



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

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THE opponents of Sunday baseball in Missouri have forced the question to a test under the State laws in the courts at Kansas City. When the courts in the different States have been brought to give decisions upholding Sunday laws in such cases as liquor selling, and playing baseball, which appear to the majority to carry no religious significance, then, established upon a sure basis, these laws will be used for open religious persecution. The results of the subversion of a religious principle are always in the end disastrous.

A RECENT case in Austria illustrates the beastly injustice of permitting ecclesiastics to mold the legislation of a country. In 1870 a Roman Catholic priest abandoned the Catholic faith and became an Evangelical. In 1879 he married and lived happily, but a year or two ago his marriage had to be legally tested, and it was pronounced invalid. He appealed, but now the highest court announces that the present state of legislation does not permit a man who has vowed celibacy to be freed from his vow. Austria is a good country not to live in.

AMONG "Foreign Notes" the *Sun* publishes the following:—

The fashion which has changed even the British Sunday from a day to be observed with punctilious attendance at church, and precise and formal dress into an occasion for lounging in boating and tennis flannels, has been so sweeping that the residents of Brighton are forced to complain against the great number of respectable men who loaf about in flannels

with pipes in their mouths and little caps on their heads. The aspect and character of Brighton are radically changed.

This is drawing the line even closer than it has yet been drawn in this country. True, the evident purpose of the various so-called Sabbath unions is to make life outside of the churches insupportable on Sunday; but as yet even Mr. Crafts has not been bold enough to denounce as a civil offense the wearing of flannel suits on that day. It seems not impossible, however, that ere long full dress suits will be required on Sunday—of course merely as a police regulation.

Why They Offer Exemptions.

LAST week we showed by the official record that the Sunday-law workers know full well, and Mrs. Bateham in particular, in a way that she will never forget, that the exemption which they propose in their national Sunday-law scheme in favor of those who observe another day, will defeat any effective enforcement of the Sunday law; and that, therefore, in order to carry out their intent in the law, one of the earliest things that they will have to do is to secure the repeal of the exemption. Why is it, then, that in the face of the record, and in the face of their knowledge of the record, they still persist in offering the proposed exemption? The "why" of this thing is well known, and it is well known to themselves. They know it, and we know it; and they know that we know it; and they know that we know that they know it; and not only is it so with us, but with many others. This is also a matter of official record. They were told of it in the presence of the House Committee on the District of Columbia and a large audience besides, February 18, 1890; and here is the record of that part of the Sunday-law story:—

Mr. Jones:—I read from the bill the exemption that is proposed: This act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday, as a day of rest.

Now why is that clause put in the bill? The intention of the law-maker is the law. If, therefore, we can find out why this was inserted, we can know what the object of it is. During the past year Mr. Crafts has advertised all over this country from Boston to San Francisco, and back again, and has repeated it to this committee this morning, that the Seventh-day Adventists and the Seventh-day Baptists are the strongest opponents of Sunday laws that there are in this country, and that they are doing more than all others combined to destroy respect for Sunday observance. All this; and yet these are the very persons whom he proposes to exempt from the provisions of the law, which is expressly to secure the observance of Sunday.

Why, then, does he propose to exempt these? Is it out of respect for them, or a desire to help them in their good work? Not much. *It is hoped by this to check their opposition until Congress is committed to the legislation.*

How do we know this?—We know it by their own words. The lady who spoke here this morning as the representative of the Woman's Christian Temperance Union, Mrs. Catlin, said in this city, "We have given them an exemption clause, and that, we think, will take the wind out of their sails." Well, if our sails were dependent upon legislative enactments, and must needs be trimmed to political breezes, such a squall as this might take the wind out of them. But so long as they are dependent alone upon the power of God, wafted by the gentle influences of the grace of Jesus Christ, such squalls become only prospering gales to speed us on our way.

By this, gentlemen, you see just what is the object of that proposed exemption—that it is only to check our opposition until they secure the enactment of the law, and that they may do this the easier. Then when Congress shall have been committed to the legislation, it can repeal the exemption upon demand, and then the advocates of the Sunday law will have ex-

actly what they want. I am not talking at random here. I have the proofs of what I am saying. They expect a return for this exemption. It is not extended as a guaranteed right, but as a favor that we can have if we will only pay them their own stated price for it. As a proof of this I read again from Mr. Crafts's book, page 262:—

The tendency of legislatures and executive officers toward those who claim to keep a Saturday Sabbath is to over-leniency rather than to over-strictness.

And in the convention held in this city only about three weeks ago, January 30, 31, Mr. Crafts said that this exemption is "generous to a fault," and that "if there is any fault in the bill, it is its being too generous" to the Seventh-day Adventists and the Seventh-day Baptists. But I read on:—

For instance, the laws of Rhode Island allow the Seventh-day Baptists, by special exception, to carry on public industries on the first day of the week in Hopkinton and Westerly, in each of which places they form about one-fourth of the population. This local option method of Sabbath legislation after the fashion of Rhode Island or Louisiana, if generally adopted, would make not only each State, but the Nation also, a town heap, some places having two half Sabbaths, as at Westerly, some having no Sabbath at all, as at New Orleans, to the great confusion and injury of interstate commerce and even of local industry. *Infinitely less harm* is done by the usual policy, *the only constitutional or sensible one*, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Saturday) *suffer the loss of one day's wages* rather than have the other ninety-nine suffer by the wrecking of their Sabbath by the public business.

Why, then, do they offer this "special exception?" Why do they voluntarily do that which they themselves pronounce neither constitutional nor sensible?—It is for a purpose.

Again I read, and here is the point to which I wish especially to call the attention of the committee. It shows that they intend we shall pay for the exemption which they so over-generously offer.

Instead of reciprocating the generosity shown toward them by the makers of Sabbath laws, these seventh-day Christians expend a very large part of their energy in antagonizing such laws, seeking, by the free distribution of tracts and papers, to secure their repeal or neglect.

Exactly! That is the price which we are expected to pay for this generous exemption. We are to stop the distribution of tracts and papers which antagonize Sunday laws. We are to stop spending our energy in opposition to their efforts to promote Sunday observance. We are to stop telling the people that the Bible says "the seventh day is the Sabbath," and that Sunday is not the Sabbath.

But have we not the right to teach the people that "the seventh day is the Sabbath of the Lord," even as the Bible says, and that only the keeping of that day is the keeping of the Sabbath according to the commandment? Have we not the

right to do this? Have we not the right to tell the people that there is no scriptural authority for keeping Sunday, the first day of the week? Why, some of these gentlemen themselves say that. Mr. Elliot here (Rev. George) confesses "the complete silence of the New Testament, so far as any explicit command for the Sabbath, or definite rules for its observance, are concerned." Many others speak to the same effect. Have we not as much right to tell this to the people as they have? They do not agree among themselves upon the obligations of Sabbath-keeping, nor upon the basis of Sunday laws. In every one of their conventions one speaks one way and another in another and contradictory way. Have we not as much right to disagree with them as they have to disagree with one another? Why is it, then, that they want to stop our speaking these things, unless it is that we tell the truth?

More than this, have we not the constitutional right freely to speak all this, and also freely to distribute tracts and papers in opposition to Sunday laws and Sunday sacredness? Does not the Constitution declare that "the freedom of speech, or of the press," shall not be abridged? Then when these men propose that we shall render such a return for that exemption, they do propose an invasion of the constitutional guarantee of the freedom of speech and of the press. Why, gentlemen, this question of Sunday laws is a good deal larger question than half the people ever dreamed of.

Now to show you that I am not drawing this point too fine, I wish to read another extract from a doctor of divinity in California. With reference to this specific question, he said:—

Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on Saturday, and call it the Sabbath if they choose, *but there let their privileges end.*

They do, indeed, seem by this to be generous enough to allow those of us who are already keeping the Sabbath to continue to do so while we live, but there our privileges are to end. We are not to be allowed to speak or distribute papers or tracts to teach anybody else to keep it. Why, gentlemen of the committee, do you not see that they propose by this law to deprive us of all our rights both of conscience and of the Constitution? Therefore we come to you to plead for protection. We do not ask you to protect us by legislation. We do not ask you to legislate in favor of Saturday—not even to the extent of an exemption clause. We ask you to protect us by refusing to give to these men their coveted power to invade our rights. We appeal to you for protection in our constitutional rights as well as our rights of conscience.

"There let their privileges end." *If—* even this allowance is only conditional.

And the condition is the same precisely as that laid down by Mr. Crafts: namely, that we shall stop every phase of opposition to Sunday observance. Here it is in this minister's own words, not spoken in the heat and hurry of debate, but deliberately written and printed in an editorial in the *Western Christian Union*, March 22, 1889:—

Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business, *as they ought*, they start out making unholy alliances that they may defeat the purposes of their benefactors. None of these bills are aimed at them, but if they fail to appreciate the fact, they may call down upon themselves such a measure of public disfavor as that legislation embarrassing to them may result.

There, gentlemen, you have the story of that proposed exemption. 1. It is inserted to take the wind out of our sails and stop our opposition to their efforts and to Sunday observance in general. 2. If we do not "appreciate" the benefaction, and "reciprocate the generosity" by stopping all opposition to their work and to Sunday observance, then legislation "embarrassing" to us may be expected to result.

Gentlemen, do you wonder that we do not appreciate such benevolence, or reciprocate such generosity? Can you blame American citizens for saying in reply to all that, that however "embarrassing" the result may be, we do *not* appreciate such benevolence, nor do we intend to reciprocate such generosity as that, in any such way as is there proposed?

There is one more word on this point that I desire to read. It sums up the whole matter in such a way as to be a fitting climax to this division of my remarks. This is from Rev. M. A. Gault, a district secretary of the American Sabbath Union. Mr. Crafts, who is the American Sabbath Union, personally appointed him secretary of Omaha district. Mr. Gault wrote this to Elder J. S. Washburn, of Hawleyville, Iowa, and Mr. Washburn sent it to me. I read:—

I see most of your literature in my travels [that is, the literature that Mr. Crafts says we do not stop distributing, and which we are not going to stop distributing], and I am convinced that your folks will die hard. *But we are helping Brother Crafts* all the time to set stakes and get the ropes ready to scoop you all in. You will kick hard, of course, but we will make sure work.

Yes, this bill is one of the "stakes," and the exemption clause is one of the "ropes" by means of which they propose to rope us in. And Mr. Gault is one of the clerical gentlemen who demand that the Government shall "set up the moral law and recognize God's authority behind it, and then lay its hand on any religion that does not conform to it.

This is the intent of those who are working for this bill. You heard Mr. Crafts say a few minutes ago that the Senate Sunday bill introduced by Senator Blair "includes this;" and the Senate bill includes everybody within the juris-

diction of Congress. They trump up this District bill with the hope of getting Congress committed to the legislation with less difficulty than by the national bill, because the attention of the people is not so much turned to it. Then having by the District bill got Congress committed to such legislation, they intend to rally every influence to secure the passage of the national bill; and then they propose to go on in their "roping in" career until they have turned this Nation into a Government of God, with themselves as the repositories of his will.

Mr. Heard.—Is there any reference to that letter in that book from which you have been reading?

Mr. Jones.—No, sir. I pasted it on the margin of this book merely for convenience of reference along with the "generous" proposition of his "Brother Crafts."

All this shows that the intent of the makers and promoters of this bill is to subvert the constitutional rights of the people. The intent of the law-maker is the law. As, therefore, *by their own words*, the intent of this exemption clause is to stop all effort to teach or to persuade people to keep the Sabbath instead of Sunday; as the intent of the body of the bill is to compel all to keep Sunday who do not keep the Sabbath; and as the intent of both together is to "scoop all in" and "make sure work," it follows inevitably, and my proposition is demonstrated, that the promoters of this legislation do distinctly contemplate the taking away of the right to observe the Sabbath in this Nation, and to allow the keeping of Sunday only.

A. T. J.

The Civil Sabbath in Europe.

THE Sunday agitation is not confined to this country. Indeed, it is almost world-wide; but outside our own country and Canada, it has recently received most attention in France, Germany, Hungary, and Spain. In all these countries Sunday has been the subject of legislative action.

Official action in these several countries has not been uniform, but the first three named agreed substantially that all employes should be entitled to one day in seven for rest. In France and Hungary the selection of the day is left to the employer; he is simply required to allow those in his employ one day each week; in Germany that day is Sunday. The matter is still pending in Spain, but the issue in that priest-ridden country is not doubtful, and Sunday will be named in the bill as it is in Germany.

In the French Chamber of Deputies a strong effort was made to designate Sunday as the rest day, but some of the deputies insisted that for physical rest one day is just as good as another, and that the Government could not properly be influenced by religious considerations.

The friends of Sunday in France are

however not discouraged. Like their fellows in this country they are willing to take what they can get in the direction of Sunday, hoping for more presently. "We may hope," wrote the late Dr. Presense, shortly before his death, "that the final victory will not be long delayed." And from certain indications it would seem that he was not too sanguine. The Roman Catholic Archbishop of Paris has recently published a pamphlet on what he calls "The Sunday Crusade," in which he takes strong ground in favor of distinct governmental recognition of Sunday.

In Europe as in this country the friends of a "civil Sabbath" demand a seventh day of rest for the workingman; but when that has been secured on a purely civil basis as in France and Hungary, they are not satisfied, and demand as they are doing in both those countries that Sunday be designated as the day. The fact is, that the whole movement is religious; the civil covering is only a mask to hide the illicit connection thus formed between Church and State. They may call it what they will, but the whole thing, whether in Europe or America, is a movement to enforce by civil power the observance of a religious day.

C. P. B.

The Importance of Maintaining Our Principles.

ONE of the best evidences of a politically enlightened nation, of a people who appreciate their liberties, is that they are characterized by a jealous regard for the fundamental principles of liberty in their very widest application. Patrick Henry's memorable resolution in the Virginia Assembly in 1765, in opposition to the Stamp Act, asserting that the people of Virginia were not bound to obey any law enacted in disregard of their fundamental principles, will never be forgotten by the American people. It is a fundamental idea, lying at the very foundation of our American political system. It is no indication of high political development to object to governmentalism when it has gone so far as to destroy our property and endanger our lives; but it is an indication of high development when wrongs are opposed before oppression begins; when evils and abuses are nipped in the bud; when the tyrant (figuratively speaking) is handicapped while concocting his schemes.

John Fisk aptly states this idea in his work on the American Revolution, just published. Speaking of the State of the American mind during the revolutionary period, he says:—

It is one signal characteristic of the progress of political civilization that the part played by sheer brute force in a barbarous age is fully equalled by the part played by the mere covert threat of injustice in a more advanced age. The effect which a blow in the face would produce upon a barbarian will be wrought upon a civilized man by an assertion of some far-reaching legal principle, which

only in a subtle and ultimate analysis includes the possibility of a blow in the face.—Page 71.

This farsightedness, this understanding of the ultimate results of governmental acts (whether such results are direct or merely incidental) has been a characteristic of our greatest statesmen both in the Revolutionary and Secessionary periods. The great Lincoln in one of his earlier speeches emphasized the importance of maintaining American principles in all their integrity. In his speech on the "Great Southern Mail" contract, he said:

I admit it [a claim for a few dollars] is very small; and if nothing else were involved, it would not be worth the dispute. But *there is a principle involved*. . . . If I had no apprehensions that *the ghost of this yielding would rise and appear in various distant places*, I would say, Pay the money and let us have no more fuss about it. But I have such apprehensions.—*Barrett's Life and Speeches of Lincoln (1865), page 88.*

It is the "ghosts" that the American people must look out for. In our modern religio-political agitations, it is not so much the actual harm that would be done by a tax for a small sectarian appropriation, not so much the possible evil of a few minutes being taken up in the morning in our schools for religious instruction, not so much the real hardship caused by the first comparatively mild form of Sunday law, as it is the reappearance of these violations of American principles in more numerous and more aggravated cases. It is not the *material loss*, but the danger to our liberties—more valuable than all the world beside—for which we must be on the constant lookout. It is hard for some people to understand this. If Sabbatarian Christians and Jews are not immediately thrown into prison as a result of Sunday legislation, Sunday advocates can not understand why they should oppose Sunday laws; or if a furor is not immediately caused by, and objection raised against public prayer in our free schools, some good intentioned people can not see why it is not all right to have public praying there (and this lack of perception is seen in some, too, who hold that it is *wrong in principle*, and should only be tolerated *when no objection is made*).

It was hard for the English Government in the Revolutionary period to see that it was *their violations of principle*, not the actual hardship imposed upon the Americans, that caused the war of independence. The Americans tried hard enough to impress that fact upon the British mind, but all in vain. In reference to the Stamp Act, John Fisk says:—

It marks the inferiority of the mother country to the Colonies in political development, at that time, that the only solicitude as yet entertained by the British official mind, with regard to this measure, seems to have been concerned with the question how far the Americans would be willing to part with their money. With the Americans it was as far as possible from being a question of pounds, shillings, and pence; but this was by no means correctly understood in England.—*American Revolution, page 16.*

England thought to reconcile the Americans to the tax by reducing the price of tea. But the plan was a complete failure. What did the colonist care for a few paltry cents when a principle was in danger? So it is in our present struggles for the maintenance of American principles. Madison, one of the very men engaged in the cause of liberty at that time declared that the same stand must be taken, in our opposition to religious legislation. In urging the Virginians to oppose giving a cent of State money for the furtherance of religion he said:—

It is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects? that the same authority which can force a citizen to contribute *three pence only* of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever?

And it might be added: Who does not see that the same power that can deprive you of one day's time, can deprive you of your time altogether; or the same power that can confiscate what you earn on one day in the week, can confiscate what you earn on every day in the week? The laws now existing and proposed, to deprive a certain class of American citizens of one-seventh of their time (Sunday), or in case of violations of the law to deprive them of the wages earned on that day, are a direct assault at the very first principles of American liberty. And if these measures are left to go unchallenged, our free political system is endangered. Just so was the political system of England endangered in the last century. In order to properly present the American position on the Stamp Act to Parliament, "Pitt hastened from a sick bed to the House of Commons," says Fisk, "and delivered those speeches, in which he avowed that he rejoiced in the resistance of the Americans, and declared that, had they submitted tamely to the measures of Grenville, they would have shown themselves only fit to be slaves. He pointed out distinctly that the Americans were upholding those eternal principles of political justice which should be to all Englishmen most dear, and that a victory over the Colonies would be of ill-omen for English liberty, whether in the Old World or in the New. Beware, he said, how you persist in this ill-considered policy. 'In such a cause your success would be hazardous. America, if she fell, would fall like the strong man with his arms around the pillars of the Constitution.'

"There could be no sounder political philosophy than was contained in these burning sentences of Pitt. From all the history of the European world since the later days of the Roman Republic, there is no more important lesson to be learned than this—that it is impossible for a free people to govern a dependent people despotically without endangering its own freedom."—*American Revolution*, page 26.

The same danger is hidden behind the Sunday laws. If Sunday-keepers make an illegitimate use of the power delegated to the Government, by depriving Sabbatarians or agnostics of the free use of their time, that violation of liberty will endanger the security of all our liberty, and as a natural consequence, is likely to injure themselves. In fact, Sunday laws do, in truth deprive every single individual in their jurisdiction of their full liberty. Mr. Justice Burnett points this out in his California decision declaring Sunday laws unconstitutional:—

The fact that the Christian voluntarily keeps holy the first day of the week, does not authorize the Legislature to make that observance compulsory. The Legislature cannot compel the citizen to do that which the Constitution leaves him free to do or omit, at his election. The act violates as much the religious freedom of the Christian as of the Jew. Because the conscientious views of the Christian compel him to keep Sunday as a Sabbath, he has the right to object, when the Legislature invades his freedom of religious worship, and assumes the power to compel him to do that which he has the right to omit if he pleases. The principle is the same, whether the act of the Legislature compels us to do that which we wish to do or not to do. The compulsory power does not exist in either case.

These are some of the reasons why Sabbatarians are so much alive to the dangers of the present religio-political agitations. These are some of the reasons why they oppose a Sunday law just as earnestly and just as faithfully when it has a clause exempting them as when it does not. A law with a clause exempting them would not hurt them personally, but it is just as much a violation of American principles, and therefore calls forth all their power in defense of our established institutions. W. A. BLAKELY.

"Sunday Slavery."

THE point which those interested in a rigid Sunday closing during the World's Fair, and in the enactment and enforcement of strict Sunday laws, State and national, are just now emphasizing with great vehemence, is the so-called "Sunday slavery," of this country which has heretofore been unwittingly called "The land of the free." As one listens to a portrayal of the sufferings endured by these modern slaves, he imagines himself back in the fifties, and needs but to close his eyes to imagine he hears the clanking of the fetters and the crack of the slave-trader's lash, as the midnight chain-gang moves sadly by.

At a Union meeting recently held on

the north side of the city of Chicago for a general discussion of the Sunday-closing question, one of the speakers indulged in a passionate portrayal of our present "American slavery," and urged that the slaves be emancipated by the enactment and enforcement of what he was pleased to term a "civil Sunday law," promising in case of such an emancipation, that the Church would undertake to give them the moral and spiritual Sabbath education which they so much needed.

The next speaker introduced was a prominent minister of the city who stated in the preface to his remarks that he was present to corroborate what the speaker had just said regarding Sunday slavery; but he had not expected that this slavery would come so close home as it had. "Only to-day," [Sunday] said the speaker, "my son came home late to dinner from the establishment where he is employed, having worked during the forenoon." And he further declared he had received a call the same day from an old lady whom he stated barely escaped "Sunday slavery" by telling her employer that she would not work on Sunday.

So extremely ridiculous did these examples of Sunday slavery make the previous address appear that one was left in doubt for a moment as to whether the minister was speaking in irony or whether he was in earnest. But as the chairman did not ask him to give place to one who was friendly to the objects of the meeting it was apparent that the speaker was actually in earnest. By this undiplomatic utterance, it leaked out that this awful slavery could be escaped by simply refusing to be a slave,—that the minister's son was still a slave either because he wanted the additional wages which resulted from his Sunday work, or he did not have the moral stamina or the loyalty to principle that the old lady had who escaped from "involuntary servitude" by saying that she valued her loyalty to God more than her Sunday earnings or even a remunerative position.

Ministers' sons are proverbially lax in their loyalty to the principles taught them by their clerical parents, but usually ministers do not take advantage of Union meetings to advertise this unfaithfulness on the part of their children. To say the least, it seems a little inconsistent for ministers to be continually asking for laws to compel their children and members of their congregations to stop work on Sunday. This may seem to some to be an unfair way of stating the matter, but a minister of Englewood recently stated that one of the chief causes of the laxity with which Sunday was observed by the masses was the desecration of the day by the church members themselves. This same divine in the same address advocated the enforcement of a strict Sunday law which, he hoped, would bring about a reform, not only among non-

church-going Sabbath-breakers, but on the part of the church members themselves; which reform, by this last statement, he admitted he was unable to bring about by the power of preaching.

A statement of the case which would be acceptable to the advocates of strict Sunday laws would be that they wanted Sunday laws enforced which would compel the employer to close his business that the employes might enjoy their Sabbath rest without sacrificing their positions for their principles. With all due respect to this class of Christians it must be apparent to all, that they lack one of the fundamental principles of Christianity—a willingness to make some sacrifices for their faith,—a lack which no civil law can replace. Ever since Matthew, the publican, lost his position in the Judean custom house to accept of Christianity, Christians have had to sacrifice something for their religion. "This world," says the poet, "is not a friend of grace to help us on to God,"—never was, and never will be. Law can not take the place of moral stamina or Christian principle. The sanctified decision of one old woman will go farther toward building up a Christian character than a volume of Sunday laws.

While it is to be regretted that the greed of gain leads some business corporations to require their employes to toil, day in and day out, refusing to allow them a weekly rest day, answering their request for the same, with the suggestion that they seek employment elsewhere; yet at the same time it must be borne in mind that law can not cure all the ills of life as some would-be reformers of the present day seem to think. Ex-Senator Ingalls, referring in a recent lecture at Glen Echo, to the present tendency toward paternalism, truthfully declared that "the attempt to cure the ills of society by statute would be as futile as the effort to make the mercury stand at zero in July and at boiling point in January."

Again, that this so-called Sunday slavery is not considered a grievance of importance by the workingmen, is evident from the fact that there has not been a strike which has had for its basis Sunday labor. There have been strikes entailing great public inconvenience and personal suffering on the part of laborers and their families for so small a grievance as the employment of a "scab," or non-union man, but we have yet to learn of a strike for emancipation from this so-called Sunday slavery.

It is of course within the province of ministers to urge their communicants, and as many others as they can, to a consistent observance of the Sabbath; but if their exhortations fail, it is inconsistent to attempt a reform by means of a civil law, secured by a sentimental outcry against the so-called Sunday slavery.

A. F. BALLENGER.

Sunday Intolerance in Tennessee.

OWING to the liberal airing given the King case in Obion County, Tennessee, by the press of almost the entire country, public sentiment has so changed in the western part of the State that convictions for ordinary quiet labor on Sunday cannot be secured, and arrests are no longer made. The following letter from a subscriber at Graysville, in southeastern Tennessee, reveals the fact, however, that there is still necessity for educational missionary work in that State, for it is evident that bigotry and intolerance still survive there to some extent:—

Graysville, Tenn., July 15, 1891.

EDITOR AMERICAN SENTINEL: In a place called the Cove, three or four miles from Dayton, is a small company of Sabbath keepers, who are very conscientious and devout Christians. These not long ago were wicked and profane men. For many years, they with their neighbors and friends, had indulged in all kinds of work and amusements upon Sunday; but recently when some commenced the observance of the Seventh-day Sabbath, immediately things changed. Those who were once their friends now became their foes. So long as they did not keep the seventh day nothing was said about Sunday desecration, no matter how much, or the kind of work which was performed. And that has been the custom in that vicinity for years.

Last week the Deputy Sheriff and two other men were in the Cove watching to catch Saturday keepers at work; and some of their nearest neighbors have been lounging around on Sunday like coyotes in a thicket to catch their innocent prey. These very men who are now trying so hard to bring seventh-day observers before the courts for working on Sunday, have time and again borrowed tools of Seventh-day Adventists to chop wood all day Sunday.

The sheriff referred to lives at Morgantown, one-half mile from Dayton, and one and a half mile from the Cove, his place of attack. Dayton is where the large iron and coal furnaces of the Dayton Coal and Iron Company are situated employing three hundred men running full blast day in and day out, Sundays not excepted, with all its noise and bustle, producing one hundred and twenty tons of iron every Sunday, and that too within speaking distance of two churches, yet nothing is said about that.

Why would the Sheriff leave so grand an opportunity, to catch men at work and go two miles over a mountain and skulk around to find engaged in honest toil some poor farmer who had observed the previous day? Ah! it is not the nature or the amount of work performed, that constitutes the offense so much as the fact that those who do it observe another day. Dayton, Rathburn and Whitwell, are places where large coke ovens are in active operation running all the time and employing hundreds of men on Sunday which is an open violation of the law. The Sunday law of Tennessee is a dead letter until it comes to "Seventh-day observers," then life will spring up in it equal to that of the ancient Inquisition. Tennessee does grant a right to corporations by permitting them to work on Sunday, that she will not to an individual, and such a law, deserves the censure of every citizen and lover of religious liberty. Any one who will think for a moment can see that such a law will only make hypocrites; and the Sunday law has done an effectual work in that line here.

It is almost inconceivable that such a spirit can still survive anywhere in this country, but that it does is evident. It is to be hoped that the Seventh-day Chris-

tians of southeastern Tennessee will boldly take up the gauntlet thus thrown down by bigotry and intolerance and bravely do battle for liberty of conscience as it has been done in the western part of the State. At present an enlightened public sentiment will not sustain mediævalism, and the best way to enlighten the public upon such subjects is to join issues with bigotry wherever opportunity offers. The friends of religious liberty everywhere expect their brethren in Tennessee to do their duty.

Something Encouraging.

IN face of the unmistakable tendencies in the direction of intolerance, manifested in the clerical clamor for the enactment and enforcement of strict Sunday laws, the too general ministerial indorsement of the persecution of R. M. King, of Tennessee, for quietly plowing his corn-field on Sunday, and the stern application of creeds to men with investigative minds, we see one honest intelligent effort to exercise real Christian charity between men differing in religious doctrines. It is not unusual for pastors of different denominations to exchange pulpits, but in such cases the unwritten law governing the speaker forbids him saying anything which could be interpreted as denominational, no matter how vital he may regard his denominational views. For a pastor to invite his neighboring pastors to come into his pulpit, and with perfect freedom discourse to his congregation, on the distinctive doctrines of their respective denominations, is something so unusual in its freedom from bigotry, as to deserve a favorable notice.

Rev. Daniel Frederick Fox, Pastor of the Adams Street Evangelical Church of Chicago, has instituted a series of six Sunday evening lectures by the representatives of as many neighboring denominations. For example, Bishop Fallows, of the Reformed Episcopal Church, will lecture on the subject, "Why I am a Reformed Episcopalian." A Baptist, Methodist, Congregationalist, Presbyterian, and Christian minister, will speak in a similar manner for their respective denominations. "The object of the series of sermons," according to the printed announcement, "is not controversy, but intelligent information." This brave young pastor certainly deserves credit for this consistent attack on denominational prejudice.

ON the evening of July 19 a meeting was held in Racine, Wisconsin, to demand of the local authorities the enforcement of Sunday laws, at which, it is said, there were four thousand people present. Five thousand dollars were raised as a fund with which to proceed with the work of "Sunday Reform" in that city.

NATIONAL Religious Liberty Association.

THE Mayor of Cheyenne, Wyoming, has notified the saloon keepers of that place that hereafter the Sunday-closing law will be rigidly enforced against them. Why not enforce the law impartially? If the saloons are properly open during the remainder of the week, why especially discriminate against them on the first day?

THE playing of baseball on the grounds of the Athletic Club at Kearney, New Jersey, has been stopped by the authorities and notice given that no Sunday baseball will be allowed in the township. Sunday baseball and the Sunday closing of the World's Fair seem to be the two objects which occupy the minds of National Reformers at present.

JAMES A. BRADLEY, President of the Board of Commissioners of Asbury Park, is in a quandary; he has issued orders for all business to be suspended on Sunday, and given explicit directions to the police to arrest all offenders. It has been pointed out to him that he rented his bath houses on that day, and has rendered himself liable to arrest under his own order. The Commissioner is now busily engaged in trying to dodge his own boomerang.

AT Asbury Park suits have been instituted against W. W. Ward, Frederick Coleman, and Henry Williams, for selling cigars on Sunday, and the police acting under orders from the Board of Commissioners are keeping close watch upon all business places suspected of doing any Sunday selling. However much New Jersey may covet the distinction it can not hold first place in the attempted enforcement of religious laws; Arkansas, Tennessee, and Georgia are still in advance.

"HE that diligently seeketh good seeketh favor; but he that seeketh after mischief, it shall come unto him," is the Biblical text set at the head of the editorial column of the *Mail and Express* for July 14. In his anxiety to follow the lead thus given him the baseball reporter seeks after mischief and thinks he finds the following:—

The crusade against Sunday ball playing is extending to the West. In Kansas City a well organized movement has been started with a view to compelling the authorities to take cognizance of the law breaking that is indulged in every Sunday. A committee of citizens has been appointed who will devise ways and means whereby the desecration of Sunday might be brought to a speedy and permanent end. The churches have been interested in the movement and money has been pledged to carry on the work and pursue a vigorous prosecution. The committee proposes to employ able counsel and fight the local baseball club for Sunday playing, and the players and the management will be arrested every Sunday afternoon that they appear on the grounds. This is as it should be.

If concerted action were taken by the owners of property contiguous to the Ridgewood, Long Island, grounds it wouldn't be long before the clubs that infest that spot, and the loafers and rowdies that follow them, would have to find some less conspicuous rendezvous.

IN an editorial comment on the Sunday crusade which the American Sabbath Union has lately been making in Rochester, Syracuse, and Utica, the *Syracuse Sunday Times* says:—

Such men do more toward driving thinking men from within the fold of the Church than a regiment of Satan's allies, because of their outrageously incorrect statements.

Mr. McCartney says the Sunday newspaper is an unmitigated evil, and Dr. George asserts that the Sunday newspaper is demoralizing the people. Mr. McCartney holds that all persons who buy and read Sunday newspapers are breaking the rule, "Remember the Sabbath day to keep it holy." If Mr. McCartney will take the trouble to study the subject he will find that he has no authority to observe any day but the seventh as the Sabbath day of the Lord his God, if the ten commandments are observed as they read. He and all other bigoted members of the American Sabbath Union propose to compel Tom, Dick and Harry to observe as a day of rest and worship the first day of the week, when Tom, Dick and Harry have good reason, following the mandates of the Decalogue, to observe the seventh day. The members of this Union are not friends of the American Republic and a free country. They believe in such freedom of worship as may suit themselves, and they want laws passed which will compel those who don't agree with them to swallow their dogmas and doctrines and become of their household of faith.

THE "Pearl of Days" publishes the following in regard to California:—

In the eighteen months which closed with the adjournment of the Legislature, Dr. Edward Thompson, District-Secretary, has spoken four hundred times in California on Sabbath observance.

Archbishop Riordan and other eminent clergymen of various denominations assisted to bring this movement before the people. The guns have opened fire all along the line. Nearly all the towns of the State and many rural localities have been reached either by single night meetings or conventions lasting a whole day or more. Tens of thousands of copies of printed documents have been circulated.

About one-third of this State has been well aroused and organized. Los Angeles, the second city of the State, Santa Barbara and Santa Ana, the third and fourth cities of Southern California, and the whole county of San Bernardino, are under Sunday laws, enacted by local authorities and because the people demanded it. San Diego and several other towns will soon fall into line.

A good bill was introduced into both houses of the last California Legislature. A joint hearing was granted by the committee of the two houses in the Senate chamber, in the presence of an immense audience. The strongest enemies of Sunday legislation joined arguments with its friends. A great battle was fought, and the verdict of the audience was for the enactment of the bill. But the Legislature adjourned without action on the bill, leaving it on the files. "Lack of time" was the common excuse. Some of the best men of that body, however, thought that it would not be wise to enact the law because in their judgment, public sentiment would not generally sustain it. They said "work up this sentiment through the State at large, like it is at Los Angeles and other towns, and we will be ready to pass the law."

The plan is to give two years more to the agitation. The balance of 1891 will be devoted to distributing literature in every town and county. The year of 1892 will be the year of local campaigns and careful effective organization.

Sunday-Law Inconsistencies.

THE following is an editorial article from the *Boston Daily Globe*, of July 1:—

"When governments purporting to be wholly secular attempt to legislate in behalf of morality those who are appointed to execute the law are frequently all at sea. The Legislature of Ohio has passed a law prohibiting the playing of baseball on Sundays, but as it requires nine innings to constitute such a game, one of the courts has decided that the game can not be interfered with until the last inning is completed. The law therefore proves to be a farce.

"Rhode Island has no special law prescribing particular games which are forbidden on Sunday, but many people have supposed that baseball must certainly fall within the scope of general Sunday laws. As soon, therefore, as the great games opened at Rocky Point this summer, the law and order organizations went to the sheriff of Kent County and demanded that he should suppress these Sunday games. He positively refused to do so, affirming that as between one athletic diversion and another it was not his province to decide which was the more or less immoral, and that he had nothing to do whatever with the manner in which people should develop their health and muscles, provided the games were considered to be moral on any other day. His sole and only province within these limits was to keep the peace and preserve good order.

"The position of Sheriff Sprague is that there are no logical standards upon which to base the exercise of authority, as seen in the various athletic diversions which are freely permitted, as against those which certain good people would have suppressed. He, therefore, argues that if baseball is not immoral on Monday it is not on Sunday. Until it can be shown, therefore, that it disturbs the peace of other citizens, not sentimentally, but actually and physically, he declines to interfere.

"As Sunday is a day set apart for rest, people have a right to demand that they should not be disturbed by noisy and boisterous games. But as between diversions that are equally noiseless and equally moral on week days the logic of prohibiting one and freely permitting the other on Sundays is not quite apparent.

"The amount of noise that people are willing to stand on Sundays will take care of itself. But to chain up the flying wooden horses upon which the children gaze so wishfully out at Franklin Park, for example, while the park roads and public streets are covered with adult riders, and while the iron horse goes thundering over the country carrying crowds of pleasure seekers, seems to be ludicrously illogical. And there are many other equally inconsistent features in the catalogue of our Sunday permissions and prohibitions."

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NEW YORK, JULY 30, 1891.

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It is stated that at least twenty-five thousand men, women, and children enjoyed the pure air and balmy breeze in Central Park on a recent Sunday. Where could these tired people have gone had the Park been closed as some would have it on Sunday if they could?

COLORADO has fallen into line in the matter of Sunday closing. In Denver especially there has been much opposition to the enforcement of the law, but the authorities are inexorable; now some who have hitherto opposed the law favor a rigid application of it, hoping in that way to make it odious and so secure its repeal. The situation is much the same in other towns in the State.

THE promoters of legalized Sunday observance in France are feeling their way very gradually. The freight stations of the railway companies have heretofore been kept open until noon, but the Minister of Public Works has lately signed a measure by which they will be closed at ten o'clock in the forenoon. It is thus by almost imperceptible advances this movement is everywhere gaining vantage ground.

REV. O. E. MURRAY, Pastor of the Wabash Avenue Methodist Church, Chicago, is earning a reputation as an enemy to all ecclesiastical interference in governmental affairs. Rev. Murray is the President of the National American Patriotic Union. This organization was recently formed for the purpose of maintaining and enforcing the American idea of complete Church and State divorcement. The attitude which the church of Rome maintains toward this principle no doubt gave birth to this organization, but that its president is trying to be consistent, is shown by his opposition to his church receiving appropriations from the Government to aid in maintaining their Indian mission schools.

Referring to the six thousand dollars that the Methodist Church receives from the Government in common with the Roman Catholic and other church organizations, Mr. Murray said, "The only stain which rests on the fair face of Methodism, that I know of, is the receiving of six

thousand dollars from the Government to aid in carrying on her Indian mission schools." The speaker named four bishops who were opposed to receiving the appropriation, and promised that the church would very soon wash her garments of this iniquity. It is hoped that the eloquent young pastor will walk in the light to the extent of condemning laws compelling Sabbath observance.

THE *Independent Patriot* says that "those who think there is no religious intolerance connected with the agitation now progressing in favor of Sunday laws, Bible in public schools, and the enactment of laws in favor of the Christian as against the Mohammedan, the Buddhist or the infidel, will do well to note the action of the Reformed Presbyterian Church in casting out certain young ministers for asserting that it is not a sin to vote under the Constitution as it is."

ROCKFORD, Illinois, has been the first to systematically adopt the "religious boycott," in reference to Sunday parks, ball playing, excursions and transportation. Rockford is also the home of false Messiah Sweinfurth, and although the two facts may have no visible or actual connection still they are of the same color and are either feathers from the same bird, or from birds of the same plumage, and show where the carcass is and which way the wind is blowing.

THE persecution of Jews in Russia has, it is said, been somewhat relaxed. The decree for their expulsion from St. Petersburg has been indefinitely postponed, and renewed orders have been sent to the press to refrain from publishing articles likely to excite animosity against the Hebrews. The change is supposed to be due to public opinion throughout the civilized world. Certain it is that public opinion is an almost irresistible power, but the letter from the South published in another column shows that it still has something to do in this country. Let us hope that it will speedily accomplish a good work not only in Russia but in the mountains of southeastern Tennessee.

IN its editorial notes the *Independent*, of July 16, mentions some facts in reference to the National Reform Association with the legitimate deductions therefrom, which ought to have a wide circulation and receive consideration wherever the especial views of this Association and its first-born offshoot the Sabbath Union are taught. The *Independent* says:—

As our readers know, there is a National Reform Association, whose object it is to have God recognized in the Constitution of the United States; but it is not so well known that this Association, which has scores of distinguished names loosely attached to it and printed in its list of officers, originated in

the Reformed Presbyterian or Scotch Covenanter Church, or rather, a branch of it, one of the smallest of all the "split Ps." and growing daily smaller, now that it is busily engaged in expelling all its ministers who think its members should not be forbidden to exercise the right of the ballot. It is the special and peculiar principle of this denomination that the State is a personality, and has the same duty to recognize and worship God and Jesus Christ as has an individual, and that so long as the State refuses to do it voting is a sin. The seven young men who were lately expelled suffered because they expressed the opinion that the law expelling members from the Church for voting should be modified. Now the working members of the National Reform Association all belong to this Covenanter Church, and it is interesting to see what position they took in the expulsion of these seven young men. D. McAllister, D.D., and R. J. George, D.D., are both secretaries of the Association, and were both prosecutors of these young men. Dr. McAllister was moderator of the presbytery which condemned them, and then represented presbytery as prosecutor before the Synod. The Association has two newspaper organs, the *Christian Statesman* of Philadelphia, and the *Christian Nation*, of this city. Both papers have opposed the young men and endorsed their expulsion, and the *Christian Nation* has given page after page to attacks upon them. Mr. R. C. Wylie, Traveling Secretary of the Association, has written article after article against them. We mention these facts to open the eyes of good men of other denominations, like Felix R. Brunot, President, and others, who give their names to the Association, but few of whom are ever seen on its platform. The whole active efficiency of the Association is Covenanter, and most of the money comes from that source; and what it would do if it could have its way and rule the State after its ideas may be judged from its persecution of its young ministers who are not willing to forbid everybody to vote.

A SUBSCRIBER in West Sunbury, Pennsylvania, writes:—

God speed THE SENTINEL in its glorious work! I am too sound a Presbyterian to allow Jews and infidels to assert and prove that true Christianity will persecute. And if laws against Sabbath-breaking and profanity are not persecuting laws, neither was the Spanish Inquisition; nor is the attitude of the Russian Government toward the Jews persecution. We can not afford to allow the "truth as it is in Jesus" to be evil spoken of. Force applied for the propagation of Christianity is *antichristian*.

All honor to such Presbyterians! The Church and the country need thousands of them.

SIXTEEN arrests were made in the city of New York, for the violation of the Sunday excise law, on Sunday, July 19; and a great many more might have been made without exhausting the number of saloon-keepers who habitually violate this law which legitimizes their business.

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