



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

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EDITORS,

E. J. WAGGONER,

ALONZO T. JONES.

IN the Cincinnati National Reform Convention Judge M. B. Hagans said:—

The people of this city are tired of being tied to a beer barrel seven days in the week.

Therefore, that they may be loosed forever from the beer barrel, they want the saloon shut on Sunday. Certainly; they are tired of being tied to the beer barrel seven days in the week; tie them only six, and let them loose on Sunday, and they will all be happy. For our part we will have nothing to do with the wicked thing at all; and we will not compromise with it by asking that it be shut on Sunday only. The power that can shut the saloon on Sunday can shut it all the time. Therefore if they shut the saloon on Sunday and not all the time it shows that they do not want to shut it any of the time but Sunday. And the shutting of the saloon on Sunday only, is positive proof that it is not hatred of the saloon but love for Sunday which is expressed.

POOR Mrs. Mary Jones, of One Hundred and Fourth Street, was found yesterday (February 8), with a dose of laudanum in her stomach. Being a dejected and distressed creature, it was assumed that she had attempted suicide. She was seized by a policeman, dragged out of her home, sent to Bellevue Hospital, where she was pumped out, and where she is to-day a prisoner under the idiotic law which assumes to punish people for trying and failing to dispose of their lives. Mrs. Jones says that she was ill and meant to take a dose of ginger, but got hold of the wrong bottle. Perhaps the poor, unfortunate woman is fibbing, but what a ridiculous law is that which makes an attempted

suicide a misdemeanor, and thereby sets a premium upon successful self-destruction! —*New York World.*

True enough. And another ridiculous feature about such a law is, that it inflicts a heavier punishment upon the attempt to do a thing than upon the actual doing of it. That is, if a person attempts to kill himself and fails, he is fined and imprisoned; whereas if he actually kills himself, and even mangles himself all to pieces, he is let go scot free, with not the slightest attempt made to punish him in the least degree.

A Hearing on the Breckinridge Sunday Bill.

TUESDAY, February 18, there was held a hearing by the House Committee on the District of Columbia, in the committee-room in the capitol, on the Breckinridge Sunday bill.

In favor of the bill there appeared and spoke, Rev. George Elliot, Rev. J. H. Elliott, Mr. H. J. Schulteis,—Knight of Labor—Mr. Inglis, and Rev. W. F. Crafts.

Against the bill there appeared and spoke, Elder J. O. Corliss, of Washington City, Mr. Millard F. Hobbs—District Master Workman Knights of Labor, and Alonzo T. Jones of the SENTINEL; and Prof. H. W. McKee, Secretary of the Religious Liberty Association, submitted a brief.

Rev. George Elliot said he appeared as the representative of the Ministers' Alliance of the city of Washington, and the the American Sabbath Union. The Alliance is composed of fifty-six evangelical ministers, whose pastorates comprise nearly all Protestant Christians of the city of Washington. He said: "We rely on the extreme simplicity of our case. The District of Columbia is practically without Sunday legislation. The Ministers' Alliance became aware of this by attempting some prosecutions. In this attempt we found ourselves without available law, and we stopped suddenly. We kept still about it because we did not want it to

become known. Although we represent churches, we do not come as churches. We believe God commands the rest of the seventh day. That is a matter of conscience with each individual. We also believe that the day is needed for rest, for the general good, without reference to the religious aspects of the question. It is true religion enters into this question in a measure, because the day named in the bill is the one already observed by the great majority of the religious people of the country.

"We ask this with the more confidence, because, with the exception of the gentlemen from California, all the representatives of this House come from States which have Sunday laws. Here are gentlemen of the Committee from Vermont, New York, New Hampshire, all of which have excellent Sunday laws. It is therefore a very little thing which we ask. In the early history of the District it had a Sunday law—the old Maryland law; but this, without any will of the people, has been allowed to become obsolete. We ask that that which has become obsolete, without any expressed will of the people, shall be restored. Sunday laws are almost immemorial. Beginning with Constantine, carried on by Theodosius, and in England by Alfred, Athelstan, Edward, and their successors, down to our own colonial times, and from these by our States. The observance of Sunday is already enforced by the consciences of the largest portion of the people."

Mrs. Catlin told the committee how the question of a District Sunday bill originated, saying that their feelings had been shocked at work on Sunday—"gangs of men at work in our beautiful streets on the Sabbath." She then said that she had over 27,000 petitions to present; but she had taken them out of the safe the night before and left them lying on a lounge near a window, and that in the night they had been stolen. The thief had hoisted the window and reached in and got the bundle. She did not suppose that he had any idea of what it was that he was taking; but

took it as he would have taken anything else that he had got his hands on, as another roll of petitions lying near was not taken. She had found a few of the petitions scattered about the yard in the morning, but the most of them were gone. They were not names from the District of Columbia, but from the country at large.

Next Mr. George Elliot, with the manner of one having forgotten something, said that there was a class of Christians whom he had neglected to mention, but who ought to be named in favor of the bill—the Roman Catholics. That when the matter was up in the preceding Congress, Cardinal Gibbons had sent a letter in which he added his name to the number of petitioners; that the Cardinal represented the Catholics at large in asking for the adoption of the Senate Sunday bill.—At this point Mr. Crafts prompted him with the words “which includes this.” That is, the Senate or Blair Sunday bill includes the House or Breckinridge Sunday bill,—each is the complement of the other.

Each is but part of one stupendous whole,
Of which the *State* the *body* is, the *Church* the *soul*.

Next spoke Mr. Schulteis. He said that he represented local assembly No. 2,672 of the Knights of Labor. He said his assembly had indorsed the Breckinridge bill. He referred to the indorsement of the Blair Sunday bill by the National Assembly at Indianapolis, in 1888, and said that every Knight of Labor was represented in that indorsement. He said he had no special instruction to appear before the committee on this particular question, but was a member of a committee on legislation, and had credentials which empowered him to speak before legislative committees on matters pertaining to labor.

The next speaker was Rev. J. H. Elliott, D.D., of Washington City, who spoke on the phrase “Sunday excepted” in the Constitution, and argued from that that a Sunday law such as this bill embodies would be constitutional. The fallacy of this argument is that in the phrase “Sunday excepted” in the Constitution there is simply a recognition of the non-legal aspect of Sunday, to which nobody objects, and there is not in it in any sense any attempt to say what the President shall, or shall not, do on Sunday. Under that phrase the President may do anything he pleases on Sunday. And this mere legal *no-day* is to be stretched to the extent of sanctioning an act that will prohibit everybody in the nation from doing any manner of work, labor, or business, pertaining to this world, on Sunday! If these men are willing to go so far as that with a mere non-committal phrase, what would they not do with the specific words of a sweeping statute?

Mr. Crafts was the next speaker, and spent the whole of his time, as usual, in a bitter personal attack upon the Seventh-day Adventists. He declared the greatest

opposition is carried on by the Seventh-day Adventists; the counter-petition to this legislation an Advent petition; the AMERICAN SENTINEL an *Advent Sentinel*, etc., etc. He made no argument but this in behalf of the bill.

The next speaker was Elder J. O. Corliss, pastor of the Seventh-day Adventist Church of Washington City. We shall not attempt a synopsis of Mr. Corliss's speech. As there were some valuable references produced in the argument, we have asked for a copy of the speech entire, and shall print it as soon as it is received.

My turn came next to speak. I had risen from my chair and was waiting to be recognized by the chairman, when a slip of paper was handed to him with a request to be allowed three minutes. The Chair said, if I would yield, the three minutes should not be deducted from my time. I willingly granted the gentleman the time asked. The gentleman proved to be

Mr. Millard F. Hobbs, Master Workman of the whole federation of the Knights of Labor in the District of Columbia, who said: “No one has been authorized by the Knights of Labor to speak in favor of this bill. Mr. Schulteis is not authorized to speak for the Knights of Labor. It is true Mr. Schulteis is a member of a committee having charge of certain matters, but that committee has nothing to do with this question. The Knights of Labor are virtually opposed to this bill. Some are in favor of some parts of it; some are in favor of all of it; and some are entirely opposed to all of it. For this reason the Knights of Labor of the District, as an organization, have refused to have anything to do with it. We are all in favor of a day of rest, some of *two* days; but we are afraid of the *religious* side of this question. What benefits the Knights of Labor wish to obtain, we think can be better secured by our own efforts through our own organizations than by the efforts of others, through the Church.”

This speech, coming as it did, was more or less of a surprise to all; but to Mr. Crafts and his party it was “a stunner.” It instantly crushed to atoms the whole pet theory which they had so nicely framed and so pathetically presented in behalf of “the poor workingmen who are so cruelly oppressed by being forced to labor on Sunday;” and of the Church's gallant effort to liberate them from “the Egyptian bondage of Sunday slavery.” Nothing could have happened that would more clearly expose the perfect hollowness of the plea that is made by the American Sabbath Union, that this Sunday movement is in the interests of the workingmen, than did this unpremeditated and wholly unsolicited speech.

When Mr. Hobbs had taken his seat, I was recognized by the chairman, and made a half-hour's speech which we hope

to present in full in another issue. However to prevent any misapprehension on the part of my old friends, or the new readers of the SENTINEL, I would take occasion here to repeat that my speech was in *opposition* to the Breckinridge Sunday bill.

The members of the Congressional Committee who were present were Mr. Grout, Vermont; Mr. DeLano, New York; Mr. Moore, New Hampshire; Mr. Ellis, Kentucky; Mr. Campbell, New York; Mr. Heard, Missouri. They gave a most careful and courteous hearing to all the speakers, and we rest assured that the subject will receive from them a candid consideration.

A. T. J.

The Wickedness of Church and State Union.

In the Senate document containing the hearing (December 13, 1888) before the Committee on Education and Labor, on the Sunday-rest bill, we find on pages 65 and 66 certain statements made by Senator Blair, the chairman of the committee, and the author of the bill. He first asked Dr. Lewis the following questions:—

Suppose that human beings trying to live in accordance with the will of God, re-enact his law and write it in their statute-books; is it wrong for society to put in their public law the requirement of obedience to God and his law?

And then after a few words he proceeded to answer his own question in the following manner:—

The will of God exists. He requires the observance of the seventh day just as he prohibits murder; and as we re-enact his law, in making a law and enforcing it against murder, so all the States have enacted laws against the desecration of the Sabbath, going further or not so far, according to the ideas of the various Legislatures.

Let the reader give particular attention to the idea advanced by Senator Blair, that human beings may re-enact the law of God. The same idea was advanced by Mr. Crafts in the *Christian Statesman* of May 30, 1889. Said he:—

The laws of our statute-books that re-enact the seventh commandment are as distinctly biblical in their origin as the laws that re-enact a part of the fourth commandment.

In what position does this place civil government? The only answer that can be given is that it puts it in the place of God, and makes it at least equal with God. Nay, more, in putting it in the place of God, it puts it above God; for if the State re-enacts and enforces the law of God, supposing such a thing to be possible, it takes the law out of his hands, leaving him nothing to do, and requires man to give supreme allegiance to the State. This will be more apparent when we quote another statement made by Senator Blair, in the connection before referred to. Said he:—

Now the question comes right to this point: God having ordained the Sabbath, as you concede with all religious organizations, here is the national government, which alone can make that law of God operative in this sphere of national action. Why

shall not the civil government, then, re-enact that conceded law of the Almighty and make it effective?

Do we not say truly that the National Reform idea, as voiced here by Senator Blair, puts the State in the place of God? He ignores God and his spirit entirely, in the statement that the national Government alone can make the law of God operative. We say, with as much reverence as the subject will allow, that we cannot see what use those who hold such an idea can have for God. They have usurped his prerogative.

In the second chapter of 2 Thessalonians the apostle Paul describes a certain power known as the "man of sin," the result of the working of the "mystery of iniquity." This power is described as opposing and exalting itself above all that is called God or that is worshiped, and claiming really to be God. It has generally been considered that this language is a description of the Papacy, and we believe that that interpretation is correct; but surely it describes nothing more accurately than a government which attempts to do just what Senator Blair says this government ought to do. Therefore, everyone who believes this language of Paul to refer to the Papacy must admit that a government according to the National Reform idea would be nothing more than an image to the Papacy.

But there is another point to be noticed in this connection, and that is the inevitable result of putting such ideas into practice. If it were universally conceded that the civil government has the power and the right to re-enact and enforce the law of God, that would involve the conclusion that there is no more to the moral law than civil government can enforce. The result would be the universal prevalence of immorality, and immorality of the worst kind, inasmuch as the individuals would suppose themselves to be acting in harmony with divine law.

For example, take Mr. Blair's statement to the effect that as we re-enact the law of God in making a law and enforcing it against murder, so all the States have enacted laws against the desecration of the Sabbath. Suppose the National Reform scheme had become triumphant, and it were understood that the Government takes the place of God, and enforces the divine law against murder, the result would be that any individual who did not in his envy and hatred toward his fellows go to the extreme of depriving them of life, would consider himself a moral man, although he might be full of hatred, malice, and envy. Take Mr. Craft's idea that the State re-enacts the seventh commandment. It needs no argument to show that the State cannot punish man for vicious thoughts, or evil desires, or for any grade of licentiousness short of the overt act of adultery. But ministers and law-makers teach that the State enforces the seventh commandment; therefore the conclusion

which the libertine would be warranted in making would be that he is a moral man if he abstains from violence. And so, when this National Reform idea shall be carried into effect, we shall have the State actually teaching vice and immorality.

Such a condition of things would be a union of Church and State in its fullest extent. The Dark Ages stand as the great example of the effects of the union of Church and State, yet all that was done then was the enforcement by civil government of what the Church claimed was the law of God. We think that our friends can readily see from this that when the United States or any other government, legislates concerning any one or the whole of the commandments, it effects just to that extent a union of Church and State; and the argument already given shows how dangerous to morality and pure religion is such a union. The state of morality will be just as much below the true morality as the power that presumes to enforce the law of God is below God. Are there any of our Christian readers who wish to see such a condition of things in the United States, or who will lend their influence to bring it about?

E. J. W.

A Representative Decision.

In support of his advocacy of the Bible and "natural religion" in the public schools, Joseph Cook has cited the decision of Circuit Judge John R. Bennett of Wisconsin. That our readers may see how it is that the Bible and religious exercises are maintained in the schools by the decisions of courts, we propose to notice Judge Bennett's decision. This is important, not only, nor so much, for what he himself says, but also for what is said in other decisions from which he obtains the sanction of his action.

This decision was rendered in November 1888. The cause which called it out was this: The preamble to the Constitution of the State of Wisconsin says:—

We, the people of Wisconsin, grateful to Almighty God for our freedom, in order to secure its blessings, form a more perfect government, insure domestic tranquillity, and promote the general welfare, do establish this Constitution.

The Declaration of Rights says:—

The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed, nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent. Nor shall any control or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishment or mode of worship.

And Article 10, Section 3, says:—

The Legislature shall provide by law for the establishment of district schools, which shall be as nearly uniform as practicable, and such schools shall be free and without charge for tuition to all children between the ages of four and twenty years, and no sectarian instruction shall be allowed therein.

In the city of Edgerton, Wisconsin, there were "many" Roman Catholics who were sending and desired still to send their children to the public schools. They were residents and tax-payers for the support of the schools, and were equally entitled with all others to have their children instructed in these schools under the Constitution. Frederick Weiss and others, plaintiffs, presented a petition to the court respectfully setting forth—

That certain of the teachers employed by the District Board, having charge of the schools to conduct the same and instruct the pupils attending the same, including the children of the plaintiffs, read to said pupils each and every day the schools are in session, and during school hours, certain portions of the *Book*, commonly known as the *BIBLE*, the teacher selecting the portions so read and using the translation known as the *King James Version*.

That the plaintiffs, and many others of the resident tax-payers of said school district, whose children attend said schools, and are under the control and instruction of said teachers, are, together with their children, members of the Roman Catholic Church, and conscientiously believe its doctrines, faith, and forms of worship, and that by said church, the said version is taught and believed to be an *incorrect and incomplete* translation by reason of the *omission* of a certain part of the books held by such church to be an integral portion of the inspired Canon: and it is further taught by said Roman Catholic Church and believed by its members that the scriptures ought not to be read *indiscriminately*, inasmuch as said church has *Divine Authority* as the *only infallible teacher and interpreter* of the same, and that the reading of the same without note or comment, and without being expounded by *the only authorized teachers and interpreters* thereof, is not only not beneficial to the children in said schools, and especially the children of the plaintiffs who are members of said church, but likely to lead to the adoption of dangerous errors, irreligious faith, practice and worship, and that by reason thereof the practice of reading King James version of the Bible commonly and only received as inspired and true by the Protestant religious sects, is regarded by the members of said Roman Catholic Church, including the plaintiffs, as contrary to the rights of conscience, and as wholly contrary to, and in violation of the law, and that they believe such exercises as above set forth, and each and all of them to be sectarian instruction, in violation of SECTION 3 ARTICLE 10, of the Constitution of the State of Wisconsin.

The District School Board, in its answer admitted that the Bible was read in the department where these Catholic children were; *but*

"The answer avers that such children were not required to remain in the school-room during such reading, but were at liberty to withdraw during such reading if they so desire."

The District Board in further answering the petition, upon information and belief deny that the Roman Catholic Church is the only infallible teacher or interpreter of the Bible, but on the contrary aver upon information and belief, that every person has the right to read and interpret it for himself, and the claim of the relators in that regard is sectarian and that an enforcement thereof would be a violation of the Constitution of this State, and deny, that the reading of King James version of the Bible, is contrary to the rights of conscience, or in violation of law, or that the same is sectarian, or in violation of Section 3 of Article 10 of the Constitution of this State or the Statutes or Common Law of this State.

That part of the answer which says that

the children were not required to remain in the room, but were at liberty to retire during the reading of the Bible, the Judge justly disposed of by saying that, "It might be very inconvenient for the children of the plaintiffs to leave the school-rooms during this exercise, which I must regard as a part of the school exercise; and especially so, in the more inclement seasons of the year. And I am not aware that any room is mentioned in the pleading to which they could conveniently retire. And it would seem to be an unquestioned right of every taxable inhabitant and patron of the school, to have his children remain in the rooms appropriated to their use for the time being, during all school hours, and to be present at all school exercises; and that these exercises should not be sectarian in character, nor improperly interfere with their religious convictions or conscientious scruples. I may here state that I place very little stress upon the fact that the children of the plaintiffs were not required to be present when the Bible was read. Because if the mere reading of the King James version of the Bible in the public schools of the State constitutes 'sectarian instruction' within the meaning of the Constitution, then it cannot be read."

Thus the main questions to be decided were, 1. Is the reading of the King James version of the Bible sectarian instruction? and, 2. What constitutes an improper and unconstitutional interference with the rights of conscience? And it is sincerely to be regretted that the Judge was not so fortunately clear in his decision of these two questions as he was in his disposal of the pitiful plea that the Catholic children were not required to remain in the rooms while the Protestant Bible was being read.

On both points he cites decisions of the Supreme Courts of Maine, Massachusetts, Vermont, Illinois, and Iowa, and gives his decision accordingly: these decisions will be noticed separately, as there is matter in them of vast importance to the American people, in view of the use that has been made of them in Wisconsin. Judge Bennett presents very little opinion of his own in this decision, but what he does present is worthy of particular notice.

As to whether the reading of the King James version of the Bible in the public schools is sectarian or not, the Judge says:—

If this belief of the members of the Roman Catholic Church is sufficient to exclude the Bible from the public schools, it would exclude any and all versions from being read except the Douay version, and this also unless read and expounded by an authorized teacher and interpreter of the same.

The logical result of this claim of the plaintiffs is that the Douay version is the only version that could be read in the public schools, and this only when read and expounded by a duly ordained priest, who undoubtedly would expound and interpret the same in accordance with the teachings and beliefs of such church. This it would seem,

would amount to "sectarian instruction" within the meaning of the Constitution; and the same wrong would be inflicted upon others of which the plaintiffs complain.

It is wholly a gratuitous assumption on the part of the Judge that the plaintiffs desired to have the Douay version read in the place of the King James version; there is nothing in the case anywhere that shows anything of the kind. They simply asked to be relieved from being compelled to hear the reading of the King James version. But let it be granted that the logic of the case would demand that the Douay version only should be read. Is it not just as proper that the Roman Catholics shall demand that the Douay version be read, as it is for the Protestants to insist that the King James version shall be read? Oh no! says the the Judge, that "would amount to sectarian instruction within the meaning of the Constitution." Well then, if the reading of the Douay version, according to the Roman Catholic idea, would amount to sectarian instruction, how is it that the reading of the King James version, according to the Protestant idea, would *not* amount to sectarian instruction? How is it that this would be to inflict upon others "the same wrong" as that of which the plaintiffs themselves now complain, when the whole course of this judicial argument and decision is to make it appear that no wrong is inflicted upon the plaintiffs?

If this decision is correct, then no wrong could be inflicted by the Roman Catholics in so doing, and the Judge contradicts himself and his decision when he says it would be to inflict a wrong. *And in this self-contradiction he has lost his case.* In saying that the reading of the Douay version, according to the Roman Catholic formula, would be sectarian instruction within the meaning of the Constitution, in all justice the Judge just as certainly says that the reading of the King James version, according to the Protestant formula, is also sectarian instruction within the meaning of the Constitution. In saying that the doing of that by the Roman Catholics would be to inflict a wrong on others, in all justice the Judge as certainly says that the doing of this by the Protestants is likewise to inflict a wrong upon others. This wrong, within the meaning of the Constitution was inflicted upon the Roman Catholics of the city of Edgerton. They petitioned the Court for relief. Their petition was refused. Therefore it is clearly demonstrated that the Circuit Court of Wisconsin, Judge Bennett presiding, does judicially sanction the infliction, upon the Roman Catholics, of a wrong within the meaning of the Constitution of that State.

We shall say some more on this subject next week; but in closing we would respectfully submit to all friends of the Golden Rule, and lovers of justice, Have not the Roman Catholics some cause for opposition to the public school system, at least in Wisconsin?

A. T. J.

Government and the Sermon on the Mount.

(By the Bishop of Peterborough, England.)

(Continued.)

WHEN we have seen, however, that a Christian State is bound only by those precepts of Christ which are addressed to it as such, does it therefore follow that it is freed from all moral obligations whatsoever, or that its morality is something different in its nature from that of the individual? Nothing of the kind. The State is bound by precisely the same morality that binds the individual; for morality is not a duty of positive, but of natural obligation, and is binding therefore on all men under all possible circumstances. The State may not, any more than the individual may, act immorally in the discharge of its trust. As he may not lie nor steal for his wards, so neither may the State. It may not, for instance, in the interests of its citizens, plunder the property of other States, or lie to them; or take unfair advantage of them in any way. Similarly in all its dealings with its own subjects it must be scrupulously and equally just. But this is a natural and not a distinctive Christian obligation. Morality and justice were not created, nor even revealed, by Christ; they existed, and were known to exist, before the giving of the Sermon on the Mount, and would have continued to exist had that discourse never been spoken, or had He who spoke it never appeared among men.

[Here the Bishop makes a singular slip. The State is a person only by a legal fiction, as a railroad company or any other corporation is a person. But to say that the State is a *moral* person, is to speak beyond all manner of propriety. "The State, as separated from the individuals who compose it, has no existence except in a figure." "The State is the people organized into a political body." "The State owes to its own citizens all that it is." The State as an acting thing is, and can be, represented only in the persons who hold the power of the government or the administration. The State, of itself, can do no wrong. When wrong is done the moral guilt attaches only to the persons who are the administration or the Government. The State cannot steal. If any of the officers of the United States Government to-day should steal, the person who stole would bear the guilt of the theft, even though he should have stolen for the benefit of the State. Queen Victoria or Lord Salisbury could not do a dishonest thing, and pass over the moral guilt to the account of the British Empire. The Parliament of England cannot pass a cruel or oppressive act and then expect the guilt to fall upon the State. The individual members of the Parliament, as *individuals*, would each be guilty, as he participated in the wrong. When Clive employed the trick of changing documents, and committed forgery to

obtain possessions in India for the British State, it was *he* and not the State who was guilty of the forgery.—*Editor.*]

We have yet to consider how far the State is justified in enforcing the precepts of Christ upon its subjects. Of such an attempt I have said that it would result in the establishing of an intolerable tyranny. His great law, as we have seen, is that of self-sacrifice entire and absolute, even to the giving up of life itself when he demands it. Now self-sacrifice, being opposed to the natural instinct of self-preservation, can only become possible by the help of some strong, deep passion, which overmasters this natural instinct. That passion in Christ's kingdom is love. Now this constraining motive is precisely that thing which the State cannot supply. It has no power to kindle in men's hearts that consuming fire of divine love which burns out the selfishness of human nature. Nor has it "treasure in heaven" wherewith to reward those who sacrifice for its treasures upon earth. The State, therefore, if it is to be just, must not demand in the name of law what can only be demanded or conceded in the name of love. To demand them, apart from that condition which can alone make them endurable, would be to act unjustly and tyrannically.

THE STATE CANNOT ENFORCE CHRIST'S PRECEPTS.

In the next place, however, it is to be observed that the attempt to enforce Christian precepts by the State can never prove successful. It is not possible for the State really to enforce any precept of Christ. As a proof of this let us take this very question of Christian socialism. Christianity, as it seems to me, is manifestly neither socialistic nor communistic, inasmuch as it does not require as a condition of membership in the Christian society either the abolition of property, which is communism, or any form of compulsory redistribution of it, which is socialism. It would be communistic if it had said that no Christian shall possess property. It would be socialistic if it had said that every Christian shall submit to a certain redistribution of his property by the rulers of the Church. It says, however, neither of these things. In the impulsive attempt at communism, recorded in the Acts of the Apostles, the right of each individual to give away or to retain his property as he might think fit is distinctly recognized. "Whilst it remained was it not thine own? After it was sold was it not in thine own power?" This is not communism. In all its many precepts of benevolence and charity, the amount and the manner of distribution by the rich to the poor is left to the judgment and conscience of the individual. This is not socialism. Let us suppose, however, the State proceeding to enforce some one of these Christian precepts of benevolence,—such, for instance,

as this: "Charge them who are rich in this world that they be ready to give and glad to distribute;" and that it does this by taking forcibly from the rich and distributing to the poor. Is it not clear that the moment the State has done this it has made it impossible to obey this precept? For how can a man "give" that which the State has taken from him, or "distribute" that which the State is distributing in his stead? And as for the gladness and the readiness in such a case, we all know what is the gladness and the readiness with which we greet the visits of the rate-collector. The State would, in that case, have substituted for a charitable gift a legal impost, and would thereby have destroyed the freewillingness which is of the very essence of all Christian charity.

If socialism then means—what I suppose most persons would understand it to mean—the forcible redistribution of wealth by the State, Christian socialism is a contradiction in terms; for Christianity knows nothing of force; its motive power is love, and where force begins love ends. And this is the real meaning of the saying that we cannot make men virtuous by act of Parliament. We cannot do so because freewillingness is of the essence of all virtue. We can, therefore, no more have State Christian benevolence than we can have State Christian temperance, or State Christian chastity, or State Christian virtue of any kind whatsoever. To talk, therefore, of the State, in this matter of socialism, "compelling men to obey the precepts of Christ" is to talk undiluted and mischievous nonsense.

THE STATE CANNOT BECOME THE CHURCH.

The conclusion from all that I have said seems to me then to be briefly this: The Church is not and cannot become the State; the State is not and cannot become the Church. These words stand for two wholly distinct and different societies, having different aims, different laws, and different methods of government. The State exists for the preservation of men's bodies; the Church for the salvation of their souls. The aim of the State, even put at its highest, is the welfare of its citizens in this world; the aim of the Church is their holiness here in order to their welfare hereafter. The duty of the Church is to eradicate sin; the duty of the State is to prevent or to punish crime.

When we hear pious men clamoring for the State to "put down" this because it is "so wrong," or to enforce that because it is "so right," insisting, that is to say, that the State shall constitute itself the guardian of men's souls as it is the guardian of their bodies, and as such that it should repress all vice and all irreligion as it is bound to repress all crime—we are amazed that they do not see what results would follow from their principles if logically carried out. Once, and once only, in our history were they so carried out. It was

during the brief but terrible reign of the saints in England; and those who know what a sour, sullen, and dreary tyranny that reign established, what hypocrisy it fostered, and what a wildly licentious reaction it produced, may well view with anxiety symptoms of an attempt to revive such a government among us now, believing that it would result in a fussy, prying, omnipresent, and utterly unendurable rule of faddists and of fanatics, to be followed after a time by just such an outburst of licentiousness as marked the period of our Restoration. It is for this reason that I, for one, do not care to see the sanction of Christianity invoked in behalf of any schemes of political change. Christianity is no more a "judge and divider" of men's "inheritance" now than was her Master long ago. Men may not now any more than they might then "take him by force to make him a king."

(Concluded next week.)

"Sunday Shaving"

THE local barbers' union of Detroit, Michigan, have made an appeal to all Christian pastors and people, asking them to lend their assistance in the effort the union is now making to close the barber-shops of the city on Sunday. The appeal sets forth that the journeymen barbers are now compelled to labor three hundred and sixty-five days in the year, keeping such unreasonable hours that they are wholly unable to enjoy any social or religious privileges.

It is no doubt a great grievance for the barbers, or anybody else for that matter, to be compelled to work seven days in the week. But we are not aware that there is a law in existence requiring any such amount of labor; and we do know that there *is* a law which requires them to rest on Sunday. Why, then, do they not take their rest? The fact that these men work seven days in the week shows that they have no regard for the Sabbath commandment, and consequently they are not religious. The query at once arises, Why was this appeal made to the preachers? They are not the law-making power in the nation. Why should they make an appeal to those who profess to be religious to help them in securing that for which they have no regard, and which they already possess? That is like the boy picking up stones in the meadow. He said that he was looking for something he did n't want to find.

These barbers claim that they want social and religious privileges. But there is a law which grants them all the religious privileges they could reasonably ask for, and there is another law which if enforced, would absolutely require them to take their Sunday rest. But as they pay no regard whatever to the right which they have to rest on Sunday, nor to the law which requires them to rest on that

day, it is clear that this appeal is made with an altogether different object in view than that of securing *religious* privileges. Isn't this about it: they want to enjoy the privileges of a weekly holiday without the annoyance of thinking that their customers are being shaved by their neighbor barbers. In other words, they want to enjoy what they are pleased to call social and religious privileges at some one's else expense. They would have us to understand that it is impossible for them to enjoy their co-called social and religious privileges, unless those who forego these privileges, for a business profit, are required to enjoy them too. How would it be if our barber friends should desire to attend a religious meeting, or go on an excursion on some other day of the week than Sunday? Must they needs make an appeal to the preachers to help them in securing a right which they already possess?

Again, should they take a day out of the week for recreation or religion, they expect to be at the expense of that day's work; and whatever profit would accrue to them from the business of the day, were they at their places of business, they expect to go into the hands of their competitors. Why, then, are they not willing to grant to their competitors the same privileges on Sunday that they grant to them on other days of the week under similar circumstances?

The plea is often made that the workman cannot retain his place without working on Sunday. But if he thinks his eternal salvation depends on his keeping Sunday, and yet he labors on that day for fear of losing his situation, it shows that he thinks more of his situation than he does of his salvation. So far as this world's goods are concerned, religion is the most expensive thing in the world; for it requires all that a man has, and any man who is not willing to give all that he possesses for his religion, even to his life if necessary, ought to be ashamed to ask assistance in securing what he calls religious privileges at some one's else expense. And further, the preacher who would render any such assistance is unworthy of his calling.

But how do the preachers regard the appeal? Rev. C. R. Henderson of the Woodward, Avenue Baptist Church, on Sunday evening, December 22, took a very strong stand in favor of assisting the barbers to secure the object of their appeal. He said the law of the State very properly prohibited it (Sunday shaving), and he believed that the glory and advancement of our people was due more "to the legal recognition of the Sabbath than to anything else." The State does indeed prohibit Sunday shaving, but very *improperly* as we think. We had supposed that the one object of the State was to protect men in their belief, whatever that belief may be, even if it consists in

unbelief of some of the practices of the Christian religion. And there is no good reason why they should not be protected in the honorable discharge of their business on any day of the week. But when the State takes upon itself to say that one day of the week is more sacred than the rest, and to dictate which day of the seven that is, and how it shall be observed, it has taken upon itself a work that does not belong to it.

Dr. Henderson says he believes the glory and advancement of our people is due more to legal recognition of the Sabbath than to anything else. We had supposed that glory and advancement in an individual or a nation, so far as this world is concerned, are seen in the stand which they take in defense of human rights. But any State that requires the recognition of Sunday, or of any other religious institution, is performing an inglorious action and is taking a long step backward toward the superstition of the Dark Ages. It is taking its stand in defense of human wrongs.

If these barbers think that the observance of Sunday is essential to their salvation, what an opportunity is here presented for them to gain glory and honor by voluntarily refusing to labor on that day even at the risk of losing their situation! What an opportunity is presented for rebuking "those who lay claim to a certain amount of goodness," as Mr. Henderson expresses it. He says: "If those who lay claim to a certain amount of goodness would do this (cease to patronize the shop on Sunday), Sunday work would be made unprofitable, and when that condition is reached the evil will be corrected." It would seem from this that the profits arising from keeping the shops open on Sunday, comes from "those who lay claim to a certain amount of goodness;" because if their patronage is withdrawn, the business will "be made unprofitable." The sin then of keeping the barber shops open seven days in the week, lies at the door of those who lay claim to a certain amount of goodness (whoever may be meant by that term), for they are the ones who create the demand. In suggesting how the object of the barbers might be secured, Mr. Henderson proposes not to preach to them the exceeding sinfulness of the thing, but instead, to make their business unprofitable, and so compel them to be righteous by making it unprofitable to sin. But the only reason why they keep their shops open on any day of the week is because it is profitable. No doubt they would close them altogether if it did n't pay to keep them open; consequently if the barber shops should all be closed on Sunday the only conclusion we can draw would be that it does n't pay to keep it open, and not that the owner is a Christian.

A. E. LELAND.

"Extensive religious combinations to effect a political object are always dangerous."—*United States Senate.*

Sunday Rest Leagues.

THE *Pearl of Days*, official organ of the American Sabbath Union, makes the following announcement in its issue of February 7, 1890:—

The Sunday Closing Association, of Chicago, acting upon the Roman military principle of "carrying the war into Africa," has prepared "a plan for the organization of the Sunday-rest people in each ward" into Sunday-rest leagues. The constitution thus defines the purposes and terms of membership:—

ART. 2.—The object of this league shall be to cooperate with the Chicago Sunday Closing Association in securing, by all proper means, freedom from unnecessary Sunday labor, and especially the closing of factories, shops, stores, and saloons on Sunday.

ART. 3.—This league shall be composed of representatives of the whole population of the — ward, independent of sectarian control or party dictation. Any citizen who is in favor of the object of this association and desires to aid in the furtherance of the same may become a member by signing this constitution.

Ward organizers will be appointed to carry out these provisions. Efforts will be made to secure the selection of aldermen at the coming city election who favor the closing of saloons on Sundays and the cessation of all unnecessary work on that day. No sect, faction, or special influence will control the ward leagues. The men who want to rest on Sunday will control the ward organizations, and they will have the opportunity of making their influence felt at the ballot-box, whether of independent candidates or for nominees of either political party who will favor Sunday rest. By this method of working the city, which is substantially after the long-established ways of the old political organizations, the Sunday Closing Association expects to develop, direct, and establish public opinion for practical advances upon the enemy's works. It is "bearding the lion in his den." The idea is novel, inspiring, and bold. Its results will be watched with interest, and the example, if even partially successful in the great city of the West, will be followed in more favorable localities. It means much more than mass meetings and strings of resolutions.

The *Colorado Graphic* remarks that "the renewal of the Blair Educational Amendment Resolution and Sunday-rest Bill before the Fifty-first Congress is causing many thoughtful men to reflect seriously as to the proper relation of the Church and the State, and religion and the public schools."

The *Graphic* also says that "Sunday special laws are religious laws and unconstitutional. To ask for religious legislation is to degrade religion and weaken its influence. Christ taught this. The word of God teaches it from Genesis to the Revelation."

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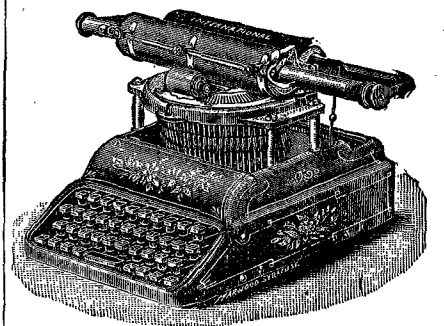
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NEW YORK, FEBRUARY 27, 1890.

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THE idea of "one-seventh part of time" being necessary for physical rest is a fraud, and is based on a fraud.

It is liberty that mankind wants, not gracious coddling. It is the right to make the most of powers and opportunities, every man in his own fashion, and not such regulations as the stable proprietor gives to his horses in order that they shall not be overworked or underfed.—*New York World.*

THE Nashville *Christian Advocate* says:

The Church needs more power rather than more machinery. It is a malign paradox of ecclesiastical history that as power declines machinery increases.

True enough. And the power of the churches in the United States has declined, and the machinery has increased to that extent that nothing short of the machinery of the national Government is counted of any worth. And in the enactment and enforcement of the National Sunday-law, they demand that this machinery shall be set in motion.

A FEDERATION of the churches of the United States is earnestly advocated by Dr. McCosh, ex-president of Princeton College, somewhat after the mode of the Federal Government of the United States. We should not be surprised if some such scheme as that would yet be entered into by the churches. The organization of the Church upon the political model of the Empire in the fourth century was the one grand step in the organization of the Papal hierarchy. "Say ye not, A confederacy, to all them to whom this people shall say A confederacy."—Isa. 8:12.

UNDER the leadership of the so-called Woman's Christian Temperance Union, of Rhode Island, the friends of prohibition in that State, are being organized into a sort of fourth-party called the "Prohibitory League," with the object of getting a prohibition amendment to the State Constitution adopted again. A prohibition amendment was adopted in 1886, and was repealed in 1889. And now the prohibition Woman's Christian Temperance Union propose to have it again enacted. At this rate the Constitution of Rhode Island becomes practically of no more weight than is any act of the legislature.

It is the just pride of the American people, that their liberties are guarded by written Constitutions. When Constitutional provisions are reduced to the level of Statute law, to be enacted or repealed at the caprice of parties, then constitutional government is gone and liberty with it; and nothing remains but an unchecked and therefore unmitigated despotism. In this way the Woman's Christian Temperance Union and the Third and Fourth party Prohibition parties are doing far-reaching and untold evil.

NATIONAL Reform principles are gaining ground in other countries as well as in our own. The *Christian Statesman* of February 13 makes the following announcement:—

A Hindoo gentleman has called a congress of Brahmin priests and learned men for the purpose of incorporating the Bible among the sacred books of India, and officially recognizing Christ as the last spiritual Avatar, or incarnation of Brahma, the supreme deity.

When they shall have officially recognized Christ, and incorporated the Bible, India will be a Christian nation of course, just as officially to recognize Christ and the Bible in our national constitution will make this a Christian nation.

THROUGH contentions in the Legislature New York City stood in much danger of losing the World's Fair for 1892. Mass meetings were held this week, on Tuesday, to create such a public sentiment as might bring the Legislature to concerted action. In the preliminary meeting that was held to organize for the mass meetings, the principal speech was made by Colonel Shepard of the *Mail and Express*, and one point on which he laid special stress was this:—

Ask the ministers to pray for pleasant weather on that day, and do not do any of your preparatory work on Sunday.

But Hon. Chauncey M. Depew said that he read in the Bible "Blessed are the peacemakers for they shall be called the children of God," and on the strength of that text he spent all day Sunday in the endeavor to bring the warring factions to an agreement, and he was successful. The mass meeting was a splendid success; but it was evident to everybody that that success was vastly more owing to Mr. Depew's Sunday work than to Mr. Shepard's Sunday rest.

ANOTHER step by Congress toward legislating in behalf of religion appears in a bill—Fifty-first Congress, S. 1748—introduced by Senator Vance, of North Carolina, "For the Relief of the Sisters of the Holy Cross in the City of Washington, District of Columbia," which provides that—

From and after the passage of this act a certain piece of land in the city of Washington, District of Columbia, known as lot sixteen, in square two hundred and forty-seven of the plan of that city, and

owned and occupied by the Sisters of the Holy Cross, and all the buildings and grounds or property appurtenant thereto and used in connection therewith, in the District of Columbia, shall be exempt from any and all taxes and assessments, national, municipal, or county; and all taxes or assessments, together with the interest and penalties now due and unpaid upon said property shall be, and they are hereby remitted.

Why should the property of "the Sisters of the Holy Cross" be exempt from all taxes and assessments, any more than the property of everybody else? What is the particular benefit of the Sisters of the Holy Cross, over everybody else, to the nation, the city, and the county, that their property should be exempt from all taxes and assessments at the expense of everybody else in the nation, the city, and the county? It will doubtless be answered that this is church property, and that all church property is exempt. Then we would ask the same questions in regard to all the church property in the nation. Why should the people be required thus to pay tribute to the churches? If Congress can require that this measure of tribute shall be paid by the public to the churches, why can it not also require that all the revenues required by the churches shall likewise be paid by the public? If so much shall be done when it is asked, what is to hinder the doing of all the rest as it shall be asked? Our comments upon the bill concerning the clock and bells are to be applied to this bill also; and of this, too, we say, Let it be killed. And let every other like it be annihilated throughout the Union.

THE Fresno (Cal.) *Inquirer*, a live newspaper published in the metropolis of the San Joaquin Valley, has a "Department of Church and State and Temperance," ably edited by N. J. Bowers, a former contributor to the columns of the AMERICAN SENTINEL. We are glad that the secular press not only in California, but very generally throughout the country, is waking up to the importance of this question; and this is the more encouraging from the fact that a large majority of the secular papers are opposed to so-called National Reform, and to the schemes of the American Sabbath Union. We bid the *Inquirer* Godspeed in its new departure, and trust that it will add greatly both to its popularity and to its influence.

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