



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

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EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

No protection any government can give is to be compared with the protection of individual liberty, and when that is infringed upon then every patriot ought to be alarmed.—*Colorado Graphic.*

“THE spirit of republican institutions casts out and ejects as an extraneous and foreign and ruinous element in its civilization, any preference by law to one set of religious opinions, to one system of religious teachings, over another.”

“It is not a question of majorities or minorities; for if the conscience of the majority is to be the standard, then there is no such thing as rights of conscience at all. It is against the predominance and power of majorities that the rights of conscience are protected and have need to be.”

THERE are no Sabbath laws in California and no recognition of it on the statute books of the State. Labor of all kinds can be carried on without hindrance, stores may remain open for the transaction of business as on any other day of the week, places of amusement may be open without interference from the authorities, while noisy demonstrations can go on as usual. But while there is the absence of all Sunday laws we must not draw the conclusion that there is no respect paid to the Lord's day. Truth compels us to state the fact that San Francisco is a Sabbath-keeping city. The

drift is plainly in that direction. The moral sentiment of the people is largely in its favor, and with very rare exceptions you will find as much order and quiet in the streets as in some of our most favored Eastern cities.—*New York Observer.*

Be Careful What You Call It.

At a funeral in Millbank, South Dakota, April 26 last, there was distributed in the pews of the church in which the funeral was held a number of copies of Woman's Christian Temperance Union leaflet No. 31, Sabbath Observance Department. A friend who was at the funeral sent us one of the leaflets. It is entitled, “Seventh Day Question Box, as Answered from the Lecture Platform by Mrs. J. C. Bateham.” It is composed of eight questions, to which answers are given by Mrs. Bateham, and which on account of the cause which they represent are worth laying before the readers of THE SENTINEL. The first question and answer read as follows:—

Is it right to legislate on religious subjects?

Answer. That depends upon what are called religious subjects. In the wonderful arch of law on which all other laws are based, and which we call the ten commandments, the keystone—dropped there by God's own hand—is the fourth commandment. It connects on the one side with our duty toward God, and on the other with our duties toward man. God speaks of this law as the two tables of the testimony. Now if we count the words and put half on the first table and half on the second, we find we have divided the fourth commandment and put the first part, “Remember the Sabbath day to keep it holy,” on the first table where it belongs, as containing our duty to God. This is the basis of our Christian Sabbath. On the second table we have put the rest of the command, all of which pertains to our duty to man, and which is the basis of our civil Sabbath. No one asks Sabbath legislation in order that the day may be kept holy; that lies between God and the conscience. With reference to the second table, we legislate against murder, theft, adultery, and bearing false witness; why not also to protect the rest day of the fourth commandment? If one is religious legislation so are they all.

So it seems from this that whether a thing is religious or not depends altogether upon what you call it. If you call it re-

ligious, then it *is* such, and if you call it something else, then it is not religious. This in fact is the rule which is followed by the Woman's Christian Temperance Union and the other organizations that are working for Sunday laws. Every law that they propose is framed in religious phrases and proposes to enforce the religious observance of the day, and yet they all call them civil laws. They *call* it a civil Sabbath and the observance which they intend to enforce they *call* the civil observance of the day; and of course that is what it is, because they call it that; and the religious words, phrases, and intent, of the proposed laws are all taken away by simply calling the thing *civil*. Then, on the other hand having thus committed themselves to civil and political things, when they are charged with being political organizations and with working for political power, advantage, and control, they assume an air of virtuous indignation and declare that they are religious organizations having nothing at all to do with politics, and that their work is altogether religious work. And then of course it *is* all religious because they *call* it that. If Jeremiah had only known of this rule, he need never have inquired, “Can the leopard change his spots?” He could have simply observed, The leopard *can* change his spots by calling them something else. In fact, whether he has any spots at all or not, depends altogether on what are called spots.

This is a very pretty theory that Mrs. Bateham has framed for the dividing of the commandment and having the first half relate to God and the second half to man. Let us test it and see how it will work. Here is the fourth commandment as God gave it:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is,

and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

She says, "Count the words and put the first half on the first table and the second half on the second, and we find the first part going on the first table contains our duties to God, and all the rest put on the second table pertains to our duties to man:" that the first part forms the basis for the religious Sabbath and the second half the basis for the civil Sabbath. Now there are ninety-four words in that fourth commandment. To divide these words equally the division must be made including the forty-seventh word. The forty-seventh word is "manservant." All of the command, therefore, up to and including this word, according to Mrs. Bateham's theory, belongs on the first table, as containing our duties to God; and all after that word belongs on the second table, as pertaining to our duty to man.

Now, by what rule is it that the Woman's Christian Temperance Union will make the words, "nor thy son, nor thy daughter, thy manservant," apply to our relationship to God, and make the words, "nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates," pertain only to our duty to man? Besides, is our relationship toward our cattle our relationship to our fellow-man? Does man's duty to his cattle pertain to his duty to man? And by what rule is it that the Union, by Mrs. Bateham, makes our relationship to son, daughter, and manservant pertain to God? and our relationship to maidservant, cattle, and stranger pertain to man? By what rule is it that these "devout and honorable women" (Acts 13: 50.) make the words, "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it"—by what rule is it that they make these words pertain to our duty to man? Just where is it in these words that our duty to man comes in? How much of our duty to man is involved in either the fact, or the statement of the fact that in six days the Lord made heaven and earth, the sea, and all that in them is? or the fact that he rested the seventh day? or that he blessed the Sabbath day and hallowed it? And if these words pertain to our duty to man, why is it that the words in the first part of the commandment, "six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God in it thou shalt not do any work," do not pertain likewise to man? In short if those last words in the commandment pertain to our duty to man, then why is it that all the words in the commandment do not likewise pertain to man? Why is it then that the whole of the fourth commandment does not pertain to man just as fully as that part which Mrs. Bateham has assigned to that place? This is just the logic of the whole "civil" Sunday-

law movement. It absolutely denies the divine character and basis of the Sabbath and reduces it wholly to the human. And this is only to destroy the Sabbath just as far as this view of it is accepted.

The ten commandments are spoken of in the original Scriptures as the "ten words." Each word is the expression of a distinct thought. And the thought expressed in the fourth of the ten words pertains as wholly and as certainly to our duty to God as any of the three which precede it. "Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." Why? Because God rested the seventh day; in it he did no work. Why keep it holy? Because "the Lord blessed the Sabbath day and hallowed it." "Six days shalt thou labor and do all thy work." Why? "Because in six days the Lord made heaven and earth." It is the Lord alone who is held in view in both the first part and the last part of this commandment. The first part states the facts, and the last part simply states the reason for *observing and commemorating the facts*.

This word does indeed speak to man of his son, his daughter, his manservant, his maidservant, etc., not because it contemplates his duty to man, but because it contemplates his duty to God; contemplates man as the head of the family, and as such responsible to God for the conduct on the Sabbath day, of those under the jurisdiction which God bestowed upon man in his headship of the family. So that as a matter of fact, as a matter of truth, not only according to the fourth commandment itself as God spoke it and wrote it, but according to all the other Scriptures upon the question, the fourth commandment pertains wholly to man's duty to God as the Creator of the heavens and the earth the sea and all that in them is.

It may be indeed that Mrs. Bateham means not the counting and dividing of the words of the fourth commandment alone, but of the whole law, and that thus the division will be made so as to leave on the first table the words, "Remember the Sabbath day to keep it holy," while the rest of that commandment will go upon the second table; but this is not true in the way she states it. In her statement it is implied that if the words be counted and evenly divided, only those words of the fourth commandment which say, "Remember the Sabbath day to keep it holy," will be left upon the first table. But this is not true in any sense. To count the words of the whole law and divide them evenly, the dividing line comes in the middle of the word "is," in the expression, "the seventh day is the Sabbath," leaving the "i" on the first table and the "s" on the second table." In fact there is no possible way in which either the commandment alone or the ten commandments as a whole can be counted

and divided so as to leave on the first table only those words of the fourth commandment which Mrs. Bateham implied will be left there by the division which she has suggested. In fact any attempt to divide either the law as a whole, or the fourth commandment alone, as suggested by Mrs. Bateham and published by the Union, only turns the holy law of God into Woman's Christian Temperance Union nonsense.

The truth is, and everybody who will look can see it, that this whole scheme is of the same piece with all the the Sunday-law trickery from beginning to end; and that it is a fraud. More than this, it can readily be seen by any one who will look, that in this thing the Woman's Christian Temperance Union, by the hand of Mrs. Bateham, has not hesitated to profanely put its officious fingers to that holy document which God deigned to write with his own finger for the guidance of men; and has presumed to divide, separate and dissect, the fourth of God's ten words, and authoritatively assign to God his portion and to man his portion, according to her arbitrary will. After this what is it that may ever be expected to escape the obtrusive meddling of the Woman's Christian Temperance Union, and especially the Sabbath Observance Department of that Union, when the words which God spoke with his own voice which shook the earth, and wrote with his own finger upon tables of enduring stone, cannot be suffered longer to remain as he spoke them and as he wrote them, but must be divided up and distributed about at their officious and arbitrary will? And when this is done in order to justify their grasping for power by which they may enforce upon all, their arbitrary views of what pertains to God and man, then what further place is there left for either God or man?

Much has been said, none too much, of the presumptuous arrogance of the Papacy in its tampering with the law of God by which it exalted itself above God; but such action of the Papacy differs not one iota in principle from this piece of tampering with the same law by the Woman's Christian Temperance Union. The only difference between this action and that of the Papacy is in degree, for there is no difference in kind.

The rest of Mrs. Bateham's answer is just as far from the truth, in the sense in which she means it, as this part which we have noticed. It is true that we legislate against murder, theft, adultery, and bearing false witness; but what she means is that this legislation is with respect to the commandments of God, and that it forbids these things as violations of the commandments: but such is not the case in any sense. According to the commandment, to hate is murder, to covet is to steal, to think impurely is to commit adultery. Any government, therefore, that should attempt to legislate upon these

commandments or to punish men for their violation of them, would have to punish as a murderer the man who hates another, to punish as a thief the man who covets, and as an adulterer the man who thinks impurely. In short the civil power does not legislate with reference to these commandments, nor does it punish men for doing these things because they have violated the commandments of God. Such crimes and such penalties have no respect whatever to the commandments of God. From time immemorial governments that knew nothing about God have legislated with respect to these things and have punished these crimes. The Inquisition is the only logical outcome of any attempt to legislate upon or punish these things as violations of the commandments of God; because in order to such a punishment it is essential that cognizance be taken of the thoughts and intents of the heart. And this is the logic of the whole Woman's Christian Temperance Union—National Reform-Sunday-law movement. And so, according to the Woman's Christian Temperance Union scheme, her closing words are true. "If one is religious legislation, so are they all;" and as it is a fact that one is religious legislation, it is likewise a fact that if these people could have the power to legislate upon all, all would be religious legislation. And this is but to express the truth that their whole scheme is religious whether they call it so or not. The nature of the thing does not depend upon what it is called, but upon what it is; and religious legislation from beginning to end is just what it is.

A. T. J.

Longevity of the Jews.

We take the following from the *Christian Statesman*:—

Attention is being called to the comparative longevity of the Jews. Thus, it is said that in Polish Prussia, in a population of ten thousand, three Christians die for every two Jews, and that in Austria the proportion is about the same. In Saxony, one Jew in fifty-one and one Christian in thirty-three expresses the comparative death rate. At Frankfort, fifty-four per cent. of the Jews reach their seventieth year, against thirty-eight per cent. of the Christians. In Hungary, the chance of life among the Croats is put at twenty years, the Germans at twenty-seven, and the Jews at forty-six. In attempting to determine why the Jew is thus more exempt from disease than others, physicians like Dr. Gueneau de Mussey have come to the conclusion that this comparative immunity is due to the wholesome sanitary laws of the Old Testament. Moses, for illustration, forbade as food the flesh of animals especially liable to parasites. He prohibited the use of blood by which infectious diseases are liable to be spread. In some way the inspired lawgiver seems to have had some notion of tuberculosis and bacilli, or else he was so guided that he legislated more wisely than he knew.

We are interested in this item principally because it furnishes a complete refutation of the standard argument for the so-called "civil Sabbath." We are told that a weekly day of rest is absolutely essential to the health of the people, and

that in order for a part of the people to rest all must rest; and that as all will not rest without a law compelling them to do so, a Sunday law is a physical necessity. This claim has been urged so long and so confidently that many accept it without question; but that it is not true is shown by Hebrew vital statistics everywhere.

It will of course be urged that the Jews observe a regular weekly rest, and that this is one reason for the low death rate among them. But what then becomes of the assertion that the necessary rest can not be obtained unless all rest upon the same day? Clearly it falls to the ground; for so far as the Jews do rest in the manner insisted upon by the Sunday-law advocates as a physical necessity, they rest upon a day when those around them are engaged in the ordinary pursuits of life; thus utterly refuting the contention of the American Sabbath Union that all must rest or none can.

And not only do the Jews disprove the assertion that needful rest can not be taken by a part of the people while the other part are at work, but the facts quoted from the *Statesman* also discredit the claim, so confidently made by some, that a stated weekly rest is a physical necessity; for it is a well-known fact that very many Jews, yielding to the greed of gain, keep no day, but do business seven days each week.

Nor are the Jews the only living witnesses against the assumption that a regular weekly rest-day is a physical necessity of mankind. March 11, 1890, the writer heard Bishop Andrews, of the Methodist Episcopal Church, who had just returned from China, say that "in that country they have no Sabbath; yet laboring men live to be very old." He said that he did not understand it, but that it was a fact. The Bishop made this statement on the platform of a meeting held under the auspices of the American Sabbath Union, and he had no intention of discrediting the physical-necessity argument; but facts have always been unkind to falsehood, and so the blow was none the less deadly because given by a friendly hand.

C. P. B.

Sunday Laws.

THERE are two or more classes of citizens who do not believe that the first day of the week, called Sunday, is the Sabbath, since the Lord designated the seventh day as a day for rest and worship. Another class do not believe in any day of worship commanded by God, and still another class care not at all about religious designations.

The State has no authority to make religious laws, and all Sunday laws must necessarily be religious laws. The law can no more make men religious than it can make them unselfish or wise. Laws can restrain, but legal righteousness has ever been temporary. . . .

As before said by the *Graphic*, the Church must be in a deplorable condition when it is compelled to depend upon civil law and the police commissioners for support. Religion must live by pure persuasion and not rest on force. Even those who believe that God consecrated the seventh day and set it apart as a day of rest and worship do not believe that he intended to restrict the personal liberty of his people or deprive them of any pleasures. The Decalogue contains no such restrictions. The life of Christ shows no such arbitrary disposition. . . .

The Oakland (Cal.) *Times* says: "The Sunday law is simply indefensible. It is entirely without the province of the State. The mystic and the supernatural have no part in the affairs of government. The spirit that incites such legislation is a belated survival of mediæval intolerance and superstition. The Sunday law is an anachronism. It has no place this side of the Renaissance." This being true, what else may we expect but open revolt against an obnoxious, unconstitutional law?—*Colorado Graphic*.

The Name Does Not Change the Fact.

RECENTLY the *Chicago Post* protested as follows against the use of the word Sunday:—

Some one inveighs against the use of the word "Sabbath" in a newspaper, and pertly declares "it is not journalistic—Sunday is the correct word." Pray, for what reason? Sunday comes to us from a dead mythology, which was once the world's curse; Sabbath from a live religion, which is now the world's blessing. Sunday has associations so cruel they might make angels weep; Sabbath has memories so gentle and so sweet that they make men rejoice. One in its very sound is harsh and cold; the other is soft and musical. One has in it the noon-day glare; the other the soft light falling through cathedral windows. Sunday recalls the noise and bustle of a Parisian holiday; Sabbath brims over with suggestions of quiet and of rest. The Sabbath day! Long may those words remain the favorite designation of the day most dear to hearts American.

Upon this the *Sabbath Recorder*, Seventh-day Baptist, comments thus:—

The *Post* could hardly have put the case more clearly and forcibly. But the difference which that journal so sharply defines is more than a difference in name; it is a difference in fact. Sunday and Sabbath are not the same thing. The *Post* says truly that "Sunday comes to us from a dead mythology, which was once the world's curse;" and that "Sabbath [comes] from a living religion, which is now the world's blessing." It is because this is so, that men refuse to call Sunday the Sabbath or treat it as such. It is against this effort to mix things that the plea is made which the *Post* takes as its text for the above paragraph. A man may call white black until his face is red, but that does not make it so. In like manner the *Post* may call Sunday Sabbath with all the fervor imaginable, still the fact remains that Sunday is the child of pagano-papal device, while the Sabbath is the "Sabbath of the Lord thy God." We, too, pray that the Sabbath as the symbol of God's power and love in the world may never depart from the hearts of the people; but calling Sunday the Sabbath will never prevent so great a calamity.

It is very true that calling Sunday the

Sabbath can never make it so if God has not made it the Sabbath; yet it is less than a month since the *Sabbath Recorder* contained an editorial plea for the Sunday-closing of the World's Fair, because, as it said, "the attack upon Sunday is really an attack upon American Sabbath-keeping, represented by Sunday, and involves not the question of a day, but the Sabbath idea and principle." Now if "the Sabbath idea and principle" are in Sunday, and if observing it is "Sabbath-keeping," why not adopt the suggestion of the *Post* and call it the Sabbath? And if "the Sabbath idea and principle" are in Sunday, how does it still remain true that it "is the child of pagano-papal device." But be this answered as it may, one fact does remain, namely, that putting this quotation from the *Recorder* alongside of former utterances of the same paper, the conclusion, though unwelcome is unavoidable, that that paper's opposition to Sunday legislation is not from love of religious liberty in its broad sense, but from zeal for another day, which, were such a thing possible, it would like to see honored by civil Government even as Sunday is now exalted. If in this we err, we would be glad to be corrected. C. P. B.

How to Convert a Nation.

It is amazing, to say the least, to hear the National Reformers talk about this being a Christian Nation, sending a memorial to the President calling his attention to the fact that this is pre-eminently a Christian Nation; and then see them turn around and tell that they have inaugurated a move to *make* this Nation what it ought to be—a Christian Nation. If it be a Christian Nation it doesn't need to be made such; but if it needs to be made a Christian Nation, then it is not one now, and why do National Reformers say it is? Here is a conundrum.

The National Reform idea is this, that this is really a Christian Nation; but that because the *word* God is not in the Constitution, and Christ is not recognized as the official head of this Government, and the people have not voted themselves pious, this is not a Christian Nation. That is to say, that if a man were in Heaven he would not really be there unless he called it Heaven! Must an honest man sound a trumpet, or be dishonest? Must the philanthropist blow a bugle telling of his alms-deeds, or be a misanthrope? "By their *fruits*," said the great Teacher, "ye shall know them." A word, a vote, is an empty shell. Deeds are living realities, and they are what determine character. If this is a Christian Nation it is because it is Christ-like and has complied with the requirements and regulations which make a Christian, and not because somebody or some political party or some official document calls it such.

But if this be a Christian Nation then

we would ask, when was it converted? When did it repent and believe on the Lord Jesus Christ? And when was it baptized? These are some of the Christian requirements. It is all fol-de-rol to talk about this being a Christian Nation. Not one in three holds any connection with a church in this country, and nearly half of these are Catholics. Out of the 64,000,000 population of the United States there are only 21,000,000 church-going people. Several millions of these are not too pious to drink and swear, and yet this is a Christian (?) Nation; \$900,000,000 is spent annually for liquor, and less than \$6,000,000 for Christian missions, and yet this is a Christian Nation!

A nation is Christian only in the proportion that its citizens are Christians. And the unchristianized portion are not going to be christianized by a set of religious managers getting up a *furor* throughout the country and voting them Christians. The only way to convert a nation is to convert the citizens of that nation *individually*. The good Book tells us that "with the heart man believeth," not with the government. If these self-styled reformers were really as anxious to convert and save men and women as they pretend to be, they would endeavor to educate the heart, and teach morals by moral suasion and let politics alone. What does it matter whether the Constitution has the word God in it or not? Must the Christian wait until it has before he can worship God? Is that political document his best or only means of worshiping the Almighty? The National Reformer denounces the Constitution upon this ground; would he likewise reject a five hundred dollar bank draft because perchance it might not have upon its face the name of the Creator?

This calls to mind an expression we once heard a sedate looking Methodist minister make in a meeting of a Ministerial Association, in one of our large Western cities. After that body had listened to a lecture on the subject of National Reform by one of its ardent advocates, he said, "Gentlemen, I want you to understand that when you get the *word* God in the Constitution you have not necessarily got *God* there." These words we thought were indeed most fitting and appropriate. They embody a truism too cogent to need comment, but one which National Reformers seem loth to comprehend.

The articles of confederation by which human slavery was to be forever perpetuated in this fair land had the word God in them, but God was not with that cause. The Constitution of No Man's Land also recognizes God as "the Supreme Ruler of the universe, the Creator, Preserver, and Governor of individuals, communities, States and nations," but a better refuge for banditti and others of the ungodly is perhaps not to be found in North America. What has a name to do with facts?

If National Reformers wish this Nation to be a Christian nation in deed and in truth, let them go to work and Christianize its citizens, not by voting them Christians, or enacting laws to make them act like Christians, but by converting their hearts to the Christian faith. The great commission of Christ to his ambassadors is, "Go ye therefore, and *teach* all nations;" not vote or call them Christians whether they are or not.

If the United States Government is already Christian then the work of National Reformers is done, for that is what they professedly started out to make it. But if it is not, then, if they desire to accomplish their avowed design, there is other work for them to do than to be tinkering around legislative halls. To your pulpits, O ye preachers! W. A. COLCORD.

Should the State Contribute to the Support of the Church?

WE must view the mission and obligation of the Church, if we view it correctly, from the standpoint of Christ. We have largely shifted ground, and are squinting at it from the standpoint of the State. The State has certain ends. It can utilize the Church to accomplish those ends. Then we jump at the conclusion the State ought to pay the Church by at least exempting it from taxation. We reach this conclusion from a false position. Whence came the Christian religion? By whose authorization has it a place in the world? Bringing it into the world, to what institution did He commit it? What laws did He appoint for the preservation and propagation of this religion in the world? Did Christ commit his religion to any institution of the world? He committed it solely to his Church. "My kingdom is not of this world." He gave instruction, too, in the principles that should govern his Church in the support of His religion in the world. These instructions do not permit the employment of force, either within the Church itself, or without it in the State, in the support of His cause.

But has the State nothing to do with the support of religion? We are told that the Government *must* support religion, in the army and navy. By whose authorization has the Government undertaken the support of religion in the army or navy, in the public school, or anywhere else? No one has the power to give the State that authority but Jesus Christ. Has he done it? The State in touching religion at all, is touching that which it has no business to touch. The Church is the only organization on earth authorized to propagate the Christian religion, and that at its own expense. . . . A Western secular paper puts the whole matter tersely in the following sentences:—

The Church is, or ought to be, purely a religious institution, voluntarily supported by those who accept its tenets or belief, or not at all. The State is, or ought to be, purely a secular institution, ex-

isting solely to preserve civil and national rights, liberty, equality and justice, and extending equal protection to all, but favors to none.

The principle touching the support and propagation of Christianity in the world, shining bright as a sunbeam on the pages of the New Testament, is voluntarism simple and solitary. Force is utterly alien to the spirit of the Christian religion. Peter recognized the principle fully when condemning Ananias for lying—"Whilst it remained, was it not thine own? and after it was sold was it not in thine own power?" "Every man so let him give, according as he purposeth in his heart, not grudgingly or of necessity," says Paul.

How forceful the presentation of this principle, as the principle of the Christian religion, in God's dealing with the sinner in the matter of personal salvation! Never has he forced a soul to accept salvation. Never has he impressed a soul into his service. Why not? Because he is deficient in the passion to save? Because he lacks the power to compel? Has he, who created the soul no power to force the will? Let Calvary speak of his passion to save. And yet he who "willeth not that any should perish," has never forced a soul into salvation. "Whosoever will come, may come." If the Almighty God, in his omniscient wisdom, has deliberately declined to introduce the element of compulsion into this matter of the salvation of men from sin, shall we, who are charged with his gospel, and are exalted to be "workers together with God," in the support and extension of the kingdom of Christ on earth,—shall we, in our wisdom, consent to the introduction of force in any form or degree into this work of God? The command of our Lord to Peter, "Put up thy sword," has never been countermanded by the Captain of salvation. Is there any reason more cogent for accepting the support of his cause by the sword to-day, than on that midnight hour in Gethsemane? And yet we are receiving for the support of his cause that which, in case of resistance, is wrested from the taxpayer at the point of the sword.

Does any one dispute the thought that exemption from taxation is really a gift bestowed by the State on the Church? Mr. Gladstone puts it simple and straight,— "An exemption is a gift: What the State remits to a man it gives to him." In illustration of this proposition he said: "If a gentleman has carriages and horses he is liable to pay a guinea for each horse, and £2 and upwards for each carriage, and if these sums be levied from his neighbor and not from him, it is the same thing as if, having been levied, they had been given back to him." That is perfectly clear. And so, if a tax is levied on my neighbor's property and not on my church property, it is the same thing as if, having been levied, it had been given back to me. Mr. Gladstone said further: "Exemption from taxation is a positive pecuniary pre-

mium or State subvention," adding, "I maintain that an exemption is a grant, and that all property should pay the taxes necessary for the enjoyment of all property." I do not think it possible to successfully dispute Mr. Gladstone's position.

The annual municipal grant to the churches of New York City must be an immense sum (estimated at \$3,000,000, the Fifth Avenue Cathedral alone getting \$50,000.) Brought out from under cover, would such an appropriation be made year by year to the churches? Who would venture to propose State aid in open form? We Baptists would shout ourselves hoarse in crying out against it. And yet such a method of State aid would be more defensible than that granted under the present disguise. I quote again from Mr. Gladstone: "When there is a public grant from year to year, we see what we are about; we let in the light of day."

It is perfectly manifest that if the property of the Church is exempted from taxation, other property must be additionally taxed to make up the amount exempted. This increase of taxation levied on other property is so levied, that it may be given by the municipality to the Church. It is a gift secured not by voluntary contributions of the people, but by compulsion from the taxpayers. Thus the Church is accepting for its support in part that which, by the machinery of the State, has been forced from property holders—*Should Church Property be Taxed?*—by Rev. A. P. McDiarmid.

National Reform Tactics.

ALTHOUGH the National Reform Association (so-called) was first in the field for the subversion of the secular principles of the Federal Constitution, its chief auxiliaries, the American Sabbath Union, Woman's Christian Temperance Union, Prohibition Party, etc., have come to the front as the principal elements of the grand army marshalling for the overthrow of civil and religious liberty in this country. The avowed theocratic propensities of the former made it obnoxious to all except the extremest bigots; hence the necessity for a change of base. These schemers hope to divert attention from their ulterior designs by leading in various reforms more or less in the line of the moral and religious trend of the popular churches.

It is in accordance with such strategy as this that the Blair Educational (constitutional amendment) bill has been kept before Congress so persistently. It provided for teaching popular Christianity in the public schools, and thus, by insidious indirection, would have made the religion of the majority within the churches to be the State religion. The same thing is true of Edmunds's educational amendment. The Breckenridge Sunday bill, if it should become a law, would prac-

tically commit the Government to the union of religion with the State. All these measures have the hearty approval of all the before mentioned Church and State organizations. Could this issue be brought directly before the American people in fair, full and free discussion, their verdict would decide for the Constitution as it is, with all its guarantees to civil and religious freedom intact, but the danger lies in the possibility that Congress may be induced to submit a disguised Church and State amendment to the State legislatures, and that, in the exigencies of the political parties, a trade may be effected by which the Government will be subverted without the question coming before the voters at all. Thus an incubus would be fastened upon the country that would take us far back toward the centuries of bigotry and persecution, from which deliverance could only come through the warring of factions till reason and intelligence would banish all superstition.—*Freethought.*

"A SUNDAY law of 1781, designed," says the Nottingham *Express*, "to put a stop to unlicensed preaching was recently invoked by the Lord's Day Observance Society of England, to punish a man for giving an entertainment upon Sunday. The defendant made no defense but appealed to the Home Secretary who remitted both the fine imposed and the costs."

It is stated that in Europe "open shops and workmen at their tasks on Sunday are not such frequent sights in the great centres of population as formerly. An observant traveler asserts that in Paris twenty years ago five shops were open and a dozen workmen were seen at their tasks where one is to be seen now on Sunday. The same change is noted in Berlin, Vienna, and other large cities of the Continent. This does not indicate a growth of religious feeling, however, but a change merely from working to rest-taking and from the plodding to the holiday spirit." "Many more people go picnicking on Sunday now than then, so that the European Sunday is becoming not more a holy day, but more a holiday, in consequence of the laws favoring a day of rest."

And this result must inevitably follow all efforts to make Sunday a holy day by law in the absence of genuine regard for it as such in the hearts of the people. Sunday laws only foster in this country the very thing they are designed to prevent, namely, holidayism.

THE only part of the conduct of any one for which he is amenable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign.—*Mill.*

NATIONAL
Religious Liberty Association



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We believe in supporting the civil government, and submitting to its authority.
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THE midsummer anniversary of the American Sabbath Union will be held at Ocean Grove, New Jersey, July 26, 27.

THE Chicago *Inter-Ocean*, of June 3, is authority for the statement that ex-Senator Palmer, President of the Columbian Exposition, says that "the World's Fair will open its doors on Sunday."

THE Society of Christian Endeavor, of Tennessee, closed its State meeting at Nashville on June 7. Among the resolutions passed was one favoring the closing of the World's Fair on Sunday.

THE advocates for the enforcement of Sunday observance by civil law held a meeting for organization at Kankakee, Illinois, May 31. All the ministers of the place were in attendance, and the necessity for vigorous action was strongly urged.

THE friends of Sunday legislation have been making a strong effort to secure a stringent Sunday law in Butler, Missouri. The Council refused to act in the matter, so a petition has been circulated, and a long list of names secured from Sunday schools, churches, etc., and the effort with the Council will be renewed with vigor.

W. F. CRAFTS reports having delivered seventy-one addresses for the Sunday Union in the first sixty days of what he styles his "tenth Sabbath-reform tour," and makes appointments for Atchison, Kansas, June 21-24, immediately followed by addresses at the Chautauqua Assembly, Fremont, Neb.; Kearney and Lincoln, June 28-30; the first part of July in Winnipeg and Fargo; a week following

in southern Illinois; the two Chautauquas at Lakeside, Ohio, and Clarion, Penn., the first week in August; Mansfield, Ohio, August 9; Kansas City, Mo., September 13-16; Oberlin, Ohio, October 16; Canajoharie, N. Y., October 20.

THE trial of baseball Captain Kelly for playing a Sunday game in Cincinnati resulted in an acquittal on a technicality. The prosecution neglected to prove that the game was played on the first day of the week as expressly named in the statute. When will a judge and a jury be found willing to meet these questions intelligently on the principles involved?

AT the London conference of the Methodist Episcopal Church, held at Windsor, Canada, June 9, Rev. J. H. Chant read the report of the Committee on Sabbath Observance. The committee recommended the conference to memorialize the provincial and dominion legislatures "to secure for our country a better observance of the Lord's day."

THE subject of the Bible in the public schools is being agitated in Galesburg, Illinois. Dr. Sturdevant pronounced it a piece of Jesuitism to protest against the Bible in the public schools and then to denounce them as godless. Petitions asking the Board of Education to *compel* Bible reading in the schools of Galesburg are being circulated.

MRS. FRANCES MILTON TROLLOPE (the mother of the great novelist), visited this country in 1827-30, and in her writings bears the following unconscious testimony as to the peculiar methods then employed for enforcing the observance of the "American Sunday." Speaking of the national capital she says:—

The general appearance of Washington on a Sunday is much less puritanical than that of most other American towns; the people walk about, and there are no chains in the streets, as at Philadelphia, to prevent their riding or driving if they like it.

AT Dayton, Ohio, May 21, a large assembly of Christian women voted to protest with heart and voice and pen against open Sabbath gates at the Columbian Exposition, to be held in Chicago in 1893, as a disgrace to the Nation and a sin against God.

Christians, who in their hearts believe that Sunday observance is a duty they owe to themselves and their God, will not go to the Fair on that day even if it should be open. Would the "sin against God" be any less in the man who stays at home, intensely longing to be at the Fair, but is deterred because it is closed, than if he should spend the entire day viewing the exhibits. If sin is what those good women want to avoid in the Nation they must find something to cleanse the *hearts* of the

people. The gospel is the only remedy for sin, and the closed gates of the great Fair will not bring it to any one. It must come by individual, personal invitation through the open door of the heart.

ATLANTA, Georgia, has finally secured the enforcement of a strong Sunday law. All places of business are closed except hotels, drug stores, and soda fountains in connection with drug stores. All freight trains are stopped, and no switching is allowed in the yard from twelve o'clock Saturday night till twelve o'clock Sunday night. A correspondent says, "you would certainly think you were back in the fourth century if you were here now."

WE heartily acknowledge our obligations to the publishers of "Songs of Freedom" for a copy of the work. We say frankly it exceeds our expectations of what it would be. It has ringing words set to the national tunes of America, England, France, and Germany, besides many original melodies. It is calculated to inspire a love of liberty in the heart of whoever becomes familiar with its contents. We bespeak a generous sale for it. Price in muslin binding 50 cents, paper 35 cents. Address, Pacific Press, 43 Bond St., New York, or Religious Liberty Association, 267 W. Main St., Battle Creek, Mich.

REV. EDWARD THOMPSON, Secretary of the ninth and tenth districts of the American Sabbath Union, in the course of a report to the "Pearl of Days," gives as the reasons for the repeal of Sunday laws in California eight years ago,

First—The law could not be enforced, it was not supported by public sentiment; the State had been for years without an American Sabbath, except in a few small communities. Second—There are more infidels of various classes in this State, in proportion to population, than in any other State of the Union. Third—There are more Seventh-day Adventists, in proportion to population, than in any other State of the Union. Fourth—The universal wine-growing interests fight against any movement that checks the business of the saloon or closes the Sunday wine-garden and dance house.

Mr. Thompson thus summarizes the results obtained by the Sunday Union in that State:—

We have now over one hundred associations propagating Sunday reform and distributing our Sabbath Union literature. In the past year we have held county conventions, State conventions, mass-meetings, and have spoken in nearly all evangelical pulpits of this State, attended most of the State religious meetings, and secured favorable attention. As the results that have come to the surface, we may mention that Santa Anna, the beautiful county seat of Orange County, was the first city of the State to enact a Sunday-closing ordinance. A great battle, lasting over six months in succession, was waged at Los Angeles, the second city in the State, which resulted in a victory for the Sunday forces. Santa Barbara, one of the most important towns in southern California, followed with a similar ordinance a month later, and this year of 1891 was opened with a Sunday-closing ordinance passed by the County Supervisors of San Bernardino County, and applying to all the towns and cities of that county, the largest county, geographically, in the State. . . . The Supervisors of Los Angeles County have passed a Sunday-closing ordinance for that whole county, the second in population and importance in the State.

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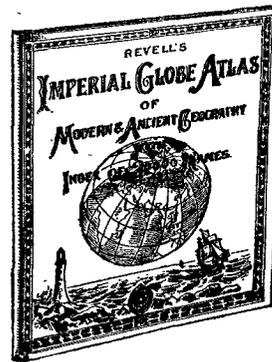
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No Paper Next Week.

ACCORDING to our usual custom we shall omit the publication of THE SENTINEL the first week in July; there will be therefore no SENTINEL next week. Number 27 will bear date of July 9.

THE platform adopted by the Iowa Prohibitionists at their late convention contains a resolution in favor of the immediate abolition of the internal revenue system on the ground that it tends to encourage the liquor traffic by recognizing it nationally.

"It is believed by most of those who are interested in the Sunday question," says the *New York Observer*, "that to observe the Sabbath is the only way to preserve the Sabbath." Then why do not those who regard Sunday as the Sabbath observe it and so settle the question?

THE *Christian at Work* deprecates the opening of the Metropolitan Museum of Art on Sunday, and intimates that workmen and clerks have not sufficient intelligence to enjoy the privilege afforded them by Sunday opening. It would be well, however, for the Sunday aristocrats to know that all knowledge and refinement is not bound up in their craniums.

COLONEL SHEPARD is credited with the statement that "the Sunday paper gets its chief patronage from Christian people." Then the Colonel's demand for laws forbidding the publication of Sunday papers is simply a demand for civil laws to compel "Christian people" to be consistent. This reminds us of the demand made by the bishops in the fourth century for the prohibition of shows on Sunday because the people attended them to the neglect of the church.

It is stated that "the most holy governing synod" of Russia has issued orders to the effect that students of all religious denominations must attend lessons in the orthodox catechism, and that all industrial establishments must have an orthodox church within a distance of twenty kilometers. But this is not a matter of surprise since in the United States laws

are demanded that "would disfranchise every logically consistent infidel,"—and this by men who reckon as infidels, and even as atheists, all who do not keep Sunday. And we already have in every State laws requiring the observance of the "Christian Sabbath." The difference between Russia and some of the States of the American Union now as regards religious laws is in degree and not in kind. For instance, it has been held by the Supreme Court of Pennsylvania that Christianity is the religion of the State; it is also the religion of Russia, only the government of Russia gives a little narrower interpretation to the term "Christianity."

OF the demand for the Sunday closing of the World's Fair, the *Mail and Express* says:—

It is significant that even the Seventh-day Baptists give up their claim for Saturday for the time being and unite in the request. Now, let our Hebrew fellow-citizens also stand up for a seventh day of rest in the only form in which it is practicable in this Christian country.

How do the Seventh-day Baptists like this way of putting it?

THE "Pearl of Days" notes the fact that "the War, Navy and Post Office departments have reduced Sunday labor, if not to a minimum, yet largely, so far as existing laws and the necessities of the public service will permit." But this is not satisfactory to the "Pearl" and so it follows that the American Sabbath Union demands that "the necessities of the public service" shall be utterly ignored in the interests of Sunday. Some people are too modest (?) by half.

THE report of the Committee on "Sabbath Observance," appointed by the late General Assembly of the Presbyterian Church, says:—

The Pan-Republican Congress Committee at a late session in Washington, D. C., received with marked favor the suggestion of the American Sabbath Union to reserve a place on its programme at the World's Fair in 1893 for the discussion of the civil, economical, hygienic, industrial, social and moral aspects of the weekly rest-day for all classes. Arrangements will be made by that committee at the proper time for an international Sunday congress similar to the one held in Paris in 1889.

THE "Pearl of Days" says, "the bill introduced in the Fifty-first Congress providing for the changing of the beginning of the presidential term to the 30th day of April will be renewed early in the next Congress. It is possible that a provision may be inserted in this bill to fix the time on the last Wednesday in April, thus avoiding a repetition of the disgraceful Sabbath profanation in Washington that unfortunately accompanied the last inauguration. "It is gratifying," says the "Pearl," "to be able to state that this bill, which is based upon historical, economic, sanitary, legislative and other important

reasonings, is favored by eminent men of both political parties."

Possibly the other reasons might be discovered, but why it would be more "sanitary" to inaugurate a president upon the 30th of April than upon the 4th of March is not apparent, neither is it easy to see why men would be more liable to take cold upon Sunday than upon Wednesday.

IN his late encyclical on the condition of labor, the Pope seeks to justify compulsory cessation of secular work on Sundays and certain festivals, and says:—

The rest from labor is not to be understood as mere idleness; much less must it be an occasion of spending money and of vicious excess, as many would desire it to be; but it should be rest from labor, consecrated by religion.

This is only putting in other phrase the words of Mr. Crafts: "Take the religion out and you take the rest out." However we do not accuse "his holiness" of plagiarism; probably he never even so much as heard of Mr. Crafts and his Sunday-law propaganda; the similitude of thought is only a family likeness; it inheres in the very Sunday-law idea. The sole purpose of Sunday laws is to secure a rest consecrated to religion, and it is not strange that that thought crops out in both Protestant and Papal utterances.

PARKER PILLSBURY, of Concord, New Hampshire, well known as one of the original anti-slavery agitators has rendered the country another valuable service in writing "Acts of the Anti-Slavery Apostles." Mr. Pillsbury's book is interesting and valuable now; it will be more so in years to come. Time ever adds to the value of accurate history. The author has not only grouped together in this book an imposing array of most interesting facts concerning the anti-slavery agitation, but he has thrown into his narrative the energy of the deep convictions which nerved him for the important part which he himself took in the struggle for the freedom of an enslaved race, and which he now modestly but faithfully relates. Those especially who have grown up since the war which struck the shackles from four millions of their fellow-beings, should read this book as it will enable them to estimate more nearly the value of human freedom and the degrading influence of serfdom.

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