



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

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## The American Sentinel.

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At Erfurt, Germany, the members of a club which attended an atheistic lecture, in a body, have been indicted, it is said, at the instance of the Emperor, on the plea that their action was "to the scandal of all true believers." Emperor William should be elected an honorary member of the National Reform Association, forthwith.

It is stated that the Columbian Sunday Association during the last two months has spent six hundred dollars in postage alone. Their weekly postage bill on articles sent out to papers in the Sixth District of the American Sabbath Union is forty dollars. Mass meetings are held weekly in different parts of Chicago to discuss Sunday closing in general and World's Fair closing in particular. These meetings are assuming the nature of patriotic gatherings where the ministers teach that the American Republic rests on the foundation of the American Sabbath, and that the American Sabbath can not be preserved without law. The agitation is indeed becoming interesting.

THE London dispatches of June 29, say:—

In view of the outcry made by the members of the Lord's Day Rest Association, and others, to the proposed visit of the Kaiser Wilhelm on Sunday, July 12, to the naval exhibition in London, the German Kaiser has consented to postpone that visit to some day during the week commencing July 12.

The National Reformers might make an interesting logical deduction from this, if only it were the Czar instead of the

Kaiser, for as the Czar is an absolute monarch he is the government in himself, and should he officially acknowledge the authority of the "Christian Sabbath" the Russian nation, in his person, would become a "Christian nation," and one hundred million of people be Christianized at one fell swoop.

### That "Civil" "Sacred" Day.

QUESTION number three and its answer, of that important document, Leaflet No. 31, National Woman's Christian Temperance Union, Sabbath Observance Department, are as follows:—

3. Should not the national Sunday-rest law simply enjoin a seventh day, and not presume to settle the vexed question as to which is the Sabbath?

Answer.—The law could never be enforced unless the day was uniform, and it is reasonable to choose as the civil rest day the day recognized by the vast majority as a sacred day, rather than one so held by less than one-half of one per cent. of the people. The bill speaks of the first day of the week without touching the "vexed question."

If the day of rest which they require be only of a *civil* character, and the rest be only for sanitary reasons, then why is it that a law cannot be enforced, simply enjoining rest on one day of the week, without reference to any particular day? It would be just as easy to enforce such a law as that as it would be to enforce a law demanding that Sunday alone be observed as a rest day. For the truth of the statement that such a law could never be enforced we have only the bare word of Mrs. Bateham to that effect. But as to why it is so, she offers no direct proof whatever. Yet in the words which follow, there is indirect proof as to why such a law could not be enforced, and that is that it is not the civil rest day at all that they want enforced, nor is it in any sense for sanitary reasons.

It is "as a sacred day," and that only, that they want laws enforcing the observance of a day of rest; and it is for *religious* reasons only that it is demanded. And this is why the law could never be en-

forced requiring the observance of simply one day of the week as a day of rest without reference to any particular day. If such a law as that were enacted there would be no recognition of any particular day "as a sacred day;" and therefore those who demand the enforcement of a sacred day would have no heart to enforce such a law, and those who care nothing for it in the first place would not enforce it. Consequently thus, and thus only, is it true that such a law "could never be enforced." Therefore, as it is a sacred day which the Sunday-law workers want recognized by the Government, and its observance enforced, this, and this only, is the reason why the day must be uniform.

The reason which Mrs. Bateham gives why it must be uniform is that "it is reasonable to choose as a *civil* rest day, the day which is recognized by the vast majority as a *sacred* day." That is to say, the State must adopt the ideas as to a sacred day entertained by a part of the people, and enforce upon all the people the observance of these ideas of sacred things. This is simply stating in another form the question and answer which we noticed last week, that the things generally considered holy shall be adopted and enforced by the Government as such, and the same remarks which we made upon that will apply fully to this. If a thing is really sacred, it is easy to get people to respect it as such, without any effort on the part of that which is profane to compel the recognition of its sacredness. Any such effort certainly profanes its sacredness just so far as the effort is recognized. When that which is sacred is allied with that which is profane, then the sacred is profaned just so far as the alliance is recognized. Therefore, the true respect and observance of sacred things can never be secured by any other means than that of the sacredness of the thing itself, and the power of that sacredness to secure the required respect and observance. So that if the thing be sacred indeed, no other means can ever rightly be used to secure the re-

spect and observance of it; and if it be not sacred, then it ought not to be either respected or observed by anybody; and any attempt to compel the respect or observance of it is simply an attempt to compel men to do that which is wrong in itself, to compel them to sin, to compel them in a sense to commit idolatry in that it compels them to respect and observe and recognize as a sacred, a holy thing, that which has no such character.

Again, it is but proper to say that if a thing be sacred indeed, it needs no help whatever. Its sufficiency is in itself; and if it is not sacred, then no sufficiency ought to be manufactured for it nor added to it. Let its lack of sacredness be discovered and exposed as soon as possible, and the sooner the better for all concerned, and the more honor to him who does it first and most completely. But this is just the trouble with the Sunday institution. It has no sacredness of its own to which appeal can be made, or which can be urged upon the consciences of men, and this these people know. We have given in these columns their own statements, repeated, that there is no definite command, that there is no word of Christ, declaring it sacred or enjoining its observance. The only basis which Mrs. Bateham presented for it is the *probability* that Christ spoke about it in the forty days he was with his disciples after the resurrection, but of which there is no record whatever; and the only basis which the American Sabbath Union has given for it is a "spontaneous growth" in the minds of the early Christians. They know that it has no sacredness, and mankind being in itself unholy, never can give to anything any shadow of a sacred character. And knowing this, and realizing their inability to secure respect for it as a sacred thing upon any such basis, they demand that the Government shall declare that it is sacred, that it is holy, and shall exert the profane power of government to compel all men to recognize, respect, and observe, this declared sacredness. Such is only to cause the Government to usurp the place and prerogative of God; to re-establish the old office of Pontifex Maximus, which in a little while would be merged in a religious dictator, otherwise a pope. So that, as a matter of fact, Sunday, as a "sacred" day, does bear in itself the Papacy, and laws compelling its observance simply compel men to do honor to the Papacy as in the place of God.

The last part of the first sentence of Mrs. Bateham's answer is as dishonest as the first part is disingenuous. She says that the day recognized by the vast majority as a sacred day should be chosen, "rather than one so held by less than one half of one per cent. of the people." In this she refers to the seventh day, observed by the Seventh-day Baptists, Seventh-day Adventists, and some Jews; and the statement implies that this is simply a contest

between two days as to which shall be observed and that those who observe the seventh day are arguing that that day should be recognized as a sacred day and enforced; but she and all the Sunday-law workers know full well that that is not the case in any sense. They know that those who observe the seventh day do not ask for any governmental recognition of the thing at all, nor any laws requiring anybody to observe it in any way whatever. They not only know this but they know that the Seventh-day Adventists at least, absolutely deny the right of any government to legislate in any way respecting it, even to the extent of embodying in a Sunday law any such exemption as that which the Sunday-law workers have so very "generously" offered. Therefore it is not honest for any of these to state even by implication that the observers of the seventh day even desire, much less require, any governmental recognition or enforcement of such observances either upon themselves or anybody else.

The last sentence of the answer is of much the same character as the first one. It says that the "bill speaks of the first day of the week without touching the vexed question as to which is the Sabbath." That is to say that the bill proposes to declare that Sunday is a sacred, holy day, and the only one, and shall compel people to observe it as such, and by so doing avoids, not only the vexed question, but any question at all as to which is the Sabbath. In other words, the law is to declare that day, and it only, is the Sabbath, and everybody must recognize and observe it as such without any question. The Government, at the dictation of the Sunday-holiness folks is to decide that, and that is to be the end of it.

Now, let us say again that we do not object at all to anybody's observing Sunday. Every man has a right to observe it if he thinks it ought to be observed, but we forever deny the right of those who observe it to compel anybody else to observe it, and we deny their right to commit the Government to any such course, or to use the governmental power for any such purpose. We deny the right of any government on earth to do anything of the kind even of its own volition. With such things the Government has nothing whatever to do, and never can of right have anything to do. These things pertain solely to man's relationship to God and their own consciences, and there let them remain without any interference or control whatever on the part of anybody.

A. T. J

THE time has come when we must not only allow religious liberty to all sects, we must *demand* religious liberty for all sects. We have passed the limit of simple tolerance.—*Rev. Dr. Crowe.*

### Phariseeism.

JESUS said to the Pharisees, "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. . . . ye are like unto whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness."

This is the Saviour's description of ancient Phariseeism, and it is therefore the best and truest that can be given.

It is the design of this article to discuss ancient Phariseeism only long enough to show that there is a modern revival of the same detestable thing in all its hideous deformity. The thing is not only the same, but the cause is the same.

What was the cause of the Phariseeism of the time of Christ? It was the result of a false theocracy. It was God's purpose to rule over the Israelites himself, and at first he did so.

The kingdom of Israel was then a true theocracy, the only one the world has ever seen. This is, and must ever remain the perfect ideal of government.

God is infinite in goodness and in wisdom. Because he is infinite in goodness he always desires what is best for the people, and what is best for them is always the best for his own honor and glory. Because he is infinite in wisdom, he always knows just what is best—knows it better than any one man in the nation, and better than the majority of men in the nation. Therefore, a true theocracy, to every devout believer in God, must ever remain the ideal of government, far in advance of monarchy or republicanism.

The redeemed saints will be ruled over thus by God, but even God himself could not, by force of outward law, change the man inwardly, and therefore, to his ancient people, and all the way along, he gave the gospel—a revelation of his infinite love—to win the hearts of men to him, and purify them from sin. It is the gospel only that can purify the heart from sin. Man can not do it himself, and no outward force of law or public opinion can accomplish it for him. Saith the Lord, "Can the Ethiopian change his skin, or the leopard his spots? then may ye do good, that are accustomed to do evil." Jer. 13:23.

The Israelites rejected God as their king, and demanded a king like the nations around them. For a time these kings submitted partially to the direction of God's inspired prophets, and so the government still remained, in a partial sense, a theocracy. Finally they rejected God, and put to death his prophets, and still the rulers claimed the right to govern and dictate in all things, both civil and religious, as God had once done. Thus was the prerogative of moral government taken out of the hands of God, who alone can read the heart, and know its moral or

immoral intent, and put into the hands of feeble man; and thus was the kingdom of Israel transformed into a false theocracy, the worst kind of a despotism.

The Israelites also rejected the gospel, the only means of changing the heart, and depended wholly upon the law, which could only enforce outward observances. See Heb. 4:3, and Rom, 9:30 to 10:3. Thus they made clean the outside of the cup and platter, and were like whited sepulchres. They multiplied outward observances, and forgot the weightier matters of the law—justice, mercy, and truth. In their greed of gain, they devoured widows' houses, and for a pretense made long prayers. All this is the logical and unavoidable result of trying to make men righteous simply by law. Phariseism was but a false theocracy gone to seed.

Because they had thus abused the theocratic form of government, God destroyed the Israelitish nation, and declared there should never be another true theocracy till the everlasting kingdom of Christ was set up on the redeemed world, as foretold by all the prophets, Eze. 21:25-27. Every theocracy that can exist prior to that time, must therefore be a false theocracy—some man or men ruling in the place of God. Such was the Papacy and such the government of Calvin in Geneva, and of the Puritans in Massachusetts; and such will be the result when the National Reformers and their allies, the Woman's Christian Temperance Union, and the American Sabbath Union, shall have accomplished their object. The same cause will produce the same effect. As every false theocracy has produced a hypocritical Phariseism of outward forms, so will this. Just as every other man-made theocracy has persecuted those who have walked in the light of God, and by their holy lives, have condemned the prevailing hypocrisy, so will this.

No wonder the Bible speaks of perilous times in the last days, because men have a form of godliness but deny the power thereof. Every appeal to the State to make men moral by law, and to teach them Christianity, is a public denial of the power of the Christian Church to do what God commissioned it to do; and yet almost all these appeals are made by those who have a form of godliness. The Church of God, clothed with the power of God is the only thing that can really do the work of changing the hearts of men to make them truly moral. The State at best can only touch the outward act. The whole religio-political movement of the day, is not in the interest of Christianity but in the interest of a Phariseism which builds whited sepulchres, and makes clean the outside of the cup and platter. It does not need a prophet's eye to discern already this result. The literature of every organization connected with the movement is full of the idea that if men but keep Sunday strictly, and go to church

regularly, they are really religious. Such outward observances, in their eyes cover a multitude of sins. Even the saloon-keeper, if he shuts up on Sunday and goes to church, is respectable to say the least; and he may carry on his iniquitous business six days in the week without losing that respectability. In fact, if he gives a little of his ill-gotten gain now and then to support some church, or some missionary enterprise, he is almost religious.

By the combined efforts of the American Sabbath Union, and the Massachusetts Sabbath Association, a Sunday-law convention was held at Lowell, Massachusetts, June 2. Delegates were present from some twenty different cities. As usual, nearly all of them were ministers. After the opening exercises, and the address of welcome, the first speech on the programme was by Rev. W. W. Evarts, of Haverhill, Massachusetts, on the subject of "Sabbath Desecration."

Mr. Evarts spoke of the Pharisaical idea of the Sabbath as a false idea, alluding to their various traditions concerning it. They taught that it was breaking the Sabbath to eat an egg that was laid on that day. They taught that it was wrong to travel beyond a certain distance on the Sabbath, and wrong to carry a handkerchief if it was not pinned to the other garments, because it was bearing a burden on the Sabbath day. All schools agreed that it was wrong to walk on the grass, on the Sabbath day, for fear you might thrash out some of the seed, and that would be work.

After the speaker had finished, the address was discussed in a number of five minute speeches by the delegates, they being instructed by the presiding officer, to especially mention the various forms of Sabbath desecration most prevalent in their respective districts. One of these ministers, with a distressed look on his face, said that in his town, the fathers and mothers would get up on Sunday morning, and put on their good clothes, and take the children, baby and all, and go out in the front yard in a cool place, and sit down on the grass, and chat and read with no thought of their duty to attend church. "Such Sabbath desecration as this ought to be stopped." The ministers seemed unconscious of the resemblance between this and the Phariseism which in the very paper under discussion, had been represented as false. Perhaps even the Pharisees would have allowed them to sit on the grass, if not to walk on it. Another minister said that he and his wife sat on the front porch the other Sunday, in a cool place, and such numbers of bicycles and carriages came by, that they felt they were breaking the Sabbath to look at them, and so had to go into the house, and shut themselves in. He said a good lady in Lynn, whose house was near the beach, said she had to do that every Sunday, else she felt guilty.

Of course such traveling on Sunday, beyond the usual Sabbath day's journey to church and back, ought to be stopped by law, so that these poor people need not be compelled to thus shut themselves up.

Specimens of this modern Phariseism might be multiplied, but it is inevitable, as both reason and history show, that such must be the result of all religious laws, and these are sufficient to prove that even now, such result is apparent.

G. E. FIFIELD.

#### Sunday Selling in New York.

THE SENTINEL, though opposed to the liquor traffic and to intemperance in every form, has always insisted that Sunday closing laws were of little or no value as a temperance measure. This has been demonstrated in almost every place where Sunday closing has been attempted. The situation in this city is well described in the following editorial from the *Sun*, of July 7:—

"The Grand Jury, in the Court of General Sessions, recently made a presentment on the subject of the excise laws, in which it criticised the methods adopted by the police for their enforcement. 'Nearly all of the excise cases investigated by the Grand Jury during the past month were dismissed,' says the presentment, because 'the officers who made the arrests offered no evidence of the violation of the law;' and very many of the cases showed 'a spirit of persecution rather than a desire to fully discharge duty.'

"That has a familiar sound. For years past presentments by the Grand Jury have dealt with the same subject in very much the same way. Most of the time of the inquest is occupied with the consideration of these excise cases, the great majority being charges of violation of the Sunday closing law, and sensible men on the Grand Jury must be tired of going through the farce of investigating them.

"Everybody knows that the saloons and bar-rooms generally are open on Sunday as a matter of course. The jurymen have only to walk the streets to see for themselves that the sale of liquor goes on with little obstruction. Beer saloons are crowded on Sunday night with Germans and other citizens of respectability. The corner liquor saloons admit thirsty customers through side doors, and the business proceeds throughout the town. Yet a large number of arrests are made for the violation of the Sunday closing law, as if it were actually and vigorously enforced, and these cases come before the Grand Jury to consume its time. If indictments are found convictions under them rarely follow, and as this presentment says, most of the cases are dismissed in the Grand Jury room because of the lack of evidence. Meantime the sale of

liquor continues Sunday after Sunday, and the vendors seem to have little or no fear of disturbance. If every barkeeper who violates the law was apprehended, the station house could scarcely contain the crowd.

"Of course, the arrests are a mere sham. They are, apparently, of small dealers, for the most part, and the evidence obtained against the alleged offenders seems to be usually of a very flimsy sort.

"Naturally, the Grand Jury resents being made a party to such a humbug. It also has a sense of justice and it is outraged at the discrimination in the arrests. It sees that the opportunity afforded for the arbitrary exercise of power encourages gross injustice, and tends to the demoralization of the police, otherwise distinguished for fidelity to their trust. The police know that the law is a farce, that it is not sustained by public sentiment, and that it cannot be enforced universally and equally, and they are diverted by it from the serious performance of their duty and tempted to favoritism, persecution, and injustice.

"The presentment demands that the police regulations shall be made to conform to the law; but there never has been such conformity, except for brief periods and as a sporadic exhibition of activity. It was tried very thoroughly under Mayor Hewitt, but after a few Sundays it was abandoned as hopeless. To enforce the law absolutely, invariably, and continuously would require that the whole attention of the police be given to that single effort. It would have to be made, too, against the strong opposition of public sentiment, not the sentiment of the drunkards and the lawless, but of the sober, the respectable and the law abiding; for most of the Sunday drinkers are quiet and orderly people, Germans for instance, who consume their beer daily.

"Hence new police regulations will not be of any avail. The police have distinguished themselves for their vigilance in other directions. They have driven criminals out of New York and lessened the amount of actual crime. No city in the world has a better police. But they have not been able to stop Sunday liquor selling. They cannot enforce the Sunday Excise law, and they have never enforced it from the day of its passage until now, unless by a special effort which could not be continued. A business which the law makes unlawful proceeds with the support and countenance of public sentiment.

"The only reasonable presentment on the subject which the Grand Jury can make, therefore, is a denunciation of the law as impossible of execution, and demoralizing to the people and the police. That is the conclusion to which Mayor Hewitt came after his earnest attempt to enforce the law. The sale of intoxicating beverages on Sunday will go on, law or

no law, and the regulation of the traffic should be recognized as inevitable.

"The outrage of the arbitrary and discriminating Sunday arrests is far worse in its effects upon the popular respect for the law, and the popular sense of justice, than any evils which would come from the freest sale of intoxicating beverage on that day."

#### The Golden Rule.

MR. CRAFTS says, "The Golden Rule bids us *rest and let rest on the rest day.*" Very well; if he desires to rest on Sunday he is free to do so; and those who choose to work on that day will not object, but will let him rest. But this is not what he means. He wants a law to compel all to rest in order that he and his class may rest.

Suppose that one wishes to rest on Saturday. Ought all to be compelled to rest on that day in order to let him rest? It is a bogus golden rule that will not work both ways. "But the great majority choose Sunday as the day of rest." Well, they are free to do so. And those who live by the Golden Rule will freely accord to the smallest minority the equal right to rest when they please, or not to rest at all, if they so choose. R. F. COTTRELL.

#### A Woman's Christian Temperance Union Member's Views.

THE views of a member of the Woman's Christian Temperance Union, on the Sunday question, were published in the *Spokane Falls Review*, of March 28, 1891, as follows:—

TO THE EDITOR OF THE REVIEW: We know there is great opposition to the Sunday question and we expect there will be, but that does not daunt us. There was a great deal of opposition to the temperance educational work in its earliest days, and an unlimited supply toward the department of narcotics when that was first assumed. Of the former, wise men said that it was a species of oppression; that parents not in sympathy with the movement could not be compelled to buy books for their children to study what they did not care to have them know. And when, in a district of Illinois, where beer-brewing was the order of the day, the teacher was ordered to take a glass of the foaming beverage (?) into the school and to give an object lesson on it and portray its merits, croakers said: "Did n't we tell you so? You are only making the matter worse; better have kept still." But the Woman's Christian Temperance Union worked right on. To-day the District of Columbia, all the Territories, the military and naval schools, and thirty-four States have temperance teaching enacted by law, and the other ten States are being vigorously worked toward the same result. The work against the tobacco habit was antagonized by the idea that if we succeeded we would destroy a great industry, and alienate many who would otherwise be our friends, especially in the South. But the women said, "Better destroy a great industry than our boys," and kept the thing going. To-day "narcotics" is one of our "most approved" departments, for right is right, and that is what we want. So now, on this Sunday question.

This is significant. The women of the Woman's Christian Temperance Union

worked on, undaunted by the opposition they met, until they secured "temperance teaching," or the teaching of hygiene and physiology, enforced by law, in most of the States and Territories. Now that was a legitimate move; for it was a civil question. But the idea of their carrying out the same plan regarding the Sunday question (for she says: "So now, on this Sunday question") is *wrong*, because it is not a civil but a religious question. It comes within the doors of the Church; takes up a matter pertaining to our worship or duty to our God, and enforces by law upon the people religious views not in accordance with their consciences; and as some of the States have compulsory school laws many would be compelled to refrain either from obeying the statutes of the States, or from following the dictates of their own consciences.

Is it right for man to be thus situated? Is it right for such textbooks to be placed in the common schools? Have Protestants any more right to teach their doctrines in the public schools than the Roman Catholics and Mohammedans have to teach theirs? S. H. CARNAHAN.

#### By Divine Right.

IN the *Christian Nation*, of June 3, is the following:—

In September last the Prince of Wales, with a few friends, was the guest of Mr. and Mrs. Arthur Wilson. Baccarat was played every evening. The stakes were limited to one hundred pounds. The Prince of Wales was banker. Sir William Gordon-Cumming, a personal friend of the Prince, cheated, was detected, and has sued his accusers for slander. The trial came on in London this week, and the world has been treated to the spectacle of the future ruler of the British empire "by divine right," admitting on the witness stand that he is the associate and friend of professional gamblers, and cheating gamblers at that.

This paragraph is not reprinted for the purpose of informing the readers of THE SENTINEL that the Prince of Wales has had an unusual experience, growing out of his celebrated game of baccarat. But it is to call attention to the evident sneer couched in the quoted phrase, "by divine right," in the above paragraph. One hardly knows what to conjecture from reading it. Has the *Christian Nation* been converted to the sound principles of civil government, through reading the various accounts of the game scandalously played by the heir apparent to the throne of England? It is to be wished that such were the case. No doubt the Prince of Wales is prince as much "by divine right" as any prince that the world has ever known. God has certainly decreed that men should establish civil governments. It is necessary that there should be civil power to suppress incivility. But the *Christian Nation* advocates the necessity of having God recognized in the laws of the land, as the supreme Ruler in civil affairs, and that princes should rule "by divine right."



England has this recognition in her laws, and has had it ever since the days of Henry the Eighth. He became enraged at the Pope of Rome because he would not give him a divorce from his lawful wife, in order that he might marry another that was more to his fancy, and assumed to himself the prerogatives of head of the church in England. Every thing that law could do to cause England to conform to the ideas of National Reform has been carefully done. And yet the Prince of Wales, who, according to the law, will be head of the Church of England, should he ever come to the throne, was not deterred by all these National Reform principles from gambling, and being one of the chief factors in a leading scandal among the modern nobility. It would seem that a glimmer of light had broken in upon the *Christian Nation*. It is to be hoped that it may continue to ponder this question, till it will not only see men as trees walking, but till it will be able to see clearly.

A. O. TAIT.

#### True to First Principles.

THE *Independent*, of June 25, says that on Thursday, June 11, the Rev. S. Hopkins Emery, of the Massachusetts Legislature, the only clergyman, and the oldest member of the House, offered the following, which was unanimously adopted;—

WHEREAS, Massachusetts has always been true to the pilgrim spirit, which planted the Old Colony and laid the foundation of this grand Republic;

Therefore, In the opinion of this House, it is meet and proper that in the coming World's Columbian Exposition, in the city of Chicago, this State should make manifest to the world in every possible manner, the prevailing sentiment of the people on the subject of the observance of the Lord's day as it is expressed by public statute and practice of the inhabitants of the commonwealth.

There seems to be a sentiment quite deeply rooted in the minds of a goodly number of men that if the Exposition can only be closed on Sunday, and the so-called American Sabbath thus fairly presented to the visitors from the Old World, that it will have a magic effect upon them, break down all their infidelity, and bring them at once to acknowledge the all-sufficient good to be found in Christianity. If the managers of the Exposition see fit to close its gates on Sunday no one can, with propriety, object. If the majority of the exhibitors see fit to close it, it is certainly their unqualified privilege. But if the State steps in and lends its sanction to a religious dogma, by closing the gates on that day, one fails to see where the great impression of sanctity will be enforced upon the mind of the visitor to the Fair, especially as he sees so much lawlessness and general debauchery and wickedness, not only in Chicago, but in all the cities of our commonwealth. It might answer for the washing of the outside of the cup and platter, or the garnishing of the tombs

of the fathers, but it would only make the extortion and excess that abounds everywhere all the more apparent; because the thinking man would be sure to contrast the hypocrisy of such a scheme with the abounding wickedness seen in every part of our land.

#### The Fourth Century over Again.

THE following information is sent out under the heading, "A Systematic Crusade against Sunday Opening of the World's Fair," dated at Chicago, May 14:—

The International Young Men's Christian Association proposes to go into the crusade against the opening of the World's Fair on the Sabbath day, with might and main. Every secretary in this country, as well as in Canada, has agreed to address a letter to the National Commission and the Board of Directors asking that the Fair be closed. In addition, every intending exhibitor, no matter in what country, is to be personally addressed and asked to make his or her participation contingent upon Sunday closing. In addition to this, Christian workers throughout the world are to be asked to bring their influence to bear upon the responsible authorities during the next twelve months.

In this we see simply history repeating itself. Neander tells us that at a church convention held at Carthage, in 401, the bishops passed a resolution to send up a petition to the emperor, praying, "that the public shows might be transferred from the Christian Sunday and from feasts to some other days of the week." And the reason, he says, why they passed this resolution, was, not that they feared the shows would be a financial failure if open on Sunday, or that the empire would come to ruin therefor, but "the people congregate more to the circus than to the church, and it is not fitting that Christians should gather at the spectacles, since the exercises there are contrary to the precepts of God; and if they are not open, the Christians would attend more to things divine."

So in this latter case, this International Young Men's Christian Association that is soliciting the co-operation of "Christian workers throughout the world" in an effort to have the World's Fair closed on Sunday, is not afraid that the Fair will be a failure if open on Sunday, or this Government come to naught if it should be, but its leaders are afraid, if open, it would be much better patronized than the churches; and hence they wish the Fair closed on Sunday, and thus corral the people in the churches. But the spirit which demands such means to get people to act religiously, will, if necessary to carry its point, resort to compulsory measures; and as the efforts of the ambitious but unregenerate bishops of the fourth century resulted in a union of Church and State, so will the like efforts of these later churchmen in the nineteenth century result in the same thing.

No civil government has any commission to administer the divine law.

#### Sunday Labor in the Colonies.

THE agitation making for the bolstering up of Sunday observance by special legislation is felt throughout the colonies, as well as in this country and Europe and America. The Colonial Secretary having been appealed to by the Superintendent of Missions to Seamen in Hong-Kong regarding Sunday labor in the harbors of the Eastern Crown colonies, addressed some inquiries on the subject to the governors of these colonies. The Governor of Hong-Kong did not see his way to enforce the compulsory observance of Sunday in these cases, while the Governor of the Straits brought the matter to the notice of the employers with a view to minimize this class of labor as much as possible. Subsequently the Governor of Hong-Kong did the same, but the local Chamber of Commerce was unable to suggest any scheme for the purpose, while the answer from Singapore was much to the same effect.

Thereupon Lord Knutsford addressed a circular to the governors of all the colonies, inquiring whether there was Sunday labor in the docks and wharves of their ports, and whether there was any prohibitive legislation on the subject. In the majority of the colonies there is no legislation against Sunday labor, but in fact the loading and discharging of steamers is not carried on save in cases of urgency, or of mail steamers. In some colonies this is prohibited by local ordinance, unless the customs authorities consent. In several colonies the well-known Act 29 Charles II., c. 7, "for the observance of the Lord's day, commonly called Sunday," is in force by virtue of local laws, or enactments of a similar character exist. But whether there are such laws or not, labor in the docks and wharves on Sunday in urgent cases is permitted, and nowhere does there appear to be any combination amongst the workmen against it. Lord Knutsford having suggested to the Governor of Hong-Kong the insertion in all government contracts of a provision that work under them should not be carried out on Sundays except in very urgent cases and under special authority, Sir William des Vœux replied that he has done so, although he does not approve of the suggestion. It deprives laborers, whose wages are already scanty enough, of the results of a day's work a week, and forces idleness upon them. The consequence, he predicts, will be an increase in crime. On the whole, Lord Knutsford's efforts do not seem to have been very successful. The manager of one great dock in Singapore quotes for his admonition a passage from "England's Greatest Historian," on the mischief of governments interfering in private enterprise, and the Governor of St. Helena tells him that the Act against Sunday labor existing there ought to be repealed, and that the colonists think so.—*Present Truth, London.*

## 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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AN attempt is being made to obtain the enforcement of Sunday laws at Colfax, Iowa.

FOURTEEN Chinese actors have been arrested for violation of the Sunday law in giving an exhibition at the Windsor Theater on the evening of Sunday, July 5.

AT Tacoma, Wash., the promoters of the Sunday-closing movement have secured a conviction in the cases on trial, and expect hereafter to enforce Sunday closing.

DR. JOSEPH PARKER, of London, in the course of a sermon at the City Temple, took occasion to criticize Kaiser Wilhelm for his proposed visit to the naval exhibition on Sunday. Several articles protesting against this clerical censure have appeared in the London papers.

"SAY, young man, I just broke my suspenders," said Policeman Kelley of the seventh precinct, to the clerk in the dry goods store at 37 Division Street, one Sunday recently. "Will you give me a new pair? Its very uncomfortable going around this way." When the package had been wrapped up, he arrested the clerk for violating a Sunday law. The next prisoner before the Justice, was Joseph Kellhart, a shoe dealer of 96 East Broadway. Policeman Conway hastily entered his place, and said: "Give me a bottle of shoe blacking. I want it for my wife. She's in a hurry to go to church." Kellhart gave him the article and was arrested. The Justice before whom the prisoners were arraigned condemned these arrests, saying that "it does not add to the dignity of the police force of this city for patrolmen to be permitted to enter

small shops on Sunday and make purchases to entrap the clerks into violating the Sunday laws." About the only thing that could possibly add to the dignity of a police force made up in part of men capable of such methods, would be to degrade them from the force and then shun them as one would a deadly pestilence. Is it any wonder that anarchists multiply upon every hand, when laws are thus abused by those appointed to administer them?

IN its edition of June 25, the *Christian Statesman* says that the National Reform Association "has always held that the only foundation for the law of Sabbath rest is found in the law of God." It therefore follows that in enforcing it by civil law man is attempting to enforce the law of God, and the National Reform Association is assuming to itself that prerogative.

SUNDAY evening, June 21, a policeman in citizen's clothes entered a New York grocery store and asked for a penny candle, it was furnished him and he arrested the proprietor for breaking the Sunday law. At the arraignment, in the Essex Market Police Court, Justice Ryan said,—"I get disgusted with these cases. I am very sorry that I must hold you, Steckel, I would discharge you if I could." A volume of comment would not add to the plain teaching of such an incident as this.

CHICAGO has a formidable array of societies to look after its Sunday observance. They are the Sixth District organization of the American Sabbath Union; the Ministerial Committee for the closing of the World's Fair on Sundays; the Columbian Sunday Association; and the Chicago Sunday Rest League. The latter association claims to be exclusively a civil society. To these should be added the Law and Order League, which has its headquarters in Chicago.

REV. W. C. SELLECK spoke in Denver, Colorado, June 28, on the subject of Sunday desecration. The Sunday newspaper, excursions, ball games, and like topics were considered. He said there was no doubt a public demand for these things. But the editors of the papers, and those furnishing the amusements, were prompted wholly by the desire for money. Mr. Selleck did not advocate law as a remedy for the evil, but made a strong appeal, especially to editors, to have a higher object than to simply make money. The good we may do should ever have the precedence, and our love for gain be kept in the background.

If all the ministers would make their appeals to the hearts of individuals, trusting in God to move them by his Spirit to

lead righteous lives, instead of demanding so much civil law, their work would be much more in harmony with Him whom they profess to serve.

UNDER the heading, "A Chicago Coercive Sabbatarian," the *Chicago Tribune*, of June 23, says:—

At a church meeting Sunday night the Rev. Mr. Meloy, of the First United Presbyterian Church, made some remarks in favor of the rigid prevention by the civil authorities of all work on the first day of the week, called Sunday, which he persisted in calling the Sabbath, which is the seventh day of the week.

Mr. Meloy's words are quoted with severe strictures, and the fact called to his attention of which he and his kind seem so willfully ignorant, that in Illinois, as everywhere else in the United States, the Church and State are separated, and the former can not use the powers of the latter to enforce obedience to its theology.

### The Ohio Prohibitionists.

THE Ohio Prohibitionists, in their late Convention, have this preamble to their platform:—

The Prohibition Party of Ohio recognizes God as the source of all just power in government.

This preamble completely excludes from the Prohibition party in Ohio, any except Christians. No man who is infidel or atheist in his belief has any right in the party under that platform. And any one can see that if a political party adopting such principles comes into power it would be nothing short of a hierarchy. Infidels and atheists have the same civil rights as Christians. What will the Prohibition Party of Ohio do with such? Will it disfranchise them and still tolerate them in the country? or will it drive them out? God tolerates them here, and would it not be well for the Prohibition Party to consider this before resorting to radical measures? A careful consideration of this subject should lead men to see the foolishness in a political party adopting such principles. The civil power that will not protect all its citizens, regardless of religious belief, who conduct themselves civilly, resolves itself into a persecuting despotism.

They also placed the following plank in their platform:—

All men should be protected by law in their right to one day of rest in seven.

Why not say it as the advocates for Sunday laws mean it? All men are protected by law in their right to one day of rest in seven, but we want to compel them to rest regardless of either their rights or desires.

The same Convention passed the following resolution:—

*Resolved*, That we condemn the action taken by the Board of Control of the Columbian Exposition in opening its gates upon Sunday, and demand that the Congress of the United States shall prohibit such opening upon the Sabbath day.

A. O. TAIT.

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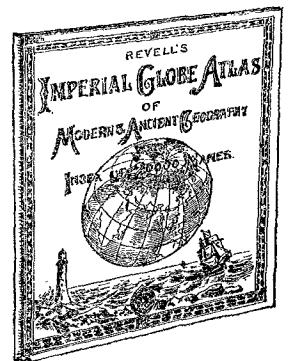
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NEW YORK, JULY 16, 1891.

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

THE Pueblo, Colorado, *Opinion* says that "there is not a newspaper man in the country who issues a Sunday newspaper from choice. The people demand it." The moral is not far to seek: educate this demand out of the minds of the people and the Sunday paper will die for want of readers.

*Our Little Friend* comes to us from Oakland, California, much improved in every respect. It has more and better matter than formerly, and has eight pages instead of four. The pages are of course not so large as before, but they are much more convenient. The little folks will certainly be pleased with the change.

POLICEMAN SIMMERMEYER arrested Saul Miller, a storekeeper of East Broadway, for selling him a glass of milk on Sunday, June 27. Mr. Miller was locked up in the police station several hours before he could obtain bail; when the case came to trial before Justice Ryan he was discharged. What can be said of laws which are a sufficient excuse for so frivolous an arrest?

THE *Colorado Graphic* is endeavoring to set its neighbors right upon the matter of Sunday laws. Of one of them it says:—

If the Pueblo *Chieftan* is sincere in its denunciation of "this tireless crusade against Sunday newspapers," it must take the *Graphic's* broad platform and object to all Sunday legislation as religious in character, and consequently contrary to the fundamental principles of the Constitution of the United States and the Declaration of Independence.

In this the *Graphic* is quite right. Sunday legislation is utterly opposed to that religious liberty guaranteed by the National Constitution and ought to be opposed by every friend of that matchless instrument as it is in this regard. But our contemporary falls into an error in proposing a possible remedy for the evils of such laws. It says:—

The *Graphic* is opposed to revolutions, believing that in America equal justice is guaranteed all citizens in religion, in law, in business, in labor, etc., and that in time the scales will be readjusted; but the mechanic finds it necessary now and then to strike a sharp blow even at the risk of breaking the faulty article in his vice, and so it may be necessary now to teach the weak a lesson by the passage of an old fashioned John Knox law, com-

elling all classes of citizens to shut up shop on Sunday and go to a John Knox church to worship. This would be mild revolution, and the harm done could easily be repaired without loss of limb or life. Heroic treatment of the Sabbath delusion is demanded to-day. Give a fool a big dose of his own medicine if you wish to protect yourself from his reform notions.

This would be an exceedingly dangerous experiment. It is sometimes a very difficult matter to secure the repeal of even a bad law, as has been demonstrated in Pennsylvania and Tennessee. Both of these States have Sunday laws of the worst description, and in both States there have been cases of genuine persecution for conscience' sake, yet such is the strength of religious bigotry and intolerance that all efforts to secure a repeal of the iniquitous laws have failed. There is danger in the plan proposed by the *Graphic*.

MANY years ago the English clericals, to enforce a nonsensical interpretation of Lev. 18:18, secured the enactment of a law forbidding a man to marry the sister of his deceased wife. Notwithstanding repeated efforts to secure the repeal of the law which ought not to have been enacted in the first place, it is still upon the statute books of England, a living witness to the folly of all religious legislation.

THE editor of the *Whitesboro News*, Whitesboro, Texas, is evidently an apt student of W. F. Crafts as shown by this warning which he gives the children of Whitesboro:—

Boys, it is a violation of law to play ball and marbles on Sunday, and we would whisper a little friendly warning into your ear, that if you indulge in this sport any more on the Sabbath day you'll be pulled and fined. Now, don't you do it.

These boys must belong to the same family as Mr. Crafts's "little embezzlers," and they are all to be connected by the Sunday school injunction, "Children, don't do it, you'll be pulled and fined."

THE readers of THE SENTINEL will be interested in the following extract from the record of the proceedings of the City Council of Bradford, Pennsylvania, as published in the *Bradford Era*, of the 7th inst.:—

The Ordinance Committee submitted the following report on the Sunday observance ordinance:—  
"Your committee to whom the within ordinance and petition was referred report adversely for the following reasons:

"The ordinance is framed in accordance with the act of 1794, and we believe that such a law belongs to the Dark Ages, and never should have been enacted by this great Commonwealth, settled by William Penn and his Quaker friends.

"We believe such a law is antagonistic to the principles of this Republic, knowing that it would, if enforced, deprive all laboring people of recreation; and, furthermore, that it is an infringement on the liberty of men, women and children.

"We believe the majority of those who signed this petition did so in ignorance of the fact that the act of 1794, which is a dead letter on the statute

books, gives them the same powers this ordinance calls for. The only effect city legislation can have is to transfer the burden of enforcing this statute from the petitioners to the city, thereby relieving themselves of the responsibility and odium of prosecuting the offenders against this law. Your committee deem it unwise to place such responsibility and expense upon the city.

"We recommend to the good people of Bradford that they can best secure the closing of all business places on Sunday by declining to purchase anything on that day. No buyers, no sellers."

Mr. Howe, a member of the Council, moved to amend by striking out the word "adversely" and all that comes after it, and substituting "favorably." There was no second to this, and the report was adopted as read.

In the *New York World*, of June 14, the editor dwells at some length on the subject of "Sunday Outings." After mentioning some of the parks as fine places to enjoy a Sunday in recreation, he says:—

These are the places for your Sunday outings. Take your own sandwiches, wear flannels and straw hats, walk till you are tired, rest in the ample shade of old trees and be happy.

But the Sunday-law advocates tell us that no amusement is in harmony with the spirit of that day. If their measures should carry, it might be possible that even the parks would be closed on Sunday, especially as the city papers have reported one of the commissioners as saying that if he had his way everything would be closed.

#### A Note of Explanation.

TO THE EDITOR OF THE AMERICAN SENTINEL.—*My dear sir:* I wrote the article in the *Sabbath Recorder* about the duty of Seventh-day Baptists in reference to the question of opening the Columbian Exposition on Sunday. As this article has been copied in your columns and commented upon there as if it might fairly represent the editor of the *Recorder* and the Seventh-day Baptists, will you kindly allow me to assume the responsibility which belongs to the writer of the article and say that it does not represent the editor, Dr. Platts, and probably does not represent many Seventh-day Baptists correctly. In fact the *Recorder* has published a criticism which may stand as the view of the majority of my people. So please cudgel me and not the *Recorder* for which I am simply an editorial writer.

Yours,

W. C. TITSWORTH.

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