



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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HE is wise who never attempts to sunder those things which God hath joined, nor to join those things which God hath put asunder; and he who has this wisdom is he who has been taught of God.

It is not man's physical, but his spiritual needs that are to be held in view in the Sabbath commandment. The Sabbath is intended to be a day in which to worship God—a day of holy remembrance of him and of meditation upon his works. The day is to be kept *holy*. If it is not kept holy, it is not kept at all. When the State undertakes to demand the observance of the Sabbath, or Lord's day, it demands of men that which does not belong to it, but which belongs only to God. When the State undertakes to secure the observance of the Sabbath, it undertakes that which, to it, is an impossible task, because holiness is not an attribute of civil government, nor has it even the power or the authority to promote holiness.

THE importance to the American citizen at this time, of definite and correct conceptions of the distinct and separate spheres of civil law and ecclesiastical polity can not be over estimated. And yet, never in the political and religious history of this country has there been a time when such powerful agencies have been so actively engaged in propagating deceptive and erroneous theories upon this question as at the present hour. The weight of the entire body of human precedent is used, and relied upon, to support not only

the propriety but the duty of enforcing religious moralities by legal suasion. This reliance upon precedent has become established until it is no less an idolatry, in fact, than the ancestor worship of China.

The truth is, that the whole assumption upon which they proceed, who are now advocating legal interference, national, State, and municipal, in religious and moral questions, is established upon a purely human basis of blind adherence to the *dictum* of human authority, without, in any way, subjecting it to test in the crucible of principle.

Unalloyed civil freedom in religious affairs is an achievement of religion pure and undefiled, which the unregenerate heart is unable to comprehend. Correct conceptions upon these questions, in their entirety can only come with a regenerate heart. It is not easy then to over estimate the value of proper views upon a problem in the true solution of which lies the secret of the truth of God; while the acceptance of error, in its solution, develops the mystery of iniquity.

### Sunday Law Interest in the Masses and the Workingmen.

THE American Sabbath Union exists for no other purpose than to secure the enactment and the enforcement of Sunday laws. This too is solely in the interests of worship, religion and the Church. This is the only method which it employs or knows for the advancement of religion, or for the better observance of Sunday and the forms of worship that belong with it. This is well set forth in their own words, in an editorial in one of their own official organs. The *Michigan Sabbath Watchman* is "A monthly publication in the interest of the work of the American Sabbath Union, by Rev. Francis W. Ware," and in this paper for October, 1891, an editorial runs as follows:—

In sustaining the American Sabbath Union the churches are preparing the way of the churches and making their paths straight. Close out the Sabbath

saloons, and make it impossible to run the theatres, shut up the cigar stands, ice cream saloons, and soda water fountains, and prevent baseball playing, put an end to railroad and other Sabbath excursions, and the masses will the more easily be turned to the house of God. Break down these sacrilegious but fascinating amusements, and the Church will have the right of way to our masses.

This is pretty strong, but in the same paper this zealous editor goes still further in calling for contributions in support of the work of the Union, under the heading "A Good Investment for the Churches," he lays out their designs in the following explicit style:—

If the churches of this State were to contribute \$10,000 this year to assist the American Sabbath Union to push its work, they would in our judgment make for themselves the finest possible investment. Money so invested would soon return to them with fine rates of interest. The money now spent in Sabbath desecration by those who are in large sympathy with the churches, but who are led off to the parks, on excursions, and to other places where money is spent freely, by the enchantments of music and scenery, and persons, would, if our Sunday laws were enforced, return to the churches and contribute to their support, and would find it much cheaper to do so than it now is to support the places and institutions they now do. The churches ought to sustain very liberally the Union out of self-defense and they will doubtless do it.

This shows just what the "civil" Sabbath plea of the American Sabbath Union amounts to; and it also shows just what kind of an *interest* this organization has in the "poor enslaved workingman."

Their interest in the workingman is simply "fine rates of interest" on the money which they invest in securing and enforcing "our Sunday laws."

Their advocacy of the rights of the "toiling masses" is simply the advocacy of the "right of way" of the churches to these same "masses" that "the masses may the more easily be turned to the" houses of the churches, and spend their money there instead of where they now do. And further, in their tender "interest" for the workingmen, they have found that it will be "much cheaper" for them to support the churches "than it now is to support the places and institutions they now do." What verdant and gullible creatures

they must suppose the workingmen of the United States to be!

Nor is the American Sabbath Union alone in this. The National Reform Association is the original organization in the United States, pledged to the enforcement of religious observances by law. This organization even demands the adoption of an amendment to the National Constitution "declaring this to be a Christian Nation;" "placing Christian laws, institutions, and usages on an undeniable legal basis;" and "enforcing upon all the laws of Christian morality." And this Association, in national convention in Pittsburg, Pennsylvania, in 1887, declared that "socialism, and anarchism, and Catholicism, are all trying to catch the workingmen; but National Reform must secure the workingmen, and *they can best be secured through the agitation of the Sabbath*, for workingmen do not want to work on the Sabbath."

The would be head of the Sunday Rest Leagues of the United States, W. F. Crafts, lately published (*Christian Statesman*, Dec. 11, 1891), the statement that "We fear that a majority of the workingmen can not yet wisely use eight hours a day of leisure."

It needs no proof to show that the National Reform Association, the American Sabbath Union, and the Sunday Rest League, are so closely allied as to be but simply different branches of the one grand scheme of the churches to gain control of the civil power to enforce upon all their arbitrary decrees.

Nor do we need to present any further evidence to demonstrate that the "civil" Sabbath plea is a deception and a snare; or that the professed interest of these preachers and organizations in the "poor enslaved workingmen" and "the toiling masses" is a fraud.

The editor-in-chief, of the leading labor journal in the United States, said lately, "We have discovered the hypocrisy in the claim that Sunday laws are only designed to enforce the 'civil' Sabbath." It seems strange how anybody with half an eye could fail to discover it.

The truth of the matter is that the workingmen, of the United States, have intelligence enough to know for themselves when they are oppressed or enslaved, and are abundantly able to apply the needed remedies for relief. The workingmen of the United States are not so ignorant, nor so childish, that the church managers need to assume the office of self-appointed guardians to decide for them when they are oppressed and when they are not; and when they are tired and when they are not; and whether they can safely be trusted with eight hours leisure a day.

Away with such presumptuous arrogance! Let the workingmen arise in their manliness and in the genuine dignity of labor, and denounce, as it deserves, and as the wicked thing that it is, this hypocriti-

cal "mothering," and fraudulent "interest," of the church managers in their evil devised schemes to invade the rights and liberties, not only of the workingmen, but of all the people.

A. T. J.

#### A State Cannot Be a Theocracy.

A STATE is distinct from a nation in its essential features: While the latter is the product of nature, and may be wholly unpolitical, as in the instance of some aboriginal tribes, the former owes its very existence to political machinery, and is wholly the creature of the people. In the words of another:—

The State emerges from and is upheld by society, and is therefore subservient to its ends. The true office of the State is simply to disembarass the free interaction of the constituents of society; to secure justice and peace; to guard against excess and disorder. It is to keep the road clear for the footsteps of society, not to show the way; to regulate its movements, not to inaugurate them; to secure co-operation and harmony between the social elements, not to generate these elements, or their laws of affinity.

It therefore follows that while a nation might become a theocracy, as in the case of Israel, a State could not possibly have such a form of government, since in that event it would cease to be a political compact.

This will perhaps be more clearly seen by examining the nature of a theocracy. The word "theocracy" in its Greek form is defined "Rule of God." In other words it relates to a past form of government in which God was recognized as supreme Ruler in civil, as well as spiritual affairs. He not only made and proclaimed the law by which his government was administered, but without any voice of the people, expressing their preference, he appointed all officers, through whom the affairs of the nation were to be regulated. Officers thus appointed were but agents of Jehovah, and as such, were amenable only to him for their official acts. Even though the people might be dissatisfied with the course of any official, they had no power to remove him from office. He was appointed to his position by a power infinitely above the people, and could only be removed from it by the same authority which appointed him to the place.

The moral law of Jehovah being adopted as the civil code of the nation, its penalties were enforced by the civil rulers. This statement must of course be taken in a modified sense. None who were punished by the civil ruler under the theocracy, received the full penalty designed to be inflicted upon the incorrigible transgressor of God's law; for the punishment inflicted by the civil ruler, even then, was only temporal. The Judgment of the great day alone is competent to decide what punishment adequately meets the requirement of God's law. The civil ruler of that day did, however, make that law the basis of every outward offense, and

punished accordingly. It mattered not whether the transgressor violated only that portion of the law which regulated his dealings toward his fellow-man, or that which ordered his religious worship; it was all the same. The civil magistrate was duly authorized to administer punishment in either case.

Not a move was made in anything, in fact, without explicit direction from Heaven. During all the wearying marches of Israel from Egypt to Canaan, God talked with Moses through the fiery, cloudy pillar, and from above the mercy-seat, directing and counseling him in all the affairs of the nation. The reasons for this are obvious.

1. Accepting Jehovah as their God, they not only became a distinct people, among the idolatrous nations by whom they were surrounded, but they thus gave their consciences into the keeping of Jehovah, to be regulated by his moral law.

2. By this act they were no longer their own but the peculiar people of God. In other words, they became the subjects of God's Church, or kingdom on the earth. It was therefore his privilege to prescribe the rites and ceremonies of their religious worship.

3. As their acknowledged king, he was absolute sovereign of their body politic; and as such, it was his prerogative to make his own laws, choose his own method of governing, proclaim war, and make peace with surrounding nations.

Therefore in appointing his officers of government, God chose to make them ministers of religious as well as of civil affairs. They not only administered punishment to the uncivil, but it was their duty to declare who were clean, and who were unclean, who were to be shut out from the congregation and who were to be admitted. In all these matters *the people had no voice*; but in everything, both civil and religious, were to inquire of the law at the mouth of those whom God had appointed to teach "all the statutes, which the Lord had spoken unto them." See Lev. 10:11

Though one of the most highly favored of God, Moses had not the privilege even of naming his successor. Joshua was called of God to fill the place soon to be made vacant by the death of Moses; and, although the people had no voice whatever in his selection, yet when Joshua had received his charge in the sight of the people they readily accepted him as their leader under God. J. O. CORLISS.

EARNEST effort in a good cause can not fail. It may not be crowned with the applause of men; it may not seem to touch the goal of immediate worldly success, which is the end and aim of so much in life; but it is not lost.—*Summer*.

"NOTHING outside of a man can ever make him truly religious."

### Separation of Church and State.

THE most sad and tearful history of humanity always had its origin in the Church domination within politics, civil affairs and matters. It was this that deluged Europe in the blood of her children in the dismal centuries of the past and spared not even the babe in its mother's arms. That stifled by Inquisition the tenderer, better and nobler impulses of the heart and ever hewed the way for the enthronement of tyranny and the enslavement of man.

Behold Russia of to-day and learn the diabolism of burning strange fire before the Lord, in the meddling of Church in the affairs of State and its concomitant cruelty, barbarity, tyranny, and sinfulness. What a sorrowful chapter for the nineteenth century, and under our own eyes, is this fearful persecution of the Hebrew race in Russia, and of dissenters from the established church! The holy synod, as a politician, was more concerned with power on earth than life in heaven, and to further rivet the chain of slavery, and cripple and retard the free movement of man, every thought, aspiration and hope, at any cost, must be hammered down to the regulation pattern, though torture, misery, and death ensue to family,—the father, mother, and little ones. The holy synod would not be the slave, no, indeed, but humanity should be the slave.

Let all true Americans heed the dark lessons of by-gone times and cherish the noble founders of this Republic, in renewed and steadfast fealty to the righteous principles that separated Church and State, and secured to the free men of America that religious liberty, without which civil liberty is but an empty dream.—*Elijah Bloom, in Minneapolis Evening Tribune.*

### An Interesting Meeting.

WHILE the American Sabbath Union originated in the Methodist Church, all Methodist ministers are not united in indorsing its work. This was apparent at a mass-meeting recently held in the Marshfield Methodist Church of Chicago in the interests of enforced Sunday closing of the World's Fair. The meeting was called and directed by Mr. McLean, Chicago Secretary of the American Sabbath Union. Dr. A. H. Henry, pastor De Kalb St. Methodist Episcopal Church, was requested by the Secretary to deliver the leading address, which he promised to do, after stating that he was not in full sympathy with the movement and being assured that he was at liberty to state his views.

Dr. Henry created a sensation and foreshadowed his position by declaring that he had seen a circular letter issued by the Beer Brewers' Association instructing its agents to work for Sunday closing at the Fair that the opportunity for the sale of

beer might be increased. The speaker next gave the reasons for the present status of Sunday observance, among which were the attitude of Christians themselves who lead in the procession of those who ignore the puritanic Sabbath rigor by patronizing street cars in order to attend down town churches. "Again, our liberal Sunday," said the speaker, "is such for commercial reasons just as some of our churches are operated for commercial reasons." To confirm the last statement he related how a brother pastor, after a revival meeting at which one hundred and fifty persons professed conversion, was told by one of the trustees in reply to an encouraging reference to the number of conversions, that "the whole bunch" was not worth "a hundred dollars." "When the churches," said the speaker, "get as close to the poor man, when they give him as warm a welcome, as the saloon proprietor," it will go far to settle this Sunday-closing question.

"Is there not some danger of our becoming hysterical," continued Dr. Henry, "in demanding that the Fair be closed in order to exhibit the American Sabbath? Let us make a candid examination of our American Sabbath and see if we desire to make an honest exhibit of it." Then followed a graphic description of the so-called American Sabbath, which, while not in the least complimentary to this much extolled institution, was none the less faithful to fact. All seemed convinced that a faithful exhibit of the American Sabbath was not desirable; even Mr. McLean in replying to this point acknowledged that he was ashamed of the American Sabbath, but that it was not the Sabbath of the cities, but of the country, that they proposed to put on exhibition. We shall now expect to hear the term "American Country Sabbath" used in the future, instead of the "American Sabbath" by the American Sabbath Union and kindred organizations.

Dr. Henry declared that this Sunday movement was an attempt to restore the Puritan Sabbath, which manifested itself periodically and that it was to be hoped "that some one would forever down this Puritan ghost. We want no Puritan Sabbath," said the speaker, "with its three hour sermons, accompanied by a deacon with a long pole, with fox-tail attachment to chastise bad boys and tickle the ears of the sleeping victims of the prosy discourse." He then counseled the American Sabbath Union to devote itself to nobler work than crying "no! no!" to propositions to open the Fair. He declared that the work of the Church was to meet the people there with the gospel of Jesus Christ.

Mr. McLean winced under the sturdy blows of truth delivered by his brother minister, but when Dr. Henry concluded, he sallied to the defense of his movement, first by a sarcastic remark, which pro-

duced a smile on Dr. Henry's face, that "all the best people were in favor of closing the Fair on Sunday," and that the opposition was held by "saloonists, infidels and the devil." He said that while not in favor of the restoration of the Puritan Sabbath, he "would a thousand times rather have the Puritan Sabbath, with all its rigor, than the Sabbath that we now have." When we remember that the Puritan Sabbath meant compulsory attendance at church under the penalty of fines, imprisonment and flogging for disobedience, and that "the Sabbath we now have" is one in which a person may attend church, go to the concert, museum, art gallery, or the park as he chooses, this statement from a representative of the American Sabbath Union is very significant. As usual, an expression of the congregation was taken; one fourth voting for an open Fair, with no machinery running,—Dr. Henry's position; one-third, for rigid Sunday closing; the remainder keeping their seats. Dr. Henry's position was not prompted by a disregard for rational Sunday observance, but by a conviction that these compulsory methods now being used to secure it, are contrary to the genius of American liberty and the spirit of the gospel of Christ.

A. F. BALLENGER.

### Sunday at Toronto.

TORONTO, Ontario, has enjoyed for some years the perfect cessation of all forms of business on Sunday. The street cars are stopped and every wheel of commerce and industry ceases to move. But this "Sabbath hush" in Toronto, so often dwelt upon by the ardent admirer and advocate of Sunday laws, was destined to a great disturbance. A short time since the Mayor of the city called on the people to vote, on whether or not they would have the street cars run on Sunday. As might be expected, the believers in Sunday laws are up in arms about it, and seem to think that the Mayor has done a very wicked thing in even thinking to submit this question to the people, or in any way stir it up.

G. M. Milligan, "Convener Toronto Ministerial Association Committee," in descending upon the Mayor's proposition to the people and explaining a petition that his association is circulating, in regard to the proposed Sunday street cars, says in the *Mail*:—

The position of the association is that the proposition now made to run Sunday street cars is an invitation to this city to decide whether it shall or shall not desecrate the Lord's day. It is in short an invitation to debate whether we shall keep or break God's commandments. Such an invitation, when duly meditated upon, is to all right-minded people insulting alike to God and man. It is the duty of the people not to let pass this opportunity of telling the City Council that it went beyond its powers when it asked the people to legislate upon matters that God settled long ago for the good of men, when he enjoined that their secular occupa-

tions should give place to those directly and formally religious one day in seven, and that all activities on his holy day should be made to subserve their spiritual interests.

Judging from the whole tenor of Mr. Milligan's article, it seems that he does not mean what a strict analysis of the above language would convey. Yet nevertheless in his zeal to maintain their existing Sunday laws he has inadvertently uttered an important truth. Does he mean it when he says "It is the duty of the people not to let pass this opportunity of telling the city council that it went beyond its powers when it asked the people to legislate upon matters which God settled long ago for the good of men," etc.? If the principle he states is correct, then when Toronto made her first Sunday law was when the wrong was committed. If God enjoins the observance of a day, nothing is added to it by enforcing it upon men by civil law. This is a cardinal point that should never be lost sight of. In giving man his time, God reserved to himself the seventh day to be devoted to him and his worship. Civil law can only enforce idleness on that day. It can neither put religion or worship in it. Worship can only come from the individual who renders it of his own choice and from will. A man's time is his own, barring the exception of the seventh day, and that is a claim God alone has on him, and to be settled between him and God and not between him and the State. And Mr. Milligan stated a great truth in the above quotation, if he only means what he says.

#### The Time Is Already Past.

As long ago as 1843 Rev. George B. Cheever, of New York, in a lecture on Bunyan's "Pilgrim's Progress," said:—

Almost every sect in turn, when tempted by the power, has resorted to the practice of religious persecution; . . . Bunyan was the first person in the reign of Charles II. punished for the crime of nonconformity . . . any palliation which could be resorted to, for the purpose of justifying an English hierarchy for shutting up John Bunyan in prison, would justify a Romish hierarchy for burning Latimer and Ridley at the stake. Strange that the lesson of religious toleration should be one of the last and hardest, even for liberal minds, to learn. It cost long time, instruction, and discipline, even for the disciples of Christ to learn it; and they never would have learned it had not the infant Church been cut loose from the State, and deprived of all possibility of girding the secular arm with thunder in its behalf. John had not learned it when he would have called down fire from heaven to destroy the Samaritans; nor John, nor his followers, when they forbade a faithful saint (some John Bunyan of those days), from casting out devils, because he followed not them. And they never would have learned it had the union of Church and State been sanctioned by the Saviour.

Who does not see that toleration itself, applied to religion, implies the assumption of a power that ought not to exist, that is in itself tyranny. It implies that you, an earthly authority, an earthly power, say to me so condescendingly, I permit you the exercise of your religion. You permit me? And what authority have you to permit me, any more than I to permit you? God permits me,

God commands me, and do you dare to say that you tolerate me? Who is he that shall come in between me and God, either to say yea or nay? Your toleration itself is tyranny, for you have no right to meddle with the matter. But whenever Church and State are united, then there will be meddling with the matter; and even in this country, if one particular sect were to get the patronage of the State, there would be an end to our perfect religious freedom. . . . If you make nonconformity a crime, you are therefore a persecuting Church, whether your name be Rome, or England, or America.

The Church of America is almost moving the world in its present attempt to fix in the fundamental law of the land, the acknowledged legal decree that that which it declares sin is a civil crime. In the matter of remission of taxes, and appropriations for denominational Indian schools, the Church has obtained the patronage of the State; and in many instances the Church has subsidized the civil law to enforce a penalty upon—what is according to its interpretation—sin. The time is already far passed toward which this clear minded thinker pointed the finger of warning.

W. H. M.

#### The Third Annual Session of the American Sabbath Union.

THE American Sabbath Union held its third annual session at Des Moines, Iowa, December 16 and 17. Delegates were present from several of the States, Col. Elliott F. Shepard, President of the Union, Dr. Herrick Johnson, Rev. J. P. Mills, J. H. Knowles, and President Blanchard, being among the number. Rev. Mr. Crafts, who claims the credit of having originated the organization in the Methodist Church, seems to have been entirely divorced from it and was not present. The attendance was much better than at any previous meeting and a great deal of enthusiasm was manifest throughout, as their favorite themes were discussed. It was very apparent that the main object for which they are working, at the present time, is to secure the closing of the gates of the World's Fair on Sunday. Three-fourths of all the addresses bore directly or indirectly upon this subject. The matter was presented ostensibly from a civil standpoint, yet the moral influence of Sunday closing came in for due consideration.

Dr. Johnson gave the opening address, his subject being "Sunday Opening of the Columbian Exposition." He argued the following points: First, It is contrary to all World's Fair precedents. Second, It would be against the best morals and traditions of our national life. Third, It is against the consciences of 10,000,000 church members. Fourth, It would be a national humiliation for us to put our American Sabbath in the back yard and bring to the front that mongrel, bastard thing, called the European Sunday. Fifth, It would be a fearful menace to social order. Sixth, It would be taking the down grade for labor when Europe is

starting on the up grade. Seventh, It would be the enforcing of labor upon a whole army of Sabbath workers. Eighth, It will prove another strong link in the chain that will turn over the workingman, bound hand and foot, to those who would work them three hundred and sixty-five days a year. Ninth, It would be selling the Lord's Day for a few pieces of silver, not less the Lord himself.

The readers of THE SENTINEL have been shown the fallacy of such positions many times.

Dr. Thompson, of California, followed in an address bearing upon the same subject, but presented no arguments that would be new to the readers of this journal.

"Observations Abroad as Relating to Conditions at Home," was the subject of a paper read by the Hon. J. F. Lamb, of Wisconsin, from which he gave his observations of fifteen continental Sundays while on a visit to the Old World.

Hon. L. S. Coffin, Ex-Railroad Commissioner of Iowa, spoke on the Sabbath and laboring men. Quite a good deal of attention was given to the consideration of laboring men in regard to the Sunday question, and much fervor was manifested in talking about the Sunday slavery of the toiler for his daily bread. Yet, while these advocates for Sunday laws are thus canting in regard to the oppressing of labor on Sunday, the laboring man himself is not raising a single cry along this line; and when he does speak it is generally to say that he wants to have his freedom to work or play or do as he pleases on Sunday, without the interference of any straight-jacket Sunday laws. Some of the standard resolutions were passed, reaffirming the strength of the American Sabbath Union, urging the people to labor for their promulgation, asking the co-operation of all labor organizations, commending the President of the United States for his order that the inspection of the army hereafter be held on secular days, urging that the presidential inauguration be held on the first Wednesday in March instead of the fourth day of March, which sometimes comes on Sunday, demanding that the Exposition at Chicago in '93 be closed on Sunday, etc.

Dr. Knowles spent quite a little time, during one meeting, in telling the Convention how devoted the committee and leading men of the American Sabbath Union were in their supplications to God for divine guidance in all their labors. He said that they never had a committee meeting, even amid the busy scenes of Park Row, New York, where their head office is located, without opening and closing each meeting with prayer, and when they were on their way to Chicago last summer to petition the Commissioners of the World's Fair to close its gates on Sunday, he said they even prayed earnestly while on the train, that the Lord would give them success.

A reporter had the following interview with Colonel Shepard and one or two others of the leaders of this movement:—

Q. What do you hope to secure by this agitation?

A. We hope, by this agitation, to so mold public sentiment that there will be a popular uprising of the people in favor of a more strict observance of Sunday.

Q. But suppose the people do not come up to the desired standard, what then?

A. If they do not yield to the plain conclusive arguments in its favor, then we must resort to law.

Here, another added, "Yes, and I believe we might as well start out in that way at first, as I doubt if moral suasion will ever reach them."

Q. Have you made preparations for an effort in this direction?

A. Yes, sir, we have in contemplation a committee whose chief business it is to look after Sabbath legislation, at the national capital and at all the State legislatures.

Q. Do you still intend to prosecute the introduction of a bill in Congress similar to the Blair bill?

A. Indeed, we do, and we intend to work at it until our desires are met.

Q. But do you not think that the movement you are interested in, if carried to its legitimate result, would end in religious persecution?

A. No, sir; a man who says we are favoring a movement which will persecute any one is one hundred years behind the times.

Q. But already there has been such persecution, at least something that borders on it, in the case of R. M. King, of Tennessee, who was an observer of Saturday but who was imprisoned for Sunday labor.

A. Yes; I remember such a case, and the judge ruled against him on the ground that he had no right to set himself up against the sentiment of any community, and by prosecuting his course, outrage the feelings of a religious people. When a man enters society, there are certain principles and rights that have to be surrendered, and this is one of them.

So it seems from these questions and answers that the American Sabbath Union proposes to prosecute its work with vigor and earnestness; and the fact that the organization is supported by men of wealth and influence is one of the many reasons why every lover of liberty, and especially the precious boon of liberty of conscience, should arouse to action and assist in exposing the sophistry in the arguments which it advances. History can be of no value to us if it does not show that this movement is taking the steps that were taken by the bishops and leaders of the Church in the fourth century, that laid the foundation for the great system of religious despotism, which enslaved the consciences of men and racked them with the most cruel tortures during the long scenes of the Middle Ages.

The statement made in the last answer above, given by Mr. Shepard, should open the eyes of the people to the real animus of this movement. It is clearly seen here that he would take away the rights of an individual to rest on Saturday, if his conscience required it, and would compel him to surrender his conscience to the majority, and obey whatever laws might be imposed on him by religious bigots, no matter how absurd or contrary to every principle of his religious belief. The right to worship God according to the dictates

of our individual consciences was one of the corner-stones laid in the foundation of our Republic; but Colonel Shepard would sweep this all away, and is asking the good people in the various churches to organize with him to assist in this nefarious work.

During the Convention, it was loudly proclaimed, again and again, that the Union proposed to maintain a total separation between Church and State. But what do such asseverations amount to, no matter how emphatically or earnestly stated, when, in their own avowed principles, they say that if a man, though choosing to be in the minority, and desiring to observe another day for the Sabbath, and believing that he is in conscience bound to keep it, must nevertheless surrender this God-given right and obey whatever ecclesiastical laws they may choose to enact? Say what they will, in regard to Sunday being a civil institution, it is religious, and when laws favoring it are enforced, they can be regarded as nothing more nor less than a union, to that extent, of Church and State. When laws that will bind the conscience of an individual and refuse him the privilege of believing in and worshiping God according to his own mind and belief are enacted, it is the worst form of despotic ecclesiasticism, and is laying the foundation for doing all the wicked work that was ever performed by any hierarch that ever cursed the earth.

A. O. TAIT.

#### Church and State in Mexico.

A STAY of three weeks in the Republic of Mexico, gave me an opportunity of learning some things concerning the situation of the religious influences of the Church over the State. Mexico is a republic, the same as the United States of America. It has about one-sixth the population of the United States. It has several States; the people elect their President and representatives in Congress, and in many ways their government is similar to ours.

In name, Church and State are separate, as the National Reformers, in the United States would have them there, even with their pet schemes in full working order; but as a matter of fact in Mexico, the Catholic Church is the power behind the throne in all political and governmental affairs, as truly as when the government recognized it as the national religion. The power of the priests over the people is but little less than then, and they dictate in everything.

There are a few men in official positions who are fearless in their denunciations of the work of the priests. I had the privilege of listening, in their national Congress, to a masterly speech, made by the best orator of the nation, Senor Don Juan Mateo, on a bill which he had introduced to provide for a divorce law, which, as yet, the Mexican government does not

have, and the manner in which he denounced some of the work of the priests was severe and unsparing. Evidently, he had many sympathizers in the membership of the house, and in the large audience of spectators, as he was cheered vociferously by a certain portion of those present whenever any allusions of this kind were made. May the day come when the true principles of religious liberty may be better understood in Mexico; while we, who live in what is comparatively religious freedom, should use every effort in our power to hinder the attempts to unite Church and State in our land.

L. C. CHADWICK.

Ruatan, Honduras.

#### Compulsory Volition.

In the *Methodist Quarterly Review*, in an article entitled "The Freedom of Choice," is the following:—

Any scheme of volitional necessitation, whether of theology, philosophy, or materialistic evolution, must utterly deny the necessary and manifest laws and facts of our rational and moral agency.

Now the National Reform Association and its allies are striving for laws to try and "necessitate a volition" to observe Sunday, the first day of the week, as the Sabbath. But, even, if they succeeded in compelling some to refrain from work and to attend church services; it would be forced, therefore unwilling, attendance and unacceptable before the Lord. You might drive a man into church but you can not make him worship. In fact a church that seeks the aid of the secular power to fill its church buildings, is not the church of Christ—nor is its worship; so called, other than vain worship, for it is not true worship.

Under such circumstances the people, in order to act as free moral agents, and follow the dictates of their own consciences, are compelled to transgress either the law of God or the law of the State; and all because the State legislates upon things that should not come under its jurisdiction.

S. H. CARNAHAN.

#### George Washington vs. Sunday Laws.

UNDER this head the *San Francisco Examiner* publishes a letter and comment worthy of note:—

"The following letter was written by George Washington, when President of the United States, in answer to a letter from a Seventh-Day Baptist Society, some of the members of which had been fined and imprisoned for laboring on Sunday. They wished to know if he, as President of the convention that framed the Constitution of the United States, understood that instrument to warrant any such interference with their religious freedom and rights of conscience. The letter is dated August 4, 1789, and reads as follows:—

"If I had had the least idea of any difficulty resulting from the Constitution adopted by the con-

vention of which I had the honor to be president, when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general Government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid religious persecution. You can, without doubt, remember that I have often expressed my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.

GEORGE WASHINGTON.

"This letter is copied from 'An Appeal to the Friends of Equal Rights and Religious Freedom in the United States,' by the Seventh-day Baptist General Conference, published in 1846, and shows conclusively that 'the Father of his Country' had no sympathy with nor approval of Sunday laws like those on our statute book, which would punish a Jew or a Seventh-Day Baptist or Adventist for not observing as a day of rest a day which, according to his religious belief, is one of those upon which he is commanded to labor and do all his work. It is these oppressive and persecuting Sunday laws which the Democratic party proposes to repeal and which the Republican party pledges itself to retain on the statute book. Let all friends of civil and religious liberty bear this in mind to-day."

#### Georgia Methodists and Sunday Closing.

At the recent session of the North Georgia Conference of Southern Methodists, they passed resolutions calling on the managers of the World's Fair to close that exhibition on Sunday, and also pleading that Sunday rest be granted to the railroad men.

Let the Church work for the conversion of men, and leave the Fair to look after itself. And also let it tell the railroad men, and everybody else, that they now have the privilege to rest on Sunday if they wish to, and no one can hinder them. But the North Georgia Conference doubtless means by its vote that it wants the railroad man to be allowed to rest without any danger of losing his job. However a church that wants a man to be allowed to observe a religious institution without making any sacrifices, has certainly overlooked a very essential point in the teachings of Christ. If a man has convictions in the matter he should follow them regardless of business positions or anything of the kind. If he does not have convictions, he should not be compelled, by law, to follow what some one else may regard as right or duty.

MANY and dark have been the crimes committed in the name of liberty, but they are no more numerous, nor of deeper dye than are the abominations practiced in the name of the religion of Him in whose mouth was found no guile, and in whose life there was no sin.

## 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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THE Ministerial Union of Baltimore has joined the movement in Washington, D. C., to discountenance Sunday funerals.

ALBERT G. SCOTT, member of the World's Fair Commission, from Nebraska, read a paper at the late Sabbath Union Convention at Des Moines, Iowa, arguing that the Fair should be closed on Sunday.

THE Edgerton supplement of the *Gardner Graphic*, Kansas, reports, in a single issue, three arrests for offenses against the Sunday laws of the place, such as selling a whip, a glass of lemonade, etc.

MILWAUKEE does not attempt to enforce its Sunday laws, and a comparison of the proportion of arrests to its population, as compared with sixteen other cities of the United States of over 150,000 inhabitants, shows the proportionate percentage of arrests in Milwaukee to be about one-third that of the average of other cities. Does this mean that two-thirds of the arrests in the large cities of the country are for infraction of Sunday ordinances? Or what is the significance of so peculiar a fact?

Now that the Swine Breeders' Association and the American Short-horn Breeders' Association have put themselves on record as asking for the closing of the World's Fair on Sunday, the Bee-Keepers' Association follows suit by voting, two to one, at its convention in Chicago in favor of closing the Fair on Sunday.

If the little busy bee can, by resolution, be restrained from improving the shining hours of Sunday at the World's Fair, the only thing required further is a World's Fair baking powder that will not rise on Sunday.

THE *Mail and Express* says, "A grave error has been made in the past in permitting religious denominations to control some of the Indian schools. There should be an absolute separation of Church and State, and Indian schools supported by the Government should be nonsectarian in all respects. The public sentiment of American citizens utterly opposes all denominational interference with the public school system, and the Indian schools resemble in their intent and purpose the free institutions in which white children are educated and prepared for lives of usefulness."

This is true; the Government has fallen into a very grave error in this instance, but its error is no less serious in this than in any other case, where it

has permitted the State to assume legislative patronage of religion. Denominational prejudice, jealousy of Roman Catholic influence, has opened the eyes of the *Mail and Express* to the truth in this particular case. The acknowledgement of the application of this principle of non-interference with the public schools by the Church, here made, arises from sectarian selfishness and not from any vision, transitory even, of the principles which should govern the relations of Church and State.

THE *United Presbyterian* is so filled with the idea of the efficacy of the "boycott" as a means of closing the World's Fair on Sunday that it harps upon that thought continually; in a late issue the *Presbyterian* says: "So great are the issues involved that we believe that we should refuse all part in the World's Fair unless the Sabbath is recognized by the closing of the gates on that day. Every State should order its exhibit to be closed, and they who love the Sabbath should refuse to contribute to an exposition that violates it."

THE Law and Order League of Pittsburg secured a conviction in a case against the owners of a river steamer for carrying excursion parties on Sunday. The case was appealed and the conviction by the justice court affirmed on the ground that the steamer was "doing a strictly secular business contrary to law." Suppose the steamer should do "a strictly religious business" on some other day of the week, what would be the penalty?

REPRESENTATIVE MORSE, of Massachusetts has introduced in the House a bill "to prohibit the opening on Sunday of any exposition for which the United States makes appropriations." Such a bill would not only make it impossible for Congress to appropriate anything further to the Chicago Exposition except under the explicit understanding that it shall be closed on Sunday, but would also render it impossible for the United States to make an official exhibit in any exposition of a foreign country, without a previous guarantee from that government that it shall not be opened on Sunday. The United States then becomes the world wide apostle of Sunday.

THE *United Presbyterian* thus chronicles the progress of "Sunday Reform" in Newark, N. J.: "Public sentiment is very much aroused, just now, in regard to Sabbath traffic of all kinds. The butchers of six wards have formed organizations to secure Sabbath closing. On the 5th, the officers of these organizations signed the following circular letter, which was sent to every retail butcher (about 350) in the city:

"Dear Sir: The Sabbath closing of the butchers will be brought up and commended by Rev. Wilbur F. Crafts at the meeting to be held in the Young Men's Christian Association Hall, in Clinton St., on Sabbath, the 6th, at 4 o'clock. The subject is "The Scientific Basis of the Sabbath. . . . Come, that you may fully understand what we are fighting for. He will also speak at the Catholic Institute on Sabbath evening.

"(Signed)

"The signers are officers of the Butchers' Sabbath Closing Association, and are the committee appointed to wait on the Mayor and Police Commissioners to demand the enforcement of the laws and ordinances forbidding traffic on Sabbath."

THE agitation of the Sunday question still continues in Atlanta, Georgia, as shown by this extract from the *Atlanta Constitution*:

"The following resolution, which was introduced by Alderman Woodward at a recent meeting of the council, and adopted, is causing the railroad employes a great deal of trouble:

"Resolved, That all laws, state and municipal in

regard to railroad work on the Sabbath day, be rigidly enforced.

"Resolved further. That the chief of police is hereby specially instructed to carry out the provisions of the above resolution, and see that cases are made against the officials that issue orders for work to be done on Sunday contrary to law.

"Saturday night Chief Connolly instructed the captains and officers in charge of the force to strictly enforce the provisions of the resolution. Sunday, several engines were held up, and their crews taken in charge by the police. To say that they were indignant is no exaggeration of the fact.

"During the day, several times, the yard supervisors and others in charge were at the police station exhibiting permits and reciting their instructions from headquarters, but they were valueless, as the recent resolution adopted in the council annulled all permits. The orders from headquarters didn't go with the police department.

"The railroad officials declare that the ordinance is an unjust interference with their business, that it obstructs commerce, and is uncalled for."

THE Chicago Daily Times has this interesting editorial note:

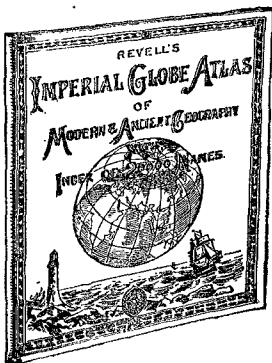
"The act of a Kansas Court in granting an injunction to restrain the issuance of certain school bonds voted on Saturday, the plea of the petitioners being that two-thirds of the qualified voters of the district are Seventh-day Baptists and were virtually disfranchised by the election being held on their holy day, is a notable contribution to judicial precedent. It appears that the school-district trustees intend to accept the decision without appeal, which is unfortunate, as the question is one which should be definitely determined by the decision of a court of last resort. It involves, evidently, not the question at issue alone, but equally, the right of law-making bodies to force the observance of Sunday upon those whose religious faith impels them to refrain from mundane activity on Saturday—the true Sabbath. With the evident tendency of modern life to open wide the gates of pleasure on Sunday, and the increasing activity of the Sabbatharians in opposition to this irresistible tendency, it would be well to have the legal aspect of the question clearly and authoritatively defined."

In the Religious Liberty column of THE SENTINEL for Dec. 17, some criticisms of the Statesman and its new management which appeared in the Christian Nation, were quoted. The Nation feels aggrieved at the reappearance of its own words and puts this estimate upon their force: "The issues, just at hand, of two little papers—the Advocate and Ensign, of Philadelphia, and THE AMERICAN SENTINEL, of New York—in their references to this journal remind us of the old song about the mosquito attacking the elephant. The mosquito got his battering ram smashed, but the elephant wasn't hurt; and from some things which these little papers have said it would seem as though they too, poor misguided things, have suffered by collision with the larger body, and that their buzzing is now of the nature of loquacity without capacity."

THE fining of theatrical managers for giving entertainments on Sunday, still continues in Grand Rapids, Michigan. In many cases, no doubt, these exhibitions might well be dispensed with entirely, but, even if that be the case, Sunday closing only will not perceptibly improve civil order, any more than Monday or Saturday closing. The only way to effect the result desired is that which is said to have been used in Minneapolis; simply not to patronize them.

YPSILANTI, Michigan, is reported as having recently passed a stringent Sunday ordinance and begun the campaign of municipal evangelization by converting the Italian fruit dealers.

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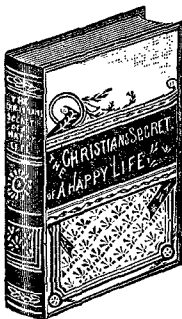
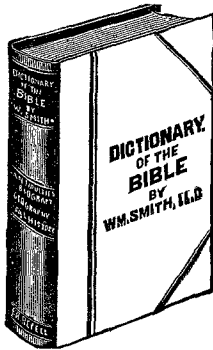


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THE French Senate has, by a vote of four to one, "denounced the Romanists for jeopardizing social peace and the rights of the State;" and the *Mail and Express* comments that, "what is bad for the French Republic is doubly bad for the American." There is more truth in this comment than the *Mail and Express* would acknowledge, because, in America, it is the action of the Protestant Church and its different allied organizations, which is jeopardizing the rights of the State and the citizen.

In the countries to the south of us the questions of the relations of the Church to the State are more pronounced, in the light in which they appeal to the understanding, than in this country. But the reason is that there the strife is an open one between the Roman Catholic Church and the State, while here it is between the State and the survival of Roman Catholic principles hidden in the Protestant Church. In Mexico an open conflict is reported to have broken out between the government and a Romish propaganda of monastic principles among the students of the several educational institutions; while despatches from Rome say that the Pope "will excommunicate President Peixotto, his Cabinet, and the members of the Brazilian Congress, unless measures are taken to renew the former relations between Church and State in Brazil." Italy, France, Russia, and China, are also stirred deeply by questions which are mainly religious in their inception, and will prove purely religious in their progressive development. All these are but various phases of the same religious agitation.

ROBERT BAIRD, of Edinburgh, writing on "Religion in America" in the year 1843, having narrated the story of the discovery and early settlement of North America says:—

He who "hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," had resolved in this manner to prepare a place to which, in ages then drawing near, those who should be persecuted for Christ's sake might flee and find protection, and thus found a Protestant empire.

This is a candid statement of the hope and expectation held by a certain body of

religionists, in reference to this country, nearly fifty years ago; that there might be founded here "a Protestant empire." The expression is without reserve, because at that time, and writing in Scotland, there was no need to veil such a thought behind any wordy sophistry, as now.

The idea that the new world should be a refuge for the persecuted of all nations meant, with them, always, persecuted Protestants; and it never so much as entered their minds that the Lord had opened a refuge for the down-trodden of any sect or denomination, or all; and also equally, for those who know not God or any church.

It is certain that man's ways are not God's ways. He did not direct that those who first took sanctuary in his city of refuge should monopolize its privileges and deny them to others.

THE ministers of Minneapolis, Minnesota, have presented to the common council of that city a draft of an ordinance in reference to Sunday amusements, containing six sections, in the drawing of which they have employed able legal counsel, and which they place before the city fathers with the evident assurance that in consideration of the source from which it originates, and the moral purpose it is to subserve, they must necessarily adopt it and enforce its regulations. Such systematic effort on the part of organized ministerial and religious bodies, with the intent to control or direct municipal government in the interest of their own views of moral and religious "reform," is no longer unique in this country. In fact, cities where such movements have not been inaugurated are now rather the exception than the rule. Over the entire country, from east to west, and from north to south, the delusion has passed that the State and the citizen must be evangelized, undergo moral reformation, by force of law, and that the clergy and the Church bear the responsibility, not only of asserting this as a fact, but of providing the necessary legal remedies, and securing the enforcement of them, with the application of their penalties. This is a remarkable condition of affairs to exist thus early in a country, the Government of which, national, State and municipal, was supposed to have been established on the principle of absolute separation of Church and State.

THE legitimate result of the secularization of religion by means of State paid chaplaincies, is shown in this special despatch to the *World*, from Columbus, Ohio:—

In the meeting of the Pastors' Union of this city to-day there was developed a feeling on the part of the preachers in favor of striking for pay for praying at the opening of the sessions of the Legislature. It has always been customary to invite different clergymen in the city to officiate in this way, and neither

branch has ever elected a chaplain or paid for such services. The Chair to day in the Pastor's meeting appointed Rev. W. C. Holliday to look after this work, but he declined with very sharp remarks upon the policy of the Legislature in getting its praying done for nothing. Other clergymen joined him . . . finally the work was assigned to another with no definite action taken by the Union on free prayers in the General Assembly.

If the Legislature should refuse the services of the members of this Pastors' Union, it is not likely that it would lose divine favor by it, for truly the prayer of the cent. per cent. righteous availeth not much. Even the Pharisee prayed for glory, standing on the corners of the streets to be seen of men, but the Pastors' Union of Columbus, Ohio, prays for lucre only.

SINCE the earliest move of the American Sabbath Union, in its efforts to draw all organized bodies of every character into alliance with itself for the purpose of enforcing Sunday observance by law, the most strenuous assertions have been made that the Knights of Labor, and the workingmen in general, were arrayed with it; and the chief weight of argument for legal Sunday closing has been that Sunday rest might be secured for the laboring man. Most especially has this been urged in reference to the World's Fair. An article by T. V. Powderly, Grand Master Workman, in the *Knights of Labor Journal*, is a complete refutation of all the claims heretofore made in behalf of the workingmen, as asking for Sunday closing by law through their organizations. Mr. Powderly says:—

The World's Columbian Exposition should be kept open on Sunday. Those who attend to its operation can have one day in the week for rest, pleasure, recreation, or devotion, just as they please. If suggestions are in order, mine would be to keep the Exposition open seven days in each week; that the employes work but eight hours each day; that it open each day at 7 A. M., and close at 11 P. M. Those who begin work at seven in the morning will have completed the eight hours at three in the afternoon, and on Sunday will have time to attend church in the evening. Let those who begin work at seven one week take the night turn the following week.

The reply to this will probably be that neither Mr. Powderly nor his constituents know what is best or right for them, and so they must be compelled to rest whether they consider it advisable and desirable or not.

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