

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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"CIVIL" REASONS FOR RELIGIOUS INTOLERANCE IN ROME.

THE contest between Christianity and the Roman Empire, which began with the proclamation of the gospel and ended only when Rome acknowledged the inalienable right of every man to worship God according to the dictates of his own conscience, affords one of the most impressive object lessons that the world has ever seen.

The measure of religious liberty which we enjoy today is largely due under God to the self-sacrifice and heroic endurance of those men and women, yea, and even children, who fearlessly offered themselves upon the altar of principle, scorning to save their lives by a denial of Him who has said: "If the world hate you, ye know that it hated me before it hated you."

A Contest Between Principles.

The controversy between the Christians and the Romans was not a dispute between individuals, or a contention between sects or parties. It was a contest between antagonistic principles—between *Christianity* and *Rome*, rather than between Christians and Romans.

On the part of Christianity this contest was the assertion of the principle of the rights of conscience and of the individual; on the part of Rome it was the assertion of the principle of the absolute absorption of the individual, and his total enslavement to the State in

all things, divine as well as human, religious as well as civil.

Jesus Christ came into the world to set men free, and to plant in their souls the genuine principle of liberty—liberty actuated by love,—liberty too honorable to allow itself to be used as an occasion to the flesh, or for a cloak of maliciousness,—liberty led by a conscience enlightened by the Spirit of God,—liberty in which man may be free from all men, yet made so gentle by love that he would willingly become the servant of all, in order to

to the State; he must have no higher aim than to be a servant of the State; he must seek no higher good than that which the State could bestow. Thus every Roman citizen was a subject, and every Roman subject was a slave. "The more distinguished a Roman became," says Mommsen, "the less was he a free man. The omnipotence of the law, the despotism of the rule, drove him into a narrow circle of thought and action, and his credit and influence depended on the sad austerity of his life. The whole duty of man,

with the humblest and greatest of the Romans, was to keep his house in order, and be the obedient servant of the State."

To Acknowledge Christ Was to Deny Rome.

It will be seen at once that for any man to profess the principles and the name of Christ, was virtually to set himself against the Roman Empire; for him to recognize God as revealed in Jesus Christ as the highest good, was looked upon by Rome as nothing else than high treason; because as the Roman State represented to the Roman the highest idea of good, for any man to assert that there was a higher good, was to make Rome itself subordinate. And this would not be regarded in any other light by Roman pride than as a direct blow at the dignity of



CHRISTIAN MARTYRS IN THE CIRCUS AT ALEXANDRIA.

bring them to the enjoyment of this same freedom.

What Rome Claimed.

The Roman Empire then filled the world,—“the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands, which has upon this planet been suffered to appear.” That empire, proud of its conquests, and exceedingly jealous of its claims, asserted its right to rule in all things, human and divine.

Man with all that he had was subordinated

Rome, and subversive of the Roman State. Consequently the Christians were not only called “atheists,” because they denied the gods, but the charge against them before the tribunals was of the crime of “high treason,” because they denied the right of the State to interfere with men’s relations to God. It was held that in this they were “irreverent to the Cæsars, and enemies of the Cæsars and of the Roman people.”

The Roman idea of the State was not merely the State as a civil institution, but as divinity

itself. Rome was the supreme deity. Thus the idea of the State as the highest good was the religious idea, and consequently religion was inseparable from the State.

The Roman State being the chief deity, the gods of Rome derived their dignity from the State rather than the State deriving any honor from them. And though Rome allowed conquered nations to maintain the worship of their national gods, these as well as the conquered people were considered only as servants of the Roman State. Every religion was held subordinate to the religion of Rome, and though "all forms of religion might come to Rome and take their places in its pantheon, they must come as the servants of the State."

A fundamental maxim of Roman legislation was,—

No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws.

"What the Law Says is Right."

The Roman State being the supreme deity, the Senate and people were but the organs through which its ideas were expressed; hence the maxim, *Vox populi, vox Dei*,—the voice of the people is the voice of God. As this voice gave expression to the will of the supreme deity, and consequently of the highest good; and as this will was expressed in the form of laws; hence again the Roman maxim, "What the law says is right."

It is very evident that in such a system there was no place for individuality. The State was everything, and the majority was in fact the State. What the majority said should be, that was the voice of the State, that was the voice of God, that was the expression of the highest good, that was the expression of the highest conception of right;—and everybody must assent to that or be considered a traitor to the State. The individual was but a part of the State. There was therefore no such thing as the rights of the people; the right of the State only was to be considered, and that was held to be absolute.

Christianity was directly opposed to this. It proclaimed the *right* of the individual to worship according to the dictates of his own conscience, while Rome asserted the *duty* of every man to worship according to the dictates of the State. Christianity asserted the supremacy of God; Rome asserted the supremacy of the State. This was the contest, and these were the reasons of it, between Christianity and the Roman Empire.

Christianity Not Anarchistic.

Yet in all this Christianity did not deny to Caesar a place; it did not propose to undo the State. It only taught the State its proper place; and proposed to have the State take that place and keep it. Christianity did not dispute the right of the Roman State to be; but it did deny the right of that State to be in the place of God.

In the emperor was merged the State. He alone represented the divinity of the Roman Empire. The Christians' refusal to recognize in him that divinity or to pay respect to it in any way, was held to be open disrespect to the State. The Christians' denial of the right of the State to make or enforce any laws touching religion or men's relationship to God, was counted as an undermining of the authority of government. As it was held that religion was essential to the very existence of the State, and that the State for its own sake, for its own self-preservation, must maintain proper respect for religion; when Christianity denied the right of the State to exercise any

authority or jurisdiction whatever in religious things, it was held to be but a denial of the right of the State to preserve itself.

They Sought to Preserve the State.

Therefore when Christianity had become quite generally spread throughout the empire, it seemed to such emperors as Marcus Aurelius, Decius, Valerian, and Diocletian—emperors who most respected Roman institutions—that the very existence of the empire was at stake. Consequently their opposition to Christianity was but an effort to save the State, and was considered by them as the most reasonable and laudable thing in the world. And it was only as a matter of State policy that they issued edicts or emphasized those already issued for the suppression of Christianity. In making or enforcing laws against the Christians it was invariably the purpose of these emperors to restore and to preserve the ancient dignity and glory of Rome.

"The immortal gods," said Diocletian, "have, by their providence, arranged and established what is right. Many wise and good men are agreed that this should be maintained unaltered. They ought not to be opposed. . . . It is the greatest of crimes to overturn what has been once established by our ancestors, and what has supremacy in the State."

The Conscience above the Magistrate.

As before remarked, Christianity and the Roman theory of the nature and sphere of the State were antagonistic. The State assumed to be supreme in all things; Christianity set the Creator above the State, and the individual conscience above the civil magistrate.

Every means known to the Romans for the punishment of crime was invoked against the Christians. The emperors, governors, and magistrates felt it to be their duty to maintain the dignity of the empire by enforcing the "law" because it was "law." They felt that the very existence of civil society was at stake, and unflinchingly did they discharge their "sworn duty."

They Gave Their Lives for a Principle.

Imprisonment, banishment, torture and death were invoked against the Christians, but without avail. Whole families were condemned and executed, or given to the wild beasts in the arena; but the followers of Christ faltered not. The hoary-headed grandsire, the middle-aged father, the loving wife and mother, the affectionate daughter just merging into womanhood, and even the innocent child, strengthened by that mysterious power given by God in answer to humble faith, alike unflinchingly awaited the onslaught of the fierce Numidian lions about to be let loose upon them, and which they knew would presently feast upon their flesh and drink their life blood.

Two hundred and fifty years this contest continued, and then as the outcome of the longest, the most wide-spread, and the most terrible persecution that ever was inflicted by the Roman State, that empire was forced officially to recognize the right of every man to worship as he pleased. Thus was Christianity acknowledged to be victorious over all the power of Rome. The rights of conscience were established, and the separation of religion and the State was virtually complete.

But how brief was the triumph. No sooner had the cloud of intolerance lifted than it again settled upon the world, and even to-day in our own "free" land men suffer fines, imprisonment and chain-gangs for daring to

worship God according to the dictates of their own consciences, and for denying the right of the State to exact from them a service due only to God and to be rendered only to him.

What shall the end be?

CHAFF IN THE PLACE OF BREAD.

FROM many of the "sermons" preached nowadays from our orthodox pulpits, one would receive the impression that we have reached a time when the simple gospel of salvation through faith in Christ had become secondary in importance to themes of city politics and government. The great question to be considered from the pulpit, if we may judge from appearances, is not the establishment of the law of God in the heart of the individual, but the enforcement of some human law—and particularly the Sunday "law"—in view of a manifest tendency on the part of some to disregard it.

The question of Sunday observance was the theme of discourse with two prominent clergymen of Jersey City on Sunday, May 3. These were the Rev. C. Raboteau, Baptist, and Rev. I. W. Hathaway, Presbyterian. The former, as reported by the *New York Tribune*, of May 4, gave a scathing denunciation of official inaction in enforcing the Sunday law, concluding with the words, "More pressure, brethren! More pressure until it touches the sore spot. A little less soft soap and more pressure." It is possible that some in his audience who had come hungering for spiritual food, may have felt a simultaneous wish for a little less husks and chaff, and a little more of the bread of life.

The Rev. Mr. Hathaway's discourse dealt more with the nature and obligation of the Sabbath institution; but was not lacking in admonitions concerning the duty of Christian men to see that the Sunday law was strictly enforced. Concerning the Sabbath instituted at creation, he said: "It was given to man in the very beginning of time, and so is universal law. It was given to man for his moral and spiritual life. A ceremonial or a civil law may be made and repealed, may serve its time and cease to be; but a moral law is a part of the essential nature of man and of God, and is just as essential to man's moral and spiritual being as the air for his lungs or food for his body. We must remember that this law is found in the Decalogue, the eternal moral law, which can no more be annihilated than can God himself cease to be."

This is true, and worthy of being continually borne in mind by every individual on the earth. But the trouble is that so many people, even in the churches, are, like the speaker, entirely at variance with this truth in their religious practice; observing not the seventh day, which God blessed and set apart for mankind, but the first day, which as a sabbath day is solely an institution of "the church."

But following this statement of truth, the speaker made the amazing assertion that "in this wicked world the moral law must be enforced by civil enactment." How can anyone suppose for a moment that such a thing could be! Can the divine be upheld by the human, or the infinite be grasped by the finite, or holiness be enforced by that which is of the earth? The law of God "is holy, and just, and good;" it is as holy, and as broad, and as high, as God himself. The fountain of civil law is, at its best, defiled by the taint of worldliness and sin. As well

might it be expected that a fountain could send forth at once both sweet and bitter water, as that the moral law can be enforced by civil enactments. If the moral law were left to be enforced by such means, it would fall infinitely short of being enforced at all.

No less incredible is the statement which immediately followed this utterance, that "without civil law there would be no sabbath worth the name." The person who inclines to such a view should turn to Genesis and read the account of the institution of the Sabbath at creation. He will find that it was in no way related to or dependent upon the "civil law." It was—and is—the rest of God, by him hallowed and blessed, and by him made to-day a blessing to everyone who will observe it. The Sabbath is essentially spiritual, and as such is independent of all civil enactments. No man can be prevented by civil enactments from enjoying communion with God, which is the essence of true Sabbath-keeping, as set forth in Isa. 58:13, 14.

It is well, of course, that under proper circumstances the people should be urged to do all in their power to maintain honesty, decency, and justice in the affairs of the government with which they are identified. But let this not be done by clergymen acting professedly in their capacity of ministers of the gospel of Christ. Let not the flock of God be fed upon the chaff of the "beggarly elements" of the world. Let not the people be taught that the gospel of God is a scheme for the regeneration of earthly governments through the power which they themselves must exercise; but that it is "the power of God unto salvation to everyone that believeth" (Rom. 1:16); that its salvation is salvation from sin and death, and its government and kingdom not such as can be evolved from amidst the sin and selfishness of this world, but the glorious government and kingdom of God, which will be set up on the new earth, after this world with all its earthly kingdoms shall have passed away, and will endure forever and ever.

NO PRINCIPLE VIOLATED IN RELIGIOUS MARRIAGES.

A CORRESPONDENT writes us as follows from Watertown, Wis. :—

Please give light on the following points:—

The position is taken by some, that the principle of total separation of Church and State is encroached upon in the marriage ceremony as performed by the clergy. The reasons given are these:

1. It is a civil duty because authority is given by the State.

2. It becomes a religious duty if the clergyman performs the ceremony; and because preaching and praying as well as sacred hymns form a part of the ceremony.

Therefore it becomes a union of Church and State, say they. Please explain.

A SUBSCRIBER.

So far as the State is concerned, marriage is simply a civil contract to be regulated by civil statute in accordance with the laws of our being, in such a way as to guard the rights of the contracting parties, their offspring, and the community.

But while marriage is a natural, civil, social relation revealed in the great Book of nature, written in the very constitution of the human family, so that they naturally enter into it; it is also the subject of divine revelation. God has seen fit to throw around it the sanctions and safeguards of his revealed will. It is the duty and privilege of Christians to recognize the divine institution of the marriage relation by connecting with the marriage contract such

religious services as seem to them fitting; and for the State to forbid this would be despotism.

In some countries the Roman Catholic Church has secured the enactment of laws forbidding all civil marriages and requiring that all marriages be solemnized by the church. This is one extreme; the other would be to forbid religious marriages and require all marriages to be performed by a civil magistrate.

THE FUNCTION OF CONSCIENCE.

THE moral monitor of every man is his conscience. This monitor is implanted in man's very nature, and the importance of its office cannot be overestimated. It should at all times exercise the fullest control over the individual life. Whatever tends to interfere with its action, by depriving it of its power, lessens the individual's moral worth, and in the same degree his capacity for usefulness in society. An individual with no conscience is mere personified selfishness, a menace to every right of his fellow-beings, and isolated from every ordained purpose of human existence.

Conscience cannot constitute a moral standard of right and wrong; but its monitions are nevertheless to be always heeded. The moral standard is the word of God; and by this word conscience must be directed and enlightened. Whatever the individual knows of that word, or of right and justice from whatever source, conscience seeks to enforce in his life. Conscience is always fully abreast of the individual's knowledge of moral truth. The one who is obedient to all the dictates of conscience, is living up to all the light he has.

Conscience, however, does not respond to every force that seeks to govern the individual, but only to that which can bring conviction to the mind; and to seek to govern men by any other means, is to do that which must result in harm. Man was given a conscience and endowed with reason in order that he might be governed through his own free will. Mere force is not the proper means of government for reasoning beings. It is true that civil government operates by force and not by persuasion; but civil government is based upon reason, and its machinery and laws are such as reason sanctions. And conscience dictates obedience to all that which reason requires. It is the right of men everywhere to require that all legislation should be reasonable; it is their right to live under a government by the principles of which reason and conscience are not sought to be fettered. It is their right to secure such government, even at the cost of revolution.

When any individual is forced to do that which is contrary to reason and the dictates of his conscience, an injury is done to his moral nature. When conscience is violated, its vitality is impaired; and from unwillingly violating his conscience under pressure put upon him by others, the individual ere long descends to the point of voluntary disregard of its dictates, in which condition he is entirely unfitted for usefulness as a citizen, and becomes a menace instead of a blessing to society and to the State.

The State wants citizens who are conscientious,—whose actions in all things are governed by regard for the rights of their fellows, and a sense of accountability to the final Judge of all the earth. To this end it is necessary that its laws shall be reasonable and just. "Law" must not be set above reason

and justice, even though its repeal be speedily anticipated. Conscientious regard for the right is the best guarantee of the individual's worth as a citizen; and in order that this regard may be as deep and as widespread as possible, the government must be careful that its forces work in harmony with those reasonable and intelligent convictions of right with which conscience is inseparably connected. Otherwise there will speedily spring up in the minds of the people a contempt for law and a distrust of the machinery of government to secure the rights and blessings to which they feel themselves to be entitled.

He who surrenders his own rights, cannot be expected to defend the rights of others; and he who violates his own conscience cannot be expected to regard the consciences of others. "Laws" to compel the conscience—such for example as "sabbath laws"—cannot but operate detrimentally to the State. Law must be based upon the principle of the protection of rights; based upon any other principle, a "law" will invade rights instead of protecting them.

A nation will wax or wane in the scale of true prosperity in proportion as its government approximates to that perfect form under which the minds and consciences of men are left without restraint in the exercise of their natural and proper functions.

THE BARBERS' SUNDAY LAW OF CALIFORNIA [DECLARED UNCONSTITUTIONAL.]

THE cause of religious legislation has received a backset in California by the recent decision of the State Supreme Court, declaring the "Barbers' [Sunday] Law" to be unconstitutional. This "law" was enacted not long since in response, ostensibly, to a demand from the barbers, based upon the hardship of being compelled to carry on their business seven days in the week. In the endeavor to create sentiment in favor of Sunday legislation, much is made of the alleged involuntary servitude of the working men to the exactions of employers and of the public, which demand the continuance of labor throughout the entire week; but the view taken by the court was evidently different from that held up before the people by the word-painters who are agitating for Sunday enforcement. Among other things the court said:—

This law was made to protect the laborer from the capitalist; but it is not easy to see how it does so. It deprives a man of the right to labor and to enjoy the fruits of his toil. It is a curious law for the protection of labor which punishes the laborer for working; yet that is precisely what the law considered does.

Certainly, any person who wishes to labor upon the first day or any other day of the week, should be allowed the privilege of doing so by a law the purpose of which is to protect labor. There is no protection of labor in a law which compels a person to be idle when he wishes to work, or punishes him for honest, manly toil.

It is not clear how, in a country where all involuntary servitude is illegal except in the case of criminals, there can be any real need of protection for labor. What is wanted in this country, as in most other countries, is a more general opportunity to engage in honest, remunerative toil, and not the curtailment of such opportunities as there are. Not more idle men, but more employed men, is what the country needs. Its idle men constitute already one of the chiefest menaces to its welfare.

Sunday legislation is class legislation of the

most pronounced type. It is legislation in favor of a particular class, who believe in Sunday as a day of rest; and it is legislation which forbids a certain kind of business upon grounds which would include all kinds, thus making an unjust discrimination. Upon this point the court said:—

In a law such as this no reason has been shown why the followers of one useful and unobjectionable employment should be debarred from the right to labor upon certain days and not on others. When any such class is singled out and put under the criminal ban of such a law as this the law not only is special, unjust, and unreasonable in its operation, but it works an invasion of individual liberty—the liberty of free labor which it pretends to protect.

The fact that the distinguishing feature of the "law" was that it gave prominence to the first day of the week as a day of rest, clearly shows that the real protection aimed at was protection for a religious institution; and the same is true of every Sunday "law" in existence to-day.

We trust that this decision will do something to stay the rising tide of religious legislation which threatens to sweep away the liberties of the American people.

ANOTHER VICTIM OF SUNDAY-LAW INJUSTICE.

BY D. W. REAVIS.

THE law as to the case of State of Alabama vs. W. J. Hasty, "for Sunday breaking," is as follows:—

Any person, who compels his child, apprentice, or servant to perform any labor on Sunday, except the customary domestic duties of daily necessity or comfort, or works of charity must, for the first offense, be fined not less than ten, nor more than twenty dollars, and for the second, or any subsequent offense, must be fined not less than twenty nor more than one hundred dollars and may also be imprisoned in the county jail or sentenced to hard labor for the county, for not more than three months."

The indictment:—

State of Alabama. Henry Co. Circuit Court at Columbia. Fall Term, 1895.

The grand jury of said county charge that before the finding of this indictment William J. Hasty did compel his child to perform labor on Sunday which was not the customary domestic duties of daily necessity or comfort or works of charity, against the peace and dignity of the State of Alabama.

On April 30 this case was called before Judge Foster, and the defendant was tried and convicted for compelling his child to perform labor on the first Sunday in June, 1895.

The State brought three witnesses to prove that the child did work on that Sunday. These witnesses testified that they saw the child in the field plowing with the defendant, but did not know whether the father compelled him to plow or not. They simply saw him plowing; did not know how old he was. They knew he was a member of the Seventh-day Adventist Church, and that he kept Saturday for the Sabbath. They had been up the river and were on their way home, looking over the crop, when they saw the defendant forcing his child to plow.

The State then put the child on the stand as a witness. He said he did plow on the Sunday in question, but that he did it of his own free will—that his father had never asked him to work on Sunday—that he was a Seventh-day Adventist by profession and a member of that church, and that he worked every Sunday, having kept the day before as he believed the Bible enjoined upon him to do—he claimed a right to work on Sunday in compliance with the command, "Six days shalt

thou labor"—that he was in his eighteenth year, and that he was accustomed to suggesting and planning the work on the farm, and that he himself proposed to plow a certain field of peas on the day in question.

The attorney-general asked the witness if the defendant would allow him to work on his farm on Saturday. Witness did not know as to that, but he did know that the defendant could not compel him to work on Saturday. The defendant did not testify, and had no witnesses, only those of the State.

The State's Attorney, Richard H. Parks, entered enthusiastically upon his argument for the prosecution, using the well-known theory that Sunday laws have no part in religion, and that in this country all can believe and worship as they please, but they must obey the civil laws. He argued on the presumption of the law in that when the minor did an act jointly with the parent the law presumed that it was done by the authority and the direction of the parent; and that in this case it was the duty of the defendant, in the face of the law, to compel the child to refrain from labor on Sunday.

Hon. R. H. Walker, of Columbia, who volunteered his services in the defense of the defendant, took up the religious nature of the Sunday law, contradicting Mr. Parks as to its being only civil law, and tracing it back to the time of Constantine in A. D. 321, proved it to be a leading means of the union of Church and State at that time, and to be still upon the statutes of most every State as a relic of the Dark Ages. Mr. Walker took the position that the Sabbath and its observance belong alone to God; that in the command to "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," we are forbidden to render it to the State, to whom belongs neither the institution nor the right to command its observance, even to minors; and that for the State to force, by law, the observance of a day that God did not set apart for worship, was to force its subjects to disobey God; that God set apart the seventh day of the week (Saturday) for the Sabbath, and commanded its observance, and as that was the most ancient law on this subject and given by God himself, whose right it was to establish it, and as this law has never been repealed it is binding upon all to this day, and that legislation upon the Sabbath question was not only religious legislation, but was unconstitutional and therefore void.

Mr. Walker then explained that the intent of the Alabama Sunday law was merely to protect the rights of minors and servants who desired to observe Sunday when employed by those who were not under the restraints of said law themselves. That if a minor or servant did the work of their own free will the law could not hold that they had been compelled to do it. The following extracts from the judge's charge to the jury will bear out this interpretation of the law:—

It is not whether the boy of the defendant worked on Sunday, but whether the defendant compelled him to do so, that is, did he force him to do such work. Before the jury can reach a conviction of the defendant in the case, they must believe, from the evidence beyond all reasonable doubt and to a moral certainty, that the defendant compelled his son to work on the first Sunday in June, 1895; and unless this has been proven by evidence to the exclusion of every reasonable doubt, the jury should acquit the defendant. If the jury should believe, from the evidence, that the minor son of the defendant worked at the time, as said by the State, of his own volition, and not compelled to do so by the father, then the defendant could not be guilty, and it would be the duty of the jury to acquit the defendant.

Notwithstanding this charge and the above testimony in the case, the jury was only out a few minutes before they gave a verdict of

"guilty," placing the fine at \$20, the limit of the law. To this is added the cost of \$31.70.

The defendant refused to give bond for cost and fine, and was placed in jail until he can be taken to the mines, where he will be forced to work it out at 30 cents per day. As the sheriff turned the key on the defendant, there was an exciting scene just outside the enclosure of the little old wooden jail. Some burst into tears as they exclaimed: "My God, I hate to see that!" Others offered to pay \$5 to get him out, pronouncing such treatment to a good and honest man a shame and disgrace. Old comrades, who had served in the confederate army with the defendant, shed tears freely and swore that they would kick the jail down, while others gloated that the defendant was where he was, they being to a large degree the means of his imprisonment. Altogether there was a lively discussion of the principles involved, with various conceptions of justice and law being enthusiastically expressed.

NOTE: A telegram received just before going to press says: "Friends paid Hasty out. He was held only two days."

All lovers of justice and liberty will breathe a little freer to know that this innocent man is not to be compelled to labor in the mines under the nefarious contract system in vogue in Alabama; but this fact does not lessen the injustice of the verdict.—EDITOR SENTINEL.

BIBLICAL INSTRUCTION IN COLLEGES.

To a series of questions which were sent out last fall to seventy-two leading colleges of the country for the purpose of ascertaining to what extent biblical instruction is given, forty-one replies were received, which gave the information that in almost all of these the Bible is used to a greater or less extent as a text-book, and the interest in Bible study, as a rule, seems to be on the increase.

PREACHERS OBJECT TO SUNDAY CYCLING.

THE people shall not work on Sunday, neither shall they play, is the sentiment of the so-called Sabbath Protection League of Boston, as is witnessed by the following from the *Boston Herald*, of April 28:—

Sunday cycling was under consideration as the principal topic of interest before the meeting of the directors of the New England Sabbath Protective League at Wesleyan Hall yesterday afternoon, and, although no definite action was taken on the subject, an effort to reduce it will be made in the near future.

The officers of the league do not object to the exercise itself any more than they do to walking or to riding in a carriage, but they propose to use all the influence they possess to discourage "club runs" on the Lord's day. These runs they regard as dangerous influences. They think they attract many, not merely from divine service, but from any observation of the day which is not more secular in its result than the manner in which they observe any other day of the week.

The opinions of the members of the league on this subject are reinforced by letters from persons who are not members of the league, and some of whom are not even church members, protesting against the manner in which many of these cycling organizations conduct themselves on the sabbath. They claim that the bicyclers not only rob the day of all its sacredness, but transform it into a huge holiday.

The league officers have not yet formed any plan by which to counteract this evil, as they consider it, but they will probably issue a circular appeal to the several clubs, asking them to refrain from these runs, and if this is not successful, they may attempt to obtain some legislation to control it.

The secretary of the league, Rev. M. D. Kneeland, reported that interest in the work of the league is

spreading, and that he has received requests to advocate its ideas in various cities throughout New England. He is now speaking from three to six times a week in the interests of the league, and expects to have a heavy moral backing in this as well as in several other projects which are in contemplation.

It is evident that nothing short of a complete code of Blue Laws will satisfy the advocates of a civilly-enforced religious Sunday.

THE SUNDAY BICYCLE.

In the last issue of the *Volunteer Gazette*, says the *New York World*, Commander Booth has written the following in reply to questions by volunteers as to whether it was proper to ride a bicycle on Sunday: "It is all right to ride the bicycle on Sunday. It is better to work the pedals than to work the trainmen on the cars."

This is a simple case of one man being conscience for another, which constitutes the essence of popery. That is a very easy way of settling religious questions, but also a very poor way. It calls for no exercise or development of conscience, no investigation of truth in the pages of divine revelation. God's plan is that every person should be guided by the dictates of his own conscience, and that conscience should in every case be educated and guided by the word of God, unfolded and impressed upon the mind by the Holy Spirit. But when a man sits in the place of God, dictating to others what is right and what is wrong, conscience is stifled, religious growth ceases, and the whole moral nature is deadened. The same results follow when a civil government usurps the place of conscience in dictating religious duty. Popery is the religion of human nature. Christianity is the manifestation of the divine nature.

CHRISTIANITY MEANS HONESTY.*

It is told of one of the patriots of the American Revolution that, having a suit in court, he employed a lawyer who tried to advance the cause of his client by taking advantage of a technicality by which he hoped to evade a fair issue. Instantly the hero arose and rebuked his lawyer, declaring that he never hired him to take unfair advantage of his opponent. This was no more than strict integrity, but such strictness is seldom seen, even among those of whom we have every right to expect it. True Christianity presents the highest form of uprightness; yet we have to record that many profess to represent the highest type of Christianity, who are not ashamed to dissemble, and to resort to the most unworthy methods to advance their cause. Everyone knows that God is not honored, and his cause is not advanced, by evasions and deceptions. When men resort to unworthy methods to, professedly, advance the cause of God, we may be sure that they are either deceiving or deceived; that their motives are selfish, and not founded on principle.

The American people are not so far from the days of the Revolution as to have entirely outgrown a regard for the sentiments that inspired the illustrious founders of our Government. But that they are guarding with jealous care the principles that fired the hearts of their forefathers, cannot be said. A half century ago, one of the mottos most commonly in use was this:

"Eternal Vigilance Is the Price of Liberty."

But it has been entirely thrown aside, because the necessity for vigilantly maintaining that for which our fathers suffered and died to bequeath to us, is not appreciated by the mass of our population. Having lived nearly two-thirds of the entire period of our national existence, I feel qualified to speak from observation.

When Richard M. Johnson presented the celebrated "Sunday Mail Report," it was considered an able State paper, clearly vindicating the grounds of our civil, and especially our religious, liberty. But so many have lost the real spirit of American independence that they suffer themselves to be cajoled into compliance with projects which tend to subvert our liberties, and are not at all alarmed at the encroachments of the enemy.

Some respect should yet be paid to the opinions of George Washington; but that respect is not deep enough to cause the people diligently to inquire if those opinions are worthy to be vindicated at the expense of a strong effort.

Said Washington upon one occasion:—

I have often expressed my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.

This language is as plain as it is reasonable and just. None can misunderstand it—none should find fault with it. But there is a class fast increasing in numbers, who, while enjoying all the privileges of our benign Government, in the full exercise of their religious freedom, indulge the feelings of Haman; they cannot enjoy even the richest blessings, if Mordecai has his share of the same. And they resolve in their hearts that Mordecai shall retire from the king's gate or be hanged.

But will they rise up and denounce this declaration of Washington? By no means. That would be an open avowal of their designs, which might prove fatal to their cause. If not frank, they are shrewd and diplomatic, and have well studied the course to pursue to best accomplish their purposes.

If we enter into the councils of certain bodies of clergymen, we hear them declare that Sunday is the Christian Sabbath, "the very foundation of our holy religion." They loudly bewail its desecration, and resolve to take steps to secure its universal observance. They agree to preach on the subject, and they make an appeal to their brethren in the ministry to assist them in their efforts to arouse the people to action. But they are painfully aware of the fact that their pulpit utterances have lost their power to take deep hold on the consciences of the people. Some more effective measures must be devised. The State must be called to their assistance. Rigid laws must be passed to compel the people to observe the "Christian sabbath."

But will the people submit to compulsory observance of religious institutions? Will they consent to religious legislation? Can they be led to ignore the sentiments of Washington, and to reverse the fundamental principles of our glorious Government? Perhaps not but if not, that circumstance must not stand in the way of the success of these so-called reformers.

Some Deceptions.

There is a people who ply a vocation which is one of unmixed evil. They deal in alcoholic drinks. Seven days in the week, almost the entire day and night, they are firing the brains of half-insane inebriates, stimulating

them to deeds of evil, beggaring wives and children, and luring the youth to ruin. What shall be done? The answer comes: "Down with the Sunday saloon! The business of the Sunday saloon must be stopped!" But, query, Why not down with the everyday saloon? Why not put the saloon of other days on a footing with the Sunday saloon? And again, If you separate the Sunday saloon from the saloon of other days, why not separate the Sunday saloon from the useful trades of honorable people? But no; the demand is made that the law shall have the same effect on other business that it has on the Sunday saloon. And why? Because the Sunday saloon is a curse! And then they call upon the people to make and uphold such a law as the great remedy for the evils of intemperance! And even though men may be working zealously to put down saloons every day in the week, they are still denounced as enemies to the cause of temperance, unless they advocate the Sunday law. This we label Deception No. 1.

Very soon we find the same clergyman who declared that a law for the observance of Sunday is the only safeguard of religion, again declaring that a law for the strict observance of Sunday is not at all of the nature of religious legislation. Rest is necessary for health; therefore a compulsory Sunday rest is purely a "sanitary regulation." No matter if a man has rested on the day preceding, every man stands in physical need of a rest on Sunday. We will label this Deception No. 2.

Besides this, the State has already recognized it as a holiday, in which men may not be compelled to work; now it must take one little step more, and *compel them not to work*. Although such action is not consistent with the idea of a legal holiday, the necessities of the case requires that it shall be so considered. And then the Sunday law becomes purely "a police regulation." "Only that and nothing more." Now from the same pulpit from which it was announced that a Sunday law was demanded in the interest of religion, the people are assured that not at all as a religious question, but as one of loyalty to the State, they are required to keep Sunday. This we will call Deception No. 3.

But they are confronted with the fact that some good citizens, in every way meeting the requirements of Washington's declaration, peaceable, industrious, honest, and proverbially temperate, conscientiously observe the seventh day, claiming authority for so doing from the decalogue, which says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Is not this strict Sunday law which the State is asked to enact, contrary to the avowal of Washington? and to the spirit of our national Constitution Will it not infringe upon their religious rights? Not at all, is the reply of the clergymen. The Sunday law will not deny them the privilege of keeping the seventh day. We shall compel them to keep Sunday, and after that they may keep as many other days as they please. Our law interferes with no man's rights of conscience. Here is Deception No. 4.

Nebuchadnezzar Might Have Used the Same Argument.

That this is a deception of the rankest kind is readily seen. By such sophistry as they adopt, any abomination might rightfully be forced upon the servants of God. The officers of Nebuchadnezzar might have used the same argument with the three Hebrews, and with an equal show of justice. "We do not propose to interfere with your

* Written by the late Eld. J. H. Waggoner, in 1887.

religion. It is your duty to 'honor the king.' By a police regulation you are called upon to bow down to the golden image. Having done this, you are at liberty to worship Jehovah as much as you please." Now there is a controversy among the churches on the subject of baptism. By an appeal to the lexicons, the Baptists appear to have the argument. So the State decides, and in addition to its law for the observance of the Christian sabbath, it makes a law enforcing Christian baptism, thus requiring all her citizens to be immersed. To this the great majority of the clergymen herein referred to demur, as they do not believe in immersion. They and their children have all been sprinkled. The law, they claim, is an interference with their religion. But they are assured that they are altogether wrong. Washing in water being necessary to health, this law is purely a sanitary regulation; and, being enacted by the State, it thereby becomes a police regulation. For these considerations they must obey it. And besides this, it cannot infringe upon any rights of their religion. True, it requires them to be immersed, in accordance with the faith of the Baptists; but having submitted to this, they are at full liberty to sprinkle and be sprinkled as much as they please! No coercion of conscience, at all; they are at liberty to carry out their own religion to their hearts' content. It is needless to ask what they would think of such a law, or of such a reason for enforcing it. When certain ministers who declared that it was no infringement on the rights of those who kept the seventh day to compel them to keep Sunday, because they were at liberty to keep the seventh day also, were asked if they would be willing to obey a law compelling them to keep the seventh day on the consideration that they would be at liberty to keep the Sunday also, they promptly answered, No! Thus they confess that Deception No. 4 is a sheer deception of the basest kind, it is unworthy of those who make the slightest claim to be honorable men; much more so of those who claim to be Christians.

But the observers of the seventh day are inclined to do just what these clergymen say they would do under their circumstances; they say that while the decalogue commands them to keep the seventh day, and they are in conscience bound to keep it, the same law says,

"Six Days Shalt Thou Labor, and
Do all Thy Work."

They say that they need the avails of the labor of the six days to support themselves and their families; they deny the right of any earthly power to deprive them of this. He who commanded them to keep the seventh day, gave them a legal permission to work six days; he gave his own example for the institution of the Sabbath; he created all things in six days and rested the seventh day. On these facts is based the precept to work six days and rest the seventh day. Therefore their right to work six days, as well as to keep the seventh day, rests on the authority of the Creator. Now if the advocates of the Sunday law are not convinced of their duty to keep the seventh day, they must surely respect such reasoning, honor such regard for the authority of the Creator of heaven and earth, and admire the spirit which leads people to bear so heavy a cross to carry out their convictions of duty to follow the word of God. But do they? No; they affect great religious zeal, and denounce them to the people as a "pestilent sect," as disloyal to the Government, as "needlessly peevish" to maintain their "whimseys," as traitors to

the laws of God and man; they denounce them as heretics, and class them with atheists; as men who would join hands with anarchists to destroy society. Do they really believe these gross charges? do they not know that that people as a class are law-abiding to the extreme? that it is solely out of respect for law and authority that they suffer loss and bear reproach? Yes; they know all this. What, then, shall we say of their affectation of righteous indignation over their course? We must set it down as Deception No. 5. It is the very climax of all deceptions. But we find it in those who profess to respect nothing as highly as religious consistency and a high regard for the law of God.

But there are some who come out boldly and say that our national Constitution is wrong; that the Sixth Article and the First Amendment contain the germs of anarchy and national destruction. They say that it is the duty of Congress to adopt a standard of religion to which all the people must be compelled to conform. That this strikes at the very life of our religious freedom—at the very foundations of our government—cannot honestly be denied. And yet, as has been proved over and over again, the innovation is sought to be thrust upon the people by a series of evasions and deceptions of the most dishonorable nature. And the half has not been told. The movement has error for its spring, and it can only be upheld by deception.

If we were ready to grant that we need a national religion, which we are not, or believed that it was for the welfare of the Government and of religion, which we surely do not, we could not adopt a system which is so ready to resort to the most unworthy methods,—and which rests so largely on evasions and deceptions. It may be *religion*, but it is anything but *Christianity*. We insist that Christianity means honesty.

LUTHERAN MINISTERS ON THE SUNDAY QUESTION.

[New York Sun, May 6, 1896.]

THE ministers of the Lutheran churches in Jersey City issued yesterday a formal declaration of their views on the Sunday closing question. The declaration is signed by the Revs. J. C. Luehrs of St. Johanne's Church, E. Burkhard of Zion Church, J. C. Petersen of St. Matthew's, A. Stuckert of St. Paul's, and C. B. Rabbord of Christ Church. The declaration says:—

"We, the undersigned pastors of the Lutheran Church in Jersey City, members of the Evangelical Lutheran Ministerium of the State of New York and adjacent States and counties, herewith publish our principles concerning the so-called Sunday question. We believe the Christian Sunday is hallowed whenever God's word and the preaching of the gospel is not despised, but deemed holy and willingly heard and learned. We believe that such a sanctification can never be effected by the law, for the law has no power to regenerate and sanctify.

"We, as Christian citizens who are to be subject to the powers that be ordained of God, do recognize the law now existing, according to which all saloons shall be closed on Sunday in order to affect a greater sanctification of the day, as valid and binding, and do herewith counsel all Christian citizens for conscience' sake and in view of their responsibility before God to faithfully obey the law so long as it may stand. We deny this law any power to promote a true and

God-pleasing sanctification of the day, as well as the ability to make the hearts of men better or holier. We honestly believe that the law in its present form fosters hypocrisy and sham, and opens a wide door for much that is unholy and morally wrong, instead of promoting the moral welfare of the community, the object for which laws are generally believed to be made.

"We herewith express our deep loathing at the manner in which this law has, at times, been enforced. We brand the spy system, dissimulation, and deceit which are sometimes employed to entrap by officers as belonging to the morally, most reprehensible acts of which a morally responsible, not to say Christian, person is capable.

"In reply to the solicitations to join the movement designed to legally enforce the sanctification of Sunday by bringing a pressure to bear upon our city authorities, we do most emphatically protest against the confounding of Church and State which is hereby involved. We believe that in a country where Church and State are separate and distinct bodies, the Church may indeed promote civic virtues by using the means God has given her, but we do not concede her the right to employ weapons of her own choosing, and therewith demand from the authority ordained of God the enforcement of laws promulgated by the State.

"In conclusion we declare ourselves uncompromising opponents of a Sunday devoted to riotous living and unruly practices, and we will ever, by virtue of our office as rightly-called ministers of Jesus Christ, and in conformity with the spirit of the mother church of Protestantism, preach, protest, and battle against such a day."

SUNDAY NEWSPAPERS AND SUNDAY WORK.

[Twentieth Century, April 16.]

EVERYBODY knows, because it is evident and has been stated over and over again, that the Sunday newspaper entails no labor on the sabbath day [Sunday] on the part of its employes. The Monday papers give rise to Sunday labor. The Methodists in their recent conference were, therefore, a trifle precipitate in denouncing Sunday newspapers "because the employes of the newspaper are robbed of their sabbath rest." The Methodists also condemned Sunday newspapers generally, and demanded legislation to suppress them.

THE *Outlook* says that "if every minister, Protestant and Roman Catholic, Christian and Jew, orthodox and heterodox, should preach an annual sermon" upon the duty of putting honest men in office "the clarifying effect would be as sudden as it would be surprising."

The *Sun* very properly says that no such effect would follow; and adds: "In spite of all their preaching, the preachers have not yet produced agreement as to the application of religious principles to other matters than politics. They have not yet succeeded in bringing about unity of opinion among the churches. How, then, can Dr. Abbott expect that they will accomplish that surprising result in a field where the difference of sentiment is sharper and bitterer than anywhere else, save in the special sphere of religion itself?"

The *Sun* is quite right. There is an immense amount of humbug about the claims put forth in behalf of the church as a political factor.

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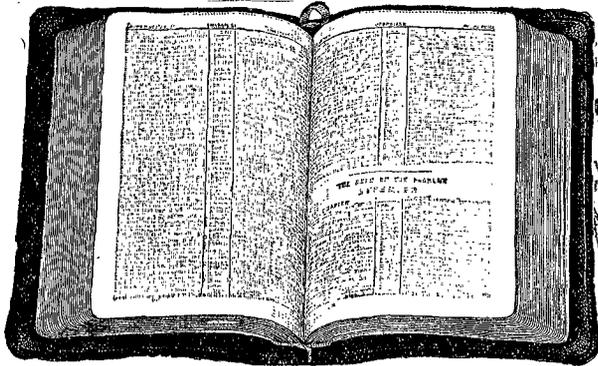
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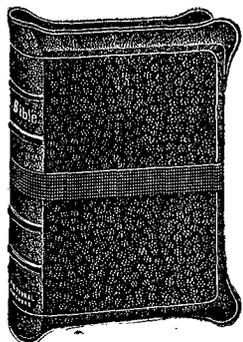
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NEW YORK, MAY 14, 1896.

THE article on page 156, "Another Victim of Sunday-law Injustice," shows very forcibly how hollow is the pretense of respect for "law" on the part of many who demand its enforcement against Seventh-day Adventists. Hasty's conviction was in flagrant violation of law. His real offense was differing from his neighbors in religious faith and practice.

REV. WILLIAM SIMPSON, one of the three Seventh-day Adventist ministers recently sentenced to imprisonment at Chatham, Ont., for doing work on Sunday, was taken to Chatham jail by the sheriff on May 5. The period of his incarceration will be forty days. The reader will remember that this case was quite fully discussed in our issue of April 2.

It is said that the Chinese Government has, at the request of the French Minister, Monsieur Gerard, expunged from the laws of the empire all restrictions upon the propagation of the Christian religion. This is well; but unfortunately in many parts of the empire not much attention is paid by the mandarins to the policy and laws of the central government.

A RELIABLE German paper is authority for the statement that the Vatican was strongly in favor of the Italian campaign against the Abyssinians, who lean toward the Greek Church and have for years resisted the efforts of Rome to bring them over. The Vatican, it is said, had a large number of Roman Catholic missionaries ready to follow the Italian army if the latter had been victorious.

THE *Evening World*, of the 4th inst., says: "The first arrest ever made in Brooklyn under Section 266 of the Penal Code, which prohibits manual labor of any kind on Sunday, was that of two men employed in a factory in Greenpoint, made yesterday.

"The men, Charles Baronen and Frank Schranco, are Hebrews, and work for Davis Frank, a manufacturer of iron bedsteads, at 104-108 Calyer Street. . . . The men were held for trial by Justice Lemon in the Ewen Street Police Court."

AN educational bill now before the British Parliament provides in one of its sections that "if the parents of a reasonable number of the scholars attending a school shall ask that religious instruction be given their children, the managers shall, so far as is practicable, whether the religious instruction in the school is regulated by any trust deed, scheme or

other instrument or not, permit reasonable arrangements to be made for allowing such religious instruction to be given, and shall not be precluded from doing so by the provisions of any such deed, scheme or instrument." But the appropriation of public money for the teaching of that which must necessarily be of a sectarian character, cannot be made right by being desired by a "reasonable" portion of the people concerned. A "reasonable number" in such a case would have to be all the people in any way concerned with the operation of the school.

THAT it is the precedent and principle of State aid to her institutions which the Roman Catholic Church values in the matter of government appropriations for her Indian schools, more than the money itself, is evident from the fact that the yearly appropriation of \$250,000 could be borne by the 6,000,000 Catholic communicants in the United States at an expense to each communicant of less than five cents per annum. The Catholic Church is not suffering from poverty, in this country or any other; and her fight for the continuance of governmental aid is made with a view to the tremendous advantage to be reaped later on from an established precedent by which the government is virtually committed to the support of the Catholic Church.

MINISTERS of the gospel are ordained to be ambassadors for God—agencies through which the Holy Spirit may appeal to sinful hearts to accept God's offer of free grace and become reconciled to him. But according to the conceptions which many ministers seem to have in these days, the divine plan of which they are the exponents, is an arrangement in which grace and the Holy Spirit connect through themselves with city politics and the policeman's club. Such an incongruous combination is utterly foreign to the purposes of heaven. Civil government is ordained of God; but civil government and the gospel of Christ are two very different things. The power of the civil arm is one thing; the power of the gospel of salvation through faith is another thing altogether.

J. W. LEWIS, the Seventh-day Adventist now in the Lake County (Tenn.) jail at Tiptonville, writes us that he is now very kindly treated; but in reply to our inquiry he says that when first arrested last November during the very cold weather that marked the early winter, he was locked in an iron cage in a room without fire and without sufficient clothing, and was nearly frozen to death. He thinks he will never recover from the effects of the barbarous treatment he received on that occasion. He makes no complaint, however, and gives us this information only because we asked him for the facts.

The law of Tennessee is very explicit as to the care of prisoners, stipulating that they must be comfortably housed; that they must

have good food and sufficient clean bedding to insure comfort.

But while the Sunday "law" is rigidly enforced it is notorious that this law for the protection of helpless prisoners is habitually violated by sheriffs and jailers, and nobody feels under any obligation to enforce the law for the protection of prisoners simply "because it is law!" The world's stock of humbug is not yet exhausted.

THE *Evening Standard*, of Leavenworth, Kans., had this in its issue of the 27th ult. :—

The New York *World* states that on April 11 Chester Gordon and wife, Adventists, were brought into Little Rock, Ark., handcuffed together and put in jail, having been convicted in Eagle Township of keeping Saturday instead of Sunday. For a crime so heinous they ought to feel grateful to the indulgent and forbearing people of that State that they were not hanged, drowned, roasted or boiled in oil. The Turkish Government ought to be severely rebuked by this Government for allowing Christians to be persecuted over there on account of their religious belief. How thankful we Americans ought to be that we live in a land where the generous and liberalizing influences of Puritan toleration permit us to enjoy so wide a measure of religious liberty.

The irony of this item is quite excusable, but fortunately for the good name of the State of Arkansas, her people were not in sympathy with the outrage perpetrated upon this honest couple, and the governor of the State ordered their release at once upon hearing the facts, as stated in these columns two weeks ago.

THE example of the Lutheran ministers of Jersey City, in declaring their uncompromising hostility to "the movement designed to legally enforce the sanctification of Sunday, by bringing a pressure to bear upon our city authorities," as set forth on another page, is one which we trust will have a salutary effect upon ministers and church members of all denominations. The union of Church and State which the movement involves is clearly visible to them, and should be so to all candid, thinking minds. The evils of the spy system, also, which the movement encourages, and which is stimulated by the appeals of ministers to their congregations to aid in securing the conviction of Sunday desecrators, are worthy of consideration by all admirers of upright, honorable, Christian conduct. Such things do not become natural features of any movement actuated by Christianity.

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