before whom he was speaking, was not an ecclesiastical court, that it was not a court before which ecclesiastical or religious questions should be tried. He next explained that in the question under consideration religion was in no way involved, that it was a “civil Sabbath” entirely, and designed only to secure to the people rest. He referred to the law of the State as being of force, and said that if they had chosen to do what they could in prosecution and persecution, they could have enforced that law without resorting to this measure to secure a city ordinance; but they had deemed it best to do this rather than the other. He presented an exemption clause which they had framed, and which they proposed to have added to the ordinance, exempting those who “religiously” observed another day than Sunday “as a day of worship.” He said that there were those in Bradford, business men, who feared God and would like to attend church and spend the Sabbath as it ought to be observed, but that they would thus lose the patronage that would otherwise fall to them if their business houses were allowed to be kept open on Sunday; and therefore these would like to have a law that would close all the places of business on Sunday. He then read a passage

from Mr. Crafts, the same old one in which that Sunday-law worthy magnifies the oppression of the workingman, wherein he does seven days' work for six days' pay. He referred to the decision of the Supreme Court of Pennsylvania in which the constitutionality of the Sunday law had been maintained, and in which it was declared that the law had no reference to religion, and did not enforce any religious observance, nor place any restrictions upon the freedom of conscience. He argued that men were better for being able to stop work Saturday night and rest Sunday, and closed with a renewal of his protest against the editor of THE SENTINEL'S right to speak, and declared that he ought not to be heard.

As soon as he had taken his seat, the chairman, Mr. Zane, who is also a member of the committee to whom the ordinance was referred, explained that if any one was to blame for the extent of the public notice that had been taken of the movement, it was he, as he was the one who had secured the hall, announced the hearing, and had given as much public notice of it as possible; and further, if any one was to blame for Mr. Jones's being there, he was responsible for that too, as he had invited him. (Applause.)

The editor of THE SENTINEL was the second speaker, and argued as follows:—

Mr. Chairman, gentlemen of the Council, and citizens of Bradford: I am here, as you perceive, and as you have been twice informed by the speaker who opened the discussion. I have no apology to make for my being here. It is true that I am not a citizen of Bradford nor an inhabitant of Pennsylvania, but I was invited by those who are both citizens of Bradford and inhabitants of Pennsylvania, to come and speak for them upon this question; and I offer it as my *opinion* that the citizens of Bradford have the *right* to invite whomsoever they please, from whatever place, to speak for them upon any subject upon which they want to be heard. (Applause.)

You have been informed that this is not an ecclesiastical court, that it is not a court before which ecclesiastical or religious questions are to be tried, that it is a civil Sabbath only, which is contemplated in this movement and in the ordinance proposed. Please bear that in mind while I read the ordinance proposed. It is as follows:—

AN ORDINANCE

Prohibiting all persons in the city of Bradford from desecrating the Sabbath day, commonly called Sunday, and providing a penalty for the violation of the same.

Be it enacted, and it is hereby enacted, and ordained, by the Select and Common Councils of the city of Bradford, Pennsylvania:

SECTION 1. By authority of and in conformity with Section 1, Act of April 22d, 1794, all persons are hereby forbidden to perform any worldly employment or business whatsoever, within the city of Bradford, on the Lord's day, commonly called Sunday, or to pursue any game, hunting, shooting,

sport or diversion whatever. *Provided*, however, that work of necessity and charity shall not be construed to be violations of this ordinance.

SEC. 2. Any person convicted of the violation of this ordinance, before the Mayor or any Alderman of the city of Bradford, shall, at the discretion of said magistrate, be fined a sum not exceeding four dollars (\$4.00), and in default of payment of said fine and costs of prosecution, may be imprisoned in the city lockup or county jail not more than six days.

Now please bear in mind that this has been declared by the first speaker not an ecclesiastical court, and not a court before which religious questions are to be tried, and let us compare with this statement some of the terms, in fact the material terms, of the proposed ordinance. It is entitled, you see, "An ordinance prohibiting all persons in the city of Bradford from *desecrating* the Sabbath day." Civil things cannot be desecrated. A thing must be *consecrated* before it can be desecrated. Let us read, therefore, the definition of this word "desecrate." It is, "To divert from a sacred purpose." And yet we are to suppose there is "nothing religious" about that—sacred things are all "civil." The truth is, as you see, that the ordinance is religious, that by the very first material word in it it is committed to the guardianship of sacred things; so that at the very first step it enters the realm of religion, and they cannot escape it. (Applause.)

Let us read further in this definition. "Desecrate" is to divert from a purpose to which a thing is consecrated. Therefore you see that by the language itself in which we speak, civil things cannot be desecrated; that a thing must be consecrated before it is possible to desecrate it. But let us find what "consecrate" means. The definition of this word is, "To set apart to the service and worship of God." Yet, friends, don't forget that you have been informed that this ordinance is to have "nothing to do with religion"—the first speaker said so; but although the previous speaker told you this, yet the ordinance which is framed in the very words for which they asked, and which they accept as entirely satisfactory, so far declares its object to be to prohibit all persons in the city of Bradford from diverting the Sabbath day, commonly called Sunday, from the worship of God. The ordinance prohibits "any diversion whatsoever." That covers all manner of diversions. Now, what does "diversion" mean? This word is defined as "that which turns off from any course, direction, or intended application." What then is the intended application of the day?—The worship of God. Therefore the proposed ordinance distinctly declares that no person in the city of Bradford shall turn off Sunday in any way whatsoever from the service and worship of God. But don't forget "there is nothing religious" about that, oh no, that is all civil—a "civil Sabbath."

Another thing, friends. Don't forget that you have been informed that this is

not an ecclesiastical court; distinctly bear in mind that this is not a court before which religious questions are to be tried. Yes, I hope you will; for if you do, you will know easily enough what to do with this ordinance which is wholly religious.

Again: the proposed ordinance says that all persons are hereby forbidden "to perform any worldly employment or business whatsoever within the city of Bradford upon the Lord's day, commonly called Sunday." What is worldly employment, business, etc.? "Worldly" is defined as "secular, temporal, pertaining to this world or life in contradistinction to the life to come." Therefore this ordinance if adopted will forbid any citizen of Bradford from doing anything whatsoever on Sunday that pertains to this world or to this life. All that you can do must pertain to the next world and the life to come.

But let us read further. Worldly things are said to be "secular." What does "secular" mean? It means "pertaining to this present world, or to things not spiritual or holy, relating to things not immediately or primarily respecting the soul, but the body; worldly." By these definitions from beginning to end, which are but the definitions of the material words of this proposed ordinance, you see as plainly as any one ever need to see anything, that the object of it is religious and nothing else; that its purpose is to guard that which is consecrated, that which is set apart, to the worship of God; that it proposes to prohibit the citizens of this place from having anything whatsoever to do with any thing that pertains to this world or to this life, or the body, or anything not spiritual or holy. And yet you must not forget that you have been informed that there is "nothing religious" about it, that it is a "civil Sabbath" only, and that this is not an ecclesiastical court, not a court before which religious questions can properly be brought. It may not be out of place again to remark that if you but bear in mind that that is the character of this court, you will have not the slightest difficulty in readily deciding what to do with this proposed ordinance.

Further it is a principle recognized by all classes who believe in religion, from Blackstone all the way up, that no statute can of right enforce anything that is contrary to the word of God, and if any such statute is enacted, every one has a right to disobey it and follow the word. Now let us read another passage from the proposed ordinance, and compare it with some statements which I have from respectable authorities on the Sunday law question. The ordinance, you perceive, prohibits any person from pursuing "any game, hunting, shooting, sport, or diversion whatsoever, on the first day, commonly called Sunday." Fishing is put under the head of "sport" in law and in practice. Now the American Sabbath Union in Document No. 9 says that, "All the appearances of

Jesus to his disciples after his resurrection, so far as we know, were on the first day of the week;" and the Woman's Christian Temperance Union, by Mrs. Bateham, in Leaflet No. 31, says, "With His death the Jewish dispensation passed away, and henceforward we find him invariably meeting with his disciples on the first day of the week." Now admitting that that is so, let us read a passage of Scripture directly upon this point. I turn to John 21:1-6, and read as follows:—"After these things Jesus showed himself again to his disciples at the sea of Tiberias; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."*

There is an appearance of Jesus clearly recorded which these two chief Sunday-law organizations positively declare was on Sunday, the first day of the week; and at that appearance of the Saviour, his disciples were not only fishing and had fished without success up to this point, but the Saviour told them where to cast the net so that they could catch fish. They did so, and caught a multitude. Now upon the authority of the Woman's Christian Temperance Union and the American Sabbath Union, that was on the first day of the week; and according to the word, Jesus distinctly assisted his disciples in catching a "multitude of fishes." Then I want to know by what right they propose to have the city of Bradford prohibit the citizens of this place from catching fish on Sunday. (Applause.)

The former speaker said that the object of the ordinance was to secure to the people rest. Is it so, then, that the people of Bradford do not know when they ought to rest? Do they not know when they are tired enough, and need rest? Further than this, who is to enforce this if it should be adopted? The citizens them-

* I was informed after the hearing was over, that when I read the statements of the American Sabbath Union and Woman's Christian Temperance Union that Christ invariably met with his disciples on the first day of the week, after his resurrection, and then read the Scripture about the fishing, some of the women whispered to one another that that was *not* the first day of the week. It may be that it was not. I do not say that it was. But *they* say that it was. And if these organizations be mistaken in such an important statement as that, then is there not a possibility that the same organizations may also be mistaken as to Sunday's being the Lord's day? And in enforcing the observance of that day as the Lord's day, is there not danger of compelling men to act directly contrary to the Scriptures, and the commandment of God?

selves, of course. Well then, if they now will not rest, will they then compel *themselves* to rest? In other words, will you, or the business men of this place, compel yourselves by law to do what now you want to do and will not do? Of course you will not, for everybody knows that when a person wants to do a thing, he can do it without a law to compel him to do it.

Yet more than this, you have a law already. The law of the State is of force in Bradford as well as anywhere else. The law of the State is of force everywhere within the bounds of the State. But that law is not obeyed, and this petition simply asks that that law, word for word so far as applicable, shall be re-enacted into an ordinance for this city. Now as the State law is neither respected nor enforced, how then do you propose to have the same thing enforced by making it a city ordinance?

Here is a practical and familiar illustration. I notice in your daily papers here advertisements of excursions from this city up to Buffalo and Niagara Falls next Sunday and the succeeding Sundays through the summer. Suppose this ordinance were adopted. Will you then draw out your police force and stop all your neighbors of this city from going on that excursion up to Niagara? You know well enough that you will not; and if you do not enforce it upon them, will you enforce it upon your other neighbors who stay at home? If upon some, you will have to upon all. But you know well enough that you will not enforce it upon the first class, and I know well enough that it will not be enforced upon any class except some who observe the seventh day, or upon some one against whom some other one has a grudge. Then the law will be made simply the channel through which certain ones can vent their grudge or spite. You know that the previous speaker said that if they should choose to do what they could in prosecution and persecution, they could have enforced the law of the State, but they didn't choose to do that, and therefore petitioned the council to pass this ordinance: thus simply saying that the enforcement of the law of the State would be but prosecution and persecution, and as they did not want to engage in this themselves, they kindly ask the City Council to do it for them.

It was announced, however, that they propose an exemption, for observers of the seventh day. Yes, that is so; and it proposes to exempt from the requirements of this ordinance those who *religiously* observe another day, and who, when they shall be arrested and brought before the Mayor or any alderman, shall be able to prove by proper and satisfactory evidence that they "regularly" observe that day, and that they "have observed the day as a day of worship." Precisely. They distinctly propose, therefore, that this ordinance shall require that those who do not

observe Sunday shall *religiously* observe another day as a *day of worship*.

This does therefore propose positively to enforce a religious observance. And when the requirement is that those who do not observe Sunday shall religiously observe another day, then it is plainly argued that those who do not religiously observe another day shall religiously observe Sunday. That is in the thing itself. It is religious from beginning to end. It is religious in every intent and purpose of its promoters, and although you have been informed that the City Council is not an ecclesiastical court, yet this exemption declares that those who observe another day than Sunday, when arrested and brought before the Mayor and alderman of this city, shall prove by proper evidence that they have religiously observed that day as a day of worship, and that it is a regular thing with them to do so. This does distinctly and positively make the Mayor and aldermen of this city the judges of religious observances. It does make them a court before which religious questions shall be brought and by which religious questions shall be decided. But any person in Bradford or anywhere else has an inalienable right to observe any other day than Sunday without having such observance passed upon by any body as to whether it is religious or not. No man nor set of men in Bradford or anywhere else, has any right to require, or enter into any question or inquisition upon, the religious observance of any day or anything else, by any body. (Applause.)

The gentleman informed us that there are in the city those who fear God and desire to attend church and observe Sunday in a religious way, but in so doing they are compelled to lose the patronage that might otherwise fall to them if they were to keep their place of business open. That is to say, they fear God provided they can be assured that they lose nothing by it. And they want to turn the City Council into an insurance company to insure them against any possible loss by fearing God.

Once more: the ordinance declares that all persons are hereby forbidden to perform any worldly employment or business whatsoever within the city of Bradford "on the Lord's day." What can the City Council have to do with that which belongs to the Lord? The Saviour was once asked a question bearing directly upon this point. They said unto him, "Is it lawful to give tribute unto Cæsar or not?" He replied, "Show me the tribute money." And they gave him a piece of Roman money. He inquired, "Whose is this image and superscription?" They said unto him, "Cæsar's." Then answered Jesus unto them, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things which are God's."

Now, this proposed ordinance says plainly that this is the Lord's day. By their own confession then it belongs to the

Lord. And by the word of Christ it is to be rendered to the Lord. Neither the City Council nor any other human authority can have anything at all to do with it. It rests entirely between man and God. As it is the Lord's it is to be rendered only to the Lord according to the word of Christ, and if any man sees fit not to render it to God, he is responsible only to God for such action. (Applause.) Under the word of Christ the City Council has no right to do what they are requested to do, and these petitioners and ministers who argue in behalf of this ordinance have gone directly against the word of Jesus Christ in asking the City Council of Bradford to enact the ordinance which is here proposed. As they profess to be Christians, let them show respect to the Author of Christianity and let this thing alone, and leave men who are perfectly willing to render to Cæsar that which is Cæsar's, free to render to God the things that are God's. (Applause.) Time expired.

Mr. McClure then spoke. It was impossible to obtain a report of his speech, for which we are sorry, as it was a fine thing. He attacked the original law of 1794, and showed the nature of the law by stating the fact that till within three years before that, there was a law of Pennsylvania punishing witches with death, which showed it to be but a part of the original colonial and Puritanical legislation. He referred to the statement of the first speaker, that if they had chosen to do what they could in prosecution and persecution they could have enforced the law of the State, and with a sarcasm that was scorching, charitably granted that they wished to "abstain from all appearance of evil" in the matter, but were willing to have the same thing carried into effect *in fact* by kindly passing it over to the City Council, and the Mayor and aldermen of the city of Bradford. He dwelt strongly upon the fact that the proposed ordinance with its exemption-appendix did distinctly commit the Mayor and aldermen of the city of Bradford to the judgeship of religious observances, and to the authoritative decision of religious questions. And further, a most excellent point was made by him to the effect that as the State law not only has no exemption in it, but the Supreme Court has held that the observers of the seventh day could not be exempted under that law, therefore this proposed exemption was utterly worthless and void; and further, that the proposed ordinance as it stood was just what the petitioners had asked for, while this proposed exemption was brought in afterward by the ministers; that none of the petitioners had asked for it; it was without the consent or knowledge of the petitioners, and was thus proposed to be foisted upon the ordinance as a tail-piece, beyond the purpose, intent or knowledge of the petitioners, and utterly without any authority in law.

So much of Mr. McClure's speech we

are able to reproduce in substance, but nothing short of a verbatim report could possibly do it justice, and even that would come far short because of its inability to reproduce the tone and the manner which were not the least powerful part of the splendid speech.

The Methodist minister, Dr. Huntington thrashed over again the well-beaten Sunday-law arguments, with which our readers are so well acquainted, such as that the States have Sunday laws, that they have been declared constitutional; that the United States Constitution mentions Sunday; pity for the poor enslaved workingman, etc., etc., and objected to the definitions which had been given of the material words of the proposed ordinance, saying that the dictionary was not the place to go for definitions in such cases, but the *law books* in the decisions of courts. Mr. McClure suggested to him that the courts had to go to the dictionary for their definitions; but the speaker seemingly did not hear it. With the close of Mr. Huntington's speech the hearing and the discussion ended. All passed off pleasantly, and the audience was well pleased. The whole question was well set before the people of Bradford, and final action will probably be taken by the Council at its next regular meeting, Monday night, June 15. What that action shall prove to be we shall inform the readers of THE SENTINEL.

A. T. J.

The Martyrdom of To-day.

THE *Sun* of June 2, contains the following under the heading given above:—

Four Russian immigrants, who landed at the Barge Office yesterday from the steamship Suevia, told a startling story of persecution by the religious and civil authorities of the town of Karsoon, in the province Kiev. Three of the Russians are farmers. Their names are Ivan Jokofschenko, Stephen Terezinkow, and Parferi Davidinkow. Their wives and children accompany them. The other man is Alexei Szirschenko. He is unmarried, and was employed on a railroad at Karsoon. All were formerly members of the Greek Church, of which the Czar is the head.

A protestant missionary who visited the town of Karsoon converted Jokofschenko, who persuaded the others to renounce the faith of their fathers. It was some time before their neighbors discovered their heresy. When they did they began to make it very warm for the proselytes. Szirschenko was discharged by his employers. Cizhowsky, the head priest of the town, summoned Jokofschenko before him and tried to make him recant. But he stood by his new faith like a fifteenth century martyr. Finding that it was useless to argue with the apostate, the priest, Jokofschenko declares, had him and his wife thrown into jail. Then the police of the town, under orders from the ecclesiastical authorities, had him bound and bastinadoed 200 times. His wife received 100 lashes. After he was released he appealed for redress to the Mayor of the town by letter. He received no answer, and he then wrote to the Governor of the province. His second appeal was also without result. The other converts were not whipped, but their houses were demolished and their children were beaten by the neighbors' children who were of the faith, and after they planted their grain their neighbors would dig it up while they were asleep. This treatment, long

persisted in, grew rather wearing on their nerves, and they at last decided that they were not intended for martyrs, and sold their farms to come to a land where they can believe in any or no religion at all, and where martyrs have no chance to grow. They sold their farms for about a quarter of their value, as their neighbors knew that they had to sell in order to get away, and wouldn't pay any more.

This is not persecution of Jews or of infidels, and it would be no better if it were, but of Christians by others calling themselves Christians also, and not only so, but those who are doing the persecuting think that they do God service; for in the words as nearly as may be of the Constitution of the National Reform Association, the Czar's object is to maintain existing Christian features in the Russian Government; "to promote the institution of the family, the religious element in education, the oath, and public morality, and to secure such a general recognition of the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion," as taught by the Greek Church, as to indicate that Russia is a Christian nation, and "place all its Christian laws, institutions and usages on an undeniable and practical legal basis."

It is manifest that so long as there is a possibility of the success of so-called National Reform in this country, so long it is not certain that there may not be martyrs here. The principle is the same everywhere and in every age, and human nature is not essentially different in this country from what it is in Russia.

"Servetus! that which slew thee lives to-day,
Though in new forms it taints our modern air;
Still in heaven's name the deeds of hell are done;
Still on the high-road, 'neath the noon-day sun,
The fires of hate are lit for them who dare
Follow their Lord along the untrodden way."

Already have we seen enough in the persecution of seventh-day Christians in several States of this Union, to show most conclusively that bigotry still lives even in America. National Reform is the very influence to stimulate it to the same baleful activity that it manifests in the dominions of the Czar.

C. P. B.

The Sunday Saloon.

SOME time since, the "Pearl of Days," said:—

Granting all the evil the saloon does six days out of seven, on the seventh day [Sunday it means] it is more a curse than all the other six days combined.

And why so?—Simply because the masses spend the day as a mere civil rest day, or holiday, and consequently have more time than to gratify appetite and indulge in pleasure. As the *Christian Statesman* of April 4, 1889, says:—

Labor ceases on that day; wages paid on Saturday are still, to some extent, in the hands of workingmen. The Sabbath is *the great opportunity* for filching these wages for drink.

And this shows that a simple civil rest day enforced upon all classes indiscriminately would prove a curse rather than a

blessing. The manner of its observance is of fundamental importance. It must be observed, not in idleness or carousing, nor in pleasure, but *religiously* in order to be of benefit. But to thus regulate its observance would be religious legislation, a thing Mr. Crafts and his party are reluctant to admit they are laboring to secure. But it can not be denied that to close the saloon simply on Sunday manifestly is in the interest of Sunday rather than of temperance. But why favor Sunday more than other days?—Because it is regarded as a religious day. Then Sunday laws, whether for Sunday closing, Sunday rest, or Sunday worship, are *religious laws*, nothing else.

The evil of the saloon lies in the *business*, and not in the *time* when it is done. This being so, consistency demands that if closed at all they should be closed *all the time*.

W. A. COLCORD.

"An Outrage in Cambridge."

THE *Sun* of the 9th inst. contained under the heading given above, the following dispatch from Cambridge, Massachusetts:—

Yesterday the Cambridge police stopped an Irish funeral procession and searched every carriage for whiskey. One Mrs. Cowen, of Hingham, had died, and her relatives in Cambridgeport prepared to accompany her mortal remains to their final resting place in Mt. Auburn cemetery. All the livery men in Cambridge were drawn upon for equipages, and when the procession started from the place where the funeral was held in Cambridgeport it was fully half a mile long. The long line of carriages had barely proceeded a quarter of a mile when the horses which drew the first vehicle were rudely seized by the head, by several policemen, and the whole line was suddenly brought to a halt. The occupants of the rear carriages thought nothing at first of the stop, as they imagined that something obstructed the way for a moment, but those in the first carriages were very soon undeceived.

"Have you got any liquor in here?" asked one of the bluecoats. "Come, Cambridge is a prohibition town, and no liquor can pass through here on Sunday. We have it on good authority that you've got something with which to celebrate this funeral. So shell out!"

In vain did the mourners protest and call the policemen's attention to the fact that it was a funeral. The policemen had been told to search the carriages, and search them they did. They felt in the matting and under the seats for the whiskey, but not a drop did they find. The men in the carriages were thoroughly incensed, and a fight was only warded off by the self-restraint of some of the men.

This is very properly characterized as "an outrage." The Constitution of Massachusetts provides that "every subject has the right to be secure from all unreasonable searches and seizures of his person, his houses, his papers, and all his possessions," and that all search must be upon warrant "supported by oath or affirmation" setting forth the grounds of the search and the persons or places to be searched. Therefore this wholesale police search of a funeral procession was in direct violation of the Constitution of Massachusetts; as it was also of the Constitu-

tion of the United States which contains substantially the same provision.

We yield to none in the practice and advocacy of temperance, and we have in the past given our reasons for believing that the State may properly prohibit the liquor traffic; but the prohibition that depends upon such methods as those employed on this occasion in Cambridge is nothing short of an outrage that ought not to be tolerated by a free people; in fact a people who long suffer such things are not free, no matter what their form of government may be. A despotism of the many is no better than a despotism of one.

C. P. B.

Religious Liberty.

At the present time we find American citizens divided in opinion as to whether or not we should have Government laws enforcing the observance of certain religious institutions. Quite a large number of people wish to see "such an amendment to the National Constitution as will indicate that this is a Christian Nation, and place all the Christian laws, institutions and usages of the Government on an undeniable legal basis in the fundamental law of the land." Others feel, and certainly with good reason, that this is a menace to our religious freedom, and advocate the total separation between religion and the State assured by our national Constitution as it now is.

This is a question of great interest to every citizen. Like other questions, there is certainly a right and a wrong side. Where stand we? "My kingdom is not of this world." So said Jesus (John:18, 36). It was truth then. Is it not the same to-day? Can it be any less true now than then? Or does time change so that what was once right would not be so to-day? We must regard the statement as Paul regards its author when he says (in Heb. 12:8), "Jesus Christ the same yesterday, and to-day, and forever." As Christ's "kingdom is not of this world," it is evident that no earthly government is authorized to enforce the observance of any duty we owe to Christ alone. Jesus, when speaking of our duty to government, and to God, said: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things which are God's." There is no intimation that this is to be done through the government, but direct to God. Jesus nowhere intimates that the government should see that men "rendered to God the things that are God's." Christ's work here was not to be advanced that way.

That governments are recognized by God, is clearly taught in the Bible, but it is also taught that they have only to do with man's duty toward his fellow-men. Our Government has no right to say how you or I shall serve God, or whether we shall serve him at all. To the State we

owe civil duties, while to God we owe religious duties. Civil, that is pertaining to a citizen in his relation to his fellow citizens. Religion, pertaining to man's personal relation of faith and obedience to God. Upon such principles our Government has been founded. "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

To fully show the position of our Government in the past it will only be necessary to quote the following as expressing the voice of the Senate:—

It is not the legitimate province of the Legislature to determine what religion is true or false. Our Government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. . . . What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small.—*U. S. Senate, 1829.*

With this have agreed many of our leading statesmen, as will appear from the following quotations:—

Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith and should be protected in worshiping God according to the dictates of his own conscience.—*Washington.*

Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both.—*Madison.*

Leave the matter of religion to the family altar, the Church and the private schools supported entirely by private contribution. Keep the State and Church forever separate.—*U. S. Grant.*

Others might be quoted, but these are sufficient. It is clearly seen that these are in perfect harmony with the teaching of Christ when he said, "My kingdom is not of this world."

To ask for laws compelling man to subscribe to a religious belief is certainly not to follow the teaching of Christ. What then means the present cry from so many of the clergy, for religious laws? Does religion here in America find it necessary to lean upon the more powerful arm of the State? If we ask for laws in behalf of religious institutions, it is really an admission that we cannot carry out the instruction of Christ given in Matt. 28:19: "Go ye therefore and teach all nations." Religious legislation is always against religious liberty, and what is against liberty in religion is against religion itself.—*A. C. Shannon, in Girard (Ohio) Grit.*

THE Czar has decreed that the pastor of a congregation must be of the same nationality of which the majority of his congregation is composed. This will virtually depose the bulk of the Protestant pastors in the Baltic provinces, where the clergy is predominantly German but the common people are Lithuanians or Esthonians. The law will have similar results on the Catholic churches of Poland, where the priests as a rule are Germans.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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IN Washington City, newsboys are restricted on Sunday morning to two and one-half hours. "The law," remarks the *Post*, of that city, "says they can cry their papers from 8 to 10:30 o'clock Sundays, but if caught after or before this time they can be fined. It is hard on the boys, but they make the best of it."

MAY 24, a large mass meeting was held in the Central Presbyterian Church under the auspices of the Committee on Sabbath Observance, to protest against the opening of the World's Fair on Sunday. Many commissioners to the Presbyterian General Assembly were there, "and," says the report, "the audience was very enthusiastic." Dr. Herrick Johnson was the chief speaker. He is reported in the *Mail and Express* as follows:—

The Puritan Sabbath gone is the Continental Sabbath coming. Shall the Columbian Exposition be opened on Sunday? Let me give you six reasons why it should not.

1. Opening the Columbian Exposition on Sunday would be going back on all the traditions and usages of American life. The American department of the Paris Exposition was closed on Sunday. The exposition which celebrated the hundredth anniversary of American independence was closed on Sunday.

2. Opening the Columbian Exposition on Sunday would be importing the Continental Sunday for the first time in American history in a national and governmental way. Should the Continental Sunday be introduced to our States? American citizenship ought to blush for itself if it is not willing to exhibit its own goods at its own exhibition—the American Sabbath.

3. Opening the Columbian Exposition on Sunday would make the Government a direct party to an assault on Sunday as a rest day and a day of religious culture.

4. Opening the Columbian Exposition on Sunday would lead to a state of damaging and demoralizing things in Chicago, at the thought of which I shudder; it would create a pandemonium, and the country would see scenes it has never seen.

5. Opening the Columbian Exposition on Sunday

would lead to future license of entertainment on Sunday, which would break down the American Sabbath, and we should have the Continental Sabbath, indeed.

6. Opening the Columbian Exposition on Sunday would be selling the Lord's day for a few pieces of silver. There would be no effort to open on Sunday if there were no money in it. I have heard subscribers to the Exposition talk of how Sunday opening would swell the gate receipts. Our immortal birthright of the Sabbath sold for a mess of pottage! Judas sold our Lord for thirty pieces of silver. Are the men better than he who would sell the Lord's day for money?

Resolutions recommending to the officers and Directors of the Exposition not to open its gates on Sunday, were unanimously adopted.

A WASHINGTON City paper credits one of the pastors of that city with the following:—

There is a growing demand on the part of ministers and religious people for the closing of all museums, libraries, and art galleries on Sunday. It is urged that all Sunday newspapers should be suppressed, and all travel by land or sea should stop on Sunday. This indicates a most unhealthy condition of the church. Has the church lost the power to attract the masses? Is it unable to endure the competition of fairs and railroads and libraries? In the year 401 a petition was sent to the Roman Emperor praying that "the public shows might be transferred from the Christian Sunday, and from feast days, to some other days of the week." The reason given was "that in such competitions the theatre was vastly more frequented than the church." Parallel with this we find that at the Elgin (Ill.) Sunday law convention, November, 1887, Sunday trains were opposed "because they get a great many passengers and break up a great many congregations," and the Sunday newspaper is deprecated because "the laboring classes arise late on Sunday morning, read the Sunday papers, and allow the hours of worship to go by unheeded." Sunday is the only day of leisure many workingmen have. If they desire to go to church they are free to do so, but if not, then if all places of harmless recreation or amusement and all opportunities for literary culture are denied them they will find that which is more harmful, perhaps, in the excursion or beer garden.

To us there seems to be a good deal of good sense in the words of this Washington preacher.

A PETITION to political parties in conference assembled has been adopted, in set form, by the National Reform Association. It is the intention to first obtain its indorsement, as far as possible, by the "various large religious bodies, the Woman's Christian Temperance Union, the Teachers' National Association, the various reformatory bodies," etc., and then to "present it next year to each of the nominating conventions."

And this is the language of the petition:—

Petition to the Representatives of the Political Party in Convention Assembled:

As American citizens we respectfully ask you to place in your platform a clear, full recognition of these two great truths, namely, that our Lord Jesus Christ is the Sovereign Ruler of our Nation, and that his moral law is the rule of all our conduct in civil and political affairs.

We do not ask this as a mere sentiment, or as a

religious creed, nor as seeking a union of Church and State, which we abhor, but as the greatest of political principles. And as the natural application of these principles to present issues in our national life we ask you to declare also for

1. The American Sabbath.
 2. A uniform Christian marriage law.
 3. The right of the Bible in the public schools.
- And to declare against
4. The American Saloon.

We ask you to make your nominations, and conduct the election, in harmony with these great truths.

In His name.

Approved and adopted by a unanimous vote, etc.

THE report of the thirty-second and thirty-third years of the New York Sabbath Committee has recently been issued. The condition of affairs when the Committee was organized is thus stated in the report:—

There were open every Sunday in this city, which had then less than half its present population, "twenty theaters, chiefly of the lowest class, and eighty dance houses; liquor shops carried on their traffic with glaring defiance; noisy processions, with bands of music, paraded the streets; newspapers and other cries disturbed the quiet of families and congregations; while Sunday arrests for disorder and crime greatly exceeded those on any week-day, and were rapidly increasing."

Noting these facts the *Baptist Examiner* says:—

It will be generally agreed that the present state of things, though far enough from satisfactory, is not in any respect worse, and in some important respects is vastly better than the condition thus described.

The respect in which things are better than before the Committee was formed is thus stated by the same paper:—

It is entitled to the credit of having secured more effective laws, such as the Sunday theater law, the processions law, amendments to the excise law; it has sought the enforcement of these laws through the police authorities and the courts; it has constantly watched and defeated hostile legislation; by personal appeal it has prevented threatened violations of the rest and quiet of the day.

Continuing, the *Examiner* says:—

It is, of course, chiefly towards guarding the weekly rest-day as a *civil* institution that the Committee's formal work has been directed, *but the bearing of such efforts upon the religious character of the day is as obvious as it is important.*

The italics in the last three lines of this quotation are ours; they emphasize the reason for the existence of the New York Sabbath Committee. Were it not for "the bearing of such efforts upon the religious character of the day," such committees would be unknown.

THE English House of Commons, by a vote of one hundred and fifty-four to ninety, passed April 15 to a second reading the Irish Sunday closing bill. The bill, if it becomes a law, will shut up the saloons of Ireland from nine o'clock Saturday night until Monday morning.—*The Watertown Advocate.*

LAW can do nothing more at best than restrain men from injustice. It can not make them just.—*St. Louis Republic.*

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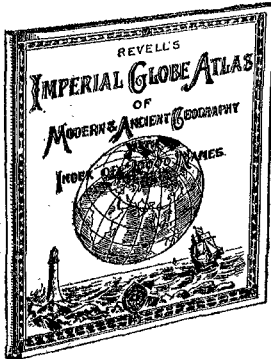
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THE Los Angeles *Herald* thinks that too great a tendency has sprung up of late years to meddle with the rights of the individual.

It is said that one of the trustees of the Metropolitan Museum of Art who opposed Sunday opening, would, if he had the power, close even Central Park on Sunday.

THE Supreme Court of Pennsylvania holds that persons who confederate together to induce a saloon-keeper to give them liquor on Sunday, in order that they may get the penalty allowed to informers, are not guilty of conspiracy.

WE learn from the *China Mail* that a bill, entitled "An ordinance to restrict the loading and unloading of cargo on Sunday in certain waters of the Colony," has been read the first time in the Legislative Council of Hong-Kong.

ONE of the curiosities of Sunday regulations in the capital city of the Nation is that while drivers of hacks and other vehicles for public hire are not allowed to let their rigs stand upon the streets and avenues Sundays when not occupied, and if a vehicle becomes muddy a fine of two dollars is imposed for washing it off, workmen are permitted to go out and do any kind of work they see fit, at least, so says the *Washington Post*.

SOME two weeks ago we copied from the *Christian Advocate* an item stating that the Grand Jury of Mercer County, New Jersey, had indicted the members of the Salvation Army for making loud noises on drums and tambourines. This the *Advocate* now says was a mistake. There was no indictment, but only a presentation of certain facts to the Court by the Grand Jury. "The main cause of complaint," says the *Advocate*, "was the congregating of disorderly persons on the sidewalks in front of the headquarters, which are in the center of the city, attracted there by the public show given by the members of the Army." We would suggest to officers of the town where this annoyance exists that it would be highly proper to arrest the "disorderly persons"

and thus remove all cause of complaint. We do not approve of Salvation Army methods, but the Army is entitled to the same protection afforded to other people holding public meetings, either religious or otherwise. This is supposed to be a free country, and the law should know no difference between the organ of the Methodist or Presbyterian and the bass drum of the Salvation Army corps.

REV. J. L. McCARTNEY, one of the secretaries of the American Sabbath Union, reports, through the *Christian Statesman*, a Sunday excursion from Wheeling to Pittsburg, gotten up by one of the churches of the former city. He says: "It is one of the most flagrant violations of the Sabbath, by a church, that I have ever known."

THE *Globe*, of Erie, Pennsylvania, comments thus upon the work in the interests of Sunday law, of Rev. J. L. McCartney, district superintendent of the states of Pennsylvania and the two Virginias, and Rev. Crowe, superintendent of north-western Pennsylvania:—

The "superintendents"—of what it is not stated, but presumably of the personal liberty of the people—are making a tour of this vicinity, and stopped over night at Cambridge. They have a stereotyped set of resolutions, which are adopted religiously wherever presented, but at Cambridge, which is especially wicked, they indulged in the rarity of the following:—

Resolved, That we heartily commend the action of Station Agent Beatty in stopping the shipping of calves from our station on the Sabbath as presenting an example of true Christian courage in defense of the right.

True Christian courage! And yet the biggest part of veal Cambridge people eat is butchered on Sunday evening?

Whatever our personal beliefs may be in regard to the Sunday question, we hold that every man should be accorded the utmost liberty in the observance of the day. As well make it compulsory for man, woman and child to light fire crackers on the Fourth of July as to think of enforcing the now obsolete Blue Laws of our forefathers. Times have changed since the days of Salem witchcraft. Religious liberty is fairly dawning. It was "freedom to worship God" that drove the Puritans to Plymouth rock. It was the same spirit which prevails in the churches to-day which led them to persecute the alleged "witches" of Salem. God never orders a draft for his army; his soldiers must be volunteers. It is impossible to compel people by law to embrace this or that religion.

THE trials of the six young ministers of the Reformed Presbyterian Church ended at Pittsburg, on the 10th inst. The Synod, by a vote of ninety-five to thirty-seven, expelled five of them from the church. The charges against them were scandal, libel, and following divisive courses in declaring in favor of the right of franchise. Their names are E. M. Milligan, J. R. J. Milligan, W. H. Reed, W. L. C. Samson, and O. B. Milligan. The Rev. A. W. McClurkin's appeal was sustained, and R. B. Burnett, a student, also charged with heresy, has not yet been tried.

The thirty-seven members of the Synod

who voted against the suspension of the young men presented a paper of dissent from the action of the Synod, and asked that it be spread upon the minutes.

The scene during the voting was exciting. When the Rev. J. F. Carson's name was called, he said: "I am going to leave the Covenant Church. I refuse to vote. I will never vote again in this Synod." Elder McAfee spoke for the Fourth Church, New York. It is inferred from what he said that he will go out of the Covenant Church. Rev. J. L. McElhinney said: "I would rather stand with the Lord than the Reformed Presbyterian Church. I vote no." Rev. J. R. Thompson said: "The vote of this Synod does not represent the sentiment of the people, and you will hear from them later." Rev. E. M. Smith, of Baltimore, declined to vote, because next Sunday he will tender his resignation to his congregation and leave the Covenant Church.

THE *Washington Post* credits Commissioner Douglass with the following regarding the matter of the District of Columbia having no Sunday laws:—

I think it one of the greatest compliments which can be paid our city when visitors come here and remark that everything is so orderly and quiet on the Sabbath. While we have no Sunday laws to amount to anything, I do not think there is a city on the continent where better order is maintained, or where the Sabbath is more generally observed. There is a noticeable absence of ball-playing, prize-fighting, and things of this character. It speaks well for our city.

And yet the friends of Sunday as a religious day are not happy and demand a Sunday law for the District.

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