



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

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In his late speech in New York City, Mr. Crafts said:—

Vermont is the only State in which the Woman's Christian Temperance Union has not a Sabbath Observance Superintendent; the reason being that whatever may be the wrongs in Vermont, Sabbath breaking is not one of them.

Yes, indeed, the American Sabbath Union and the Woman's Christian Temperance Union can boast of Vermont. Vermont is directly in their line of things. The Sunday laws of Vermont are exactly after their own hearts; for we have it upon the authority of Mr. Crafts himself that the Vermont Sunday laws require people to go to church and to religiously observe the day.

THE *Christian Nation* says:—

God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of nations. The Bible, God's revealed will, contains law for nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgement of this authority, and obedience to this law, constitute a truly Christian nation.

It is an easy matter to say that this is so, but it would be difficult to prove it by any statement of the Scriptures themselves. God has promised the world to Christ, but it has not yet been given into his hands; nor will it be till the time comes for the destruction of all earthly powers. This is clearly indicated in the second Psalm. Christ himself said that his kingdom is not of this world, and has likened himself to a nobleman going into a far country to receive for himself a kingdom and to return. And it is at the time of his return that he will take the kingdom. But some of his professed followers not content to wait for his return are officiously trying to force the kingdom upon him in his ab-

sence, with the evident purpose of setting themselves up as his representatives, to administer the government in his stead. It is this usurpation of power which we oppose. Christ has his representatives in the world, but the only authority ever given to them is found in Mark 16: 15 and parallel texts. Working under this commission the apostles besought men to be reconciled to God, and that is all anybody has any right to do. To adopt the Bible as the law for the government of the Nation would simply be to provide that the majority should dictate to the minority in all things pertaining to religious faith and practice.

The Breckinridge Sunday Bill.

HERE is a copy of the Breckinridge Sunday Bill for the District of Columbia, which was introduced in the House of Representatives, January 6, 1890:—

A BILL

TO PREVENT PERSONS FROM BEING FORCED TO LABOR ON SUNDAY.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person or corporation, or employee of any person or corporation in the District of Columbia, to perform any secular labor or business, or to cause the same to be performed by any person in their employment on Sunday, except works of necessity or mercy; nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this act.

Any person or corporation, or employee of any person or corporation in the District of Columbia, who shall violate the provisions of this act, shall, upon conviction thereof, be punished by a fine of not more than one hundred dollars for every such offense: *Provided, however,* That the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest.

From the title of this bill it seems that there is enforced labor being carried on in the District of Columbia. It seems that there is involuntary service being required of people there: because it says that this is "a bill to prevent persons from being forced to labor on Sunday." If it be true

that there is in the District of Columbia any forced labor, any involuntary service required on Sunday or any other day, everybody so oppressed, has an ample refuge already supplied.

Article XIII of Amendments to the Constitution of the United States declares that "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." Now the District of Columbia is exclusively within the jurisdiction of the United States; therefore, if there is any forced labor or involuntary service anywhere in the District of Columbia, on Sunday or any other day, all that is necessary for any to do who are so oppressed, is to present their plea, under this article, to any court there and the whole power of the United States Government will be exerted, if necessary, to release them from such forced labor or involuntary servitude. There is no such thing going on, however, in the District of Columbia; consequently there is no opportunity for any appeal to the United States under the provisions of this article of the Constitution.

The truth is, that the title to this bill, like that to the national bill by Senator Blair, is a misleading thing. It appears very innocent, and it would be innocent if it were true that anybody was being forced to labor on Sunday. But no such thing exists in the District of Columbia nor anywhere else in the United States. Nor does the bill in fact contemplate any such thing, nor is it in fact a remedy for any such offense. Because the body of the bill, which is supposed to express how the object, as defined in the title, shall be carried into effect, not only prohibits everybody from causing work to be performed on Sunday, but it also prohibits everybody from doing *even voluntarily* any work on Sunday. The *body* of the bill prohibits the people of the District of Columbia from voluntarily laboring on Sunday, while the

title of the bill distinctly says that it is a bill to prevent persons from being *forced to labor* on Sunday. The title of the bill and the body of the bill do not agree. And as the body of the bill expresses the intention of those who want it passed, and as the title of the bill does not agree with the body of it, it is thereby proved that the title is intentionally misleading. It is put there as it is, to cover up the real purpose of the bill itself. We repeat, there is nobody in the District of Columbia that is forced to labor on Sunday. If anybody works there on Sunday it is voluntarily that they do it, and if it is not for themselves but for others that they do the work they are not even asked to do it without pay, much less are they forced to do it.

This is perfectly known by those who have asked that this bill be introduced. They know that anybody in the District of Columbia or anywhere else is at perfect liberty to refuse to work on Sunday. *And they likewise know that such persons are in no danger of losing anything by refusing to work on Sunday.* Mr. Crafts is one of the principal advocates of this measure and yet he has printed, for years, in his book, "The Sabbath for Man," page 428, these words:—

Among other printed questions to which I have collected numerous answers, was this one: "Do you know of any instance where a Christian's refusing to do Sunday work, or Sunday trading has resulted in his financial ruin?" Of the two hundred answers from persons representing all trades and professions, *not one is affirmative.* [And the italics are his own.] A western editor thinks that a Christian whose refusal to do Sunday work has resulted in his financial ruin, would be as great a curiosity as "the missing link." There are instances in which men have lost places by refusing to do Sunday work, but they have usually found other places as good or better.—With some there has been "temporary self-sacrifice but ultimate betterment." . . . I never knew a case, nor can I find one in any quarter of the globe, where even beggary, much less starvation, has resulted from courageous and conscientious fidelity to the Sabbath. Even in India, where most of the business community is heathen, missionaries testify that loyalty to the Sabbath in the end brings no worldly loss. On the other hand, incidents have come to me by the score, of those who have gained, even in their worldly prosperity, by daring to do right in the matter of Sunday work.

Following this extract, Mr. Crafts fills six pages of his book with instances sustaining the statements which we have quoted. Therefore, in the face of their own testimony that no financial loss follows a refusal to do Sunday work, the plea that men are forced to work on Sunday is a fraud; and to pretend that men are so oppressed by being forced to work on Sunday that they must needs be relieved by the national power, is a wicked imposture. This evidence from the chiefest advocate of Sunday laws is further proof that the title of the Breckinridge Bill is intentionally disingenuous.

This bill, also, as Senator Blair's, forbids any person or corporation to perform any *secular* labor or business on Sunday.

As the SENTINEL is constantly going to

thousands of new readers, we reprint here our comments upon this clause in the Blair Bill.

Secular means, "pertaining to this present world, or to things not spiritual or holy; relating to things not immediately or primarily respecting the soul but the body; worldly." Therefore this bill proposes to prohibit all persons within the jurisdiction of the United States from performing or authorizing to be performed on Sunday any work, labor, or business pertaining to this present world or to things not spiritual or holy. It proposes to prohibit them from performing any work, labor, or business relating immediately or primarily to the body, (works of necessity, mercy, and humanity excepted); to prohibit them from doing anything worldly, that is, pertaining to this world or to this life. Consequently, the only kind of works that can properly be done on Sunday under that bill are works that pertain to another world, works that pertain to things spiritual or holy, works respecting the soul, and the life to come.

Now we should like for some of these Sunday-law folks to tell us how the Congress of the United States is going to find out, so as authoritatively to state, what work, labor, or business it is that properly pertains to another world, on Sunday or at any other time. More than this, we should like for them to tell us how Congress is to find out whether there is any other world than this, and especially how it is to find this out and make it to be so clearly discerned that the recognition of it can be enforced by law upon all the people? We should like, also, for some of these to tell how Congress is to discover what work it is that properly pertains to the people's souls on Sunday; or indeed, whether the people have any souls? How is Congress to know whether there is a life to come? And if Congress shall discover all this to its own satisfaction; then will Congress insure to all the people a happy issue in that life to come, upon condition that they will observe the Sunday laws?

These are not captious questions, they are entirely pertinent. For when it is proposed that this Nation by legislative acts shall commit itself to the guardianship of the affairs of the world to come, of men's souls, and of another life; and when the people are asked to consent to it; it is strictly proper for the people to inquire, How shall the State make that thing a success?

The truth is, that the State can never have anything to do with the world to come or with the question as to whether there is one to come at all. The State can never have anything to do with men's souls or with the question as to whether men have any souls. The State can never have anything to do with the life to come or with the question as to whether

there is any life to come. No State will ever reach the world to come nor will any State ever, in the least degree, be partaker of the life that is to come. The State is of this world wholly, it has to do only with the affairs of this world, and with men as they are in this world. The State has to do only with men's bodies, and to see that the lives which men lead are civil. By these considerations it is clearly seen that this Sunday bill at the very first step leads the civil government into a field where it is impossible for it to have any jurisdiction.

Nor do we raise these questions because we doubt that there is another world or that there is a life to come. We are fully persuaded that there is both another world and a life to come. But the discerning of this is a matter of faith, and that on the part of each individual for himself alone. Nobody on this earth can discern or decide this for anybody else. We thoroughly believe that there is both another world and a life to come, and anybody in this world has an equal right not to believe it if he chooses so to do. We have the right to believe this without the sanction of the Government; and any other man has a right not to believe it without any interference by the Government. We deny the right of any of the Senators or Representatives in Congress to decide any of these matters for anybody but himself.

Further than this, it is claimed by the advocates of Sunday laws that they do not propose to compel people, or even try to compel them, by law to be religious or to act as though they were religious. Yet, in both these bills which they have had presented in the present Congress, they intend to have everybody forbidden to perform any labor or business pertaining to this present world or to things not spiritual or holy; to prohibit everybody from performing any work relating immediately or primarily to the body, or to this life. And when all that is done, the only thing that is left, that anybody is allowed to do on Sunday, is work that pertains to another world; work that pertains to things spiritual or holy; work that pertains to the soul; and to the life to come; and *every one of these things is wholly in the realm of the religious.* We have heard of a man who was shut up to a choice between the devil and the deep sea. Those who shut him up there might have claimed that they didn't compel him to go to the devil nor yet to the deep sea, because he was left perfectly free to make his own choice. Yet, so far as the freedom of choice goes, that man was just as well off, as the people of the District of Columbia would be under this bill; because they will be shut up to a choice between doing absolutely nothing and doing works of religion.

Nor are we sure that the people of the District of Columbia will not be actually worse off than was this other man. It is

not certain at all that they will be left free to choose whether they will do nothing or do works of religion; because if men choose to do nothing at all, that will be only idleness, and Mr. Crafts declares in his book, page 373, that "*idleness, as well as business is Sabbath breaking.*" The object of the American Sabbath Union, and the Woman's Christian Temperance Union, is to secure Sabbath keeping, not Sabbath breaking, in the District of Columbia and the Nation; therefore, any man, who, under this bill should exercise his right of choice and do nothing, would be a Sabbath-breaker. And as the object of these people is to secure Sabbath keeping, it is not at all certain that such a person would be left free to proceed freely on his course of Sabbath breaking. But, by the very easiest construction that could be put upon such a law, it is certain that under it, everybody would be forced either to break the Sabbath or to do works of religion; would be forced either to be wicked or to be religious. To compel people by law to do either of these things is wicked. Therefore, the proposed District Sunday law, the proposed national Sunday law, and every other Sunday law that ever was, are evil in themselves. By such laws civil government is forced into a field where it is impossible to do that which it sets about to do. By such laws civil government undertakes to secure that which can be secured by the Lord alone, by his Spirit upon the individual conscience.

As we have proved the effect of such a law upon those who are not religious nor inclined to perform works of religion on Sunday is to compel them to be idle. This is to be enforced by a penalty of "not more than a hundred dollars for every offense." Idleness is the prolific cause of dissipation, vice, and crime. Honest occupation on Sunday or any other time is better than idleness, and to enforce idleness under a penalty of a hundred dollars, as by this bill, or a thousand dollars as by the national bill, is to put just that large a premium upon dissipation, vice and crime. And that society can never afford.

The District bill, as the national, has a proviso also, excepting from the provisions of this act, "persons who conscientiously believe and observe any other day of the week than Sunday as a day of rest." This, as said Mrs. Catlin, Superintendent of Sabbath Observance Department of the Woman's Christian Temperance Union for the District of Columbia, is directed at those who keep the seventh day as the Sabbath, and for the purpose of "taking the wind out of their sails" and thus stopping their opposition to Sunday laws. But the opposition of the seventh-day people as we understand it, is not because these are Sunday laws particularly, but because it is religious legislation of itself, whether it be in favor of Sunday or any other day. As we understand it, the Christians who keep the seventh day

would be just as much opposed to such legislation in favor of Saturday as they are to this. They act wholly upon the principle of the thing and not from policy at all. It, therefore, remains to be seen whether the wind can be taken out of their sails by any such device.

This District bill is of more importance to the people at large than many are apt to think. Because, if Congress can legislate upon this subject for the District of Columbia, it can legislate upon the same subject to the full extent of the national jurisdiction. If Congress can legislate upon the subject at all, it can do so to the full extent of the national power. Therefore, if the people at large sit quietly and let the matter be passed without protest for the District of Columbia, they cannot protest when the same power is carried beyond the District of Columbia. The whole Nation is interested in this just as much as though it was a national bill direct. Let the whole Nation speak here! Let it speak promptly and decidedly, against any legislation by Congress touching matters pertaining to another world, to things spiritual or holy, to the soul, to another life or anything pertaining to religion. Let the Constitution be respected both in the District of Columbia and in all the Nation in its declaration that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And let all the people say, Amen.

A. T. J.

For the Public Health.

THE organ of the American Sabbath Union tells of a cigar dealer in Philadelphia who is in favor of Sunday closing of cigar stands, and attributes to him this language:—

To work every day is an overtax on nature, which is sure to be followed by bad health, disease, and incapacity for any work at all. There is no necessity for the cigar stores keeping open on Sunday. Cigars are not a necessity, and hence come under the provisions of the law of 1794. I do not think the general closing of the stores on Sunday would effect the sale of cigars or diminish the receipts. The cigars which are now sold on Sunday would then be sold on Saturday or Monday. The plan if adopted would result to the mutual benefit of employee and employer alike. I do not take the stand from a religious standpoint, but with a desire to improve the general health of those who now work every day.

There are two or three points in this worthy of notice. First, there is the assumption that to work every day is to overtax nature. This may be true to some extent, but must the law interpose to prevent everybody from thus overtaxing nature? And if so, why confine this governmental interposition for the good of the people to any one day of the week? If to work more than eight or ten hours per day is to overtax nature, why should not the State require all cigar stands to close at 6 P. M. instead of at the late hour at which they

do close? And the same with all other branches of business.

Again, according to the best medical authorities, smoking is a very injurious habit. Nicotine, the poison of tobacco, is one of the most deadly poisons known, and many deaths result every year from its baleful effects. There is absolutely no necessity for smoking; therefore, the State should forbid it on sanitary grounds. Would the Pennsylvania cigar dealer admit this? Certainly not, for it would ruin his business which he thinks would not be effected by Sunday closing. It seems highly probable that this philanthropic dealer in a deadly narcotic is not altogether uninfluenced in his desire for Sunday closing of cigar stands by the fact that if nobody sold cigars on Sunday it would decrease the amount which he pays for clerk hire without making a corresponding reduction in his profits. The idea of a cigar dealer being so much concerned about the public health is too utterly absurd to be amusing.

C. P. BOLLMAN.

Rome and Liberty.

THIS article which we clip from *Present Truth*, a religious paper published in London, shows that even in England the contest now being waged in this country between the principles of Protestantism and the principles of the Papacy, is being watched with no little interest. The fact is also recognized that the principles of the so-called National Reform Association are the principles of Rome. *Present Truth* says:—

In an Encyclical published a few years ago, the Pope said, "All Catholics should do all in their power to cause the Constitutions of States, and legislation, to be modeled on the principles of the true church. All Catholic writers and journalists should never lose, for an instant, from view the above prescriptions." It has been urged officially that this should be specially kept in mind in England and the United States. The activity of Catholics, as *Romanists*, in the field of politics and journalism in England, is a constant reminder that the advice is being acted upon.

The recent Catholic Congress in America has drawn attention again to the work of Rome in the United States. A suspicious feature of the conference was the repeated and vociferous protestation of loyalty to free institutions. Those who are loyal at heart are content to let their lives and work show it, and do not find it necessary to multiply honeyed words. It was not many years ago that a papal encyclical anathematized "those who assert the liberty of conscience and of religious worship." Speaking of the present position of the controversy in America—and we can see there more fully developed, perhaps, the forces which are at work in

this country—the *Christian Commonwealth* says:—

From across the Atlantic come many ominous warnings of a great struggle soon to come. The great Republic is awaking to the prospect of a battle which can in no way be decided, for it is simply a fact of inevitable destiny that the people of America must pass through a conflict with Rome. Rome! Name of unspeakable portent! The very word calls up a whole panorama of lurid apocalyptic visions. For ages the wave of human energy has rolled westward. And in our day the battle-field where the crowning struggle of liberty is to be fought seems likely to be found in the Western Hemisphere.

But the *Commonwealth* draws inspiration from a recently published work showing the “increase of Protestantism and the decline of Popery.” It says:—

The Protestant peoples are rapidly tending to outnumber the Romish, and this single fact entirely settles the future outlook. As to America, when the Puritan element there is really roused the ambitious and dogmatic Romanism which is seeking to seat itself in a dominant attitude over the grand new prerogative of nations—liberty for all consciences—will quickly be convinced that it is in the minority and must never hope to emerge from such a position.

This faith as to the increase of Protestantism, is based on figures showing the increase of nominally Protestant people. But we do not forget the words of an eminent European who said, “Protestants there are, but Protestantism is dead;” nor the words of the late Dr. Prochnow, “The land of Luther needs again the spirit of Luther;” nor the very recent remarks of Mr. J. A. Froude, “That magnificent intellectual Protestantism is forever dead. The spirit that inspired Cromwell and William of Orange, oh! that spirit has altogether died out.” Were this not the truth, the children of the Reformation would do the works of the Reformation.

Even the “Puritan element” which is expected to become roused in America, has been fawning upon Romanism and begging its co-operation in a powerful movement which is designed to amend a Constitution now guaranteeing freedom of conscience to all, so that it shall be what is called a “Christian Constitution,” which “would disfranchise every logically consistent infidel,” along with whom, it is declared, the Christian observers of the seventh-day Sabbath, and the Jews would have to be placed. To effect this revolution, the aid of the Romanists is necessary, and some time ago an article in the organ of this “reforming” movement, the *Christian Statesman* said, that although they might expect some rebuffs at first, the time had come “to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it.” The same programme anticipates the introduction of religious instruction into the public schools. The late Catholic Congress, as might be expected, has declared in favor of both national religious legislation and religious instruction in the schools. Of course the religion Rome will

favor, is what she calls the “true religion.” And when the tiger is unchained by the removal of those Constitutional barriers which have placed matters religious where the religion of Christ places them, outside the jurisdiction of civil government, it will need no prophet to foresee the result. We will let the *Christian Commonwealth* state it:—

The 8,000,000 of Papists in the United States are being drilled day and night to demand supremacy over the civil power in the all-important department of public education. Should the people of the United States yield the control of the schools to the Romish hierarchy, the death-knell of popular liberty would be rung.

Religion and the Public Schools.

THE renewal of the Blair Educational Amendment Resolution, and Sunday-Rest Bill before the Fifty-first Congress is causing many thoughtful men to reflect seriously as to the proper relation of the Church and the State, and religion and the public schools.

The following extract from a sermon preached in Minneapolis, December 22, by Rev. M. D. Shutter, and published in the *Minneapolis Times*, December 23, is very much to the point, and is worthy of a perusal. Mr. Shutter said:—

“I take my stand upon the principle that the State has no right to teach in its public schools, or anywhere else, the Christian religion, or any other, according to any man’s interpretation. The State has absolutely no authority in religion. It can do nothing more than protect the worshiper in his religious rights. It protects him as a citizen and not as a Christian, a Jew, or a Mohammedan. It has no right to favor or advance his views by legislation or appropriations. It has no more right to authorize a teacher in its schools to give religious instruction than it has to send missionaries to the heathen. The State has no more right to appropriate a dollar to religious institutions than it has to compel a man to attend church. The State is simply and solely secular. It is organized to help men to secure their natural and advance their temporal interests. It is as distinctly secular as a railroad corporation, a banking institution, or an insurance company. Its sphere is confined to this world. With the soul’s hereafter it has no concern.

“Are we not a ‘Christian nation?’ Only in the sense that Christianity is the religion adopted by the majority of our citizens for their own personal guidance and comfort; in no other sense. ‘Christian nation’ has a pious sound, and the man who uses it commonly thinks he has rolled an unmovable stone upon the sepulcher of the secular State.

“When we admit the doctrine of a secular State, the doctrine upon which this Nation was founded, the doctrine of a secular school follows. Let us understand that the word ‘godless’ does not necessa-

rily mean, as those who use it would fain have us believe, ‘ungodly.’ The school may not be religious in any formal sense, and yet it need not be, and it is not ‘irreligious.’ A literary society does not formally recognize God and the Bible; but it is not an ungodly or an irreligious organization. It has its own peculiar purpose and aim. Its purpose does not happen to include anything of a religious nature, but to stigmatize it for this reason as irreligious and ungodly, would be the last logic of fanaticism.

“Then let the Church think well of her instrumentalities, her wealth, her power, her influence. Let her quit complaining and go to work. Let her not seek to force the State to do for her that which lies in her own special province. The more the Church relies on the arm of secular power for the promotion of her interests, the more she confesses her weakness. It is a sign of degeneracy and not of strength. When the arm of temporal power becomes in any sense, or in any degree a substitute for the spirit of the truth, the blight of death is upon the Church.”

Our Nation, built upon the platform of a total separation between the Church and the State, has enjoyed unparalleled prosperity in both for more than a century. Let the separation continue, and she may hope for continued progress; but let the State be called to support the Church by civil enactments and the Church will lose her power, and the State will stain her judicial ermine. Let every American citizen read the history of the results of such a union in the fourth century and take warning.

R. C. PORTER.

A Correspondent who Sees the Danger.

EDITOR AMERICAN SENTINEL: I must have been very slow to appreciate the work of the SENTINEL though I have seen it occasionally since its start. It seemed to me that its utterances might apply to some branches of the Church, but that my own particular church and pastor were implicated in a wrong movement I was slow to believe. There must be thousands of candid men in our country who, through a settled faith in the integrity of their church, are, like I have been, slow to realize that the original method of preaching the gospel is being departed from.

Perhaps some of the ministers in the departure do not realize the sin of partnership in such business. The Word tells us that the heart of man is deceitful above all things and desperately wicked to the extent that no one can fully know it, and if this is the case we need not be surprised at almost any, yes, any, depth of iniquity in anyone to whom the above scripture will apply. History shows that the most gigantic systems of oppression and wrong through which “man’s inhumanity to man has made countless thousands mourn.”

have been systems of religion which the terribly deceitful heart of man had perverted to destroy instead of to bless mankind. They have all, however, claimed to bless at the time their destroying influence was in operation. To do less would be to admit their own insincerity.

I am sorry to state that I have noticed my own dear minister of late getting a certain strange excited spirit in talking of the victories of the Church. I can compare it to nothing more like than to a man intoxicated with wine who seems to be strangely hopeful and exhilarated, while the grounds for his expectancy are not apparent to the sober observers not under the influence of his drink. By the connections with his remarks upon the coming conquests of the Church it is shown that he has imbibed the wine of National Reform. He no longer seeks to win men by telling what ought to be the welcome news of salvation, but is apparently infatuated with quicker and more wholesale methods which seem to lead a shorter path to glory than the old way of our fathers. All the victories for the Church I see recorded come through faith alone. I see no plan to redeem man from the world of sin except that he shall believe the word of God.

Is it possible that in this land where Bibles are as plenty as bread that people do not have an opportunity to believe? Even without the Bibles there are enough professed Christians in our land to acquaint the remainder of the population with the principles of Christianity in a few days if necessary; and so give all a chance to believe. I know of no other commission ever given to the ambassadors of Christ but that they should give people a chance to believe. I am struck dumb with amazement that his professed ambassadors should go beyond their Lord's commission and do that which only faithless, disbelieving servants would dare do, viz.: devise from their own selfish hearts, plans for the salvation of man and victories for the Church. Such a course can only in the end provoke the wrath of the long-suffering Master and cause him to bring it down on his guilty shepherds.

How much better it would be to wait patiently, entreating and beseeching all men meanwhile "for Christ's sake to be reconciled to God" as did the faithful apostle Paul. Victory for the Church will come when those who, as individuals make up the Church, get the victory over their sinful, unbelieving hearts. How strange, beyond words to express, it is, that any reader of the Scriptures should ever think of it coming in any other way.

From the above quotation about the human heart, we need not be surprised at a new method of uniting Church and State. To be themselves deceived as well as to deceive others, it would be necessary for some more elaborate and acute plan than has heretofore been practiced. America is a land of wonderful inventions and ex-

pedients in human effort, and it would be strange if in a union of Church and State here, the old beaten track should be followed. The accumulated wisdom of centuries will obviously be brought into use in accomplishing it. Here is, I think, the danger of some, with their eyes on what has been the form of union of Church and State, they may let the real iniquitous substance of that very thing pass the bar of their judgment unchallenged, because in another form. Why should we not expect unparalleled acuteness and subtilty in this movement? But is not the question with all men who feel that they must judge rightly, Will an ingenious plan lessen in any degree the guilt?

W. S. RITCHIE.

Reasons against Sunday Laws.

IF Sunday were a divine institution, that is, if its observance were a duty which man owed to God, there are two reasons against compelling observance by civil law: 1. It is an insult to God. It says virtually that the Lord's way is not sufficient to meet the requirements of the case, without man's interference. God requires heart work, free service, freely given, with the source of all good motives, a pure heart, behind the deeds. Anything less than this is not acceptable to him, and law and penalties can never compel love.

2. It is oppressive to those who may not agree with the law makers. The violator of a Sunday law may be just as conscientious, and just as good a husband, father, neighbor, friend, or citizen, in every respect, as the makers of a Sunday law, except in respect of the law under consideration, and in this respect the difference between them is drawn by those who, being in the majority, are able, by the brute maxim, "Might makes right," to lord it over those who are in the minority, and, hence, politically weaker. They really put themselves in the place of God by dictating to men religious duty. They show the most overweening selfishness in saying to others, You must do thus and so, because we wish you to do it. And unrestrained selfishness in political matters always means tyranny. In the first case it is putting man in the place of God, arrogating to him responsibilities and powers belonging only to God; and in the second place it is transgressing the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." No Christian would have an infidel compel him to be an infidel; why do professed Christians seek to compel the infidel to observe a religious institution repugnant to his conscience?

If Sunday is not a divine requirement, it is equally wicked to enforce it. Man has no right under the second reason given above to compel his brother to observe any religious institution which he would not be willing his brother should compel him

to observe if circumstances were the reverse. All civil Sunday laws, or Sabbath laws, are wicked and wicked only.—*Signs of the Times.*

That "Bitter Cry."

FROM the *Pearl of Days*, the official organ of the American Sabbath Union, of January 3, we clip the following:—

Some years ago "The Bitter Cry of London" rang through the civilized world, revealing the terrible condition of the neglected, suffering and wretched masses of the world's metropolis. Its echoes have gone out from our American cities. And now another "bitter cry" comes up from the millions of wage workers and their families appealing to governments, to corporations, to employers, to ministers of religion, to friends of the toilers, and to that mightiest of forces in a republic, public opinion, for relief from the grinding oppression of Sunday work, to which they are chained by remorseless competition, by the demand for profits and dividends, by disregard for the rights of citizens and their families to the weekly rest day, by open defiance and non-execution of the laws which are designed for the protection of the people against forbidden and needless Sunday work, and by the prevailing public indifference to the imperiled health, morals and welfare of the laboring classes. These statements can be readily verified by a great multitude and variety of facts and by personal and official testimonies that cannot be seriously disputed. They come from the railways, the public works, the local and general Government services, such as the Post Office Department, from the summer resorts, the Sunday excursion lines on land and water, from theaters and barber shops, from factories and markets and shops, and even from the saloons, whose employees and victims know no Sabbath rest.

This seems to be from the author of "Rhetoric made Racy" but it might appropriately be named rhetoric made ridiculous. The idea that anybody is chained by remorseless competition or anything else to the grinding oppression of Sunday work is nothing short of the ridiculous. This would be bad enough in itself, but when the thing is carried so far as to picture a bitter cry coming up from the saloons for relief from the grinding oppression of Sunday work to which they are chained by remorseless competition, it surpasses the ridiculous and becomes absurd.

More than this, the grounds upon which is based the plea of the American Sabbath Union for the Sunday laws which it demands, is, that the toiling masses may have opportunity to recuperate their wasted energies in order that they may have better health, may live longer, and do better work. Then when the Sabbath Union pretends to bring up a bitter cry from saloon-keepers and bar-tenders for Sabbath rest, by that it argues that the saloon and its managers are entitled to the day of rest in order that they may recuperate their wasted energies and be better qualified to enter Monday morning upon their work of destruction; and that they are so much entitled to this that the State shall step in and guarantee it to them by law.

Than the argument contained in this plea of the American Sabbath Union,

there never has been, and there never can be, presented, a stronger justification of the saloon and its work. Because if the saloon is worthy of having a day of rest assured to it to recuperate its wasted energies better to prepare it for the business of the week that is to follow—so worthy, indeed, that the Government must step in and guarantee this by law—then the saloon business is a worthy work. And those who plead for the Sabbath rest for the saloon-keeper, while he still pursues his traffic, thereby justify the saloon traffic as a worthy business, equally with all other business in the pursuit of which it is proper for a man to keep up his energies to the best state, in order that he may do at all times his very best.

The American Sabbath Union, therefore, justifies the saloon traffic as a worthy business on all days except Sunday; it justifies it as a business which is worthy the support of the State in keeping up its energies to the best state in order that it may do its very best in the work to which it is devoted.

Oh, yes, by all means, let this "bitter cry" of the saloon-keepers and the bar-tenders, and all their worthy associates in dealing out hell to deluded souls—let their "bitter cry" for Sabbath rest be heard by the Government, and answered by a law which shall assure them forever one day in seven to recuperate their wasted energies so that they may enter with renewed vigor each week upon their worthy work!

A. T. J.

Church and State.

THE Bishop of Marseilles, in France, has seen fit to issue to the clergy of his diocese a circular telling them that while the election of deputies is a political matter it is a sin to vote ill. Following this the Minister of Public Worship issued a circular calling the attention of the French bishops to the law, and pointed out to them that priests are forbidden to interfere with political matters or to exercise pressure upon the consciences of their flocks. To the people of the United States, born and educated under a representative form of government, the whole question of Church and State seems a very simple one. The inborn and ingrained sentiment of the American people is that elections are not matters of ethics, but matters of politics, and that if any religious teacher, no matter what he may be called, desires to take any part in them it must be as a citizen, and in no other capacity. The priest of any religion has an undoubted right to denounce a bad man who is a candidate for office, but that right depends upon his being a good citizen, not upon his holding a religious office, and his right is not superior to that of any other good citizen.

France can never be genuinely republican until the divorce between Church and State is made absolute. No matter what may be the prevailing sentiment there,

whether a majority of the people be Catholic or Protestant or Israelite or Agnostic, the teachers of religion, as such, have no right to interfere in any way in the elections, for to do so is to destroy the fundamental idea of popular government.—*San Francisco Chronicle*.

That Sunday-law Tour.

LAST week we had space merely to notice the fact that Mr. Crafts of the American Sabbath Union, intends to make another tour across the continent and back in the interests of a national Sunday law. He announced that those who desire addresses from him "should send early invitations, stating what months and what days of the week are first, second, and third choice. When lectures can be put at dates that will chime with other dates in the same region," the terms are: "A guarantee of at least \$15 for a week-night or afternoon; \$20 for a convention, afternoon and evening; and \$30 for a Sunday." "Local entertainment to be provided" in every case. Three services may be held on Sunday for the thirty dollars; but it is thirty dollars whether there be one service or three.

Where there are three meetings on Sunday, no engagement will be made for Sunday morning "where the church will not either appropriate \$10 or more" "or give the collection." Sunday afternoon meeting is expected to be "in some hall, opera house, or pavilion, and whatever is taken in the collection beyond expenses of rent and advertising" is to go to the cause. Sunday evening meeting is expected to be a union of "at least several churches," and the entire collection is to be devoted "to the work."

It is to be "understood that those sending invitations" for Sunday speeches do "guarantee \$30 as a minimum;" and whatever is raised more than thirty dollars, goes to him anyhow, which, he says, is "for Sabbath-reform literature" which is "unspeakably needed in large quantities to checkmate the literature against the American Sabbath which is being circulated vastly more than our own in all parts of the land." Whenever the collection falls short of the full amount of the guarantee, it must be made up "on the spot." And, "the collection should be taken immediately after the address in all cases, and *at once counted*, so that, if it is insufficient, the balance may be secured before dismissal." The gentleman does not propose to risk even a cent's worth, for a minute.

The "entertainment" for the tourist must also "be engaged in advance at a hotel or a home, and information sent some days before arrival as it is not always possible, even when intended, to meet the speaker at the depot, and it is very embarrassing to drive about town in a hack to get this information." From our ob-

servations, we had not supposed that Mr. Crafts was so easily embarrassed as this would imply; because to most people it certainly is not a "very embarrassing" thing to find a hotel in any town in this country where there is a hotel; except, of course, as in such a case as this, where a man doesn't want to pay his own expenses and wants everything cash down "on the spot." As further particulars are learned of the proposed tour we shall announce them.

A. T. J.

Rome Takes a New Departure.

THE Jesuit leaders, in their recent Baltimore Congress, decided that the Romanists of America are not yet numerous enough to risk an immediate conflict here with heretics, and the rising tide of a patriotic revival must be checked at once by conciliatory measures.

Protestant churches, political leaders, and even the great masses of citizens in the United States and Canada were becoming thoroughly alarmed at the overbearing attitude of the hierarchy of Rome, for ulterior and Satanic purposes; she now puts herself on best behavior. No class in our country will hereafter claim such exalted position because of its devotion to temperance, patriotism, benevolence, liberality, fraternity, and charity, as Rome.

This part must be played out to the end, even if some genuine patriots detect the counterfeit imposition and continue to protest. How wisely this feature has been outlined by the following utterance of the Roman Congress in these words: "We are in favor of Catholics taking greater part than they have hitherto taken in general philanthropic and reformatory movements. There are many Christian issues in which Catholics could come together with non-Catholics, and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking jealousy, we should seek alliance with non-Catholics for proper Sunday observance," etc.

What is the English of this? The lion has been abused by the lamb for a long time. The lion is now willing to become magnanimous, and will forgive the spites and rebuffs received from the lamb—for the present.

Rome is now to head the forces of reformation as against the licentious Mormon priesthood. She now poses as the party of reform! The Protestants of America have never been able to adopt radical legislation that would entirely remove the Mormon cancer because of Roman indifference to the Mormon evil. Henceforward legislation in this direction bids fair to be thoroughly drastic in its nature.

In the past Rome has favored the introduction of the irreligious continental Sabbath to take the place of the Christian observance of that day.

Now, we may look for Congressional action that will force the people to keep the first day holy (?) by law, with severest penalties, just as Rome is now intriguing to secure the passage of a law in Japan that shall compel that whole people—men, women, and children—to be baptized into the Roman faith, officially.

Do you see any union of Church and State in these Jesuit schemes?—*The American*.

The Blair Bill.

RELIGIOUS questions are not ordinarily proper subjects of political criticism and discussion, but when embodied in bills and resolutions and introduced into Congress they become political issues that must be met, discussed and decided upon their political merits.

Such measures as the "Sunday Rest Bill," and "Religious Amendment," introduced by Senator Blair in the 50th Congress, and recently re-introduced by him in the present session, drag these religious questions from the domain of theological discussion, where they belong, and thrust them into the arena of politics, where they must be subjected to the criticism, discussion and settlement of political questions. These issues are forced upon the people of the United States by a direct attack upon the fundamental principles of free government. Our Constitution recognizes the absolute equality of all its citizens; equality, not in physical development, mental acumen, nor social standing, but in their rights. Our Government as the conservator of the rights of all its citizens, guarantees to its humblest citizen, and to the weakest minority, all the rights accorded to its most prominent citizens and largest majorities.

No partiality is admissible. Wealth, numbers, physical perfection and social prominence are alike denied standing room upon the scales of justice, and absolute equality of rights is made the bed-rock of all our free institutions.

In recognition of the inherent and indefeasible right of every citizen to be protected in the independent exercise and free expression of his religious convictions, our Constitution wisely withholds from Congress the power to legislate upon religious subjects, and only restrains the liberty of the individual when he seeks to invade the rights of others. The success of the Blair measures involves the subversion of these principles and the removal of the constitutional barrier that now protects the weak from oppression by the strong.

The full text of these proposed measures should be published broadcast and all the avenues of intelligent expression opened wide for their full and free discussion.

—Ira D. Blanchard, in *Polk County (Minn.) Journal*.

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NEW YORK, JANUARY 23, 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 American Sabbath Union officially makes the following announcement of what it wants, and it is this:—

What we want in this matter of Sunday work is total abstinence.

MR. CRAFTS reports that he found a conference of ministers in New England that declined to indorse the petition to Congress for a national Sunday law. Good! May such conferences increase in number daily.

THE secretary of Publications and Legislation of the American Sabbath Union, has issued a circular in which he says: "Some churches have appropriated a hundred dollars for the prevention of heathenizing America by Sabbath reform." Well, the AMERICAN SENTINEL appropriates more than twice that amount every week, for the prevention of the heathenizing of America by such Sabbath reform as is represented by the American Sabbath Union. We know of one church that appropriates yet more than this for the same purpose. And let the good work go on.

A lady writes thus from Rockport, Atchison County, Mo.:—

EDITORS AMERICAN SENTINEL: One of your papers came to me a few days ago. I must say I like the spirit of freedom it breathes, for I see you not only wish to preserve the rights and liberties of the minority of Christians, but the free government our fathers bequeathed to us baptized in their own blood. I should consider myself unworthy of a free government or the right to worship God according to the dictates of conscience except I am willing to grant to all, both great and small, the right to worship how, where, and what they please.

THE American Sabbath Union says that its work for Sunday laws is "a real home missionary cause" "of like importance with the Christianizing of heathen lands." But the American Sabbath Union is attempting to do its work by legislation, especially national legislation, therefore the American Sabbath Union in asking State support thereby asks the State to take part in a missionary enterprise and do a missionary work of like importance with the Christianizing of heathen lands. This

argues that the Government of the United States is a missionary society. The work of Christianizing heathen lands was committed by Jesus Christ to his disciples and not to the Roman Empire; to his Church and not to the State; and never since that has he committed that work, nor any part of it, to the State. It is committed, and belongs, to the Church only. If the Church cannot do that work without the help of the State, she cannot do it at all. Therefore the American Sabbath Union, in asking for Sunday laws asks the State to aid the Church. It asks for a union of Church and State in the work of "Christianizing" the people. Deny it as they may, the evil that is in this Sunday-law movement will crop out, unconsciously though it be. Let everybody understand that the Government of the United States is not a missionary society; but that the American Sabbath Union proposes to make it such a thing.

THE American Secular Union makes the following announcement:—

The American Secular Union, a voluntary association having for its object the complete separation of Church and State, in practice as well as in profession, and in no way committed to any system of religious belief or disbelief, acting herein by its President, Richard B. Westbrook, A. M., LL.D., as its special trustee and attorney-in-fact, hereby offer a premium of one thousand dollars (\$1,000), lawful money of the United States, for the best essay, treatise, or manual adapted to aid and assist teachers in our *free public schools* and in the *Girard College* for orphans, and other public and charitable institutions professing to be unsectarian, to thoroughly instruct children and youth in the *purest principles of morality* without inculcating *religious doctrines*.

The papers should all be submitted by April 1, 1890, though more time will be granted if necessary, and the committee is now ready to receive manuscripts. Each manuscript is desired to be in typewriting, or, if written with the hand, must be very clearly written. It should have a special mark or designation, while the real name and post-office address of the author should be sent separately, in a sealed envelope bearing the same mark as the manuscript. Both manuscript and envelope to be addressed to R. B. Westbrook, No. 1707 Oxford St., Philadelphia, Pa., postage or express prepaid.

THE Ridgewood Amusement Company of Queens County, N. Y., leased their grounds for playing base-ball and the clubs played on Sunday. The grand jury indicted the company for maintaining a nuisance in allowing Sunday base-ball. The company made no denial of letting the grounds nor of letting them for the purpose of playing base-ball, nor that base-ball was played there on Sunday. The company denied that it was a nuisance and brought many citizens and some officials, all residents, who testified that it was not a nuisance. Of course, the prosecution failed to convict. The American Sabbath Union is considerably annoyed at this,

and says, "Every lawyer knows that it is a much more difficult matter to convict for maintaining a nuisance than it is to convict for Sabbath-breaking. The indictment should have been for Sabbath-breaking." But Sabbath-breaking is distinctly an offense against God. It is essentially a religious offense and no man is responsible to any soul on this earth for Sabbath breaking; and when the power of the State is employed to deal with the offense of Sabbath breaking that power is carried entirely beyond every limit that properly pertains to the jurisdiction of civil government.

A CORRESPONDENT of the *Central New Jersey Times* says in a recent communication to that paper:—

Rome does not know what liberty of soul, body or conscience is, and she never has since she claimed temporal power. Catholics, however, have rights that should be respected, and it must be a source of regret that efforts, resolutions, and discussions, even of some religious bodies, have savored of compulsion and of legislation against Catholics. That is all wrong. If a Protestant majority can legislate against Catholics, a Catholic majority have just as good right to legislate against Protestants, and as a Baptist I want Catholics to have just the same rights and privileges as myself.

Certainly Catholics have just the same rights that Protestants have, and those rights should be respected. And when Protestants forget this and seek to invade the rights of the Catholic minority they cease to be Protestants, for not all Papists are in the Papal Church. The Protestant principle is that so far as his fellow-men are concerned every man shall be left perfectly free in matters of religion, and only those who act upon this principle are entitled to the Protestant name.

OPPOSITION without being able to show a reason for it is the position of the *San Francisco Chronicle* on the Australian ballot system. The truth is that the Jesuit organ is opposed to this method of voting because the Catholic Church is opposed to it. The system was designed for the purpose of defeating the influence of the priest in politics. In Australia the Papal Church wielded such a powerful influence over voters on election day that the people were compelled in self-defense to devise a means that would defeat the manipulations of the priests on election day. What is known as the Australian system of voting was the means adopted, and it has served the purpose so well that in Australia the priest no longer wields a power at the polls. The *Chronicle* will not acknowledge why it opposes the system.—*American Standard*.

THE home address of Alonzo T. Jones is 75 West 100th Street, New York City.

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