



Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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CHRISTIANITY fostered and supported by a civil government ceases to be Christianity, and loses its power either to elevate people in the moral scale or to prevent them from sinking to even greater depths of vice than that in which it finds them.

GOVERNMENTS have in past ages assumed to dominate the realm of conscience; the sequel is the history of the Inquisition. The thumbscrew, the rack, and the fagot are inseparable from the theocratic theory of civil government. Men may affirm that they would not carry it so far as that, but it is impossible for them to stop short of it without abandoning their theory. It is for this reason that we oppose all Sunday laws; they are the beginnings of intolerance; they necessarily trench upon the most sacred right of man, namely, the right to worship (which carries with it the right not to worship) just as seemeth him good.

WERE it not so serious a matter, it would be amusing to witness the sangfroid with which the Sunday advocates appeal to the fourth commandment, which, as they must surely know, has not the slightest reference to the first day of the week, but does enjoin the sacred observance of the seventh day. An example of this wresting of the word of God is found in an article on "Sunday Closing of the World's Fair," by Rev. W. C. Wood, in *Our Day* for January: Mr. Wood says:

The God who won Gettysburg for us, a providential battle, is still the Almighty, "in whose

hand our breath is, and whose are all our ways." If we decide this question without supreme reference to his will, he may not win our next Gettysburg for us; He may allow the next Pickett's Charge not only *almost* but *quite* to succeed. He exiled his own Israel to Babylon for seven times ten years because they did not keep his Sabbath day (2 Chron. 36:21; Isa. 68:13, 14; Jer. 17:21-27; Neh. 13:18).

Every scripture cited here applies only to the seventh day, and not one of them has the slightest reference to the first day of the week. How dare men who practice such methods plead for morals, and invoke divine Providence to favor their duplicity?

The first error is in the assumption that civil government has any duty in enforcing the law of God. The attempt to compel Sabbath observance by human enactments would be equally wicked were the effort made in behalf of the true instead of a spurious Sabbath.

A Constitution Divided Against Itself.

THE Constitution of the State of Tennessee, framed by a convention which assembled for that purpose at Nashville, in 1870, and submitted to the people, and ratified in March of the same year, contains, in its Declaration of Rights and following articles, these sections in reference to religion and the relation of religious questions to civil affairs:—

ARTICLE 1, SEC. 3. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship.

SECTION 4. That no political or religious test, other than an oath to support the Constitution of the United States and of this State, shall ever be required as a qualification to any office or public trust under this State.

SECTION 6. . . . and no religious or political test shall ever be required as a qualification for jurors.

ARTICLE 9, SEC. 1. Whereas ministers of the gospel are, by their profession, dedicated to God

and the care of souls, and ought not to be diverted from the great duties of their functions; therefore, no minister of the gospel, or priest of any denomination whatever, shall be eligible to a seat in either house of the Legislature.

SECTION 2. No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this State.

ARTICLE 11., SEC. 15. No person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest.

SECTION 16. The declaration of rights hereto prefixed is declared to be a part of the Constitution of this State, and shall never be violated on any pretense whatever. And to guard against transgression of the high powers we have delegated, we declare that everything in the Bill of Rights contained is excepted out of the general powers of the Government, and shall forever remain inviolate.

The purpose of a bill or declaration of rights in a national or State Constitution is to express therein the fundamental principles of political liberty, and enact them into law. Political liberty can not be universal in a State which denies to its citizens, or any part of them, civil freedom in religious thought, expression, or observance; or that discriminates between individual sects of religionists, or between professed religionists and those who profess no religion at all, or deny its authority entirely. To express this idea in its completeness is the intent of Sections 3 and 4 in the declaration of rights of the State of Tennessee, previously quoted. The sacred absolutism of the principle laid down in this declaration is solemnly enforced with as emphatic language as the English tongue affords, in Sections 15 and 16 of Article 11. The bill of rights is, by special provision, declared to be a part of the Constitution of the State, and never to be violated; and to emphasize this still more, everything contained in the bill of rights is declared to be excepted out of the general powers of the Government, and to remain forever inviolate. Yet, in spite of this solemn assurance, emphasized by repetition, and again and again declared forever inviolable, in a succeeding article, within the very body of the Constitution itself, are found two sections totally at

variance with the principle and the spirit of the principle laid down in the bill of rights as fundamental to the political liberty of the State. The express provision of Section 4 of the bill of rights, that no political or religious test shall ever be required as a qualification to any office or public trust is explicitly violated in Sections 1 and 2 of Article 9, which create a religious test for membership in the Legislature, and for holding civil offices;—discriminating against ministers and *priests of any denomination whatever*, and making their religious profession a test of disqualification for the holding of public office. That this discrimination arises from prejudice is shown by the italicised phrase,—*priests of any denomination*.

The motive for the discrimination arises from religious prejudice against the Roman Catholic denomination, but in order to deprive them of the privilege of holding civil office, it was necessary to make the ineligibility general to all who follow the ministerial calling. But Section 2 is based upon a still broader spirit of intolerance, in that it is declared that no one who denies the existence of God, or disbelieves in a future state of rewards and punishments,—that is, presumably, in the orthodox heaven and hell, can hold any civil office under the State Government.

Such discrepancies as these in fundamental law are fatal. Sooner or later the flaw will develop and disaster result. But out of the extension of this flaw into the growth of statutory law arises a still greater antagonism between Constitution and statutes for the consideration of which the space allotted this article will not suffice.

W. H. M.

A State Can Not Be a Theocracy.

As in the appointment of Joshua so also in the nomination of the judges who governed Israel, the people accepted them as rulers appointed of Heaven, through whom the will of God was to be revealed. In the days of Samuel the prophet, however, the people became restless under that form of government, and asked to have a king and a government like the other nations around them. 1 Sam. 8:4-7. The Lord instructed Samuel to grant their request, if, after telling them what hardships such a change would bring to them, they should still persist in their desire. Accordingly Samuel told them, from God, that a king would rob them of their sons to be his servants in various ways, and that he would take their fields, vineyards, and olive gardens, with a portion of their flocks, and bestow them upon his officers of State. But the people refused to heed the warning, and cried still more ardently: "Nay; but we will have a king over us." Verse 19.

And yet God did not desert that people. He pointed out through his prophet who should be their king. They had no voice

whatever in the selection. Saul rejected the directions of God in governing the people, and was therefore deprived of his kingly office, to give place to another of God's chosen rulers. David was anointed by Samuel to govern Israel in God's name. Solomon succeeded him, and "sat on the throne of the Lord as king instead of David his father." 1 Chron. 29:33. This "throne of the Lord" was occupied by a succession of kings, each commingling his own ideas of government, more or less, with the instructions for this purpose formerly given by Jehovah, until the kingdom of Israel could no longer be recognized of God as the government which he had appointed. He therefore gave up the kingdom to be overturned by other nations, exclaiming: "I will overturn, overturn, overturn it: and *it shall be no more until He come whose right it is: and I will give it Him.*" Eze. 17:16-19 and 21:25-27.

It will be noticed that the theocracy here detailed, which was the only true one ever in existence, was confined to believers in God and his word, and in no sense extended to the other nations of the world. Even though God ruled "over all the kingdoms of the heathen," (2 Chron. 20:6.) he coerced none of these to submit to the form of government he prescribed for his own people. Upon relinquishing the theocracy, God said, "It shall be no more until he come whose right it is; and *I will give it him.*" To whom did this statement refer? When Christ was about to appear as the world's Redeemer, it was said to his mother: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

But did Christ receive this kingdom while here on earth? Certainly he did not; for just before his crucifixion he said to Pilate: "My kingdom is not of this world." John 10:36. After his resurrection, and just as he was about to ascend to heaven, his disciples asked him if he would not then restore the kingdom of Israel. Acts 1:6. This question and the Saviour's reply show that he had not then done so. He had, however, before that promised that his disciples should judge the tribes of Israel when he should sit in the throne of his glory. Matt 19:23. But as to the time when he should occupy that position he definitely said: "When the Son of man shall come in his glory, and all the holy angels with him, *then shall he sit on the throne of his glory.*" Matt. 25:31. The connection of this text shows that at the coming of Christ the end of earthly governments has come, and all nations are called to stand before Christ in the final judgment, so that a real theocracy can never again exist so

long as the nations of the world continue in their present state.

Even though the Scriptures did not reveal the truth on this point so clearly, a moment's thought would show that this must be the case; for no nation or government can now be found in which all its subjects are loyal to God in the same sense as were the Israelites. They recognized God, not only as king, but as a Father also; His rule over them was, therefore, one of paternal watch care over their moral, as well as over their temporal interests. A true theocracy is, in fact, the blending of civil and religious rule under one head of government. Such a state of things must necessarily include documentary instruction in both of these branches, from the same source and through the same set of officers. But in a mixed polity like all earthly governments, this could not be done with God's sanction; for he has expressly said that his people are to have no part with infidels; no concord with wicked or unprincipled persons; and that in order for him to be a Father unto them, they must come out from among, and be separate from such unclean surroundings. 2 Cor. 6:14-18.

From this it will be seen how utterly impossible it would be to mix the discordant elements of any nation in the matter of religious teaching. In purely civil things all the subjects of a State or nation may be easily governed alike: for it matters not what differences of religious belief may exist there regarding man's duty to God, the common interest of all demands that a uniform law, guarding alike the right and privileges of each should be maintained. But every persistent effort to proceed farther than this in civil government, will not only result in positive injury to more or less of the subjects, but is liable to cause the final overthrow of the government itself.

J. O. CORLISS.

Too Much Leisure.

THE point upon which the batteries of the American Sabbath Union are being concentrated with a view to creating sentiment for the enforcement of existing Sunday laws and the enactment of more rigid statutes, is the so-called "Sunday slavery" of laboring men. Sunday-law orators lash themselves into a frenzy of excitement in describing a condition of things which, they assert, is "worse than African slavery." Meanwhile the workmen pass resolutions asking that the Fair be open on Sundays, and resent that hypocritical pious paternalism, which, as in the case of our lady managers, votes to close the Fair against the workmen "to preserve the sanctity of the Sabbath" and then spends the following Sunday yachting on the lake. This indifference on the part of laboring men to their "enslaved" condition, draws forth numerous

expressions of surprise and disgust from the workingman's self-constituted guardians that workingmen refuse to dance when the Sunday-law advocates so studiously fiddle. But laboring men are wide-awake and have discovered, they think, that this "antagonism to Sunday labor is more theological than humanitarian," and that this mourning for the "slaves of the nineteenth century" partakes largely of the nature of "crocodile tears." That the laboring man is not without reasons for his conclusions is becoming more and more apparent. All are familiar with the Sunday-closing arguments that the laboring man should have an opportunity to "improve his mind," cultivate his spiritual nature, "get acquainted with his family," etc. With this in mind note the following answer of the leading Sunday-law advocate of the country, as published in the *Christian Statesman*, of December 11, to the question of a labor leader, "I suppose the churches are not yet with us on the eight-hour law?" Said the Sunday-law champion in reply, "Many of us believe all the work that needs to be done could be done in the eight-hour day, but we fear that a majority of the working men can not wisely use eight hours a day of leisure." (Meaning the time remaining of the day after eight hours work and eight hours sleep.) When arguing for Sunday closing the workingmen are told that they haven't sufficient leisure to get acquainted with their families, but when it is proposed to give them one hour more leisure morning and evening of each working day the grave fear is expressed that they "can not yet wisely use eight hours a day of leisure."

A. F. BALLENGER.

A Large "If."

THE *Christian Patriot*, a Tennessee paper, publishes a communication on "Sunday laws," in which occur these words:—

In this grasping, greedy age, we need the Sabbath laws to stand between those who "would sell the needy for a pair of shoes," and the day laborer. The body, mind, and soul of the toiler demands the Sabbath rest.

In Tennessee they have a law which fines and imprisons men for common farm labor on Sunday, even after they have kept the previous day, according to the fourth commandment. Can any honest man even attempt to justify such a law by platitudes about the necessity of Sabbath rest? When the "body, mind, and soul" of man demands anything, civil law is not necessary to enable him to obtain it. Those who want to rest upon Sunday will find means to do so; as a good many thousands of people in this and other countries find it very possible to rest regularly upon the seventh day, the Sabbath of the Lord; and this even when trammelled and oppressed by iniquitous Sunday laws, such as the Tennessee statute.

Again, the *Patriot* writer says:—

If law is for the weak as well as the strong, if the object of law is to make it easy to do right and difficult to do wrong, then we need better Sabbath laws and men who have conscience for their oaths to enforce them.

There is a very large "if" in this paragraph. The true object of civil law is not "to make it easy to do right and difficult to do wrong." This definition of the object of law comes to us from one of the Church and State countries of the Old World, and is entirely un-American. The only legitimate object of civil law is to make every man secure in his person, property, and reputation. It deals only with *rights* and *wrongs*, which are civil; and has nothing to do with *right* and *wrong*, which are moral. "Better Sabbath laws, and men who have conscience for their oath to enforce them," simply means laws that will better enable some men to compel other men to conform to their ideas of religious duty under pains and penalties, in other words, laws authorizing persecution for conscience' sake.

C. P. B.

Abstract Principle Not Personal Interest.

It seems that the lately elected Corresponding Secretary of the American Secular Union has accepted and published the false ideas in reference to the principles of THE AMERICAN SENTINEL, the National Religious Liberty Association, and the Seventh-day Adventists, as regards religious legislation, which Sunday-law workers have so industriously circulated. The inability of those who favor legislation upon religious subjects to understand that they who oppose them do so from love of the abstract principles of religious and civil right and duty, and from no selfish thought or purpose whatever, is phenomenal. So persistent is this misconception that it would seem a mental impossibility for them to conceive of any one acting from impersonal motives of abstract right. If they had stood by and heard Christ say, "Father forgive them for they know not what they do," they would have asked what possible advantage he could have expected to gain from such a speech as that.

The Corresponding Secretary of the American Secular Union, in an article in the *Boston Investigator*, gives credence to this mistaken idea as to the ground of opposition to religious laws and makes an unconscious quotation from some Sunday-law advocate in this paragraph:—

Said one to a prominent Adventist who was working against the Sunday law, "But if it were the observance of the old Jewish Sabbath that was to be enforced,—what then?" "Then," he said, "I should feel compelled to work for its enforcement."

The palpable error of any such statement as this is so fully and satisfactorily set forth in the *Investigator* of December 30, by C. B. Reynolds, Secretary, Wash-

ington Secular Union, that the article is here quoted almost entire:—

"This is a gross perversion of things. Every prominent Seventh-day Adventist working against the Sunday law is most thoroughly posted upon the subject. It would, therefore, be utterly impossible for such an one to have made such reply. The connecting paragraphs give evidence that this unprovoked attack upon our most efficient and influential co-workers was a mistake and a misrepresentation of the position of the Adventists.

"The Seventh-day Adventists are, without exception, the opponents of any union between Church and State, and earnest, persistent workers for civil and religious liberty. Their National Religious Liberty Association is a large and powerful organization, with offices in New York City, Washington, D. C., Chicago, Illinois, Oakland, California, and Battle Creek, Michigan. Its mottoes are, 'Equal and exact justice to all'; 'Keep the State and Church forever separate.' Among its published and avowed principles I find: 'We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience,' and, 'we deny the right of any civil government to legislate on religious questions.'

"Its organ is THE AMERICAN SENTINEL, a most fearless, able and consistent opponent of Sunday laws, religious exercises in our public schools, and the exemption of Church property from taxation.

The Seventh-day Adventists have written, printed and distributed more pages of literature advocating the abolition of all Sunday laws, and giving the facts and arguments in favor of the entire and complete divorce of Church and State, in any one week during the past three years, than the American Secular Union, and all its auxiliaries have ever distributed from the day of its first inception up to the present hour.

"So far from 'suppressing free thought,' or 'strangling free speech,' the Seventh-day Adventists are honest, zealous defenders of free speech. Their leading ministers have attended our conventions, and from our rostrum most ably and eloquently advocated and defended the justice of the nine demands.

"The Seventh-day Adventists have a record upon the Sabbath and Sunday observance question that is plain and unmistakable. Their position is a matter of public and national record. The record of the Senate of the United States (see 50th Congress, second session, message and documents, No. 43, pages 75-102).

"On December 13, 1888, the United States Senate Committee on Education and Labor held a hearing upon the bill for a national Sunday law, introduced by Senator Blair, who was chairman of that committee. At that hearing the Seventh-day Adventists were officially represented

by their honored and accredited exponent, Alonzo T. Jones, editor of THE AMERICAN SENTINEL. Before that committee this very point was brought out clearly and distinctly, over and over again. I give brief quotation:—

Senator Blair.—Would it answer your objection in that regard if instead of saying "the Lord's day," we should say, "Sunday?"

Mr. Jones.—No, sir. . . . If this bill were framed in behalf of the real Sabbath of the Lord, the seventh day, the day which we observe, if this bill proposed to promote its observance or to compel men to do no work upon that day, we would oppose it just as strongly as we oppose it now.

Senator Blair.—You oppose all Sunday laws of the country, then?

Mr. Jones.—Yes, sir.

Senator Blair.—You are against all Sunday laws?

Mr. Jones.—Yes, sir. We are against every Sunday law that was ever made in this world, from the first enacted by Constantine to this one now proposed; and we would be equally against a Sabbath law if it were proposed; for that would be anti-Christian too.

"And this is the constantly avowed position of every one of their papers, publications, and ministers, and heartily indorsed by every Seventh-day Adventist in good standing.

"This whole argument of Elder Jones was published in pamphlet form and thousands of copies have been distributed.

"Nor is this the only record on the subject. On February 18, 1890, the house committee on the District of Columbia, held a hearing on a Sunday bill, introduced by Hon. W. C. P. Breckenridge. The Seventh-day Adventists were heard before this committee. I quote from the verbatim report of the speeches:—

The Chairman.—We desire to know in whose behalf you appear.

Mr. Corliss.—I speak in behalf of the Seventh-day Adventist church at Washington, of which I am pastor; I appear not as has been affirmed before you, to speak in behalf of a Saturday Sabbath. Far from it, gentlemen of the committee. If this bill No. 3,854 were to have incorporated into it instead of "Sunday," the first day of the week, the words "Saturday, or the seventh day of the week" there is no one who would oppose it stronger than I.

Mr. Jones.— . . . Congress can make no law upon the subject of religion without interfering with the free exercise thereof. Therefore the Seventh-day Adventists while observing Saturday, would most strenuously oppose any legislation proposed to enforce the observance of that day. Gentlemen, it is time for all the people to declare, as the Seventh-day Adventists decidedly do, that this Nation is, and of right ought to be, free and independent of all ecclesiastical or religious influence, connection, or control.

"In the case of 'State of Tennessee vs. King,' Judge Hammond in his decision of the case made false statements akin to those of the Corresponding Secretary of the American Secular Union. A full refutation was published in THE AMERICAN SENTINEL of November 19, giving copy of letter from Mr. Jones to Elder O. A. Olsen, President of the General Conference (the highest office in the Seventh-day Adventists' ranks).

"Mr. Jones quoted the statement made by the judge, that 'his (King's) own reli-

gious feelings or fanaticism (is) that the seventh day of the week, instead of the first, should be set apart for the day of public rest and religious practices. This is what he really believes and wishes, he and his sect; and not that each individual shall select his own day of public rest, and his own day of labor,' and asked, 'Is this true?' Elder Olsen replied:—

I have been personally connected with the Seventh-day Adventist denomination for more than thirty years, and I can freely say that no such belief or wish is entertained by this people. Our belief and wish is directly the opposite of that stated by the judge.

"There is no excuse for an avowed exponent of secularism being ignorant of these well known facts.

"The Corresponding Secretary of the American Secular Union has placed herself in the unenviable predicament of having in her first official publication made statements which are not only utterly unfounded, but which public and official records show to be untrue, and which all who have ever briefly conversed with any intelligent Seventh-day Adventist know to be untrue."

A Christian (?) Nation.

AS THE SENTINEL has more than once had occasion to remark, Russia should be a country after the heart of all National Reformers. God is recognized there in the government at every turn and at the most unexpected places. The powers that be are thoroughly ordained of God, in the National Reform sense, and consequently, according to some people's way of thinking, Russia should be the first of "Christian nations." The following questions and answers are translated from a Russian "catechism for the use of schools and churches in the Polish provinces of Russia." It is published by order of the government and its study is compulsory:—

Question. How is the authority of the Emperor to be considered in reference to the spirit of Christianity?

Answer. As proceeding immediately from God.

Q. How is this substantiated by the nature of things?

A. It is by the will of God that men live in society, hence the various relations that constitute society, which for its more complete security is divided into parts called nations, the government of which is entrusted to a prince, king, or emperor, or in other words a supreme ruler. [France and the United States are not in it.] We see, then, that as man exists in conformity to the will of God, society emanates from the same divine will, and more especially the supreme power and authority of our lord and master the Czar.

Q. What does religion teach us, the humble subjects of his majesty the Emperor of Russia, to practice towards him?

A. Worship, obedience, fidelity, the payment of taxes, service, love, and prayer, the whole being comprised in the words, worship, obedience, and fidelity.

Q. Wherein does this worship consist, and how should it be manifested?

A. By the most unqualified reverence in words, gestures, and demeanor, thoughts and actions.

Q. What kind of obedience do we owe him?

A. An entire passive and unbounded obedience in every point of view.

Q. In what consists the fidelity we owe to the Emperor?

A. In executing his commands most rigorously without examination, in performing the duties he requires of us, and in doing everything willingly and without murmuring.

Q. Is the service of his Majesty the Emperor obligatory on us?

A. Absolutely so, we should if required, sacrifice ourselves in compliance with his will, both in a civil and military capacity, and in whatever manner he may deem expedient.

Q. How are irreverence and infidelity to the Emperor to be considered in reference to God?

A. As the most heinous sin, the most frightful criminality.

Q. Does religion forbid us then to rebel or overthrow the government of the Emperor?

A. We are interdicted from so doing at all times and under any circumstances.

And so on by the yard. In another place the omnipresence of the Emperor is taught in this most precious document:

Q. Independently of the worship we owe the Emperor, are we called upon to respect the public authorities emanating from him?

A. Yes, because they emanate from him, represent him, and act as his substitutes, so that the Emperor is everywhere.

We have here a good illustration of the logical outcome of the National Reform idea, or a man-made theocracy. It always ends in a Pope of some sort or other, and one, who standing in the place of God, consequently requires to be worshiped. Heaven preserve us from a so-called Christian nation going full blast.

It Was a Religious Meeting.

THE readers of THE SENTINEL have been made aware of the conflict just closed in Toronto, Ontario, over the Mayor's proposition to submit the question to the people whether or not they would allow their street cars to commence running on Sunday. In reporting a recent mass-meeting, called to discuss the question, the Toronto *Mail* says:—

The chairman said they were only doing right in looking on this as a religious meeting, and therefore he would call upon all present to join in the doxology. This was done, and then Rev. Dr. Dewart led in prayer.

This discussion relating to Sunday laws seems to be adapting itself to the various shades of sentiment in different places. In the United States, where a State religion would be at a discount, the advocates for Sunday laws tell us in their public meetings, that it is only a civil rest day that they want, leaving the statement, that they will bring out the religious idea as soon as practicable, to be spoken in the ear of supposed friends. But in the Queen's dominions, where the people are accustomed from long practice to endure the hollow farce of submitting to a creed supported by a civil Parliament, the defender of Sunday legislation talks right out, saying that a meeting called to create such sentiment is religious, and opens it accordingly with the doxology and prayer.

History abounds in illustrations of the

horrors of religious persecutions. But of course, in the minds of those who were thus staining the record of human events with their infamous deeds of relentless intolerance, they were doing no wrong! they were not persecutors; oh, no! they were simply doing it all for the good of the poor souls who were not sensible of the errors into which they had fallen. How strange that men of intelligence, with all the facts of the past before them do not see in their efforts and arguments for Sunday laws, the beginning of those same acts of horrible cruelty. Neither the religion of Jesus Christ, nor any of its precepts, needs the support of civil law. And if we seek aid from the civil arm, it should prove to us that we have departed from the simplicity of the Christian faith.

A. O. TAIT.

"We Ask only Obedience to Law."

UNDER the title, "How to Organize Law and Order Leagues," and with the expressed sentiment, "We ask only obedience to the law; both of officials and citizens," A. Wishart, of Newark, N. J.; gives in the *Christian Statesman*, the method of organization of Law and Order Leagues. This is worthy of comparison with the methods of formation of "Rest Day Leagues," published not long ago in THE SENTINEL. Further articles in keeping with this are promised by Mr. Wishart, on "The Detective System," and the questions, theoretical and practical, which arise in the working of these voluntary organizations. He says:—

Since the work of the Law and Order League of Pittsburg gave unmistakable signs of success in reducing crime and vice, and especially in procuring a better outward observance of the Sabbath, I have been appealed to, from the Atlantic to the Pacific, for plans of organization, form of Constitution, and methods of work.

The first steps to be taken in the organization of a League are:

To find a number of the best citizens of the place who "*sigh and cry for all the abominations that be done,*" Eze. 9.—which is a good chapter to read in connection with the subject—citizens who are willing to pledge "their lives, their fortunes and their sacred honor," as did our fathers, to the attainment of the object of the League, recollecting that no reform can be successful without two things which "the children of this generation" of saloon-keepers and other law-breakers, are careful to provide and perfect. These are *money* without lack, and *thorough organization*.

What costs a man nothing, either of labor or money, as a rule, is but little appreciated, and what men give of their means to support financially is sure of their moral support and best effort. Having made sure of the funds to meet the expense, prepare for your organization; and it would be well to place it on a permanent basis, as is the League which I now have the honor to represent. The plan is as follows:—

CITIZENS' LAW AND ORDER LEAGUE OF.....

PLAN FOR PERMANENT FUND.

1. The amount of capital stock shall be \$....., to be divided into shares of \$..... each.
2. Each share of stock shall be liable to assessments, until paid, not to exceed ten per cent. per annum on its par value, to be paid on the call of the Executive Committee.
3. Certificates of stock shall be issued, which may be divided into *half* and *quarter* shares.
4. In the event of the death of a stockholder, or removal from the city, the certificate, or pledge (form below) shall be surrendered by the League, and all liability to assessment shall cease.
5. No stockholder shall be liable to an assessment until the subscriptions to the capital stock shall reach shares.

.....
N.....189..

I hereby agree to take shares at dollars per share, of the capital stock of the Citizens' Law and Order League of, with the understanding that the amounts thus subscribed shall be paid in installments of no more than ten per cent. per annum, and that all liability ceases at my death or removal from the city.

Name.....
Address.....
Make all checks payable to, Treas.

Having the pledges of sufficient funds, proceed with the perfection of the organization, by issuing a call to all lawabiding citizens to meet for that purpose, if the way be clear, at a certain time and place.

The form of constitution is of very little importance. It should, however, declare the object of the League in some such language as this, which is that of the League at Pittsburg and has never been altered or amended:—

CONSTITUTION OF THE LAW AND ORDER LEAGUE OF PITTSBURG.

ART. I. NAME.—By virtue of authority vested in us by a mass meeting of the citizens of Pittsburg, held in Lafayette Hall, May 10th, 1887, we, the undersigned, do hereby organize ourselves into an association to be known as the Law and Order League of Pittsburg.

ART. II. OBJECT.—The object of this association shall be to secure the enforcement of laws for the suppression of *vice* and *immorality*.

ART. III. MEMBERSHIP.—Any person in sympathy with the object of the League, may become a member by sending his or her name and address to the Secretary, or by sending a donation to the Treasurer.

ART. IV. OFFICERS.—The officers of this League shall be a President, Vice President, Secretary, and Treasurer, whose duties shall be the same as those of like officers in other organizations, and who shall annually be elected by ballot by the Executive Committee.

ART. V. EXECUTIVE COMMITTEE.—The work of the League shall be carried on by an Executive Committee of twenty-five (25) members with power to fill vacancies, whose officers shall be *ex officio* those of the general association; said committee shall, whenever in their judgment it is deemed necessary or advisable, call public meetings of the League; they may carry on the work by the employment of an agent, and of subcommittees vested with full power to act, provided, that orders on the Treasurer for funds to prosecute the work shall be approved by the President and Secretary before any expenditure shall be made.

ART. VI. FINANCE COMMITTEE.—A committee of three members of the Executive Committee shall be appointed by the President, whose duty it shall be to solicit and receive funds to carry out the objects of the association; to turn the same over to the Treasurer, and to endeavor to see that the treasury is always supplied with means necessary to carry on the work.

ART. VII. MEETINGS.—Meetings of the Executive Committee may be called for such times and at such places as the President may deem necessary, and subcommittees may fix their own times and places for meeting.

ART. VIII. QUORUM.—Five members shall constitute a quorum of the Executive Committee.

ART. IX. ANNUAL MEETING.—The League shall hold an annual meeting at a date during the month of May, fixed by the Executive Committee, at which the report of the Executive Committee shall be made, and the Committee for the ensuing year shall be appointed.

ART. X. AMENDMENTS.—This Constitution may be altered or amended by a vote of two-thirds of the Executive Committee present at any meeting; provided the number present is a quorum, or more, and provided further that a motion to amend, and action thereon, shall not occur at one and the same meeting.

The next essential is the employment of an agent to carry on the work of prosecution, if the municipal authorities refuse to enforce the law. Of the qualifications of this all important officer, I may some time speak, by permission of the *Statesman*, of which I hope every law and order loving citizen may speedily become a subscriber, and read its law and order department. If it be a Pennsylvania league, the Agent must be licensed as a detective, under the act approved May 23, 1887, P. L. p. 172. In regard to detectives, I quote from the report of the Pittsburg League for the year ending May 10, 1888:—

It was found by repeated and exhaustive efforts with as many as fifteen witness of that kind in the same case, that it was impossible to convict upon the testimony of unwilling and adverse witnesses, that is, involuntary witnesses and frequenters of saloons and disorderly places. They would either abscond, or remain in concealment, or defy a subpoena, or declare themselves too drunk to remember, or conveniently forget what places they were in or what kind of drinks they bought; and if by chance one did testify before an alderman he invariably forgot everything in the months that elapsed before the case was tried in court. *By this laborious and extended experience, the absolute necessity of regularly employed and reliable agents was fully demonstrated.*

"Should the State Protect a Day of Rest?"

THE following affirmative answer to this question is by President Merrill E. Gates, LL.D., in the *American Sabbath*. We quote it only for comment:—

Business men and professional men, stimulated to extreme exertion by rivalry and competition, kept at the highest tension by the the telegraph, pursued to their homes and into their hours of sleep by the incessant click of the "ticker" and the imperious bell of the telephone, *must* have a day of rest. Already, after ten years of the telephone, nervous diseases are painfully prevalent. High pressure in business and in social life is followed by depression of spirits and exhaustion of nerve-force and brain-power. Never was the day of rest more imperatively needed, more evidently indispensable to man's welfare, than in these days of railroads, electricity, and ceaseless newspaper reading. Stop the hurry one day in seven! Let the tired brain-worker as well as the weary laborer, cease from his customary tasks. Shut out from your home the Sunday newspaper, which, if you let it enter, will fill the day of peace with the same ceaseless din of strife and turmoil and crime that fills the atmosphere of every-day life. In quietness, and restfully, for body, mind, and soul, let the day be kept as the Lord's Day, as a Christian Sunday, not as a Jewish Sabbath.

The proper spiritual use of the day must of course, be entirely voluntary. Its observance as a day of quiet, of cessation from business, is to be enforced by law only on the ground that men are to be restrained from whatever would disturb or interfere with the worship of others or their due observance of the day. When this has been secured by law and is enforced by public opinion and by faithful officers of the law, all is done which the State can do. Education and Christian influence must do the rest. "The Church is a spiritual body, acting on the State only by the moral and spiritual forces of individual persons." So much as to the State and our duty in this matter as citizens.

As Christians, we find the highest warrant for the observance of the day in the directly revealed command of God enforced by the consciousness of our own need of time for the especial consideration of spiritual truth.

Nothing in all this affords the slightest reason for Sunday laws. "Business and professional" men need not be "pursued to their homes and into their hours of sleep by the incessant click of the 'ticker' and the imperious bell of the telephone," unless, because of greed, they will to have it so. The State has no duty to protect such victims of their own avarice.

The same is true of the Sunday paper; it has no power to force its way into any man's house. The man who does not order or buy the Sunday paper, will not be disturbed by it. Those who do not want the Sunday paper need not have it.

"The proper spiritual use of the day must," indeed, be voluntary, and so should every other use of that or any other day. Every man's time is his own, and the State has no just right to deprive him of any portion of it. Sunday laws, so far as they now exist, fail almost utterly to prohibit the very kinds of work that tend most to disturb those who desire quiet upon that day. And not only so, but numerous cases could, as our readers know, be cited in which quiet farm labor and other quiet private work, which could not possibly disturb anybody, has been severely punished, under the laws which are professedly designed only to protect those who desire to keep the day.

The fact is, as appears in the extract quoted from President Gates, Sunday laws are wholly religious, and are designed to at least foster the religious observance of the day. Were it not for the popular notion that God requires Sunday rest, we would hear nothing of the necessity for enforced Sunday rest. C. P. B.

If conscience is not a realm that human government has no right to invade, then the majority may properly dictate to the minority in matters of religion as it does in matters of finance. But conscience is such a domain, and every individual has a perfect right, as far as human authority is concerned, to choose that religion that suits him best.

RELIGIOUS persecution and bigotry are the worst in the world. They are without consideration or pity.—A. D. Vail, D. D.

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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R. C. PORTER PRESIDENT.
A. F. BALLENGER SECRETARY.

IN Butler, Pa., the clergymen and the Law and Order League are agitating the enforcing of Sunday laws.

IN the Senate, on January 12, many petitions in favor of the loan of \$5,000,000 to the World's Fair were presented, conditioned on the Fair being kept closed on Sunday.

THE managers of the Brooklyn Sunday School Union have undertaken to secure a monster protest, of all the Sunday schools of the United States, against the opening of the World's Fair on Sunday.

THE Board of Education, of Bayonne, New Jersey, has decided to continue the reading of the Bible and the recitation of the Lord's Prayer at the opening exercises of the public schools. The vote upon the question stood seven to five.

THE city council of Toronto decided, that, if five thousand tax-payers of the city made the request, the question as to whether the running of street cars should be permitted on Sunday would be submitted to popular vote. It was voted upon at their election on January 4, and lost. Toronto will still continue to be an example to the rest of the world of a "Christian city."

THE State Sabbath Association of Illinois, at its annual meeting just held, passed resolutions especially requesting the State of Illinois to close its individual State exhibit at the coming World's Fair, on Sunday, irrespective of what might be the decision of the Commissioners as to the Exposition as a whole.

THE following is from the *Star*, of Washington, D. C.:

"Assistant Secretary Nettleton has written a letter to Mrs. S. D. La Fetra and Mrs. Mary E. Catlin, of the Woman's Christian Temperance Union, in regard to closing the Barge Office at New York on Sundays.

"He calls attention to the letter he wrote to the Commissioner of Immigration at that port, in August last, on this subject, showing that it is the wish and purpose of the Treasury Department to suspend Sunday work in the matter of landing immigrants just so far as it can be done without causing discomfort and distress among the immi-

grants, which, he says, no humane citizen would care to produce.

"He says, 'It's my hope that with the co-operation of the steamship companies, Sunday work can be practically abolished, during a large portion of the year.' He assured the ladies that the Department needed no urging in the matter of 'seeing that all of its employes have that Sunday rest which nature so clearly requires and to which the law entitles them, except when labors of necessity or charity prevent.'"

ARCHBISHOP IRELAND has expressed himself in a published paper on the Sunday question, in which he upholds the right of the State to enforce Sunday observance, and urges upon Roman Catholics a stricter fealty to the Sunday. This is natural; it is in fact a logical necessity that Roman Catholic authorities should support Sunday laws and their enforcement. More than this, that they will do so there is the assurance of prophecy.

THE National Young Peoples' Society of Christian Endeavor has appointed a committee on Sunday closing of the World's Fair. This committee has come out with a pamphlet containing the names of the local directory of Chicago; names and addresses of all the Commissioners for the different States and Territories; blank petitions; sample resolutions; and an extended dissertation upon the Sunday closing of the World's Fair.

THE Barge Office is now closed on Sundays, and no immigrants permitted to land on that day, consequent upon imperative orders from the Secretary of the Treasury. It is supposed that the order will be made permanent, and hereafter those passengers arriving too late to disembark on Saturday, will be obliged to remain on shipboard until Monday morning; thirty-six hours more, in some cases, in which to develop ship fever and other diseases incident upon steerage travel in ocean steamers.

Word and Work has this item in reference to the exhibition of legal intolerance in religious matters in Austria: "There is no religious liberty in Russia, and not much in Austria. In Vienna the police have just closed the German Methodist Chapel, and have also prohibited its minister from officiating anywhere in the city. The ground upon which this step is taken is that in the articles of faith professed by the Methodist Church, it is stated that 'the sacrifices of masses are blasphemous fables and dangerous doctrines.'"

Pennsylvania Blue Laws Revived.

A SPECIAL dispatch to the *Evening Post*, from Pittsburg, contains the following in reference to the course of the Law and Order League in that city:—

"Informations to the number of one hundred were made before Alderman Rohe yesterday by the Law and Order Society against agents, carriers, and business office clerks of the *Leader*, *Dispatch*, and *Press*, the only Sunday papers here. The informations were made under the Blue Laws of 1794, which the country members of the Legislature refuse to repeal.

"The Law and Order Society is a very unpopular body and the three papers mentioned, are making it hot for the organization by means of editorials and cartoons. The Society has been securing the arrest of poor widows, and invalids of both sexes, for the Sunday sale of candy, ice cream, soda water and cigars.

Alexander Wishart, formerly a captain in the United States regular army, was until recently agent of the Society, and active in these prosecutions. Now he is located in Newark, New Jersey, where he will begin a similar crusade. A constable

from the rural districts has been installed as Wishart's successor.

"If the Sunday papers are pressed too hard they may retaliate by instigating prosecutions against the Monday morning papers, a large portion of their labor being performed on Sunday. Several aldermen in this city have reaped a harvest by law-and-order prosecutions, and now the State, through its local agent, is investigating the disposition of the moneys received for fines."

THE progress of the development of the ideas of governmental paternalism in the Old World, is quite rapid. Emperor William of Germany has projected a grand cathedral, at Berlin, to cost \$2,500,000, to be the tabernacle of the State religion. Having thus provided for the distribution of spiritual food of the prescribed quality to his subjects, the "imperial cooking school" is to be established from which to direct their material diet. In Switzerland, the government has assumed control of the banking system, and proposes to nationalize the water power. Thus it is that the process of papal development goes on in all the different interests of life, both spiritual and material.

FRANCIS HOPE, writing from Hull, England, of the condition of the churches in that country, describes the methods of carrying out the prevailing idea that the people must be amused, and says: "The great idea is to keep the congregation good-tempered and jolly, and to have a good time. It is the incumbent duty of the preacher to amuse them and make them laugh, by uttering ridiculous sayings, in which, as a matter of course, truth is too often sacrificed for wit. It is a pitiful sight to see a man standing in the sacred desk and playing for a laugh as truly and laboriously as any clown in a circus. Yet it is these very people who are most anxious to enforce the old Sunday law of Charles II."

DESPATCHES from Washington say, "The trouble between Indian Commissioner Morgan and the authorities of the Roman Catholic Church has been amicably adjusted, without injury to the dignity of either party. Archbishop Ireland, of St. Paul, has been the principal representative of the Church in bringing about this solution of a difficult problem. . . . The Church has taken a step forward in its willingness to relinquish its strict sectarian discipline, but at the same time it has lost nothing; for there has been established a heartier co-operation than ever existed between the Catholic schools and the Government."

This is quite in line with the statement, which, it will be remembered, Senator Dawes made in the Senate that the Roman Catholic Church, and other denominations as well, had obtained a hold upon the Government in the matter of the Indian schools which it was impossible to shake off.

THE New York Observer has this among its book-notices:

"The Two Republics; or Rome and the United States of America," by Alonzo T. Jones, is a treatise prepared with much care and logical ability, to contrast the principles of the government of the two republics with regard to the place of religion. The principle of Rome in all its phases is that religion and Government are inseparable, while the principle of the United States is that religion is essentially distinct and totally separate from civil government, and exempt from its cognizance. The influence of Christianity in antagonizing Rome's governmental principle, as stated, is admirably illustrated, and in a lucid and convincing way the author also shows how much Christianity had to do in establishing and developing in the United States the separating of religious and civil government. The book will well repay diligent study. Battle Creek, Michigan; Chicago, Illinois, Review and Herald Publishing Company.

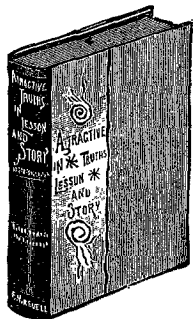
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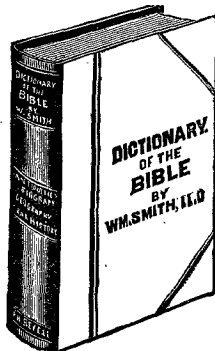


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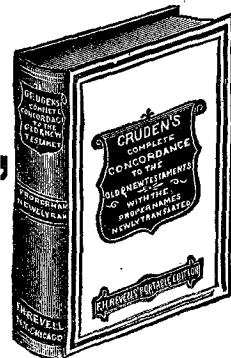


This work contains every name in the Bible respecting which anything can be said; over 500 engravings, and is a complete guide to the pronunciation and signification of scriptural names; the solution of difficulties of interpretation, authority and harmony; also a history and description of Biblical customs, manners, events, places, persons, animals, plants, minerals, etc., and comprises a most complete encyclopedia of Biblical information.

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| Graham " 26 " " " | 2.60 |
| Lemon Cream Biscuits, 26 " " " | 2.60 |
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NEW YORK, JANUARY 21, 1892.

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.

NOTWITHSTANDING the fulminations of the *Mail and Express*, of this city, the Metropolitan Museum of Art is to remain open to the public Sunday afternoons.

Our Day for January gives twenty-five pages to the Sunday closing of the World's Fair. Fourteen of these pages are devoted to an article by Rev. W. C. Wood, who by his free use of Mr. Crafts' stale arguments and illustrations, shows himself to be a platitudinarian of no mean attainments. The other eleven pages are by the editor, who, like Mr. Wood, has added nothing new to the discussion. The determination to have it so is the only thing that could possibly reconcile intelligent readers to the perusal of such Sunday-law sophistries.

THE Nineteenth Century Club, of this city, was recently enlivened by a discussion of the Sabbath question at one of its meetings, by Col. Elliott F. Shepard and Rev. Dr. A. H. Lewis, of the Seventh-day Baptist Church. Colonel Shepard indulged in the usual Sunday arguments, while Dr. Lewis showed plainly, both from sacred and profane history, that Saturday and not Sunday is the Bible Sabbath. He defended the opening of museums on Sunday, on the ground that as the State requires idleness on Sunday, it should provide places of resort less hurtful than the saloons. He was, however, opposed to any State interference in the matter of Sabbath observance. The doctor was frequently and heartily applauded, and evidently had the sympathy of his audience.

THE Law and Order League of Pittsburg is undertaking in earnest the championship of the cause of the American Sabbath Union, and begins its campaign for enforced Sunday observance by obtaining warrants for the arrest of all the employes of the newspapers and the Union News Company, of Pittsburg, not forgetting the news agents and paper carriers who sell and deliver the Sunday papers. The action is brought under the old Pennsylvania Sunday law of 1794, which has been virtually a dead letter for nearly a century. It is understood that it is the intention of the Law and Order League to proceed against the proprietors

of Pittsburg Sunday papers, also, under the same antiquated act. It is evident that the Sabbath Union intends to use its much vaunted sword arm with deadly effect in Pittsburg. Those who are noting the rapidly developing events in the progress of religious legislation, will look with interest to see the result of this crusade by which the management of the *Christian Statesman* celebrates the entrance of their paper into its new home. No doubt the papers of Pittsburg in general will appreciate the courtesy which marks its advent among them.

"THIS is getting to be a sweetly paternal Government," says the *Sun*, and indeed it is. The latest is a bill by Senator Sherman, "to promote and encourage the display of the flag of the United States." Upon this the *Sun* remarks:—

So far as our experience goes, the people of the United States have never shown any need of stimulation by the Government in the patriotic practice of displaying upon all proper occasions their glorious and beloved banner. This bill provides that the Quartermaster-General of the army shall sell for cash, to anybody that applies, flags of the regulation patterns at the contract price at which they were purchased by the Government; and it provides further that anybody who shall sell at a profit any flag thus acquired shall be guilty of a misdemeanor and be subject, upon conviction, to fine or imprisonment, or both. . . . The Sherman bill merely makes the United States Government the agent of certain favored contractors to undersell all other flag makers or dealers. As for the proposal to regulate for all time, by penal enactment, the price at which a private citizen may dispose of his own property, purchased and paid for, we do not believe the constitutional power to do that is in Washington.

The question of constitutional power to regulate such matters does not trouble our law makers very much these days. The people seem to regard Congress as all powerful, and some members of that body seem to think so too. A confirmation of this is found in the fact, that Congressman Morse, of Massachusetts, has introduced a bill to prohibit appropriations by the Government to any exhibition open on Sunday. That is, Mr. Morse proposes, that the present Congress shall dictate to all future Congresses what they shall do. Mr. Morse ought to know that any act passed by one Congress can be repealed, either in whole or in part, by any subsequent Congress. The usual clause, "All acts or parts of acts inconsistent herewith are hereby repealed," would destroy the force of the prohibition which the Sunday zealots propose to put upon Congress for all time.

CAN it be possible that there are many papers in the United States with as inadequate a knowledge of the thought and current news of the day as is betrayed in this extract from the *Spokane Chronicle*?—

THE AMERICAN SENTINEL, a paper published in opposition to the passage of any Sunday laws by civil authority, contending that Church and State must be totally divorced, finds considerable fault with

a recent decision by Judge Hammond of the United States Court. He had before him the case of some extreme believer in the extreme of Sunday license, and it was claimed that the petitioner's exercise of his peculiar Sunday fad, interfered with the exercise of other people's Sunday rights. The details of controversy are not given, but Judge Hammond said:—

The petitioner cannot shelter himself just yet behind the doctrine of religious freedom in defying the existence of a law and its application to him, which is distasteful to his own religious feelings or fanaticism, etc.

This appears to draw the line between liberty and license, and is only an echo of the safe old doctrine that a man can't do just what he pleases in this country because it happens to be a matter of conscience and belief. We believe in liberty of worship, so long as it doesn't openly conflict with personal rights, and yet it is not considered the thing here to let a mother toss her children into the river, or to let a widow sacrifice herself by her dead husband's side, according to the Indian suttee. Our anti-Sunday law friends, in this particular case, have probably run across a gentleman who wanted to keep Sunday in a way that would break up everybody else in his neighborhood, or trample on some vested rights. Judge Hammond was eminently right in putting a curb bit on him.

The course of reasoning on these assumed premises, by which the conclusion is drawn that Judge Hammond did eminently right in giving the decision he did is no less ludicrous than the premises are erroneous and the facts incorrect.

THAT excellent publication, the *Outlook*, a Sabbath quarterly, Rev. A. H. Lewis, D. D., editor, formerly published at Alfred Centre, has been removed to this city, and enters upon its tenth volume as a monthly. It will hereafter be known as the *Sabbath Outlook*. The *Outlook* will continue to educate its many readers along the same lines of truth formerly followed. But as a monthly the articles are shorter and more varied, making it altogether a more readable and popular magazine. For the information of those not acquainted with it we give the following table of contents of the January number:—

Christian Greeting to each Reader; Professor Adolph Harnack on the Paganizing Christianity; Oriental Christianity; Mr. Crafts' "Whole Constellation" Sunday Law; Indifference of Christians Concerning Sunday; Enforcing Sunday Law on a Railroad Company; The Sabbath and Sunday, the Difference Between Them; Compelling Christians to Keep Sunday; "Where Lies the Difficulty?" Holy-day or Holiday? Religion the only Basis of Sabbathism; Book Notices.

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