



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

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TAKING everything into consideration we are justified in saying that this is the best Government in existence, and could the principles of the Constitution and the truespirit of equality, freedom, and liberty, that Lincoln spoke of in the dedication of the monument at Gettysburg, be carried out, it would be indeed the model Republic.—*American Standard*.

ALFRED the Great incorporated the ten commandments and Golden Rule, in the early English Constitution, but they are yet far from being the laws of English industrial and social life. Laws written on tables of stone and printed in statute books, are but the playthings of politicians if they are not written on people's hearts. Laws can not make men unselfish. They can restrain; but all legal righteousness is but temporary. Police righteousness is not divine righteousness.—*Rev. George D. Herron, in Christian Union*.

THE truth is that the talk about "a godless and therefore necessarily immoral education" loses sight altogether of the end and aim of the public school system. It does not attempt to make Christian men and women. That is left for other agencies, among them the churches. It aims to make men intelligent and independent citizens, to give them such an education as will enable them to exercise their political rights for the general welfare, and as will enable them to keep out of jail and out of the poor-house. In this it has been

successful, and has amply vindicated its right to be maintained at the public expense. Whether men behave themselves from right motives or from wrong is a point of vital importance from a religious point of view. From the secular point of view, which is that of the State, it is of no consequence whatever.—*New York Times*.

An "Easy Lesson" for the American People.

IN reading the literature department of the *Independent*, of March 12, 1891, we found the following book notice which, in view of the teaching of the book which it notices, we print in full:—

Easy Lessons in Christian Doctrine. Prepared for the Use of Mixed Schools. (Stevenson and Foster, Pittsburg, Penn.) With the approval of the managers of the Pennsylvania Reform School, at Morganza, near Pittsburg, the chaplain of the institution and the vice-president of the Board prepared this little manual of fifty pages, which has now been in use long enough to justify the high expectations entertained of its usefulness. It is not a colorless, emasculated system of doctrine, which might be accepted by all simply because it contained nothing positive. It follows a broad and truly Christian path, teaching nothing militating against the doctrines of any church that retains faith in the gospel of Jesus Christ. It is simple in language, convenient in arrangement, clear, concise, positive in the general treatment of the essential truths of the Christian religion, and neither goes beyond the Scripture nor brings up the mooted points of Scripture. As the Pennsylvania school contains many Catholic youth, a copy of the catechism was sent to Bishop Phelan, of the diocese of Western Pennsylvania, who, after examination, wrote as follows to Mr. J. A. Quay, Superintendent:—

The book, "Easy Lessons in Christian Doctrine," is the only book of religious instruction that has come under my notice which claims to keep within the lines of belief common to all who profess faith in Jesus Christ. It is, therefore, well suited for a text-book in public institutions where Catholics and Protestants at all times receive instruction. Catholics can accept all that the book contains, and the important truths of the Catholic religion which it does not contain can readily be supplied by the priest who conducts special services for the Catholic inmates of the institution in which the book is used.

The Bishop here suggests an important point. The manual, while teaching the fundamental truths of Christianity, can for the rest be supplemented by pastors of any church. Methodists, Baptists, Episcopalians, or Presbyterians will find in the minds of the students a scriptural basis of truth, upon

which, if they please, they may build up the distinctive dogmas of their various creeds. The Rev. James Allison, D. D., of Pittsburg, a "pillar of orthodoxy," a hearty believer in, and a staunch defender of, Calvinistic doctrine, connected with the Morganza Board for many years, and much experienced in this difficult field of labor, writes to the Superintendent:—

As you know, I am a Presbyterian minister and editor of the *Presbyterian Banner*, as well as Chairman of the Committee of Instruction and Discipline of the Pennsylvania Reform School. After careful examination of "Easy Lessons in Christian Doctrine," I am happy to say that I believe this little work to be admirably adapted to be useful in reform schools and similar institutions, and, also, that it contains nothing to which any one can reasonably object.

In these days of Church unity and plans for reuniting the separated fragments of the Church universal, there is the earnest desire to remove the practical barriers existing between churches which hold much in common. The use of the little book, "Easy Lessons in Christian Doctrine," is evidence that there is, and that there may always be, a comprehension and acceptance of the fundamental truth of pure Christianity, separate and apart from the denominational theories and practices which have divided the Church catholic. We bespeak for the collection careful examination on the part of teachers, and considerate judgment on the part of ministers and prelates.

As soon as we had read this notice, we sent for a copy of these "easy lessons." It will be noticed that the title is "Easy Lessons in Christian Doctrine," and that these lessons have been prepared for the use of mixed schools. As it has been so long in use in the Pennsylvania Reform School, the claim seems about to be made, and is strongly hinted at in the foregoing notice of the *Independent*, that it may also be used with propriety in the public schools. And, indeed, why not? Is not the Pennsylvania Reform School a public institution? Is it not supported by taxation of all the people? and if these lessons can be taught there, why not in every other public institution? Why not, therefore, in public schools?

But by what right do the managers of this public institution teach *Christian doctrine* at public expense? And if these managers may do this then if they were succeeded by a Board of atheistic managers why might not that Board teach a series of easy lessons in atheistic doctrine? They would have the same right to do

that, that this Board of Managers have to do this.

The equity of the case, however, has been largely discussed in past numbers of THE SENTINEL. It is not that point that we now wish to notice, but rather the character of these "easy lessons" which are so highly recommended by the *Independent*, Bishop Phelan, and the editor of the *Presbyterian Banner*.

The book itself is a little pamphlet of fifty-three pages, four by five and one-half inches in size, and is put together in two parts. Part I, thirty-two pages, is made up of twenty-three lessons in Roman Catholic doctrine, concerning creation, the trinity, the fall, the redemption, the commandments, and the judgment. Part II is a short history of the Christian religion reaching from creation to the day of Pentecost when the Holy Spirit fell upon the disciples of Christ.

Of course, we can not notice each lesson in detail. We have said that the lessons are lessons in Roman Catholic doctrine, and this is precisely what they are; and to show to our readers that this is so, is the object of this article. The phraseology throughout betrays a Roman Catholic writer, one who has been instructed in Roman Catholic religious books. The phraseology never would have come from any one who has been instructed from the King James version of the Bible or in Protestant lines of thought. For instance the word "justice" is used where the King James version, and Protestantism, always use "righteousness;" "Sem" where these use "Shem;" "Pasch" where these always use "Passover."

This will be observed also, as we note the doctrines that are inculcated. The following passage upon the subject of sins, distinctly sets forth the Roman Catholic doctrine of mortal and venial sins, but here the thing is made "easy" by calling them "grievous offenses" and "small offenses":—

Question.—Are all actual sins equally great?

Answer.—No; all sins are not equally great; there are grievous offenses against the law of God, and there are also small offenses against the law of God.

Ques.—What are the effects of grievous offenses against the law of God?

Ans.—Grievous offenses against the law of God kill the soul, by depriving it of the true spiritual life of grace, and make it liable to eternal punishment in hell.

Ques.—What are the effects of small offenses against the law of God?

Ans.—Small offenses against the law of God do not rob the soul of the true spiritual life of grace; but they hurt the soul by lessening its love for God, and by disposing to great sins.

Ques.—Is it a great misfortune to fall into grievous sin?

Ans.—It is the greatest of all misfortunes.

The next thing after this piece of papal doctrine is to find a purgatory for those souls who are hurt by the small misfortune of "small offenses" against the law of God; and this is done in the following "easy" lesson:—

Ques.—Did Christ's soul descend into the hell of the damned?

Ans.—The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest.

Ques.—Who were in this place of rest?

Ans.—The souls of the just who died before Christ.

Ques.—Why did Christ descend into this place?

Ans.—To announce to those spirits that were in prison the joyful tidings of their redemption.

Ques.—When did the souls of the just who died before Christ go to heaven?

Ans.—When Christ ascended into heaven.

Ques.—Where was Christ's body while his soul was in limbo, or the place of rest?

Ans.—In the sepulcher, or grave.

This limbo is an "easy" word for the latin, *limbus patrum*, and is essentially the Roman Catholic purgatory. This indeed is evident from the doctrine of the whole lesson. Query: How can the *Independent* endorse this "easy lesson," and oppose the Andover New Theology as it does? It does not seem to us that it can consistently do both.

Lesson three of part II, sets forth the Roman Catholic doctrine of Gen. 3:15, which, according to the Catholic Bible, reads as follows:—

I will put enmities between thee and the woman and thy seed and her seed. *She shall crush thy head and thou shalt lie in wait for her heel.*

Now this "easy lesson" easily insinuates this Roman Catholic doctrine in the following words:—

Ques.—How was a Redeemer promised?

Ans.—To show how hateful sin was to him, God cursed the serpent which had deceived Eve, condemning him to crawl upon the ground and to eat the dust; besides, he said enmity should exist between the serpent and the woman, but in the end *the woman would crush his head.*

Lesson five, of part II, easily inculcates the "easy lesson" of the Papal *unbloody sacrifice* of the Mass, as follows.—

Ques.—What were the principal religious rites and festivals of the Mosaic law?

Ans.—The principal religious rites of the law given to Moses were sacrifices offered to God; they were either *bloody*, in which were offered heifers, and sheep, and goats, and doves; or *unbloody*, in which were offered *cakes*, and *unleavened bread*, and *wine*.

It is not surprising that Bishop Phelan should say that Catholics can accept all that this book contains for it is essentially Catholic in every intent and purpose; and that the *Independent* and "a pillar of orthodoxy" the editor of the *Presbyterian Banner*, should endorse it as being adapted to general use only shows how far the so-called Protestant profession has become like the Roman Catholic. Yes, it is true; Catholics and Protestants are uniting, but it is the same way that the lion and the lamb unite. It is true they are all becoming one, but the Roman Catholic is the one. Roman Catholicism has not abated one jot of her claims nor modified in one tittle her doctrine; and the only way it is possible for the Roman Catholic Church and the Protestant churches ever to unite is by the Protestant churches becoming Roman Catholic. This is what they are

doing. Roman Catholic forms and institutions are adopted, observed, and enforced, by those who boast of their Protestantism. Roman Catholic doctrines are held and inculcated by churches calling themselves Protestant. And the statement of the *Independent* that these "easy lessons" teach nothing militating against the doctrines of any church that retains faith in the gospel of Jesus Christ, shows how far this Protestant apostasy has gone toward the great general apostasy.

Yet, upon this THE AMERICAN SENTINEL would have no criticism to make were that all that it is. Any man has the right to be a Roman Catholic and to believe all that the Roman Catholic Church teaches; and every Protestant has the right to apostatize from Protestantism and become a Roman Catholic. Any person, Protestant or otherwise, has the right to adopt any form, institution, or rite of the Roman Catholic Church, and observe it. Protestants have the right to adopt as many "easy lessons" in Roman Catholic doctrine as they choose, and teach them in their churches and in their homes as they please. Therefore we say that if this were all there is of this question THE SENTINEL would have no criticism to make. Unfortunately, however, this is not all. Indeed it is but the beginning, and the beginning of a gigantic and dangerous scheme to usurp the public authority and force these things upon all the people.

This book itself is now being used in public institutions in the State of Pennsylvania. It is recommended for use in mixed schools everywhere. The union of Protestants and Catholics, in this thing, is only a union for the bad purpose of forcing religious doctrines upon all the people, and that at the expense of all the people. It is a proposition to force the religious views of certain ones upon others who have just as much right to believe for themselves as these have. This pamphlet itself distinctly attacks the religious standing of certain classes of citizens who have just as much right to stand where they do as the believers in these "easy lessons" have to stand as they do. Lesson seventeen of part I, is on the first of the ten commandments, and a part of that lesson is as follows:—

Ques.—Mention some of the sins against this commandment?

Ans.—Idolatry, infidelity, indifference to religion, witchcraft, superstition, and spiritism.

Ques.—What is idolatry?

Ans.—Idolatry is to pay to any creature the honor which belongs to God alone.

Ques.—What is infidelity?

Ans.—Infidelity is the want of faith in the word of God.

Ques.—What is spiritism, or spiritualism?

Ans.—Spiritism, or spiritualism is to believe that the souls of the dead communicate with men, by rapping and moving furniture, or by writing, or by speaking to mediums.

Now, against this in itself we can not say that we have any particular objection. But we want to know what right the State

has to set itself up as the judge of the religious standing of its citizens? We want to know what right the State has to adopt the views of one class of religionists and set itself up as the judge upon, and condemn as idolaters, other classes of its citizens? We want to know what right the managers of any public institution, or the instructors therein have, to use their position and authority to favor the religious views of one class of people and to condemn, as idolaters, other classes? We want to know by what right these managers or instructors use the money that is raised by taxation upon all the people, in teaching the religious views of a part of the people as against, and in distinct condemnation of, the religious position and views of another part of the people. We want to know by what right certain citizens shall thus be compelled to pay money for undermining and denouncing their own religious principles.

The editors of THE AMERICAN SENTINEL are neither infidels nor Spiritualists. We are just as far from both infidelity and spiritualism as it is possible for Christians to be; and THE SENTINEL is the same. Nevertheless, any man has as much right to be an infidel, or a Spiritualist, or both together if he chooses, as we have to be Christians or as the believers in these "easy lessons" have to be Roman Catholics. Infidels and Spiritualists have just as much right to hold their beliefs *unmolested and free from attacks by the State or by any public authority* as have Christians or Catholics or Catholicized Protestants. The money which is raised by taxation upon infidels and Spiritualists alike, the State has no more right to use in denouncing, through its officials, the beliefs of those classes, than it has to do the same thing with Christians.

Yet all this is precisely what is done by the public officials in the State Reform School, at Morgantown, Pennsylvania; and this is precisely what is proposed by the *Independent* and other believers in these "easy lessons," shall be done in public institutions everywhere. And it is wickedness. Let the State and public officials keep their meddling, clumsy, and bungling forms out of the field of conscience. Let them attend to the public business, the business that belongs alike to all the people, without distinction, and leave entirely alone the religious belief or unbelief of the citizens. A. T. J.

THE AMERICAN SENTINEL comes to us from New York every week, and is always most welcome. Its arguments are unanswerable. It stands for religion resting on no force, no State, no law, but pure persuasion alone. That is our position. All the religion that you like, that you can win men to, by fair argument. None that can not stand on that basis.—*San Francisco Political Record.*

Duties and Rights.

THESE terms are frequently confounded; but there is the greatest difference between them. Rights begin where duties end. The exercise of rights is optional, while the performance of duties is imperative. This is true both in the realm of morals and in that of civics. Anything which is not optional with the individual is not a right, but a duty.

To say then that a person has the right to do a certain thing implies that he also has the right not to do it. If we say he has the *moral* right to perform the act, we mean that he can do it without bringing himself under the penalty of moral law; but if it is the *civil* right to which we refer, we mean that he ought not to be subjected to civil pains and penalties for it.

I have said that the exercise of rights is optional. Some may be inclined to dispute this. For example, they may ask, "Is not voting a civil right?" I reply that it is. "And is it not also a civil duty?"—By no means. If it were, then there should be a civil law compelling every one to vote. As all moral duties are covered by moral law, so all civil duties—not always *are* but—*should be* covered by civil law.

But a law compelling men to vote would defeat its own purpose. The object of the ballot is to get an expression of the will of the people, but this can never be secured by compulsory voting. To illustrate: Suppose a Republican should, for some reason, refuse to vote. That would please the Democratic party, consequently no one in that party would enforce the law compelling him to vote. If the law were enforced at all, it would have to be by his own party; but as surely as the Republicans compelled him to vote, when he did not want to vote, so surely would he, out of spite, vote the ticket of some other party, even though he might be opposed to the principles of that party. A man may be compelled to be civil toward others, but no one can be forced to be honest with himself. And you can never find out the will of the people by compelling them to vote against their will. The State can never determine whether a man is voting his own principles or not; but if he is neither tempted by bribes nor enraged by compulsion, he is under the most favorable conditions for the free and just exercise of his right.

Voting, therefore, is not a civil duty, and can not be so regarded in our legal system. But it is a right which every citizen may exercise if he wishes to do so.

It is not the duty of government to punish a man for exercising his rights, or for not exercising them. The chief function of government is to *protect* each citizen in the exercise of his rights. In doing this, it is not necessary for the government to define these rights. The citizen should be pro-

ected in doing *anything he desires* to do, provided it is not uncivil. That is the only limit which the government has the authority to set for him. The government has no more authority to trespass upon the rights of a citizen than the citizen has to trespass upon the rights of the government. The citizen was not made for the government, but the government for the citizen.

The three great dangers to which governments are subject are these: first, that the government will gradually extend the limits of its jurisdiction until it infringes upon the rights of citizens, or the prerogatives of God; second, that it will not even *protect* the citizens in the exercise of all the rights which it nominally recognizes; and third, that partiality will be used, so that the rich will have better protection than the poor, and the majority be allowed to swallow up the rights of the minority.

Although not so bad as many other countries, all of these errors are dangerously apparent in our own Government to-day; and for their removal there should be pledged the prompt and energetic cooperation of all patriotic citizens.

A. DELOS WESTCOTT.

This Accounts for It.

IN a recent meeting in Tacoma, Wash., to rejoice over the defeat of a bill practically repealing the Sunday law of that State, one of the speakers, a minister, said:—

The Church depends for its foundation upon the Sabbath. Eliminate the Sabbath and there is a question whether the Church would continue to exist.

This accounts for the great interest which the ministers everywhere take in the so-called "civil Sabbath." It is not true, however, that the Church is dependent upon the Sabbath in any such sense as that indicated by the gentleman whose words we have quoted; and to assert it is simply to say that the Church is dependent for its continued existence upon State support, for it is said that "without Sunday laws the Sabbath can not be maintained." If this be true of the popular modern Church, it simply shows that it is unlike the early Church, for that existed in its greatest purity and power, not only without a State-enforced Sabbath, but in spite of the most bitter and unrelenting opposition on the part of the secular power. Truly the modern Church is in a sorry state if it is thus dependent upon the whim of the law makers and the energy of the police.

IN spite of all metaphysical theorizing, it remains true that the common sense of mankind recognizes no basis of practical ethics except belief in God and in man's obligation to obey him.—*Baptist Examiner.*

Religious Teaching in Secular Schools.

THAT children should be taught religion, which with us means the essential doctrines of Christianity, is a proposition advocated as strenuously by all classes of Protestants as it can be by the Romanists. The real question is, How can this best be done? Our minds should not be diverted from this main point. Rome claims that this religious education should be not only co-ordinate with the secular, but intermingled with it in the instruction of each day, and should form a part of the school curriculum, and must be under the supervision and control of her priests. In other words, that the State must provide for instruction in the tenets of each denomination. She must do what she never has done—recognize denominational distinctions in her public policy.

Certainly, when so radical a change is demanded, very substantial and convincing reasons should be presented. It is not enough to appeal to denominational preferences or prejudices. It should be shown most clearly that such a method of combining the secular and religious in the same school, is the completest way of imparting religious truth. And to persuade of this, we require more than philosophical argument. Facts should be adduced. We should inquire whether such a system has been tried, and what have been the results. I propose to show that the experiment has been made under circumstances more favorable to success than we can inaugurate in this country, and that the result is such as by no means to encourage us. The idea which Rome advances has been worked out in Prussia on a Protestant basis. And the statements I make are culled from a paper read before the Western College Association at Grinnell, Iowa, December 27, 1882, by Prof. Hugh M. Scott, of the Chicago Theological Seminary. This is a paper which has not attracted the attention its importance deserves.

1. Let me present the *principle*. The fundamental idea, as in every German school system, is that the nation is Christian in instincts, history, and aims, and therefore no plan of instruction is complete which does not include the thorough teaching of Christian doctrine and morals. Von Muhler, the Minister of Public Instruction, said in 1870:—

An attempt to dissolve the intimate union between culture and religion, between school and Church—a union of more than a thousand years' growth—would be an impossibility.

This was proposed in 1848, but dropped because of opposition throughout the country. The Constitution, he says, "determines that religious instruction shall not be given apart from the schools, but in the schools; and that the churches and religious societies shall have a leading influence in giving such instruction. It desires to have confessional (denominational) distinctions regarded as far as possible in the

schools. . . . We regard religious instruction as an integral part of the sum total of school instruction. . . . The training of teachers is not to be separated from connection with the Church and religious culture."

A Government circular announces:—

It is the aim of the religious instruction in schools, in connection with the catechumen, and confirmation teaching, to help lead the youth to a living knowledge of their belonging to the kingdom of God on earth, and to evangelical church-fellowship in it.

This is their theory of public schools, and this defines accurately the position of the Romish Church in our country.

2. Let me now sketch the *plan* by which this principle is carried into operation. Prussian educational institutions are divided into three classes—the common school, the high school, and the university. In the first, elementary religious instruction is given by the ordinary teacher, preparatory to and in harmony with the more advanced curriculum of the high school. In the *high schools*, the Prussian system of teaching religion finds its most important field, and to those we shall restrict ourselves. Omitting much that would be very interesting as to the general methods of these schools, of which there are four grades, space requires that we be restricted to the plan of *religious* instruction. Religion is regarded as one of the regular studies of the course, and occupies the place of honor at the top of the list. All teachers must pass an examination in religious knowledge. Teachers in the highest classes must stand an examination in the contents of the Bible, the fundamental doctrines of faith and morals, Church history, New Testament Greek, and Hebrew. But these qualifications are acquired less often than formerly, so that in many cases the local clergy must undertake the religious instruction by single hours in school.

In the lowest class, Bible narratives from the Old Testament to the times of the kings are taught from a book of Bible stories. The first part of the catechism, with Luther's explanations, is learned by heart, the second and third parts being committed to memory without the explanation. A certain selection of texts and hymns is given to be memorized.

In the next class the New Testament narrative is to be learned in the same way, and the general division and order of the books of Scripture, catechism, and hymns are reviewed.

In the next higher class, prominent portions of the Old and New Testaments are read and studied in their connection, also the geography of Palestine. Catechism is reviewed, and the third part learned with Luther's explanations, and proof-texts. The fourth and fifth part are committed to memory. Hymns are reviewed and new ones learned. As occasion offers, the meaning of Church usages is to be taught.

In the yet higher class a more advanced

course in biblical instruction is imparted. In addition to a review of hymns and texts already acquired, apostolic and Church history is begun. In the next class higher these studies are continued, and the history of dogma is entered upon.

The highest class takes up the exegetical study of the Gospel of John, and the epistles to the Romans, Galatians, Hebrews, and parts of the 1 Corinthians. The fundamental doctrines of faith and morals in their connection are taught, also an outline of creeds.

The teaching in all these classes is accompanied by proper devotional exercises, at least in form. These consist of singing, reading the Scriptures, and prayer. This is held every morning with the whole school. Each hour's work in the forenoon is to be begun with prayer. The school closes on Saturday at noon, usually with devotional exercises, including a short address by the principal. Teachers are directed to induce their pupils to attend public worship in church; also at the proper time to turn their thoughts toward the sacrament of the Lord's supper. A similar course is followed in the Roman Catholic religious teaching, with such modifications as their doctrines would require.

We have now an outline of the religious instruction in the Prussian school system. Thus the State maintains the compulsory *religious*, as well as secular, education of every child. It must be admitted that this scheme is well-nigh perfect. One more comprehensive and thorough cannot easily be devised. It seems to meet every requirement of a complete religious education. It should lead into the fellowship of the Church, as it is designed to do. Fully complied with, it would fit the apt scholar almost to enter the ministry. And now we may well inquire—

3. What has been the *result*? This system has been in operation nearly one hundred years, and during all this period religion has declined, so that the skepticism and rationalism of Germany have become proverbial. In 1838, students of theology left the gymnasias so ignorant of the Scriptures that they could be put to shame by children. Teachers came in who regarded religion as only a moral department of the State; in whose tuition, as Christlieb declares, "heathen classics and natural science are exalted, the Christian belief constantly pulled down, or even ridiculed in the eyes of the pupils." "In most of our high schools the religious instruction is given so badly that this is one of the chief causes of our common rationalism, and the infidelity and religious indifference amongst our educated classes." So writes the same high authority.

This system, so admirably arranged, has failed to keep Prussia Christian except in name. It produced a formalism which made every one a member of the church, but at the expense of vital piety. This

system superseded the necessity of Sabbath-schools, because the children were supposed to be taught the same religious truths which are inculcated in the Sabbath-school system. Yet, as a fact, this end was not secured, so that the evangelical portion of Germany feel the need of the Sabbath-school, and are establishing them in all parts of the empire. The wisest and most devout clearly understand that their elaborate course of religious instruction in the public schools can not be relied upon to make the children truly Christian.

England and America, on the other hand, have maintained and perfected the Sabbath-school system during the same period. And what have we to show as results? A most marked improvement in public morals, and a great advance in all forms of religious activity. Space will not permit me to present the proofs of this. They can be abundantly furnished. Let those who doubt this read the chapter on the "Social Condition of Great Britain," in Mackenzie's "Nineteenth Century," or Dorchester's "Problem of Religious Progress." In our own land churches have kept pace with the marvelous growth of population, and untiring efforts are made to elevate the masses. The multiplicity of denominations presents an insuperable obstacle to the State in any endeavor to teach that amount of religion which each denomination desires for its own children. Those specific doctrines must be left to the family and the Sabbath-school. If they are not inculcated there, they can not be imparted satisfactorily in any other place. This plan has been so successful in our own land that we have no reason to venture on some other scheme. Much less can we adopt the method advocated by Rome, which has produced such undesirable results in Germany.—*Rev. Geo. S. Mott, D. D., in New York Observer.*

The Intolerance of Unbelief.

APROPOS of our observation in No 13 of THE SENTINEL, concerning the intolerance of infidels, is the following contribution to the *Truth Seeker* by one of its regular correspondents, William Allen Smith, of this city:—

The *Twentieth Century* takes Samuel P. Putnam to task for calling the Mexican Government the most liberal government on the face of the earth to-day, in the face of certain restrictions placed upon clericals in that country. Mr. Pentecost says:—

I judge from this that if the Mexican officials should drive the church people out of the country, or make it a capital offense to be a Christian, the Mexican Government might be considered still more liberal.

As the Mexican Government has done neither of these things, let us inquire what it is that it has done which would invalidate its title to be "the most liberal government on the face of the earth."

It is reported that a vast amount of church property has been confiscated. Converts are forbidden. The clericals are not allowed to wear their official garb on the streets. They must dress like other folks. They can not perform a legal marriage.

This is what the government has done, and it has done well. If our Government would do the same it would perform but acts of justice and right.

The trouble with Mr. Pentecost's idea of liberty, to let every one do as he pleases, is that it will not conform to present conditions, for the reason that by social and political usages we are made interdependent, and a superstitious Church and its blinded followers are a menace to the natural thought and rational action of those who do not affiliate with them nor wish to have their children imbued with their senseless doctrines. The Church is always seeking converts, is always aggressive. Have not the people as good right to ask for its abolishment as a common nuisance as its adherents have for its continuance?

Its property is the aggregate outcome of the trembling fear of deluded victims powerless to help themselves. Let it be returned to the people and put to some useful purpose. Mr. Pentecost forgets that the average man is no match for the arguments of these dealers in brimstone and eternal fire. They deceive men, they rob them, and they should be exterminated with a relentless hand, just the same as we do a burglar from our homes. The strong must protect the weak. . . . No government or country should tolerate, much less protect, any institution which aims at the subversion of the human mind from its natural liberty of thought to one of base subjection to superstitious beliefs. Let them first prove the truth of their contentions, then give them license. Otherwise let the institution subside and end its disgraceful reign. We can find all the religion necessary at our hand within the realm of visible nature without groping aimlessly on its outside.

In our previous article we remarked, that as a class, Freethinkers are neither more free themselves nor more liberal toward others than are other men; and certainly the foregoing quotation from the *Truth Seeker* (like the one made three weeks ago from *Freethought*) bears us out in this opinion.

We are not sufficiently familiar with the real condition of affairs in Mexico to form a positive opinion upon the merits of the contest between the Mexican Government and the Catholic Church. That church has a very pernicious habit of meddling in politics, *as a church*, and we are not prepared to say that restrictive measures are not for this reason necessary in Mexico, as they seem to have been at times in other countries. If Mr. Smith had stopped with an attempt to justify a policy of this kind, *for purely political reasons*, we would have no criticism to pass upon his words; but he does not stop there; indeed, he does not enter upon the discussion of that phase of the question at all; but seeks to justify governmental opposition, not only to the Catholic Church, but to all churches, because, as he assumes, they teach error.

"Let them," says the gentleman, "first prove the truth of their contentions, then give them license." But who is to decide when they have proved "the truth of their contentions"? Evidently the government must be the judge, that is, it must sit as judge of all religious questions, and must exterminate with a relentless hand all religions that, according to its decision, do not teach truth! About how much tolerance is there in this?

We have no word to say in defense of

Roman Catholicism, but we do maintain that it has the same right to exist as has Freethought, or as has any other form of belief or of disbelief. If it be the province of government to sit in judgment upon religious questions, why does the Freethinker find fault with those governments that have done this in the past? They did only that which this Freethinker says governments should do now, namely, they sought to exterminate that which they adjudged to be error. There are many Christian parents who do not wish to have their children imbued with infidelity; should the State, for this reason, and because infidelity is aggressive, abolish unbelief by law as a common nuisance? Should the State seize property devoted to the dissemination of Freethought and use it in the support of orphans or to endow schools? But this is exactly the principle that this Freethinker advocates in the columns of this Freethought paper, the *Truth Seeker*. And thus it appears again, that the boasted liberality of Freethought is only a figment of the brain of those who deify human nature, which is essentially intolerant.

A despotism of "Freethought" would be quite as intolerable as a despotism under some less pretentious and, therefore, more appropriate name. C. P. B.

The Sabbath Question.

For the Bulletin:

IN our paper in last Sunday's *Bulletin*, the general purposes of the American Sabbath Union were set forth. In this paper the Sabbath day and its purposes, or purpose, will be set forth. It is generally understood that the word "Sabbath" means rest. Such meaning carefully examined, is of doubtful reliability. Its clearer meaning is that time, day, era, wherein one act, or series of actions, ends and another begins. It is a word which, at its root means time-marking. It means the end of six days and the beginning of the seventh day. The cause or causes given or the signs or statutes authorized, such as cessation of labor, are in no way directly related to the meaning of the word.

Whatever be the particular meaning of the word, there can be no question, if the accustomed claim of inspiration of the Old Testament Scriptures is granted, that God appointed the day—gave it its name and number. It was evidently given to commemorate the great success of creation and completion of man and this earth—a day to mark that era. The prohibition of labor on that day was not an end but a means to an end. The purpose was, without doubt, twofold; that of remembering the Creator, and through that remembrance, on a day set apart especially for it, the divine in man was to be developed. Rest was to afford man an opportunity to possess himself of an evenly balanced

nature—one wherein neither the animal nor the fanatic in him should have any particular advantage, either over the other. To a certainty there was a sanitary significance connected with the prohibition of labor, which of itself is of inestimable value to man. But commemoration and worship were evidently the purpose of the seventh day.

There is nothing after the order of the Old Testament Sabbath in all history. It stands out in the moral firmament of the world as a glorious heavenly bonfire to enlighten the nations of the earth. The Jews still keep that day. They are praiseworthy faithful to the command of God. No one questions the Jew's authority to observe the seventh day—the only Bible Sabbath.

Christianity has no Bible Sabbath. It has no Sabbath at all by authority of the Old or New Testament. It has a "Sunday." It is the old *dies Solis* of Rome. It was adopted by our Saxon ancestors and called "Sunntag." It comes on the first day of the week instead of the seventh day. The earliest Christian held it in connection with the seventh day. They observed both days. The utmost that can be claimed for it by way of authority, in the absence of any command of God or of Christ, is custom.

The first day of the week, or Lord's day, as it is severally called, was without any legal recognition until the fourth century, A. D. Constantine connected it with the State, and the State has been its worst enemy ever since and will continue to be such as long as the aid of the State is sought to appoint or enforce religious institutions. It was, originally, a day of feasting and rejoicing. It grew into use because Christ chanced to be raised from the dead on the first day of the week instead of the seventh day. I say "chanced" to be raised, because there is no scripture specifying the day on which Jesus was to be murdered by his enemies. The third day after death he was to rise from the grave. Had he been crucified on Thursday he would have been raised on Saturday or seventh day.

Christendom, by common consent, has set apart Sunday for a rest day—a worshipful day. Some irresponsible teachers claim that it is the Bible Sabbath, but it is not. Some also, who are not as extensively read as others, claim that Jesus repealed, or eliminated, the fourth commandment from the Decalogue. He did nothing of the kind. (See Matt. 5:17-18.) There was never any repealing of sacred enactments. The first monumental inscription calling the Sabbath, Lord's day, is dated A. D. 403. (See American Encyclopedia.)

If it is to be a religious day, then the State can have nothing to do with establishing or enforcing religious institutions. On the subject of religion the State must be silent; and between citizens of different

religious beliefs and customs the State must remain neutral. The attempt to force majority notions of religion on the conscience of the minority, is abominable. The American Sabbath Union would do well to modify its purpose.—*Lux Benigna, in Bloomington (Ill.) Sunday Bulletin.*

Rome Is Willing.

"THE statement," says the *Catholic Review*, "that the Bible is read in 13,000 out of 21,000 Pennsylvania schools is not strong enough to warrant the assertion that the State schools of the country are Christian. The Bible could be read every day in an agnostic school, or in a school conducted by Mr. Renan, and not make the school Christian; and the fact must be well known to Pennsylvanians, as it is to others, that in many of the schools where a trustee ordinance commands the use of the Scriptures the teachers are not believers in the divinity of these writings, and had as lief read a chapter of the Koran or Carlyle."

To the expression of opinion by the *Christian Statesman*, that Catholic Americans want nothing Christian except what bears the impress of the Pope, the *Catholic Review* responds:—

This is true, but it should not disturb a Protestant. It ought rather to ease his mind, since the very doctrines held by Protestants and Catholics in common all bear the Papal sanction. The dogmas of the Catholic have all been formulated by Rome, and these dogmas are maintained in part by Protestants. The inspiration of the Scriptures, the divinity of Christ, the need of grace, the life to come, and many other tenets of Protestant belief were all made dogmas before Luther's time. For the support of these principles of human action Catholics and Protestants can work in perfect harmony. It is no reflection upon Catholic sincerity that the church considers all other teachings beyond its own dogmas, past or to come, as heretical. The *Statesman* can see at a glance just where Catholics stand by a knowledge of their beliefs, which they do not hide, but delight to profess before men.

And the *Statesman* has more than once expressed a willingness to join hands with Rome upon those things that they hold in common. Rome is willing.

Simply Indefensible.

THE Sunday law is simply indefensible. It is entirely without the province of the State. The mystic and the supernatural have no part in the affairs of government. To enact such a law would be to overstep the bounds of state-craft to endorse a shaky theological hypothesis. It would be as sensible to revive the laws to enforce the observance of Lent. The spirit that incites such legislation is a belated survival of mediæval intolerance and superstition. The Sunday law is an anachronism. It has no place this side of the Renaissance.

Of course, though, there are examples of the State embracing the supernatural. A number of civilized nations have established churches and legalized and subsidized worship. But these are mouldy her-

itages of the Dark Ages, and owe their existence, not to their merits or appositeness, but partly to the phantom of the past, which still lurks in the dark corners of many a mind, and mainly to that blind inertia, innate in human nature, that always favors whatever exists, and is the greatest obstacle to reform and progress. State religions are weakening with the advance of light, and their dissolution is simply a question of time.—*Oakland (Cal.) Times.*

Must Teach Morals.

"PARENTS in the United States must teach religion at home if their children are educated in the public schools," says the *New York Christian Advocate*, and adds:—

A lady of wide experience, noted for caution and truthfulness, one of the superintendents in a large Methodist Sunday school, informs us that in her opinion home teaching, except a few words in a very few cases upon the Sunday-school lesson, is entirely omitted, even in the homes of church members.

We can readily believe this when we remember that only a short time since a Presbyterian pastor in Iowa said:—

Keep the Bible out of the schools and our children are deprived of moral instruction.

This is only putting in another form the statement made by the Methodist lady, referred to by the *Advocate*; for the minister's words are credible only on the supposition that moral training is almost utterly neglected even in so-called Christian homes. Hence on the very face of it the demand for religious instruction in the schools is a confession of parental neglect in the home circle.

WITH a view to justifying the persecution in Lima, Peru, of a missionary who sold Bibles without first obtaining the consent of the priests, the *Catholic Review* quotes the *Peruvian Mail* as follows:—

Has Penzotti in the exercise of his profession, broken the laws of this country, or not? If he has, it is but just that he should suffer the penalty imposed by those laws. If he has not, he has a claim against his aggressors which every honest man in the country will help him to make good. This question of law is to be decided by the Supreme Court, and we await its decision. So much being admitted, it is manifest that any sympathy for Mr. Penzotti should be withheld until it is proved that he is innocent of the misdemeanor he is being tried for.

This is the argument that has ever been used in justification of persecution for conscience' sake, in all ages in every clime. It is strange that people do not stop and think that laws which make such things possible are all wrong and should be promptly repealed; in the meantime they should be allowed to slumber in innocuous desuetude, and this would be the case were it not for the wicked intolerance that still disgraces the Christian name.

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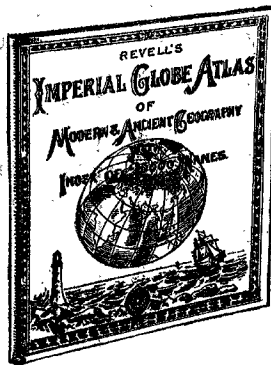
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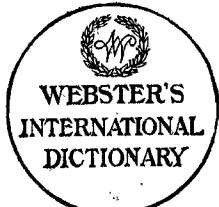
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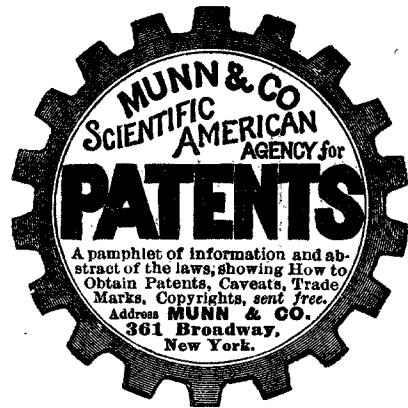
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WE learn from a Spokane, Wash., paper that Rev. Sam Small is now in the Northwest. He is expected in Spokane early in May, and the ministers are planning a boom for the Sunday Sabbath. Mr. Small's wit is, we suppose, expected to supply the lack of divine authority for the observance of the day, and also to bolster up in the State of Washington the somewhat shaky sentiment in favor of "civil" Sunday laws.

"LUX BENIGNA," a correspondent of the *Sunday Bulletin* (Bloomington, Ill.) is letting a little kindly light in upon the "Sabbath Question." We republish this week the second of his articles upon this subject. It might be surmised that the writer is an observer of the seventh day, but to the best of our knowledge such is not the case. He is simply one of the many who recognize the fact that Sunday is not the Sabbath by divine appointment.

OF the time of the sojourn of the Israelites in the wilderness, the *Christian Advocate*, of this city, says:—

Manna fell six days out of seven, but not on the seventh, through a long period. That manna, when gathered on Saturday, would keep over the Sabbath.

Can it be that the *Advocate* does not know that in the wilderness no manna was gathered on Saturday? that that day was the Sabbath, and that the manna gathered on Friday was kept over and used upon Saturday? A little more candor in discussing the Sabbath question would be commendable.

IN the prelude to one of his recent lectures, Joseph Cook gave, among others "equally good," the following "argument" against opening the Columbian Exposition on Sunday:—

Our army and navy have always rested upon the Sabbath, and the Constitution of the United States allows the President ten days to affix his name to enactments of Congress, exclusive of Sunday. If the President, then, be allowed to rest on Sunday, certainly the workingman should be granted this privilege.

Nothing could more clearly show the desperate straits to which men are driven to find an excuse for Sunday laws. It seems as though sensible people would soon get tired of exposing their illogical

position as they do in using that clause in the Constitution concerning Sunday. So far as the Constitution *allowing* the President to rest upon Sunday is concerned, it would be the same if that exception were not in it. The President would not be obliged to work on Sunday, even if the Constitution gave him simply ten days in which to sign a bill, without excepting Sunday. But Mr. Cook's plea that the workingman should likewise be allowed to rest on Sunday, seems to be based upon the idea that it requires ten full days of hard manual labor on the part of the President to sign every bill that comes before him, and that if the Sunday were not excepted from the ten days allowed, the President would be obliged to work on Sunday in order to get a bill signed. The absurdity of such an idea is simply the absurdity of the entire Sunday argument.

ALL good citizens will rejoice that the law of this State has been so amended as to make the employment of police matrons mandatory, in cities containing over 25,000 inhabitants. The police authorities have steadily opposed this reform, as they do nearly everything to ameliorate the condition of persons under arrest. The old legal maxim, that a man is to be presumed innocent until proven guilty, has no weight with the average policeman; with arresting and detaining officers the presumption is all the other way, especially if the prisoner happens to be a woman. The employment of matrons ought to correct some very flagrant abuses in this and other cities in this State.

IN an article which has just appeared in the *Christian Statesman* (a little out of season, it is true) Mrs. Josephine C. Bateham, of the Woman's Christian Temperance Union, says:—

We are not pushing the national Sunday rest bill this winter. The session will be short and crowded, and it seems best to hold petitions till next winter, and let the rest bill for the District take precedence if either can be reached. *Have your petitions ready for next winter*, that we may be strongly reinforced for congressional work. For both this and the District bill petitions, give especial attention to the laboring classes, and signify this on the petition. When either bill passes it will be when Congress is convinced the laboring men want it.

And it is safe to say that no means will be left unused to convince Congress that the laboring men do want it. The friends of liberty should be on the alert.

A RECENT number of *America* has a cartoon entitled, "Worshiping the Golden Swine-furth." The central figure represents Schweinfurth, the false Christ of Illinois, sitting upon a throne of money bags; around his head is a halo of dollar marks, while a number of worshipers are making liberal additions to the golden throne. At the upper right-hand corner

of the picture, surrounded by clouds, is seen a strong hand labeled, "Law," extended toward the occupant of the throne, and underneath the whole are the words: "It is about time that the heavens open and put a stop to this blasphemy."

The thought of the artist evidently was that the heavens are about to open in the form of civil law to put a stop to the blasphemous claims of that arrant humbug, Schweinfurth; or, possibly, that as the heavens have thus far failed in what the artist supposes to be their evident duty, the Legislature should do the work by enacting a law to forbid this form of blasphemy.

What a grand thing it is, to be sure, to have people who feel competent to declare the duty of the heavens, and to supply any lack on their part in the way of maintaining the honor of Him who, before the advent of National Reform, ruled the heavens.

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