



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

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At a meeting of the school teachers of Douglas County, Kansas, lately, there was "an animated debate" upon the following question:—

In the provision made in the Constitution for the separation of Church and State, does the word Church mean or include Christianity?

This seems to imply that the Constitution which they had in mind makes use of the word Church; but neither the United States Constitution nor the Constitution of Kansas uses the word in any such connection. But whatever the teachers meant it was finally concluded by them that "the word Church does not mean or include Christianity." We should like those teachers to tell us what Christianity is, or amounts to in this world, without the Church of Christ. There may be a church without Christianity, but it is impossible to have Christianity without a church. Those teachers need to be taught before they discuss such a question again.

THE *Christian Nation* wants a "Protestant university" at Washington, and what is more, it wants the Government to build it, or at least contribute liberally toward the enterprise. In its issue of March 19 that paper says:—

Since the Catholics made a successful venture in founding a University at Washington, various projects for a great national university under Protestant auspices have been suggested and discussed. Every one seems ready to admit that the national capital is an ideal strategic point for the location of such an institution, and every one is in favor of it. But it requires something more than good wishes to endow a university, and while Uncle Sam has millions of surplus stored away in his great money vaults, it is not an easy matter to get their doors opened by those who have the power to do so, namely our legislators.

"Straws," it is said, "show which way the wind blows," and this item shows just as plainly the direction which the National Reform mind is taking. It would require only the adoption of the Blair Educational amendment to make a "Protestant university" at Washington, endowed with Uncle Sam's surplus millions a possibility. But desirable as a great university may be at the national capital, we hope never to see a dollar of Government money appropriated either to a Protestant university or to a Catholic university. The revenues of the country are for quite another purpose than that of endowing denominational institutions of learning, whether Protestant or Papal. The Government should know no Protestants and no Catholics, but only citizens.

The Temporal Against the Spiritual.

THE Blair Educational bill is dead, and we are glad; yet its spirit, intensified, still survives in his proposed amendment to the Constitution. And as the principles and the object which it was designed to further are embodied in the joint resolution to amend the Constitution, the discussion of the question is still of living importance. But even though the principles were not still pending in another measure, the fact that a bill to such an intent should pass the Senate three times and fail to pass the fourth time by so close a vote as thirty-seven to thirty-one, adds a twofold weight to justify further discussion of it, because this shows that the principles are indorsed in high places, and that they have a place in the public estimation. The facts given last week prove that the object of the bill was to open the way for the national power to abolish all denominational schools, and to take total control of all the children of the Nation in religious as well as in the common branches of knowledge.

In his speech Mr. Blair enunciated doctrines that are entirely subversive of every form of recognition of any power higher than that of the national Government. For convenience we again quote, as follows,

his statement branding as "Jesuits" the opponents of his educational measure:—

The Jesuits who have undertaken the overthrow of the public-school system of this country are already far advanced in their work. And I desire to say that by "Jesuits" I do not mean simply and alone those who may belong to that order, but I refer to them and to those who sympathize with them in their views of public education, and of the proper system for the use of the children of the people at large.

I am aware that some who belong in what are known as Protestant denominations share in the belief that the denominational school is the right school, the better school for the education of the rising generation, and to them all, to this aggregate, I have applied this term which I think is a proper one.

There are a great many people in the United States who believe in denominational schools who are not Jesuits, nor even Roman Catholics, nor are they in any way in sympathy with the Roman Catholic opposition to the public-school system. They have not a word to say against the public schools, but they do say that the public school cannot give instruction in religion at all, much less can it give instruction in the religion which they believe. And believing with all their hearts the religion which they profess, it is more precious to them than life, and they must teach it to their children. And that it may be taught to their children in a way to do them the most good, they establish denominational schools and support them themselves, and at the same time cheerfully pay their taxes for the support of the public schools. We say that these people have a right to maintain these schools as they please. We say further that the Roman Catholics have the right to establish and maintain parochial schools, in which distinctive Roman Catholic doctrines shall be taught, to the satisfaction of Roman Catholic people. They have the right to do this without any interference whatever on the part of the Government. As long as that is the religion that they believe, and they pay for the teaching of it, it is nobody's business but their own; and when the State undertakes to interfere with it, it is going out of its place, and in-

terfering with that with which it has no business to have anything to do.

All, then, being "Jesuits," according to Mr. Blair's theory, who believe in denominational schools, the following statement shows what is intended by the legislation:—

The Educational bill [now the amendment] will decide the great school controversy against the Jesuits; and in favor of the present public system of education for all.

Thus it is shown that the object of that legislation is the abolition of every form of denominational school, and have the public school only, or the private school exactly corresponding to the public school. Next he says:—

Two great institutions in our society undertake to control the education of the child. The public-school system undertakes to give universal education, and aims to impart that training and to convey that kind and degree of knowledge which shall insure absolute freedom of action to the individual in all the affairs of public and private life which are the subject of voluntary control, and to secure right action by the influence of intelligence and upright motives.

There are many private schools founded upon the same principles as the public-school system, and for the purposes of this discussion should be included with that system.

It is not true that the public-school system undertakes to give universal education. It cannot possibly give universal education. It has no right to undertake to give education in religion; but this paragraph shows that the proposed amendment to the Constitution is the genuine expression of his thoughts on this question. But now for the other system. He describes that as follows:—

The other great system of education seeks to control the whole course of the subsequent life of the individual by the imposition of an extraneous authority upon the will or deciding power of the soul in that period of life when it is easy to fashion the fate [faith] of the child.

It is the very office of Christianity to seek to control the whole course of the subsequent life of the individual, by the imposing of an extraneous authority upon the will or deciding power of the soul, just as soon as it possibly can. If it can be done while the individual is a child, so much the better; but whenever it may be done, this is the one grand object of the Christian religion. It seeks so to control the whole course of the subsequent life of the individual, that the will or deciding power of the soul will recognize the authority of Jesus Christ as absolutely supreme over every other form of authority that may be imagined; and in the above statement Senator Blair thus distinctly proposes to set the United States Government, through his public-school system, above Christianity, and to set the authority of the State above the authority of Jesus Christ.

This last statement leads him to the consideration of the spiritual power and authority as compared with the temporal, and he says:—

Think of the tremendous superiority of the spirit-

ual over the temporal power when once the former has obtained dominion of the soul, as measured by their great test—a comparison of the penalties which each one may inflict upon him who violates their respective commands. The one can kill the body, and that is all. The other can burn both body and soul forever. Now, it is this latter proposition which is the secret of the Church's power over the child taught in the parochial schools.

It is true that there is a tremendous superiority of spiritual things over temporal things; and of spiritual power over temporal power, and this very superiority Christianity inculcates. Christianity says: "What shall it profit a man if he gain the whole world and lose his own soul?" "Fear not, therefore, them which destroy the body, and after that have no more that they can do; but fear him who is able to destroy both soul and body in hell; yea, I say to you, fear him." And again: "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." This is the voice of Christianity. It is the very purpose of Christianity to introduce men to the realm of spirituality, and to make spiritual things supreme, and to put temporal things into a wholly subordinate place; and if necessity demands, give them no place at all. The spiritual authority, therefore, is, in the realm of conscience, supreme over the individual soul. This doctrine and the inculcation of the sense of this authority upon the souls of men, is committed to the Church. It belongs to the Church; the Church is commanded by Jesus Christ to teach it. She must teach it, and she will teach it. She will teach in spite of all the power that earth can possibly oppose to it. Nor is it victorious over the opposition of earthly power only, for Jesus Christ has declared of this Church that even the gates of hell shall not prevail against it. The very work of the Church, and the very reason of its existence in the world, is to spread abroad the knowledge of spirituality, and to make known the immense value and superiority of the spiritual over temporal things.

Next says Mr. Blair:—

If this idea of church authority should come to permeate the public-school system, the parochial school would disappear.

Assuredly it would, and the Church itself would disappear, because there would be neither earthly nor heavenly use for it. The public-school system is the State system; the public school's authority and methods are the State's authority and methods. If, therefore, the State could exert the authority, do the work, and perform the office of the Church, then there would be no place for the Church. But the State can never do this; it does not belong to the State at all. Christ never committed it in any sense, nor in any degree, to the State. He committed it to the

Church. He established the Church solely that this work might be performed, and this authority be made known. This last quotation, therefore, plainly shows that the idea of the proposed religious amendment to the Constitution, the idea of the legislation of which Senator Blair is the originator, is to destroy all Church authority, all Church teachings, and supplant them by the State; and then to destroy all idea, all sense, all teaching, of the superiority of spiritual things over temporal, and make temporal things only supreme, and temporal power absolute, in the dominion of the soul.

Since Roman pagan times there has never been asserted more plainly the supremacy of temporal power over all things, human or divine, over all things spiritual. And aside from the laws of Roman paganism, it would be difficult to find in any nation statutes embodying so fully and clearly the divinity of the temporal power as do these measures originated and advocated by Mr. Blair in the United States Senate.

But though the Church be all that we have here stated, as there belongs to it all that we have here named, it does not follow that there is, or that there should be, any conflict whatever between the Church and the State, or between church authority and the authority of the State. The Church has its sphere, the State has its sphere also. These are totally separate and distinct from each other. The sphere of the Church is spiritual, and has to do with spiritual things; and with spiritual authority, not with temporal. The sphere of the State is temporal; it has to do only with temporal things, and never with things spiritual. While the Church keeps its proper place, and the State keeps its proper place, there can never be any conflict. By the assertion of the authority of the State in spiritual things and in matters which belong to the Church, this assertion which is made by the Blair legislation is just as bad as would be or ever was an assertion of the authority of the Church over that of the State. It is evil, only evil, and that continually, and continually increasing.

A. T. J.

A Pointed Question by a Presbyterian.

If I am a Presbyterian, plowing in my own field along side of the public highway on Saturday, and a Seventh-day Adventist, or Baptist, should pass by on his way to church, and if I should bid him a civil good morning and go on with my work, and then he should complain to the magistrate and ask for my arrest for disturbing his devotions, would I not discover that he was a hypocritical pretender?

On the other hand, if I should pass his field on my way to church on Sunday, and find him at work and prosecute him for it, would he not see that my religion did not bear the impress of the Cross?

WILL. M. GLENN.

Coultersville, Penn.

Religion and the Church.

WHEN so much is said *pro* and *con* about a union of Church and State, it is fitting that we know exactly what is meant by "the Church." Many people erroneously suppose that the term refers to some particular denomination, as the Methodist, Baptist, or Presbyterian. But this is not the case. To use the term in that sense would be manifestly unfair. If, in speaking of "the Church," we should refer to some special denomination, we would thereby imply that no other denomination could be a part of "the Church." With the exception of the Catholic, nobody uses the term "the Church" with reference to any particular sect.

In the Bible "the Church" is declared to be the body of Christ. In one place Paul says of Christ that "he is the head of the body, the Church" (Col. 1: 18); and again he says that God "hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body" (Eph. 1: 22, 23). Baptism is universally recognized as the entrance to the Church, as Paul says, "By one Spirit are we all baptized into one body," and that this body is Christ, is shown by the words, "As many of you as have been baptized into Christ have put on Christ."

"The Church," then, in the strict sense of the word, is composed of those who are "in Christ," who have been converted, "born again," and are consequently "new creatures." From this it is very evident that, strictly speaking, no one religious sect, nor all of them together, can be called "the Church." Everybody is willing to admit that in every denomination there are those who are really members of "the Church," because they are united to Christ; but nobody will claim that all of any denomination are truly Christian.

Since we cannot always distinguish the true professor from the false one, it is evident that the extent of the Church is known only to him who can read the heart; but it is not convenient always to make this fine distinction in our conversation, neither is it possible; and therefore we speak of all who profess the religion of Jesus as members of his Church. Thus we *assume*, since we cannot *decide*, that each individual's profession is an honest one.

Now mark this fact: the religion of Jesus, or the profession of that religion, is the distinguishing characteristic of the Church. It is that which makes the Church, and without that there is no Church.

With this matter clearly in mind, we are prepared to decide for ourselves whether or not the Religious Amendment party is in favor of a union of Church and State. And this decision shall be made from the published statements of that party. In the New York Convention of the National Reform Association, held in 1873, Dr. Jonathan Edwards, of Peoria, Ill., said:—

It is just possible that the outcry against Church and State may spring rather from hatred to revealed religion than from an intelligent patriotism. But where is the sign, the omen, of such Church and State mischief coming upon us? Who will begin and who will finish this union of Church and State? If you think the Roman Catholic can do it in spite of the watchfulness of the Protestant, or that one Protestant sect can do it amid the jealousy of all other sects, or that all these sects would combine to effect a joint union with the State, you have a notion of human nature and of church nature different from what I have. Church and State in union, then, are forever impossible here; and, were it never so easy, we all repudiate it on principle. There are enduring and ever valid reasons against it. But religion and State is another thing. That is possible. That is a good thing; and that is what we aim to make a feature in our institutions.

Exactly; and right here do we see the omen of a union of Church and State. We do not expect that in this country the Catholic Church will be the State Church, nor that any one of the Protestant sects will be honored by an alliance with the State. Neither do we look for all the sects to combine and sink their individual names and thus form a union with the State. But we do look for a desperate effort to unite Church and State; and we claim that this effort will be made by the so-called National Reform party. And further, we claim that Dr. Edwards has admitted, even while denying it, that such union is the avowed object of that party. We leave it to the candid reader if the short argument at the beginning of this article, defining "the Church," taken in connection with Dr. Edwards' positive declaration, does not prove that a union of Church and State is the grand object sought by the Amendmentists.

"But," says one, "do you not teach that a man should carry his religion into his business? Why, then, should you object to religion in the State?" We do believe that if a man *has* religion he should manifest it in his business transactions as well as in church; but if he has it not, we would not have him simulate it. So likewise we believe in religion among individuals everywhere, for only individuals can be religious. No man can be religious for another, neither can one man or any number of men make any man religious. And therefore we are not in favor of upholding religion by the laws of the State.

Perhaps it may be made a little plainer that religion in the State, is Church and State united. We say that the possession of true religion marks one as a real Christian—a member of the Church of Christ. The association together of a body of people professing religion constitutes, outwardly at least, a branch of the Church of Christ. And so, likewise, the profession of religion by the State constitutes a State church. This is all the union of Church and State that has ever existed. And when such a union shall have been effected, what will be the result? Just this: religion and patriotism will be identical. No matter how pure some of the principles upheld by the laws may be, they can have

no vitalizing, spiritual effect on the hearts of the people, because they will stand on the same level as the law defining who are eligible to office, and regulating the length of the presidential term. In short, the incorporation of religion into the laws of the State, marks the decline of religion in the hearts of the people. And this is what the Religious Amendment party is pledged to bring about.

Ought not all lovers of pure Christianity to enter a hearty and continued protest against such a proceeding? E. J. W.

The Wisconsin Decision.

THE *Mail and Express* of this city, has a good deal to say against the Wisconsin Supreme Court decision excluding the Bible from the public schools of that State, but it has not given any good reason why the Protestant version of the Scriptures should be read rather than the Catholic version, nor why the Christian Scriptures should have a place in schools supported by the State, to the exclusion of the sacred books of other religions. How would those who insist upon the reading of the Bible in the public schools enjoy living in a Mormon community, and have a Mormon school-board and a Mormon teacher make the reading of the "Book of Mormon" or the "Book of Doctrines and Covenants" a part of each day's programme of school work? They would have just the same right to do it that Protestants have to compel the children of Catholic parents to listen to the reading of the Bible as translated by authority of King James.

But it will probably be said that the Protestant Scriptures ought to be read in the schools because they are the word of God. But that is only to say that the State has the right, not only to decide what is the word of God, but to require everybody to acquiesce in that decision. The position is utterly untenable, in the light of the history of the past. The State, being composed of individuals of many and varied beliefs, must of necessity leave religion and religious teaching entirely alone. A Christian majority has no more right to force the Bible upon the infidel minority than an infidel majority would have to force the "Age of Reason" upon a Christian minority. And we marvel that all Christians cannot see that in insisting upon the right of the State to give any kind of religious instruction whatever, they are placing themselves in a position where, were the majority to change, they would by their own course be estopped from denying the right of infidels, Mormons, or Romanists, to teach their religion in the schools where they have the necessary number of votes to sustain such a course. The man who concedes the right of the State to dictate to the individual in matters of religion, simply confesses that he is ready to surrender his conscientious convictions should the Government command him so to do.

C. P. BOLLMAN.

An Appeal to a Congressman.

UNDER the above heading the Rev. H. B. Maurer, a Baptist pastor in this State, has written a pointed communication, from which we make the following extract:—

Respected Sir:—As a Baptist, I have additional reasons to those that I am a Republican and one of your constituents, for asking you to use your influence to prevent the passage of the Breckinridge bill, now pending at Washington. By arts, unworthy of religious men, that bill is made to appear non-religious, and therefore constitutional; and before proving that it is neither, pray let me remind you that from religious legislation we Baptists, as history shows, have in times past been the greatest sufferers; that the union of Church and State having proved a curse to Europe, our ancestors wisely formed a national Constitution on the principle of rendering to Cæsar the things that are Cæsar's, and to God the things that are God's. . . .

As for the "civil Sabbath," there can be no such thing. Sabbath observance is a duty we owe to God and not to man; it is a subjective matter entirely; while things civil have to do only with the State, and our relations man to man. In God's law it finds a place where the duties toward him are defined, and in no other relation can it be placed, while things which we call civil are in that part of the law where man's relations to man, society, and the State, are defined. The laws of our land rightly may have to do with stealing, adultery, murder, false witness, etc., as these are civil matters, but I deny, sir, that they can have anything to do with idolatry, blasphemy, or Sabbath observance, as these are not civil matters, and have to do only with the relations between man and his Maker.

As for the sanitary Sabbath, another piece of sophism to secure religious legislation, I deny the right of the law of the land to define how much, or just when, a man shall rest. I deny that it should say I shall and must rest one day in seven because it is good for me, as I would deny its right to say that I must bathe once a day, or once in every seven days; or that I should refrain from eating pork, or mixing pickles with my ice-cream, because thus to bathe or thus to refrain is good for me. I prefer to receive such instruction from my physician and not from Congress nor the American Sabbath Union.

Sabbath observance can and must be secured through education and persuasion only, and not by coercion. The gospel persuades men to reverence sacred things from motives of love, and not to compel them by force; therefore to do by law what ought to be done by the gospel is anti-Christian. Let the church members and ministers refuse to patronize Sunday cars and Sunday newspapers if they believe

that day sacred; let the former in their homes, and the latter from their pulpits, educate the people to reverence what they believe sacred, but let these ministers not be allowed to put upon Congress and the courts the work for which they are paid. Their position is practically saying, "We are a failure, we cannot do what we are commissioned to do; help us to earn our salaries." Such work belongs to the churches, and to them only, and it would be taking a long step backward if more laws were added to the iniquitous laws now found among our State statutes, which have never helped the Sabbath anywhere; for what Sabbath observance there is results not from civil statutes but from religious training.

Now, sir, the question may arise why I, a resident of New York, should be so opposed to a proposed law affecting the District of Columbia only. Simply because I see in this, another scheme to secure more extended legislation. It is like the camel which got his nose first into the tent. Let this bill pass, and Congress will have established a precedent; and as surely as day follows night, a national bill will follow, and it will be the Blair bill, already awaiting its turn.

Why Can They Not See It?

WE here present an extract from the speech of Mr. J. O. Corliss, made at the late hearing before the Committee on District of Columbia, on the Breckinridge Sunday bill. It contains good points:—

This bill, instead of having a civil character, is a purely religious document, as you will notice by an examination of it. A civil bill can make provision for only civil matters; but this one enjoins the observance of a day, the non-observance of which is no incivility to any one. Sunday observance originated in religious worship, and has ever been regarded as a purely religious rite. Civil offenses are those which invade the rights of property or person; but if one labors on Sunday, he invades the rights of no human being. He robs no one of any property or of a single personal right. His neighbor may observe the day if he chooses, just the same as if the other man were doing so.

It is not the day on which the act is performed which makes it civil or uncivil. It is just as wrong to strike a man in the face on Monday, as to do it on Sunday. It is just as wrong to drink whisky on Monday, as to drink it on Sunday. If it were true that the day itself could constitute an act a civil offense, then it might be argued that labor on Sunday is a civil offense. But just as soon as the position is assumed that labor is a civil offense (no matter on what day it is performed), then labor is made a crime. Therefore, by the terms of this bill, honest labor becomes a crime, for it expressly forbids any one to perform honest labor.

It may be said that labor becomes a crime *by being performed on Sunday*. But if labor is a crime when done on one day of the week, it is a crime on every day of the week, since it is not the day on which a deed is done that constitutes a crime, but the deed itself must be the crime (if crime it is) on whatever day it is performed. So then, if the courts of the country recognize the principle that labor done on one day is a crime, when on all other days of the week the same labor would be lawful, then they really legalize crime on every day of the week except that one. This shows the falsity of the claim that this bill is a civil one.

But it may be said that it is the disturbance to others, by the performance of Sunday labor, that constitutes it a crime. But why should Sunday labor disturb another any more than that which is done on any other day of the week? Manifestly, only because it is thought to be religiously wrong. In other words, such disturbance can only be of a mental character. For instance, when I go out into my garden and quietly work, or even go out on the street and work on Sunday, I have taken nothing from any man. I do not deprive him of his right to keep the day. Then wherein is the disturbance? Certainly not in the deprivation of rights. It must then only be a mental disturbance. Upon this point, allow me to cite the decision of Judge Walton, of Lewiston, Maine, in a case where a man was prosecuted for drawing cordwood through the streets on Sunday. In his charge to the jury the Judge said that his impression was that the complaint could not be maintained, for the defendant had quietly and in an unobtrusive manner hauled his wood, without coming into the immediate neighborhood of a meeting. The prosecuting attorney suggested that it might have been where people were returning home from church. But the Judge decided that that would be but a mental operation, a matter of the mind, of conscience, because they *thought* it wrong, that it did not look right. "For my part," he says, "I do not see why any one driving quietly along with his load on one day of the week should cause any more disturbance than on any other day of the week. It only disturbs people because they think it wrong." And this is the basis of all Sunday legislation. People think Sunday work to be wrong, and are therefore disturbed because some one else does not believe just the same as they do in the matter.

But if mental disturbance constitutes a civil offense, then the preaching of opinions diverse from those of the majority of people is also a civil offense, and is indictable in the courts of the country; for, as you have seen to-day by the personalities indulged in, there are men who are more or less disturbed by such work. It is thus easy to see that such reasoning would quickly deprive the minority of all their

religious rights. Let such a bill as this pass, and it would be but another step to make all *mental disturbance on Sunday a crime*. Then woe betide the man who dared publicly to proclaim any religious views on that day not in harmony with his neighbor! There is danger in taking the first step in religious legislation. It is every one's privilege to keep the Sabbath,—not as a civil duty, but as a religious duty. That is, however, a matter belonging wholly to individuals as a right of conscience, with which the courts have nothing to do, except to protect each one from disturbance in his devotions. But this bill is not necessary for that purpose, for every State and Territory in this Union has already a law providing that religious meetings, held on any day of the week, shall be protected from disturbance.

I wish here to reiterate the statement, that Sunday was set apart only for a religious reason; and I will submit, on this point, an extract from the argument of Rufus King, made before the Superior Court of Cincinnati, in the well known case which was tried to decide the question as to whether or not the Bible should be taught in the public schools of that city. Mr. King was attempting to show, in support of having the Bible taught as part of the public education, that it was the province of the State to enforce religion. And to prove his position true he cited the Sunday law of that State, saying:—

The proviso of the Sunday law exempts those only who *conscientiously* observe the seventh day of the week as the Sabbath. Why are they exempted? Why, but because they *religiously* observe another Sabbath? Why, then, does the law of Ohio enforce the observance of Sunday?—Manifestly because it is religious.

Then he says, upon the same point: "The same law makes it a penal offense to profanely swear by the name of God, Jesus Christ, or the Holy Ghost." This last statement of his is to show that the Sunday law of Ohio is wholly religious.

In this connection let me say, gentlemen, that the District of Columbia has just the same kind of Sunday law as that of Ohio. This law of the District of Columbia was in force when this book was issued which I hold in my hand, which was April 1, 1868; and I am told that this law (which I will read) was re-enacted in 1874. I quote from the law. Section 1 provides that—

If any person shall deny the Trinity, he shall, for the first offense, be bored through the tongue, and fined twenty pounds, . . . and for the second offense, the offender being thereof convicted as aforesaid, shall be stigmatized by burning on the forehead with the letter B, and fined forty pounds, . . . and for the third offense, the offender being thereof convicted as aforesaid, shall suffer death, without the benefit of the clergy.

Section 10 of the same law has this:—

No person whatever shall do any bodily labor on the Lord's day, commonly called Sunday, . . . and that every person transgressing this act, and being thereof convicted by the evidence of one sufficient witness, or confession of the party, before a civil magistrate, shall forfeit two hundred pounds of tobacco.

Now, gentlemen, that law has never been repealed.

Mr. GROUT: Don't you think it ought to be repealed?

Mr. CORLISS: I think all Sunday laws are unconstitutional, and should not exist. But I was about to say that this law does still exist; and by reference to the statutes of the District of Columbia it will be seen that the police of the city of Washington are obliged to enforce that law. I read:—

It shall be the duty of the Board of Police, at all times of the day or night, within the boundary of said Police District, to see that all laws relative to the observance of Sunday are promptly enforced.

Now, why has not this law been enforced? Certainly not because there is no such law, but because it is part of a statute savoring so strongly of the Dark Ages as to make every one ashamed of it. But it is this kind of company in which Sunday laws were originally found; and that is where they belong, for they are but a relic of the old system of Church and State. Indeed, this law now in force in the District is as near to representing a Church and State power as it could well be.

Again: if this bill contemplates only a civil law, what right has it to exempt from its penalty a person, simply because he may hold a certain *religious faith*? According to the provisions of this bill, a man who has a certain religious faith may do what another man without such a religious faith cannot do. This shows that it is religious, and not civil. It matters not what a man's religious faith is, it cannot exempt him from the penalties provided by law against civil offenses, for the reason that a man's religious faith cannot determine his innocence in such a case. It is just as wrong for a professed Christian to be found fighting in the street as for an avowed infidel; and it is no greater offense for an infidel to be thus engaged than for a Christian. These things are recognized by the courts.

Take, for example, the law against polygamy. It does not exempt a man who happens to have a peculiar religious faith in relation thereto. Not by any means. One who believes it right, religiously, to violate that law, finds no favor because of his religious belief. Why is this?—Simply because the law against polygamy is held to be purely a civil law. In fact, a civil law can do nothing else than to hold every offender guilty, whoever he may be, or whatever may be his religious faith. Any exemption in a law in favor of a certain religious belief immediately stamps the law as religious. But according to this bill, a law may be enacted which will recognize one man as a criminal because he lacks certain elements in his religious belief, while another man having these elements may be considered a good citizen, even though he has done the very same act by which the other man was adjudged guilty; and the framers of this bill must be *marvelously dull of comprehension not to be able to see it*.

Opposition Leagues.

WE mentioned a week or two ago, the plan adopted by the Sunday-law managers in Chicago, of organizing a Sunday-rest League in each ward which is to work for Sunday laws and their enforcement; and for the election of candidates pledged to their enactment and enforcement. But this matter does not stop there; the other side of the question have also taken up the work of organizing leagues in opposition to this. This is called the Personal Rights League; and it numbers already in Chicago 25,000 voters. One of the purposes of this league, is directly to antagonize the other.

We do not take sides with this league as such, no more than with the other; but it is worth while for professed Christians who form the Sunday-rest Leagues, to run ward politics, seriously to consider that matter and count the cost. Are they ready to carry that contest clear through when they enter ward politics? Entering upon it as Christians are they going to continue to be Christians, and to do in all things according to real Christian ethics? If so, how do they expect successfully to meet the political opposition which is bound by no such considerations? If they expect to conduct their ward politics in all respects upon sound Christian principles, and be successful,—they might just as well stop before they begin. And if they are not going to do this, they had better stop before they begin. In truth the latter will be their only alternative. They will have to meet political methods in a political way, and with like methods, all the time if they are going to win.

Therefore they had better stop before they begin, because religious politics is ever so much worse than civil politics; and corrupt religious politics is infinitely worse than corrupt civil politics. Every league that is formed by those political-religious bodies, will be met by an opposition league, and then the question of winning is simply a question of which shall be most successful in political scheming. Professed Christians ought to learn that it is not through politics that Christianity makes its true influence felt, nor is it by political campaigns that it wins its victories.

A. T. J.

"SENATOR BLAIR," says the New York *World*, "writes to a city newspaper that the failure of his Educational bill was due in great measure to the neglect of the metropolitan press to report his speeches. What does he mean? The newspapers of this city have no vote in the Senate. The men who heard his speeches voted against his measure."

WE believe the Church is stronger on its own foundation than when it leans on something else. Whenever the Church reaches out to the State for help it places God below the civil Government, or at least on an equality with it.—*Colorado Graphic*.

NATIONAL
RELIGIOUS LIBERTY ASSOCIATION.



DECLARATION OF PRINCIPLES.

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

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Doing Good Work.

THE International Tract Society, as agent for the distribution of the literature of the National Religious Liberty Association in the territory covered by the Society, is doing a great work. The president writes: "There is no limit to what the Society might accomplish; the only hindrance being the lack of money necessary to pay for the literature that we find so many excellent openings for." He has appealed to his Society, to increase its membership, and donate means for this purpose.

A secretary has been appointed to have especial charge of this department. The different offices report thousands of pages of matter sent out weekly.

The publications issued by the National Religious Liberty Association, are such as all patriotic, thinking citizens should read and ponder.

Petitions and Leaflets.

BLANK petitions against religious legislation are now published in two sizes. The smaller size, is intended more especially for the use of lecturers, and is ruled for four signatures.

The larger blank is prepared in the English, French, Swedish, German, and Dutch language.

The leaflet intended to be used in the solicitation of signatures, is entitled, "My reasons for signing the petition against religious legislation," and contains sixteen cogent reasons for so doing, expressed in plain and simple language. This is furnished free to workers. All should have it, and so use it, that every signer can have no possible excuse for not knowing fully what he is signing, and why he signs. It should not be forgotten, for a moment, that the object of this canvass, is not so much to gather the largest number of signatures possible as to bring to the minds of the people, a knowledge of the course of religious legis-

lation which is being attempted, and arouse them to a study of the principles involved. Those truths which are at the foundation of Christianity pure and undefiled, are at stake in this question. They who canvass intelligently for signatures to these petitions, are teaching the alphabet of true religion. It is only by the acquirement of this alphabet, that it becomes possible to read the word of God understandingly, in its application to the events of this age, and comprehend the philosophy of history, in its true relation to the gospel. The one who rises to the opportunity which the Religious Liberty Association offers, of preaching the word of truth, in a language which all men *must* understand, and making a practical application of its principles to the rules of the civil policy, which are to govern their daily life and actions, will be he who realizes most fully, that "the fear of the Lord is the beginning of wisdom;" and, being well grounded in that, "then shalt thou understand righteousness and judgment and equity, yea, every good path." W. H. M.

"Is This a Christian Nation?"

In a Sunday lecture* delivered in Philadelphia, March 2, Rabbi Joseph Krauskopf gives a forcible and logical reply to the question, "Is this a Christian Nation?" He cites the rapid increase of a heterogeneous population as varied in religious belief or unbelief, as in nationality,—the millions of those who do not believe in Christianity at all, unbelievers, Agnostics, ethical culturists, free religionists, Jews, Mohammedans, Confucianists, Buddhists, etc.,—and shows that their presence precludes the possibility of this being either technically or theoretically a Christian Nation, in the National Reform sense of the expression.

In opening his discourse the Rabbi speaks as follows: "In view of the strenuous efforts now being made by some religious organizations, to secure the passage by Congress, of the three religious measures now before it—the Blair Sunday bill, the Breckinridge Sunday bill for the District of Columbia, and the Blair Educational amendment, which provides for the teaching of the principles of Christianity in the public schools—the National Religious Liberty Association, an organization effected to oppose all religious legislation by the civil Government, is exerting its utmost to effect the defeat of these bills. To attain this end, it enlists the support of every liberal preacher, and speaker, and editor. It is represented at Washington by men whose duty it is to oppose the three religious measures now before Congress. It gathers signatures in nearly every State and

* Our Pulpit Sunday March 2, 1890, published by Oscar Klonower, 647, North Seventh St., Philadelphia. Single copies, 6 cents.

Territory in the Union, to a petition to the Senate and to the House of Representatives 'Not to pass any bill in regard to the observance of the Sabbath or Lord's day, or any other religious or ecclesiastical institution of right,' etc. By means of such systematic and energetic opposition, the friends of liberty of conscience were enabled to defeat, last year, what was commonly known as the Blair Sunday-rest bill, and the Blair amendment of the Constitution of the United States respecting establishments of religion and free schools, which were, excepting a few slight modifications, the same bills that Senator Blair has again introduced this year.

"Not content with last year's defeat the Senator from New Hampshire is again exerting his utmost, with the aid of hundreds of preachers, and millions of signatures, to foist a Puritanic Sabbath upon the people of the United States, a Sunday law that shall make labor, amusement, the collection and transmission of mail, railway traffic on the 'Lord's day' punishable as crime, and an amendment to the constitution of the United States, which shall make the teaching of the 'fundamental and non-sectarian principles of Christianity' obligatory in every free public school. To enable the friends of Conscience to achieve another victory, and again to protect the Constitution of the United States from dangerous tamperings, aid is solicited." . . . "I believe that it is high time that every American should understand fully, that here in our country, Church and State are totally separated, that this separation is ineradicably engraven upon our Constitution, is interwoven with every fibre of every American freeman, and that, whoever attempts to form, by means of legislation, a link between them, aims at extinguishing the brightest star in the diadem of our glory, he is a traitor to his country, an enemy to his fellow citizens, a violator of the most sacred and the most cherished of all our possessions."

He arraigns the Blair measures before Congress and says: "We know the subterfuge to which the Honorable Mr. Blair has resorted, this year. Last year's bill demanded the teaching of the 'principles of the Christian religion' in the public schools. In this year's bill, he has somewhat altered the phraseology: he demands the teaching 'of the fundamental and non-sectarian principles of Christianity.' The alteration is an ingenious blind, but as illogical as ingenious. 'Fundamental non-sectarian principles of Christianity,' are contradictory terms. The fundamental principles of Christianity, must necessarily involve the divinity of Christ, and this involves a mass of specifically Christian beliefs and doctrines."

The address closes with this paragraph: "I am glad that a National Religious Liberty Association has been organized,

and that it is preparing for an active opposition. Let us give them whatever aid we can. Let us gather all the signatures we can for their petition to Congress. Let us show that we can oppose the Church and yet be friends of education and religion. Let us show that we can be loyal to the Constitution, without being hostile to the Bible; that we can separate the two, without making either the one or the other the loser by the severance. Let us insist upon our religious liberties. Let us insist that ecclesiastical property shall not be exempt from just taxation; that chaplains shall not be employed by the Government; that neither the President of the United States, nor the Governors of the various States shall appoint religious festivals or fasts; that Puritanic Sabbath laws shall be repealed; that the Bible shall be excluded from the public schools; that no exclusive privilege shall be conceded, in any department of the National or State Government to Christianity or any other special religion; that this is not a Christian Government, nor a Government of any other denomination, but a Government of all the people, and for all the people, and by all the people."

W. H. M.

STATE SECRETARY E. T. RUSSELL, of Ohio, writes that he has met with a most favorable reception in his lecturing, throughout the State. He finds villages and medium-sized towns to be the most satisfactory fields of labor. It is his custom to give three lectures in a place, and he frequently finds those who assist him materially in the circulation of the petition, and in other ways.

The editor of a prominent paper in a western city writes: "Having read, in this week's issue of the AMERICAN SENTINEL, the Declaration of Principles and objects of your Association, I am in hearty sympathy with them. . . . The advocates of the different forms of religious legislation are many, and prompt and effective work should be done to educate as to the true scope of civil government, and the duty and the right of the individual to worship according to the dictates of his conscience. I wish your Association Godspeed in its worthy work."

GOOD FOR ALL TIME!
THE NATIONAL SUNDAY LAW

THIS PAMPHLET CONTAINS THE ARGUMENTS IN BEHALF OF THE RIGHTS OF AMERICAN CITIZENS, AND IN OPPOSITION TO THE BLAIR SUNDAY-REST BILL, WHICH MR. JONES PRESENTED BEFORE THE SENATE COMMITTEE ON EDUCATION AND LABOR DECEMBER 13, 1888.

Mr. Crafts has pronounced the report as published

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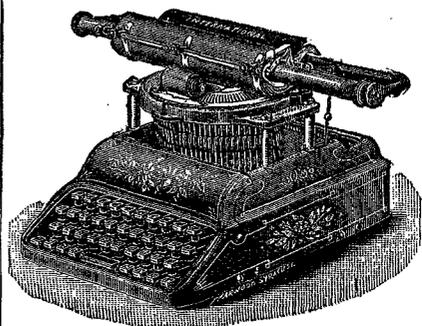
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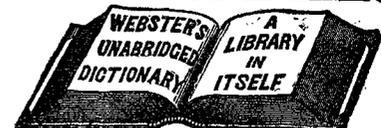
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NEW YORK, APRIL 3, 1890.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule, to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE day following the defeat of his Educational bill, Senator Blair moved a reconsideration. His motion was promptly tabled. The next day Mr. Blair re-introduced the bill, and it is again on the calendar as a portentous piece of unfinished business for next year.

IN a recent article in the *Christian Nation*, Rev. J. M. Foster gives a new version of the fable of the goose which laid the golden egg. He says: "To take the Sabbath for popular temperance meetings is killing the hen which lays the golden egg, as the foolish woman did in the fable story." We presume that he must have read the "fable story" of this remarkable hen and of the foolish woman, in the same book out of which Dr. Stacy obtained his information regarding the "bounding kangaroo," which he described as "springing from his lair" and drawing the life-blood from his victim.

THE statement is made in the *Pearl of Days* of March 21, that a man has just been fined twenty dollars in Washington City for violation of the Sunday law. How does this correspond with the statement so confidently made only a few weeks since by the friends of the Breckinridge Sunday bill that the District of Columbia had no Sunday law? As was plainly shown in the SENTINEL recently, the District has a very rigid Sunday law, and the purpose of the Breckinridge bill is not to supply such a law where none now exists but to get Congress to take the first step in religious legislation.

A CONFERENCE is called to meet in Dayton, Ohio, May 21, 22. The call is to those "who sincerely desire a real and visible union of all true followers of Christ;" and the object is to express "the growing conviction that the existing divisions into sects and denominations is contrary to the spirit and letter of the Gospel, the primitive order of the Church, and the prayer of Christ himself, and is a great hindrance to the world's conversion." The union here desired can never be effected by conventions, conferences, or comparisons of errors. It can be accomplished only by the genuine influence of the Spirit of Christ calling together those that are his. And when it is done the world will not be con-

verted. "The world's conversion" is a will-o'-the-wisp that deludes most of the churches and distracts them from the real sober work of God, to the mechanism of conventions, legislative enactments, and constitutional amendments. This world will never be converted.

A GENTLEMAN wishes space in this paper to prove that Jehovah, the God of the Jews, is not the same Being whom Jesus worshiped. We know that such a proposition cannot be maintained from the Scriptures; and as we recognize no other authority on such questions we cannot consent that our columns shall be used in any such way. The Bible, by which we mean the Scriptures of the Old and New Testaments, reveals but one God, the Creator of the heavens and the earth, the God of Abraham, of Isaac, and of Jacob, and "the God and Father of our Lord Jesus Christ." To attempt to make it teach anything else would be worse than useless.

SENATOR BLAIR feels considerably put out about the failure of his Educational bill. He blames the Republican party for its defeat, and therefore serves the following notice:—

I place it on record that there is an end of its political supremacy in this country, and there ought to be. I owe no allegiance to a party that lies in its platform to a Nation, and which chooses to go now and henceforth to its doom as a falsifier.

We do not know whether the Republican party is thus responsible or not; but accepting it as true, the defeat of that bill was one of the most meritorious acts that a party ever performed. It is to the honor of every senator who voted against it that he did so vote; and it may be spoken to his honor by his children and his children's children.

SECRETARY CRAFTS, of the American Sabbath Union, so-called, is about to start upon another transcontinental lecture tour in the interests of compulsory Sunday observance. The dates are not positively fixed, but are proposed as follows:—

April 6, Annapolis or Frederick, Md.; April 7, Hagerstown or Cumberland, Md.; April 8, Parkersburg, W. Va.; April 9, Portsmouth, or some other city in southern Ohio; April 10, Evansville, or some other town in southern Indiana; April 11, Cairo, or some city in southern Illinois; April 13-16, Arkansas, (Little Rock, Fort Smith, etc.); April 17, Vinita, Ind. Ter.; April 18, Carthage, Mo., or Parsons, Kan.; April 20, 21, two of the following Kansas cities—Lawrence, Leavenworth, Atchison, Topeka, Emporia; April 22, Salina, Kan.; April 23, Newton or Winfield, or Arkansas City or Anthony, all in Kan.; April 24, Hutchinson or Great Bend, both in Kan.; April 25, Trinidad or La Junta, both Col.; April 27, Los Vegas, N. M.; April 28, Santa Fe, N. M.; April 29, Albuquerque, N. M.; Los Angeles, Cal. The return from California will be in June, through Nevada, Utah, Colorado, Nebraska, Iowa, the two Dakotas, Minnesota, Wisconsin, Illinois, Indiana, Michigan, and northern Ohio.

We will as soon as possible publish the definite appointments.

THE *Houston Post* asks: "When will these good Sabbatharians learn that in attacking the Sunday paper they are barking up the wrong tree; that it is

the Monday paper which [it is supposed] collides with the decalogue?" And the *Galveston News* responds: "Just as soon as they discover that it is the Monday paper which causes people to stay at home and read all day instead of going to Church." This answer is undoubtedly the truth, for it has more than once been publicly stated in Sunday-law meetings and conventions that the greatest evil of the Sunday paper is not the work which it causes to be done upon that day, but the fact that it keeps people away from church and destroys their interest in spiritual things. This may be true, but it does not follow that the State ought to abolish the Sunday paper any more than it should abolish infidel papers and prohibit all men from speaking against the religion of the majority.

WE have received from the author, Mr. Francis Hope, London, England, a copy of "Bible Principles and the Union of Church and State." The book contains one hundred and thirty pages, bound in flexible covers, is very neat and attractive in appearance and sells for one shilling (twenty-five cents). It is devoted to a discussion of the relation which should exist between Church and State, and is an excellent book. The work contains eight chapters, as follows:—

Introduction, The Religion of Jesus, The Powers that Be, The Theocracy of Israel, The State in Particular, A Practical Test, A Brief Notice of The History of the Union Theory, and The Union in England.

We trust the book will have a large sale, for it ought to be read by everybody.

THE latest number of the *Sentinel Library* which has reached our table is "Arguments on the Breckinridge Sunday bill. The Object and Price of Exemption Clauses." This number which is just out is one of the most valuable yet issued, and should have a prompt and extensive circulation. It gives the arguments presented to the Committee on the District of Columbia against the Breckinridge Sunday-rest bill at the hearing had February 18. It should be read by everybody. Price, ten cents. The usual discount given to the trade and for large orders. It will be sent to any address, post-paid, upon receipt of price. Orders may be addressed to Pacific Press, Oakland, California, or to the same house at 43 Bond Street, New York.

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