



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

VOLUME 5.

NEW YORK, MAY 22, 1890.

NUMBER 21.

The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND ST., NEW YORK.

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"MORAL questions," says the National Reform Declaration of Principles, "cannot be determined by majorities; otherwise morals might be reversed at every election." This is true and it is just the reason why civil Government has no business to meddle with morals. We marvel that all cannot see this. Government can and should require all men to practice civility, but morality is beyond the jurisdiction of earthly governments and earthly courts.

THE *Christian Statesman* mentions the "explicit Christian tone" of the prayers in Congress, and then says:—

They are the official and formal acknowledgment of the Christian religion by the Legislature of the Nation. If the decision of the Supreme Court of Wisconsin, that the Bible is a sectarian book, is good American doctrine, then these prayers are also sectarian.

Precisely. That is just what they are; and to take the public money with which to pay for such prayers is to appropriate public funds to sectarian uses. Congress has no more right to spend the public money for this purpose than it has to build a Christian meeting-house, or to pay for the preaching of Christian sermons.

SOME people of Toronto, Canada, sent an address to the Emperor of Germany exhorting him to break loose from all connection with the Pope, and expressing the hope that he has been "chosen of God to strike Romanism its fatal blow." They tell him if he will do this and "march at the head of the advance thought of the hour," that he "shall be more than the

Emperor of Germany." He shall, in short, "be one of the leaders of the embattled hosts of God on earth."

We should like to know where these Toronto folks get their authority to appoint leaders of the hosts of God on earth. But from the letter which the Emperor lately wrote to the Pope, we rather think that this exhortation of the people of Toronto will not be given that weight by the Emperor that they would like to have it; even though it be at the risk of the splendid possibilities portrayed in the promise which they make to him.

Righteousness and the State.

THE *Christian Union* of April 24, set forth a short catechism on the subject of religion and the public schools, with the purpose of getting the reader committed to the sanction of religious instruction by the State. The catechism was somewhat involved however, and to make its point clearer, in the issue for May 1, it put the case in the following form:—

Ought the State to inculcate righteousness in its public schools? For ourselves, we have no hesitation in saying that it has no right to maintain any public schools which do not inculcate righteousness.

We suppose that the *Christian Union* means the right kind of righteousness. Let us see therefore what this is, and how it is obtained; then we will be better prepared to understand whether the State can make a success of inculcating righteousness. Jesus Christ directed all people to "seek first the kingdom of God and his righteousness." It is therefore, the righteousness of God, that men are to seek. This only is the right kind of righteousness. Any righteousness which comes short of that, is not genuine righteousness,—in short it is not righteousness at all. The State, therefore, in order to inculcate the right kind of righteousness, must inculcate the righteousness of God, and to do that there will have to be a State recognition of the God and Father of our Lord Jesus Christ, which, in other words, would be the State recognition,

of the State establishment, of Christianity. None but Christians could have any part in the Government; none but Christians could have any part as instructors in the public schools; Christians only would be qualified to have any part in the affairs of State, and such Christians only as possess the righteousness of God, in order that they might instruct the ungodly by every possible example, in the way of righteousness. That, it is seen at once, would be to turn the State into a Church; the Church and the State would be identical. But that did not work well when it was tried before, and it would work no better now. This single point shows plainly enough that it is impossible for the State to undertake the inculcation of righteousness. So much for the *kind* of righteousness which men must have.

Now a few words as to how only that righteousness can be obtained. How is it made known to men? We read "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed." This righteousness therefore is revealed in the gospel of Christ, and in that only. For the State therefore, to undertake to make known righteousness to the children in school, or to anybody anywhere else, it would necessarily have to take charge of the gospel of Christ, and expound that *as such* to the people. This it is seen again would at once turn the State into a Church, and Church and State would be identical.

Having found what kind of righteousness it is that men must have, and how that righteousness is made known, next, how is it acquired by individuals when made known to them? How does it become their own? Again we read: "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference." And let us read Romans 1: 16, 17, again: "I am not

ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed, *from faith to faith*: as it is written, *the just [the righteous] shall live by faith*.

Once more we read, "As by the disobedience of one many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. It is by the obedience of Christ that men are made righteous, and not by their own obedience; it is by his righteousness that men are made righteous; for he it is "whom God hath set forth to be a propitiation through faith in his blood to *declare his righteousness* for the remission of sins that are past." Romans 3:25. Therefore "To him that worketh not but believeth on him that justifieth the ungodly *his faith is counted for righteousness*; even as David describeth the blessedness of the man to whom God *imputeth righteousness* without works." Rom. 4:5, 6.

Thus it is manifest that it is only by faith in Christ that righteousness can be obtained. Therefore for the State to inculcate righteousness, it would necessarily have to inculcate faith in Jesus Christ. This again would be but to turn the State into a Church. But if the State is to do this, what shall the Church do? If the State becomes the Church, then where shall the Church itself appear?

More than this, when the gospel is preached to men and they receive it, there is another step to be taken. Christ said "Go ye therefore and teach all nations, *baptizing them* in the name of the Father, and of the Son, and of the Holy Ghost." And, again, "Go ye into all the world and preach the gospel to every creature; he that believeth *and is baptized*, shall be saved, but he that believeth not shall be damned." Thus, in order to be righteous, it is essential that a person shall have faith in Christ. In order to manifest acceptable faith in him, it is essential that that person should be baptized, and thus further it is seen that, in order to inculcate righteousness, the State must become the Church, but such a thing as that is impossible; the State cannot become the Church, and as certain as it is that the State cannot become the Church, so certain it is that the State can never inculcate righteousness.

The very few scriptures which we have here cited are sufficient to show the wild absurdity of the statement of the *Christian Union*. We might fill columns of this paper with scriptures to the same effect, but these are sufficient to show how utterly impossible it is for the State to inculcate righteousness, and it is most singular indeed how the *Christian Union* could ever seriously make such a suggestion. The State knows no such thing as righteousness; it never can know it; and never knowing it, it is certain that it never can teach it.

There is, indeed, another kind of righteousness that the Scriptures tell about, that is, self-righteousness, but it is hardly to be supposed that the *Christian Union* means that the State ought to inculcate self-righteousness upon the minds of the children. The only two kinds of righteousness that exist are God's righteousness and self-righteousness. The State cannot inculcate God's righteousness; it ought not to inculcate self-righteousness; therefore the State can never have any thing to do with the inculcation of righteousness.

A. T. J.

"Appropriate" Sunday Reading.

THE President of the American Sabbath Union, Mr. Elliott F. Shepard, is down on Sunday newspapers. More, to read a Sunday newspaper is desperately wicked, yet in the issue of his own paper, the *Mail and Express*, for April 12, he says:—

The advertising world will please take notice that Saturday's *Mail and Express* has the largest circulation of the week. Those who do not like to buy a newspaper on Sunday, buy our Saturday issue, knowing that in it will be found some reading appropriate for Sunday.

Indeed! Then it seems that it is not the fact that the paper is *read* on Sunday that constitutes the evil, but that it is *bought* on Sunday; because to buy the *Mail and Express* on Saturday, and read it on Sunday is commendable! Well, for that matter, there are very few of the Sunday papers that are actually bought on Sunday. Doubtless nine out of every ten of them are paid for by the week, or by the month, and are never paid for on Sunday; and it is certain that they are not printed on Sunday.

And even the plea that the Sunday paper keeps people away from church is annihilated by Mr. Shepard's statement; because the reading of a Saturday paper can keep people away from church just as well as the reading of a Sunday paper. It is true that the *Mail and Express* is not as large as the Sunday papers, yet the Saturday issue in which this statement is found, has eight large pages with much closely printed matter upon them and in small type, which makes about as much reading as a person could well get through with Sunday forenoon between breakfast and dinner time.

Then, as to the quality of the Sunday reading. It is claimed that when people do read the Sunday paper and go to church, their minds are so illy prepared for the worship that it is almost impossible for the preacher, with all his efforts, and all the services put together, to overcome the evil influence. Now is the Saturday's *Mail and Express* of so altogether pious a character as to be a help to Sunday worship when read on Sunday? Let us see.

On the first page, besides the general foreign and domestic political news, we

find a report of the principal English horse race; a report of a suit for divorce; a report of a malicious prosecution; and two liquor advertisements.

On the second page a letter from Rome occupies nearly a column; a half column of matter is given to the Grant Monument; then comes real estate gossip, "Social Chitchat," quotations of bonds, railroad and bank stocks, etc.

The third page has four columns of reading matter, three columns of which are devoted to horse races, base ball and such like; and the rest of these four columns is filled up with a story under the head of "A Crime at Sea." The rest of that page is advertisements.

Then comes the editorial page, beginning with this scripture:—

Forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

Then come the editorials, headed "Foolish Surrender to Chicago;" "A Hoodlum Bill;" "Let Them Join a Democratic Club;" "The Dummy Rapid Transit Commission;" "Another Important Saxton Bill;" "To Advertisers;" "Great Cry, Little Wool;" "The Jersey City Investigation;" "The Kara Flogging Case;" and "The Republic of Brazil." In the editorial to advertisers is the recommendation that the people read the *Mail and Express* on Sunday. Then comes a letter from Senator Blair on the absurdity of the outcry about Religious Liberty, and kindred stuff. Then miscellaneous matter, poetry, and line items, closing up the page with seven advertisements, one of which is of whiskey, and another is of that brand of champagne which seems to be the favorite of the *Mail and Express*.

The fifth page is devoted to miscellaneous matter about "Life in New York," "Spring Fashions," "Reminiscences," "Ghosts," etc., with nearly two columns of advertisements, amongst which is one of liquor.

The sixth page has a column and a half interview with Patti upon "How to Train the Voice;" a two column interview with Dr. Depew on "The New South;" and something over two columns of miscellaneous matter about a certain humorist, tornadoes, hotels, etc. The rest of the page, a little over two columns, is devoted to advertisements, amongst which is another one of a certain brand of "good whiskey."

The seventh page reading matter is devoted to "The Religious World." Three columns are filled with a sermon; "A Typical Papist Prayer;" "News and Opinion;" then nearly two columns of church notices. The rest of the page, three and a half columns, is filled with advertisements, without any of liquor.

The eighth and last page has the first column filled with an account of a strike, Moody's Work, Base Ball Games, a Grand Ball, a Fair, and other items. The second column is filled with gossip about the the-

atres and opera. The third column is devoted to temperance, a boxing match, and a pugilistic challenge. The fourth column is devoted to the Social World, Dinners, Weddings, etc. The fifth column has an interview with a humorist, followed by three minor items of local matters. Then comes about a column and a half of general advertisements; and nearly a whole column of advertisements of theatres and shows.

And that is the kind of a paper that is to take the place of the Sunday paper! That is the kind of a paper that is appropriate for Sunday reading. But anybody who has ever read any of the great Sunday dailies, knows that in point of real worth, they are as far ahead of the *Mail and Express* as needs to be imagined. It is true that Mr. Shepard only says that in his paper there will be found some reading appropriate for Sunday; but that is just as true of any Sunday paper that was ever issued. And it is certain that in the average Sunday paper there is more reading that is appropriate for Sunday, and is easier found, than there is in Mr. Shepard's paper. But whether there is or not, or whatever the reading is, our readers can now form an estimate of what kind of a paper it is that, according to the view of the President of the American Sabbath Union, can appropriately be read on Sunday. And by this they can form their own estimate of the cry that is made by the American Sabbath Union against the Sunday newspaper.

A. T. J

How Far They Propose to Carry It.

In an article on this subject in last week's SENTINEL, it was shown by quotations from an article in the *Christian Statesman*, by Rev. N. R. Johnston, that under the proposed National Reform Government "the whole moral law as summed up in the ten commandments, and the whole moral Mosaic penal code, would be the rule of action in Congress, in State Legislatures, and in the courts of justice." It was also shown by the same authority, that these so-called reformers expect by this means to "keep out of office all ungodly and wicked men," that is all who make no profession of Christianity, and that they propose that idol worship, profanity, blasphemy, Sabbath breaking, disobedience to parents, intemperance, polygamy, adultery, prostitution, gambling, etc., shall "be punished as the divine law requires." It is the purpose of the present article to examine this matter a little and see what, according to their own showing, would be the nature of the punishments which National Reformers would in the event of securing the much-coveted power, inflict upon those whom they should adjudge guilty of violation of the divine law.

Blasphemy is one of the sins which Mr. Johnston says would, under the National

Reform *regime*, be punished "as the divine law requires." But first what is blasphemy? Blasphemy is defined by Webster as:—

An indignity offered to God by words or writing; reproachful, contemptuous, or irreverent words uttered impiously against God.

Profanity, Webster defines thus:—

The quality or character of being profane; profaneness; irreverence; especially the use of profane language; blasphemy.

It appears, therefore, that in the common acceptance of the word, blasphemy is synonymous with profanity; yet Mr. Johnston enumerates profanity as though it were another and different sin. It follows that he must have purposed by the use of the word blasphemy, which in his list of sins to be punished by the State occurs after the word profanity, to convey an additional meaning not contained in the word profanity. Let us then inquire what that meaning is. After giving his own definition of blasphemy, Webster quotes the following from Bouvier:—

Blasphemy is to attribute to God that which is contrary to his nature, and does not belong to him, and to deny what does.

In this sense every man who has a different conception of God from that which his neighbor has, blasphemes, in the estimation of that neighbor, if he gives expression to that conception. Thus, in the eyes of the Trinitarian, the Unitarian blasphemes when he denies the divinity of Christ and the personality of the Holy Spirit. Likewise, the literalist blasphemes, according to the generally accepted idea of God, when he teaches that God is a literal being having body, parts, and passions. The atheist also blasphemes when he denies the existence of an intelligence commonly known as God, no matter how chaste the words in which that denial may be expressed. Thus, in the sense contained in Bouvier's definition, blasphemy is the assertion of some conception of the Deity which conflicts with the generally accepted conception of the divine Being, or the denial of the prevailing, or legal, conception of that Being. This must be what Mr. Johnston means by the use of the word since it is all that is contained in it more than is contained in the word profanity, which he had previously used in the same enumeration of sins.

Let us then inquire how, under the proposed National Reform system of government, this crime of differing from the majority or from the powers that be as to the being and attributes of Deity would be punished. Mr. Johnston says, "As required by the divine law." Turning then to that law we read (Lev. 24: 16):—

And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

Death by stoning is then the penalty

which National Reform would inflict for blasphemy, an offense which consists only in thoughts and words either written or spoken. And yet Mr. Johnston and his friends have been very much grieved in the past, because they have been accused of desiring a union of Church and State, and because it has been asserted that in the event of their movement being successful persecution for conscience' sake must result.

Profanity, by which we presume is meant profane swearing, or cursing, is also punishable by death by stoning, as will appear by reference to Leviticus 24: 10, 14. Death was also the penalty for Sabbath breaking (Num. 15: 32-36), for adultery (Lev. 20: 10), for disobedience to parents (Deut. 21: 19-21), and for idolatry (Deut. 11: 6-10). According to Mr. Johnston all these would, therefore, under the proposed National Reform Government, be punished by stoning to death.

But some of the sins which Mr. Johnston says would "be punished as the divine law requires," were permitted under the theocracy, and no punishment is specified for them in the Old Testament. Polygamy, for instance, was quite common in Old Testament times, and it is only in the light of the New Testament that it clearly appears as sin. It follows that if our Reform friends punish polygamy "as the divine law requires" they must punish it according to that which shows it to be sin. Let us see how this would be.

According to the New Testament polygamy is adultery, and by referring to Matthew, 5: 27-30, and comparing it with Mark 9: 43-48 it will be seen that according to the teaching of Christ adultery is punishable by casting into hell fire. The original word used here is *gehenna*. This is supposed by many to refer to a place of eternal torment, but primarily it referred, as stated by Greenfield, to "the valley of Hinnom, South of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." This makes it clear that that form, at least, of adultery which is clearly shown only by the New Testament to be adultery, must be punished by burning, if it is to be punished "as the divine law requires." And since the fires in the Valley of Hinnom are long since extinct, and men have not access to the lake of fire supposed to be typified by those fires, it follows that they who would attempt to punish sins as the divine law of the New Testament requires, must kindle their own fires just as they were kindled in the sixteenth century at Smithfield to punish violations of the divine law as expounded by the Papal Church and administered by Bloody Mary.

It is no wonder that Mr. Johnston thinks that this "would tend powerfully to the suppression of existing evil." Powerful remedies are expected to exert a powerful influence; but in this case it is more than doubtful if the influence would be that which the National Reformers imagine that it would be. Nothing but the grace of God will keep men from sin no matter what the consequences may be, and that grace is not imparted by legislative enactment, nor by fear of the stake. It is the goodness of God that leads men to repentance, and nowhere has he commissioned either his ministers or the State to drive men to repentance by burning or stoning, or even by fines and imprisonment. The great trouble with these men is that they fail to distinguish between moral government and civil government, between the government of God and human governments, between a divinely established and divinely administered theocracy, and a man-made and humanly administered counterfeit theocracy. In a true theocracy God himself is the ruler; in a man-made theocracy men rule in the name of God, but not by his authority, just as popes and kings ruled in the Dark Ages till "drunken with the blood of saints and with the blood of the martyrs of Jesus."

National Reformers have denied that persecution would result from the success of their movement, but in the light of such statements as those published from time to time in the *Christian Statesman*, and of which Mr. Johnston's utterances are only a fair sample, such denials amount to nothing, and the fact remains that the logic of their scheme stops nothing short of the fagot and the stake. Of course they would not call it persecution; the Catholics never persecuted; they only adjudged people to be guilty of violation of the civil law and then turned them over to the civil authorities to be punished for the good of the State, and as a warning to evil doers. And this is just what the National Reformers propose. They would not persecute; no, not they; they would only have the civil authorities put people to death for not agreeing with the majority in matters of religion.

Nor is this, bad as it is, the worst feature of this proposed Reform government. The divine law, they say, is to be made the rule of action in the courts of justice. That is, the meaning and the scope of the divine law are to be determined by civil tribunals; and not only so but they must decide what constitutes violations of the divine law. And as that law takes cognizance not only of outward acts but of the thoughts and intents of the heart (Heb. 4: 12; Matt. 5: 21-28); it follows, therefore, that under the proposed National Reform regime men are to be constituted judges, not only of human actions and words, but of human thoughts as well, with power to punish, even to the death, thoughts which

they may judge to be contrary to the divine law. It was this same principle followed to its logical conclusion that gave rise to the Inquisition; and it must result in bitter persecution wherever followed, for human nature has not changed. It matters not that men are honest, that they really think that they are doing God service. The Saviour said to his followers, "The time cometh that whosoever killeth you will think that he doeth God service." That was literally true in the Dark Ages and it may be even so again. No man can be assured that he will not become a persecutor unless he steadily refuses all power over the consciences of his fellow-men, and sternly represses within his own heart the first risings of desires to coerce others in matters of duty toward God. The National Reformers are demanding authority which belongs alone to God. Should they ever attain it, they would exercise it just as such power has always been exercised by those who usurped it. The spirit of compulsion is always and everywhere opposed to the Spirit of Christ, and so far as the National Reformers cherish it they are anti-Christian.

C. P. B.

The Flaw.

THE object of the National Reform Association is stated to be "the maintenance of the existing Christian features of our national life. The Association is opposed to union of Church and State, on the one hand, and the secularized or atheistic State, on the other hand."

The flaw in this very subtle statement, is in the last sentence. The supposition that the individuals who compose a secular State or Government, are necessarily atheists, is absurd. Neither is a secular State an atheistic State; nor a secular condition necessarily an atheistic condition. Every man, so long as he exists in this world and accepts its social and political responsibilities, must be a part of secular Government and a secular State. He may profess Christianity or atheism, still his secular, worldly duties to his fellow-man remain unaltered. Nations and States are secular and transitory; they are not of the spiritual world or eternal. Neither the District of Columbia, nor the State of Pennsylvania, nor the United States of America will rise in the resurrection. Neither the passage of Sunday laws, nor the insertion of the name of God in the Constitution can give eternal life to a legal fiction, or assure to it any such possibility.

Christianity or atheism can only be attributed to individuals, governmental units, and not to the composite body politic. Were that not the case, all would be lost, for, so long as there is an unrepented sin, the sinner is lost. Therefore, if Christianity or atheism can be attributed to the State, so long as there is one unrepentant sinner, the State is lost. Are

the National Reformers willing to accept the inevitable logic of their position?

Let us analyze that sentence: "The Association is opposed to union of Church and State, on one hand, and the secularized and atheistic State, on the other hand." The construction shows the opposition to be expressed against two things—"union of Church and State," and a "secularized or atheistic State." The expressions, "on the one hand," and "on the other hand," corroborate the evidence of the grammatical construction, and show that the intent of the sentence is in accord with its grammar. Therefore, in the mind of the writer, "secularized" and "atheistic" are virtually synonymous.

A State is necessarily secularized from its inception, inaugurated for, and dedicated to, worldly matters and purposes, not spiritualized and set apart for unworldly uses; and so the term "secularized," as applied to the State, is a proper one. The State can never be anything else. But the citizens who compose, create, and give force to the secular government, may be, and many are, God-fearing men and women.

An "atheistic State," however, would be a very different thing. Strictly, it would be a State officially and legally denying the existence of God.

Therefore the language of the sentence is at variance with the construction and its modifying phrases, and the opposition expressed, is against three things, instead of two,—"union of Church and State" a "secularized State," and an "atheistic State." With the opposition to the first, all well-informed Christians will agree. With the opposition to the second, none but anarchists will sympathize, for the abolition of secular government would do away with all government. The third, all intelligent men should recognize as in rhetoric a mere figment, and in fact a nonentity.

W. H. M.

On Account of Religion.

America says that in 1885 Foster North, of Kewanee, Illinois, was expelled from the State University of Illinois, for refusing to attend religious exercises in the chapel, and that now, on the strength of the Wisconsin decision, he has entered suit to have himself re-instated as a student. We wonder that he did not enter such suit long ago; it certainly was proper for him to do so the very day he was expelled. The Constitution of Illinois declares that, "The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed; and no person shall be denied any civil or political right, privilege or capacity, on account of his religious opinions;" and that, "No person shall be required to attend or support any minister, or place of worship against his consent, nor shall any preference be given by law, to any

religious denomination, or mode of worship." And when the authorities of the University expelled that student for that cause, they certainly put themselves above the Constitution. For, the officers of the State University are State authorities; their action would be the action of the State; and for them to compel attendance on religious exercises is certainly to require attendance at a place of worship; and to expel a student for not attending, was certainly to deny him a civil privilege on account of his religious opinions. All the people of Illinois are interested in this case, and we hope that they will see it through. We hope further to see the rights of that student vindicated by the Supreme Court of that State.

What Is "Sectarian"?

THE proper answer to the question whether the Bible is "a sectarian book," depends wholly upon what is meant by the question, and upon the relations in which it is asked.

The common English version of the Bible, being equally accepted and used among all Protestants, is not, as between them, in any sense sectarian. This same version, however, is such as between Protestants and Catholics, since it is not accepted and used by both. So, also, the Douay version of the Bible, though not sectarian as between Catholics, is such as between Protestants and Catholics, since it is not accepted and used by both. To introduce into the public school either of these versions, and make the reading of either a part of school exercise, whether for the purpose of worship or that of religious instruction, is plainly to place in the public school a sectarian book as between Protestants and Catholics.

Protestants would not be satisfied if the Douay version were thus established in the public school under the authority and regulation of law, and would justly claim that this is using the public school as the instrument of Catholic propagandism. The objection is just as legitimate when urged by the Catholic against a like use of the common English version in the public school. The matter of fact is that the common English version and the Douay version of the Bible, are so dissimilar that, as between Catholics and Protestants, they are both sectarian books. The Catholics accept one, and the Protestants the other, and neither accept both.

The just conclusion, in view of these facts, is, that in a public-school system supported by general taxation and regulated by State authority, the introduction of the Bible in either of these versions or in any version, had better be omitted altogether, and the instruction and exercises confined exclusively to the *secular* sphere of knowledge. This which is far from being a new opinion with us, as it seems to us, is abundantly sufficient for the public school,

especially in a community taxed in common for its support, with diverse religious beliefs and preferences. We see no other ground that is absolutely equitable and just toward all classes, and free from all partiality toward any class.

We dissent alike from those Protestants and those Catholics, who would use the public school for religious propagandism in any form. The simple truth is that the State as such, has properly nothing to do with such propagandism, and should omit it altogether, leaving the work to other and more fitting agencies.—*Independent*.

What Right Indeed?

WHAT right have our State and city governments for their exempting church properties from the regular law of taxation? Not only is such exemption against the spirit of our Constitution, but also against the letter of the New Testament. "My kingdom is not of this world," said Christ, "Render therefore unto Cæsar the things which are Cæsar's; and unto God, the things that are God's." Were the churches to render unto Cæsar what belongs to Cæsar, were they to pay to the Government the taxes that belong to the Government, that injustice would be wiped out of our statute books which exempts from taxation a vast amount of the very finest property in our land, that aggregates a value of hundreds upon hundreds of millions of dollars, and that is, almost without an exception, owned by rich corporations, while the poor washerwoman has her hovel sold over her head by the sheriff, if she cannot pay the paltry sum levied on it for taxes. "In the city of New York, Trinity Episcopal Church owns a block of land one-fourth of a mile wide by three-fourths of a mile long, valued at \$25,000,000. Taxed equally with other property it would contribute \$750,000 per annum to support the State—but being exempt, this amount goes to the church coffers; and the people of New York who are taxed the extra amount in order to make good this deficiency, positively pay \$2,000 a year for the religious instruction of each attendant at Trinity Church." And the injustice appears still more flagrant when we consider that most of this property is not used at all for religious purposes, but is rented out for offices, stores, warehouses, and, if report be true, for some very illegitimate business. And this is only one church corporation within one denomination. Now consider the value of the church property owned by all the Episcopalians, by the Catholics, Methodists, Baptists, and all the other denominations, and you may have some conception of the amount of church tax exemption in a country where Church and State are totally separated.

If this is a Government in which Church and State are totally separated, what right has it to employ chaplains to offer up

sectarian prayers in behalf of people to whom such supplications are objectionable, prayers that are, as a rule, never listened to, never heeded, except they partake of the nature of a stump-speech, or when the chaplains introduce some spicy sensationalism, or when they proceed to give to God, or to his Son, some practical suggestions as to what course He should pursue in connection with the commonwealth? This farce that is going on every day, is not only against the spirit of the organic law of this country, but also a positive blasphemy, and to keep it agoing our National, and our State Governments expend more than \$50,000 annually of the people's money.

If this is a Government in which Church and State are totally separated, what right has the President to assume the role of high priest of the Nation, and issue a proclamation, asking the people to assemble in their respective places of worship for a Thanksgiving-service unto God? Fancy Col. Robert G. Ingersoll, the agnostic, Prof. Felix Adler, the ethical culturist, Senator John J. Ingalls the unbeliever, (if report be true) elected President of the United States, fancy one of these assuming the role of high priest, bidding the people to do that which he has fought and ridiculed for years, and you may realize the absurdity of a thanksgiving or a fast-day proclamation by the chief Executive in a Nation, in which every native-born citizen, no matter what his belief, is eligible to the Presidential office, and in a Nation that is amply provided with religious organizations, and each amply supplied with provisions for thanksgiving and fast-day service.

What right has a State government, if this is a country in which Church and State are totally separated, to consecrate Good Friday as a legal holiday? or to interfere with its citizens spending their weekly day of rest and recreation in the manner most agreeable to themselves, as long as they remain within the limits of the law? What right has it to make unjust discriminations between its citizens, legislating only in favor of orthodox church people, and cruelly disregarding the rights of those who are just as loyal as the church people, even though they do not share their peculiar, gloomy Puritanic Sabbath doctrines?—*Our Pulpit*.

THE only freedom which deserves the name, is of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to attain it. Each is the proper guardian of his own health, whether physical, mental, or spiritual. Mankind are greater gainers by suffering each other to live as seems good to themselves than by compelling each to live as seems good to the rest.—*John Stuart Mill*.

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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Good Work in California.

In the Chronicle-Union of Bridgeport, California, April 26, we find an excellent report of a large and enthusiastic meeting, held by the citizens of that place "for the purpose of entering their protest against Congress interfering in the religious concerns of the American people." The meeting was addressed by the Chairman, Mr. W. O. Parker; District Attorney, C. L. Hayes; and Mr. J. H. Cook, Vice-President of the National Religious Liberty Association. With reference to the Blair Religious Amendment Mr. Hayes very aptly remarked: "'The Constitution as it is' is my motto. It was amended twenty-five years ago to free the slave; and I am not in favor of now tacking on another amendment to enslave the people."

Judge Eddy suggested that all present who had not signed the remonstrance to Congress, be invited to do so before leaving the house.

A series of strong resolutions was adopted denouncing the Blair Amendment and the Sunday bills before Congress, from which we copy the following two:—

Resolved, That we most earnestly request the Senators and Representatives of this State in Congress to oppose the adoption of the joint resolution and measures referred to. That a copy of these resolutions be forwarded to said Representatives for presentation to the Senate and House, and that the county newspapers be, and they are hereby respectfully requested to publish the same with the proceedings of this meeting.

Resolved, That the earnest and effective work being performed by the National Religious Liberty Association in opposition to such legislation and to said proposed amendment to the Constitution meets with our unqualified approval, and that J. H. Cook, Vice-President, and Assistant Ira Wheeler, present at this meeting, deserve the thanks of the people for their untiring zeal manifested in advancing the cause of the Association.

The report closes as follows:—

The meeting then adjourned, when all present, except one or two, signed the remonstrance, if they had not previously. The meeting was a very orderly one and fully reflected the sentiments of our people on these most unpopular measures.

We are glad it is so; and let the good work go on.

Another Sunday Bill.

THE Sunday-closing bill for the District of Columbia, which passed the Senate, April 5, was first presented under the title, "A bill for the establishment of certain laws or ordinances for the District of Columbia," and contained twenty-four sections. Of these, all but the first five were stricken out when the bill came to be put upon its passage. The tenth section reads as follows:—

SEC. 10. That it shall not be lawful for any person or persons to curse or make use of any profane language, or any indecent or obscene words, or engage in any disorderly conduct in any street, avenue, public space, square, road or highway, or inclosure, or at any railroad depot or steamboat landing, within the District of Columbia, or in any place wherefrom the same may be heard in any such street, avenue, alley, public square, road, highway, or inclosure, or in any such depot, railroad cars, or on board any steamboat, under a penalty of not exceeding twenty dollars for each and every such offense.

Thus, under a general title which told nothing, was included a Sunday-closing law, and a law against blasphemy. The clause providing a penalty for the use of profane language, was stricken out, in the indiscriminate slaughter of nineteen sections of the bill. Senator Blair desired to amend the bill so as to cover all days of the week, but at the earnest and persistent request of the friends of the measure, desisted from offering the amendment, and yielded to the compromise with the liquor traffic, because as he said,—"*It is well to provide for the observance of the Sabbath.*" In that sentence, he characterized the measure—and the whole Sunday-closing movement.

A Scrap of History.

In the Convention of the Sunday Union, held in Washington last winter, Mr. Crafts said that in the event of the passage of the Breckinridge Sunday Bill for the District of Columbia, a "law-and-order league" would undoubtedly be established to aid in its enforcement. Dyer and Obion Counties, in Tennessee, where Sunday prosecutions are now going on, had forestalled the Sunday Union, in this particular, as will be seen, by the following extract from the cross-examination of a witness for the prosecution, in the case of *The State of Tennessee v. R. M. King*, lately tried before Judge Swiggart:—

Question.—You say this plowing of his, on that day, created a determination with some, that it would be prosecuted?

Answer—Yes, sir,—ought to be.

Question—Who formed that determination?

Answer—Well, sir, there were several parties; previous—

Question—Name them.

Answer—I want to tell you how I got the names, if you will let me.

Question—Just give the names.

Answer—Mr. Dobbins, Mr. Will Wright, and perhaps Mr. Frank Pardue (I am not certain), and Mr. W. R. King, and some others that I don't know that I could name just now.

Question—Of what church are you a member?

Answer—Methodist Church.

Question—Have you named all the parties that you remember?

Answer—Yes, sir, that is all,—all I could name just now.

Question—At or before this time, had there been a combination, or a written agreement entered into, between you and the parties that you have named, that you would prosecute all violations of Sunday laws?

Answer—Yes, sir, there had.

Question—Have you ever had anybody else indicted or arrested, or charged, except Seventh-day Adventists?

Objected to.

Colonel Richardson—I am asking this, with a view to show the animus of these witnesses, and their feelings against this particular man. I expect to show why Mr. Cole (as he said they had) entered into a compact to prosecute all the parties who violated the Sunday laws. I expect to prove by Mr. Cole, that divers parties (and, if not by him, by others) who are not Seventh-day Adventists, cut wheat and did all sorts of work on the Sabbath, desecrating it generally, and that nobody has been prosecuted or interfered with, except this remnant of Israel. (Hisses.)

Court—Ask him if he has any feeling against this defendant, if you want to. I sustain the objection. (Defendant excepts.)

A PACKAGE of petitions from Michigan, has been received in Washington, by the secretary of the National Religious Liberty Association, with a note attached which reads as follows:—

I circulated this petition in my school district. All signed it.

Such thorough work as this, is encouraging, especially when it is remembered that all these are enabled, by the leaflet, "My reasons for signing the petition against religious legislation," which they receive, to understand more fully and defend the position which they have taken.

THOSE who wish to do so and who have not already had the opportunity of so doing, or who have neglected it, are requested to sign BOTH of the following petitions and send them to W. H. MCKEE, 225 A Street, N. E., Washington, D. C. If room for more names is desired the petition may be cut out and pasted onto a sheet of legal cap.

To the Honorable, the House of Representatives of the United States:— We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and the State, assured by our National Constitution as it now is, may forever remain as our fathers established it.

To the Honorable, the Senate of the United States:— We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and the State, assured by our National Constitution as it now is, may forever remain as our fathers established it.

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NEW YORK, MAY 22, 1890.

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It is clear that the chief effect of the late decision of the Supreme Court on the liquor question, will be to make the question of prohibition a national question only.

Now that prohibition has become indeed a national question let it be made strictly a political, and not a religious nor yet a religio-political, issue. Let the National Prohibition platform be stripped of its religious, National Reform features, and let it declare for prohibition straight, for prohibition only. Then it ought to win, and THE AMERICAN SENTINEL will do all it can to help it win. But so long as that platform retains its National Reform head, its religious body, and its Sunday tail, THE AMERICAN SENTINEL will be uncompromisingly opposed to it "teeth and toe nail."

THE *Mail and Express* takes Doctor Talmage severely to task for allowing himself to be interviewed, for publication in a Sunday newspaper. But the *Mail and Express* recommends its own Saturday evening's issue for reading on Sunday; and it is certain that in the Talmage interview there was nothing as dull and vapid as the matter of the *Mail and Express* habitually is; and it is likewise certain that there is not a Sunday paper in New York City which does not furnish much better reading than does the Saturday issue, or any other issue, of the *Mail and Express*.

LAST fall, Rev. N. R. Johnston, of Oakland, California, was appointed a member of a committee to organize local Sunday Unions in that State. In commenting upon this fact we incidentally remarked that it was certainly fit that he should be a member of the committee, since, though socially a very worthy man, his religious views were such that he could not see why if a theocracy was good for the Jews it would not be equally good for us; nor why if it was right anciently to put men to death for Sabbath breaking, it would not be the proper thing to do now. In short, we said that he was unable to distinguish between a divinely-established theocracy and a man-made counterfeit of a divine theocracy. Mr. Johnston felt grieved at this, and complained, both privately and publicly, that we had mis-

represented him. Till now we have remained silent under the charge, having in our removal to this city mislaid the evidence of the truth of that which we said. However, a recent article in the *Christian Statesman*, from Mr. Johnston's pen, has furnished abundant evidence that we stated the case none too strongly; and in this, and the preceding number of THE SENTINEL, under the heading, "How Far They Propose to Carry It," this evidence is given. Mr. Johnston may not mean all that he says; in fact, we have often thought that he was better than his theory; but he should not find fault when people take him just as he says, especially when he expresses his sentiments in carefully written articles for publication.

THE twenty-fifth anniversary of the National Temperance Society was held in Broadway Tabernacle, this city, Tuesday May 13. The exercises were well attended, especially in the evening when the great building was crowded. The exercises throughout were more like those of a genuine temperance association than any which we have seen for many a day. In fact a genuine temperance organization is just what this Society is. The strong pleas that were made for the restoration of the real, good old temperance meetings and work, in which the effort should be to save men and build up strong individual characters, were in marked and refreshing contrast with the political harangues, the self-glorification, and the mutual admiration speeches of organizations labeled "Christian Temperance." THE AMERICAN SENTINEL heartily wishes the National Temperance Society the most unbounded success.

A DISPATCH gives the information that the Governor of California has "pardoned an innocent man." That is a most singular proceeding, though it is not the first time that it has been attempted by executives in the States. Pardon necessarily implies guilt. If the man was innocent, of what then could he have possibly been pardoned? It will be said that the man had been convicted and sentenced by the State, though innocent, and in order to release him it was necessary to pardon him. Not at all. There is no place for pardon in the case. When the State convicted a man who was innocent, then the State did wrong. And when the State discovered that it had done the wrong, even though it were mistakenly and unintentionally, the only proper thing to do was to issue a public apology, and a proclamation fully exonerating the innocent man who had suffered such grievous injury. To offer a pardon in such a case is only to add insult to injury. To offer a pardon in such a case is both to charge and to convict of the crime of which it is proposed to pardon the man. And for a

man to accept pardon in such a case is to confess guilt. It would be well for governors at such times to bear in mind what justice is, and to be just before they undertake to be generous. It is impossible to pardon an innocent man.

In a recent speech at Cooper Union, Dr. McGlynn said:—

We have long since got past the idea of paternal government. We do not believe in a Government that is to feed people till old age with a spoon. We believe in self-government, especially in political matters, and I am free to say that I believe in a great deal of self-government in the Church as well as in the State. The average American must feel his blood boil with indignation at this notion of nursing and coddling the working men and women, being kind to the beggars, taking interest in their moral and spiritual as well as their material welfare.

The Doctor is quite right except in the statement that we have "got past the idea of paternal government." That idea is the bed-rock principle of Romanism, of Mormonism, of Nationalism, and of National Reformism, and as a Nation we are badly afflicted with all of these isms. Indeed paternalism seems to be in the very air. It has been well said, however, that a paternal government is an infernal government for the reason that it must of necessity trench upon the most sacred rights of the individual. The paternal idea of government is that the State decides what is best for the individual, and then undertakes to see that he gets it, whether he wants it or not.

THE *Dial*, of Oakland, California, is striking some heavy blows against Sunday laws, and all religious legislation. We admire its talent but we cannot fully indorse all that it says, for the reason that it does not properly distinguish between Christianity and much of that which claims to be Christianity. Sunday laws are anti-Christian, and those who advocate them are, though it may be unwittingly, the enemies of the truth as it is in Jesus Christ. The *Dial* should recognize the fact that it is not Christianity but the lack of it which leads the Church to seek the aid of the civil power to support her institutions. Christianity is able, not only to stand alone, but to flourish under persecution. Indeed so true is this that it has been said that "the blood of the martyrs is the seed of the Church."

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