



Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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THE Freedom of Worship bill, now a law in this State, provides that no institution, supported in whole or in part by appropriations by the State, shall refuse to permit the priests or ministers of any denomination to hold services in the institution for the benefit of such inmates as may desire the services of that particular sect.

THE object of the Freedom of Worship bill is to secure the admission of Catholic priests to certain institutions receiving money from the State, but under Protestant control. To this end the bill provides that in case of a violation of any of the provisions of the act—

Any person aggrieved thereby may institute proceedings in the Supreme Court in the district where the institution is situated, which is hereby authorized and empowered to enforce the provisions of this act.

COMMENTING upon this provision, the *Examiner* says:—

That such appeal is allowed constitutes one of the chief objections to the bill. The section quoted above confers on the court a very novel jurisdiction. It gives it jurisdiction over denominational questions. It establishes an analogy between our own supreme tribunal and the courts of the Inquisition. It joins together things which ought always to be kept asunder; that is to say, it identifies in a very un-American manner religion and politics.

THE *Mail and Express* says:—

Governor Flower has signed the Slavery of Worship bill. For the second time in recent years, by the hand of a Democratic governor, the Church and the State have been linked together through sectarian legislation. . . . The House of Refuge in this city proposes to fight the Slavery of Worship

bill, signed by Governor Flower, and test its legality in the courts. This is right. Bring it home to the people that the purpose of the measure is to link Church and State and to turn the public institutions over to sectarian influences. Let the people know the truth, and they will see to it that a Legislature is elected and a governor, too, that will wipe the odious legislation from the statute books.

It is very remarkable that Baptists, Methodists, Presbyterians, and, in fact, nearly all Protestant religionists, can see in this bill a union of "religion and politics," or as the *Mail and Express* puts it, "a union of Church and State," and can not see the same thing in some of the legislation for which they are all clamoring. This bill simply places all denominations on an equality before the law, giving all equal privileges; but there are laws upon the statute books of most of our States that do more than this; they give to certain forms of religion and their adherents, decided advantage over others.

SUNDAY laws are of this character. Judge Hammond, of the United States District Court, himself an intense partisan of Sunday and of Sunday laws, said, as most of our readers remember, that "by a sort of factitious advantage, the observers of Sunday have secured the aid of civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom." Yet many who see in the Freedom of Worship bill a union of Church and State, can see no impropriety whatever in Sunday legislation. Surely this is passing strange!

THE whole trouble in regard to the Freedom of Worship bill comes from the appropriation of State funds for religious purposes. State supervision of religious worship is only the logical result of State support of religious institutions. If the State pays its money it has a right to say how it shall be used. The worst wish we have for those Protestants who see in the Freedom of Worship bill a union of Church and State is that they may be led

by it to consistently oppose the beginnings of the evil, and insist that the State shall have nothing whatever to do with religion.

DR. PARKHURST, of unsavory notoriety because of his sensational methods for the "suppression" of vice in this city, has been invited to Washington by a number of prominent persons including Senators Cullom and Dawes, Postmaster-General Wanamaker, Ex-Justice Strong, and Justice Brewer, to tell what he knows about the "duty of the Christian Church in relation to the execution of the civil law." This is significant.

A NATIONAL Reform organ thinks "if there were no other reason for suppressing the Sunday papers, it would be enough that they are training fifty thousand boys in lawlessness." But why not rather repeal the laws against the Sunday papers? It is no more logical to argue that a thing is evil because it is contrary to law than that it is right because in accordance with law. In the case of the Sunday papers it is the law that is wrong. The law should be repealed.

THERE is absolutely no good reason why the State should prohibit the publication and sale of Sunday papers. A great many people, a very large majority indeed of the whole population, regard Sunday as a sacred day, but the State has nothing to do with that. That, however, is the reason, and the only reason, for Sunday laws. Such legislation is an effort on the part of the majority to enforce upon the minority a tenet of the religion of the majority. It is, as Judge Hammond confesses in his *dictum*, for the purpose of giving the observer of Sunday a sort of factitious advantage. A factitious advantage is an unnatural advantage, one which nature has not given; it is therefore entirely out of place, especially in religious things and under a Government established to secure to all their natural, or inalienable rights. It is impossible to give one part of the

people a factitious advantage over the other part without to the same extent abridging the natural rights of the less favored part. It follows that even according to Judge Hammond himself, Sunday laws are not in harmony with the principles of the Declaration of Independence.

Another Sunday Bill in Congress.

THE process of grinding down the wedge of recognition of the propriety of Sunday legislation by Congress, and its committal to a course of religious legislation, still goes on. This time a very thin edge has been attained. The icemen of the city of Washington, either of their own motion or incited by those who are anxious for the passage of more Sunday laws for the District of Columbia,—because that would give to the whole movement the support and authority of Congress,—at a meeting on the 30th of March resolved to ask the assistance of the churches in the stoppage of the Sunday delivery of ice. To this end a circular was sent out asking church support; and on Sunday evening, April 17, a special service in behalf of icemen was held in the Central Presbyterian Church, the pastor of which has been credited with the authorship of the bill “to prevent persons from being forced to labor on Sunday,” otherwise known as the “Breckinridge Sunday bill for the District of Columbia.” At this service a show of massing the employes of the ice companies was made, the body of the church being especially reserved for them. Besides this the Baptist ministers’ conference was especially appealed to on the subject, though why the icemen should have particularly cared for the co-operation of the Baptists more than any others, is difficult to see, unless they were acting under the advice of counsel who had told them that the Baptists were opposed to legislation upon religious matters, and who hoped through this subtlety to get the Baptist ministers to commit themselves to the support of the passage of Sunday laws for the District of Columbia by Congress. This device succeeded, for the Baptist ministers passed this resolution:—

Inasmuch as at a meeting held in this city on the evening of the 30th of March, 1892, by the dealers in ice and their employes, action was taken for the purpose of stopping the sale and delivery of ice on Sunday, we are in sympathy with the action, and that we will assist in the movement to observe the Lord’s day, and thereby secure to the employes the opportunity of religious worship by a release from labor on Sunday.

All the proceedings in this matter, up to this point, so far as they had been made public, were open to the possible interpretation of being simply preparatory to asking all dealers and consumers to enter into a mutual agreement as to the non-delivery of ice on Sunday. A perfectly proper proceeding to which no reasonable person could bring any honest objection; for they have an unquestionable right to so agree among themselves if they choose. But all this was preliminary to something else, and that to which it was a prelude appeared in the *Congressional Record*, of April 26, where, in the proceedings of the Senate for the day before, it is recorded under the title,—

“Bills introduced.”—Mr. McMillan (by request) introduced a bill (S. 2994) to prevent the sale or delivery of ice within the District of Columbia on the Sabbath day, commonly known as Sunday; which was read twice by its title, and referred to the Committee on the District of Columbia.

In the House record for the same day is this, under the head, “Petitions,” etc.,—

By Mr. Hemphill: Petition of drivers and employes of the different ice companies in the District of Columbia, asking the prohibition of the delivery and sale of ice in the District of Columbia on the Sabbath day,—to the Committee on the District of Columbia.

The penalty which these icemen have asked to have laid upon them for the delivery or sale of ice on Sunday is fixed at from twenty-five to fifty dollars, and it extends to any sale or delivery of ice on Sunday whatever, either from wagons, depots, or supply stations. By this bill ice dealers and their employes and saloonists and barkeepers are put on precisely the same footing in the District of Columbia, and ice classed with whiskey, as *mala prohibita* on Sunday. No provision even seems to have been made to permit the drug stores to go into the ice business on Sunday for the use of the sick, as if Sunday ice were even more deleterious than Sunday whiskey.

This bill is to be introduced also in the House. It will go before Congress as the special request of a worthy body of workmen of the District. It remains to be seen to what extent these men have been persuaded that they are not their own masters, and if they really are possessed of such a belief, to whom they owe it.

W. H. M.

The Establishment of Religion by Colonial Grant and Charter.

In the case of the Rector, etc., of the Church of the Holy Trinity *vs.* the United States, Mr. Justice Brewer quotes, in his opinion, what he designates as a “mass of organic utterances that this is a Christian Nation.” He begins with “the commission to Christopher Columbus, prior to his sail westward,” from the King and Queen of Spain, refers to the colonial charters from King James, and says, “In language more or less emphatic, is the establishment of the Christian religion declared to be one of the purposes of the grant.” In this connection Justice Brewer continues:—

The celebrated compact made by the pilgrims in the Mayflower, 1620, recites: “Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honor of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a Civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid.”

This compact was made on board the Mayflower, November 11, 1620, and the introduction, preceding the words which Justice Brewer quotes, is:—

In the name of God, amen, We, whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, etc.

This was the very first governmental expression of the Pilgrim Fathers, and, according to Justice Brewer, as shown by the connection in which he quotes it, shows conclusively that their purpose was “the establishment of the Christian religion.” Avoiding, at this time, the consideration of the question as to what authority an establishment of religion created, or proposed to be created by them should have over us now, it is, nevertheless, interesting to investigate the character of the religion established, as expressed in the laws which enforced it.

In 1818 the attention of the Legislature of Massachusetts being called to the his-

torical value of the old legislative records of the Colony of Plymouth, a committee of three was appointed, one of them being a clergyman, to search out, arrange, and transcribe these records. After describing the condition in which the originals were found the committee says:—

The copies made from the above form eleven folio volumes, and are indexed like the originals. All the laws and legislative proceedings are copied, with as much of the other records as was thought to be useful or interesting to the public. The parts not copied are most of the private deeds, actions, wills and inventories.

In 1836 the Legislature ordered these old records published. The work was done under the supervision of William Brigham, counsellor at law, who says in his preface, after quoting the report of the committee of 1818:—

Such is the source from which this volume has been formed. The design of preserving the laws as near their original form as possible has been kept constantly in view, and for this purpose their chronological arrangement has been preserved, and the ancient orthography retained. This arrangement exhibits more fully than any other the progress of public opinion in legislation, and the changes which took place, from time to time, in the laws, corresponding to those in the condition, wants and institutions of the Colony.

It is explained further that the method followed throughout has been such as it was thought would best preserve “the spirit of the people as embodied in their laws,” and give the work the highest “historical interest and value.”

Again in 1889 there was published by order of the City Council of Boston, “The Colonial Laws of Massachusetts, reprinted from the edition of 1660, with the supplements to 1672, containing also the Body of Liberties of 1641,” and reproduced from the original by the photo-electrotyping process. From such authorities as these it is not possible that any false impression can be received as to the matter or spirit of the early legislation of the Puritan Colonies.

The first recorded legislative proceeding to further the purpose of establishing religion under the Mayflower compact is found under laws passed in 1636, in which “solemn compaction or conversing with the divell by way of witchcraft, conjuration or the like,” is declared to be a capital offense, punishable with death; and also “that it be in the power of the Governor and assistant to command solemn days of humiliation by fasting, etc., and also for thanksgiving, as occasion shall be offered.” And again in 1639 the general court makes and confirms an act,—

That whosoever shall prophanely swear or curse by the name of God or any of his titles, attributes, word, or works, upon prooff thereof made by sufficient testimony or confession of the party, he shall pay for every such default 12d, or be set in the stocks so that it exceed not the space of three hours or putt in prison according to the natur and quality of the person.

It begins to be evident that Justice Brewer was right, it was the purpose of the grant to form an establishment of religion; and these loyal Puritans are beginning to carry it out, in a way that bodes some discomfort, it is true, to such as may be accused of witchcraft, and after a manner that may reduce, by a few pence, the well filled purse of the cavalier, from whose lips the aristocratic oaths of the day were wont to flow so fluently, while the uncouth curse of Hodge might put him in the stocks. The fact that this law is a respecter of persons, and the somewhat startling mystery of “compaction with the divell” and its capital penalty might rouse some natural suspicions al-

ready as to the character of this religion that has been established, but these must be stifled and not allowed to have any influence so early in the investigation. However Justice Brewer was certainly right, the compact and grant had in view the forming of an establishment of religion, and the Pilgrim Fathers have established a religion. It will be necessary to read these old colonial laws farther.

W. H. M.

Sectarian Hatred Not Yet Dead.

If any one thinks sectarian hatred a thing altogether of the past, or that an ecclesiastical hierarchy elevated to power in this country, whether under the name of Papacy or Protestantism, would not persecute or manifest an intolerant spirit toward dissenting religionists, let him read the following utterances of the Field Secretary of the American Sabbath Union for the State of Michigan, Rev. W. F. Ware, which appear in a single issue of his paper, the *Michigan Sabbath Watchman*, for April, 1892:—

That the Seventh-day Adventists have done a great deal of lasting harm, particularly in this State, is very generally admitted. This is especially true concerning the Christian Sabbath.

Seventh-day Adventism has not a single redeeming quality not found in every branch of the evangelical Church, and all that is distinctly her own, is a mildew, blight, and curse.

Where good, great, and scholarly men find difficulties and mysteries, Seventh-day Adventists find none. They are at home among "days," and "times," and "numbers," the most obscure "prophecies," and "apocalyptic visions," "horns," "seals," and the "mark of the beast," and unblushingly perform their slovenly gyrations where pious, reverent, and scholarly men "bashful stand."

The days of Seventh-day Adventism are numbered. They have been weighed in the balance and found wanting. The handwriting is on the wall. Belshazzar must go down. He has trifled too long with the sacred vessels of the Lord.

If any of our readers think we are paying too much attention to the Seventh-day Adventists, we would remind them that we are in a deadly conflict with the foes of the Christian Sabbath.

Michigan is the hot-bed, the breeding ground, the training yard, the hospital, and ought to be the burying place of this unfortunate craze, this strong delusion, this destructive sect. This State has, beyond all others, suffered the consequences of its stupendous errors.

The Seventh-day Adventists were born in a craze, they live in a haze, are wild concerning days, look for a big blaze, try everybody to daze, have no scriptural stays, and are traveling downward ways.

This sect, and not the world, is coming speedily to an end.

Thank God, Seventh-day Adventism is on its death-bed!

Such are the utterances and sentiments of the Michigan representative of that organization which has taken upon itself the task of perpetuating Sunday as the Sabbath, by law. But if he is not careful he will give the whole Sunday-law movement away. Unless he is advised to hold in a little and fire at false issues a part of the time, he will talk so plainly and reveal the real inwardness and inherent wickedness of the movement so clearly that no one can fail to see the object and animus of the thing. In the single issue of his paper, above referred to, he devotes no less than ten columns of matter to this particular denomination, and all in the vein indicated by the quotations given. If he is not a little more discreet in his methods, and covert in his manner of attack, the American Sabbath Union may deem it necessary to call him in, and abolish its Michigan Field Secretaryship, as it did its General Field Secretaryship a year or two ago. Mr. Crafts got to indulging too freely in attacks upon

Seventh-day Adventists, and was for this reason relieved of his office as Field Secretary of the Union, as the following statements of Rev. T. A. Fernley, D. D., an officer of the Union, printed in the *Philadelphia Call*, of December 10, 1890, show:—

Mr. Crafts, who is not a D. D., was Field Secretary of the General Union a couple of years ago. . . . He got into trouble with the Seventh-day Adventists out West, and they gave him the lie. . . . Now the American Sabbath Union is not opposed to the Adventists, and it declined to support him. It resolved to enforce the rule that everything printed in its name should be first approved by the Committee on Publication.

Although Mr. Fernley says the American Sabbath Union is not opposed to this particular people, its Field Secretaries somehow have a faculty of getting into "deadly conflict" with them, and seem to think themselves divinely commissioned to exterminate them.

But in thus training their guns on this people they are not waging war upon those who are lawless or opposed to Sabbath keeping. Mr. Ware himself admits that they are a "temperate, industrious, and generally moral people," and, as all know, they observe and teach the observance of a weekly Sabbath as certainly as does he. But it is not the Sabbath he observes. They keep the seventh day, and are opposed to law enforcing the observance of any day as the Sabbath. This is their "unfortunate craze," this their "strong delusion," and these their "stupendous errors." Because they teach that the seventh day, and not the first, is the Sabbath, and that the State can of right have nothing whatever to do with the teaching of religion, or the enforcement of any religious rite or institution, for these reasons they are styled a "destructive sect." Their teaching of these things is, with these men, the very forefront of all offending. Mr. Ware says they are "trying to bring our Sabbath laws into disrepute, and to destroy all regard for the day [Sunday] itself," and further, that "they have broken down, in the minds of many thousands of people, their respect for this precious day." This they have done by showing from the Scriptures that another day is the Sabbath of the Lord, and that what is the Lord's should not be rendered to Cæsar. Because they have succeeded in doing this in many thousands of cases, they have "trifled too long with the sacred vessels of the Lord," and have done such "lasting harm" to the State.

Mr. Ware is not alone in claiming that harm has been done to the State by the teaching on the part of this people that the seventh day is the Sabbath, and that Church and State should not be united. Rev. W. M. Colby, pastor of the Methodist Episcopal Church of Galesburg, Mich., writes him as follows:—

It affords me great pleasure to express my hearty approval of the great and good work in which you are engaged. . . . It needs no prophet to see that if you continue your work in the State the backbone of Seventh-day Adventism will soon be broken in Michigan. You are doing the Sabbath-observance cause great service. The Seventh-day Adventists have done our State a great deal of harm.

It will be noticed, however, that it is only those religionists and doctors of divinity who differ with this particular people upon a purely religious question, that are putting forth this claim that they are doing harm to the State. But this is simply the old charge over again. Thus the Jews accused Christ: "We found this fellow perverting the nation,

and forbidding to give tribute to Cæsar." The same charge was brought against Paul and his companions by those who made the highest pretensions to religion and piety in those days, "the Jews which believed not," together with "certain lewd fellows of the baser sort," with whom they, being moved with envy, had associated themselves for the purpose of making an assault. They said: "These all do contrary to the decrees of Cæsar, saying there is another king, one Jesus." The teaching of Protestants has ever been regarded by Romanists as harmful to the State. Baptists back in the colonial days were likewise considered by the Puritans as disturbers of the State because they broke down in the minds of many their respect for sprinkling. But in all these cases the harm done to the State was simply the teaching of certain religious doctrines which were not in harmony with the views of those whose creeds were more popular, and whose religious practices had become entrenched behind the civil law. In other words, the damage done to the State was the teaching of what the priests and religious leaders of the day regarded as heresy.

And what, we ask in conclusion, has ever been held by such as the punishment due to heretical disturbers of the State, when once their religious animosities, lying in ambush like a masked battery, have been well aroused? Let Dens, a standard Romish authority, answer:—

Are heretics rightly punished with death? Saint Thomas answers, "Yes, because forgers of money, or other disturbers of the State, are justly punished with death": therefore, all heretics who are forgers of the faith, and experience being witness, grievously disturb the State.—Dens, Vol. II, No. 56, page 89.

Such was the charge and such the verdict of the Jews against Christ; of the rabble against Paul and his companions; of Romanists against Protestants; and of Puritans against Baptists and Quakers. And such is already the charge of professed Protestants against Christians who teach that the seventh day is the Sabbath, and such will yet be the verdict that will be rendered against them. Revelation 13:15 is yet to be fulfilled: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause [decree] that as many as would not worship the image of the beast should be killed."

W. A. COLCORD.

How Many Did They Represent?

At a hearing before the Quadro-centennial Committee of the House of Representatives in Congress, Col. Elliott F. Shepard stated that he and his associates who were present to speak in favor of congressional legislation for closing the World's Fair on Sunday, represented the sentiment of the entire religious element of this country, and placed the number of Christian people at about fifty millions.

Now I should not care to say that Mr. Shepard had wilfully misstated this matter, but I am sure that the facts do not warrant the statement. In the first place, there is a very great difference between the belief that the Fair ought to be closed on Sunday, and that it ought to be closed by an act of Congress. While there are a few who still hold the old Puritan idea of using the State to enforce their religious sentiment, there are a great many more who have grown out of that narrow view,

and have partaken of the spirit of religious liberty, which permeates the very atmosphere of this free country.

Now for the proof. The writer has often heard the statement made publicly, by Rev. Dr. McLean, Chicago Secretary of the American Sabbath Union, that from the office of that Association in Chicago, blank petitions had been sent to more than fifty thousand Christian ministers of this country, with the request that they secure signatures, and then forward them to members of Congress, and the Directors of the World's Fair. Those blanks were sent out more than nine months ago, and up to the present time, according to reports, less than three thousand of them have been returned. There are several whole denominations of Christians who have not returned a single petition, and those that have been returned are from a very few denominations. What has become of the other forty-seven thousand petitions that were sent out?

It does not appear that Mr. Shepard was justified in representing all these Christian people. Some of the ministers of the various denominations have spoken in a manner to leave no doubt as to their adherence to the principles of religious liberty, as opposed to an act of Congress closing the World's Fair on Sunday, which they believe to be religious legislation. Among the many who have made public declarations are found, Rev. G. W. Balleger, of Chicago, and Rev. Dr. Lorimer, of Tremont Temple, Boston, men who represent a very high grade of the Christian people of this country.

ALLEN MOON.

Showing Their Colors.

THE Secretary of the Sabbath Observance Department of the Woman's Christian Temperance Union, Mrs. J. C. Bateham, says, in an article written for the *Christian Statesman*:

Evidently unless Congress forbids Sunday opening, the Commission will not, and about the former our hopes and prayers now gather. The action just reported (the postponement of the consideration of the question) is on the presumption that friends of the Sabbath will sooner yield the point of Sunday closing than risk the chance of being obliged to forego attendance on the Fair and its religious Congresses; and the question is therefore thrust home upon us, should Congress take no action on this point, what is our proper attitude with reference to the Fair? Can we as Christian people consistently do otherwise than raise the banner, SUNDAY CLOSING VS. NON-ATTENDANCE?

The Woman's Christian Temperance Union will doubtless take this stand, probably inserting also—"and no intoxicants." Should the American Sabbath Union and similar bodies, the *Christian Statesman* and other leading religious papers also take this stand, without doubt the great religious organizations of the country would add their ponderous amen, and who can doubt that the deadened ear of the Directory would catch the ominous sound and transmit it to its governing money nerve and the desired edict would go forth? Nothing else will move them. Nothing else, I believe, will satisfy our own consciences. Let us gather and send up a million names pledged to this motto and add all indorsements, and we shall accomplish more for Sabbath observance by our attitude and the heroic self-denial involved than we could otherwise.

So the Woman's Christian Temperance Union nails the banner of the systematic, organized boycott to its masthead, and joins the Pittsburg preachers in a conspiracy to rule the World's Fair, or ruin it. This is Mrs. Bateham's word for it; but they will not do this. They will not commit themselves, as an organization to such a course as this. There are many members of the Union who understand these

questions and realize what a fatal error is being attempted in the gaining of religious ends by coercive legislation. More thoughtful and capable women of the Woman's Christian Temperance Union read THE AMERICAN SENTINEL and agree with the principles it teaches, than Mrs. Bateham knows. She underrates too the native intelligence and Christian charity of thousands of her fellow society women, who will intuitively feel that this is not Christian justice. That fine sense of the fitness of things which characterizes the lady, to the manner born and bred, even in the absence of any other appreciation of the situation, will lead many to realize the unfitness and inaptness of such interference as this where they have no shadow of rightful authority. The Woman's Christian Temperance Union will not rally at any such call as this, and will not be led by any banner of the boycott.

In contrast with the Sabbath Observance department of the Woman's Christian Temperance Union, and the Pittsburg preachers who are flaunting the red flag of the boycott and the black flag of "no quarter," and calling for the "forlorn hope" to volunteer, are others whom the *Statesman* see preparing to run up the white flag of truce and peace. It says:—

And what are we doing to defend our heritage and save our country? Alas! alas! some of its defenders are growing faint-hearted and whispering their fears to their neighbors for their discouragement. Some are looking for a way of retreat, some are asking for terms of compromise, while some are even proposing to run up the white flag and surrender the citadel. Shame! shame! And this is the land of the Puritans and the Pilgrim Fathers!

Fortunately this is not and has not been for many years the land of the Pilgrim Fathers; while it was it was the abode of religious tyranny and civil injustice. Their only understanding of religious freedom was the full privilege of asking God to bless them and curse their neighbor, while civil liberty meant to them the unhampered opportunity to make themselves instruments to effectuate the curse.

If there is a white flag anywhere in the ranks of the followers of such as these it is a happy forecast of a possible change of heart on the part of some. But what is the ominous portend of the red banner and the black?

W. H. M.

Scheming for a Union of Church and State.

OUR liberties are founded almost absolutely on the principle of disunion of Church and State, and ever since that disunion churches have been scheming and contriving for a reunion. The plan to close the World's Fair on Sunday is a step in that direction. It is only a small step, but if accomplished will stand as a precedent and a pretext for another step, and that for another, and on and on. Those who have any religious or other reasons for not attending the Fair on Sundays are at liberty to stay away. No law has a right to force them to go. On the other hand those who find it more convenient to visit it on that day should have a perfect right to do so. No one has a moral, nor should he have a legal right, to close the doors against them.

Those who wish to religiously observe Sunday are at liberty to do so. Those who do not wish to ought to have the same liberty not to do so. It is a very poor liberty that does not work both ways. The

kind that says: "You shall have perfect liberty to do just as I do, or to do what I say is best and right for you to do," is not liberty, but the narrowest and most fanatical kind of tyranny.

The churches have succeeded in securing the enactment of Sunday laws on physical grounds. That was one step in the direction of a union of Church and State. Now they are planning to get the other foot forward onto forbidden ground by having the World's Fair closed on Sundays, not for physical, but religious reasons. If they succeed, the next thing on the programme will be another step, and at each step liberty is weakened and the perpetuity of free institutions imperiled. It is these incipient steps that must be prevented.—*Idaho World*.

They Should Have Understood Each Other Beforehand.

QUITE a strong effort has been made recently in Santa Rosa, Cal., to create sentiment in favor of closing the World's Fair on Sunday. The plan was to make a great demonstration, that would produce overpowering convictions in the community generally, and especially in the minds of a member of Congress and also of a World's Fair Commissioner, who reside in that city. Announcements were made in the papers that a minister of one of the churches would preach on the subject on Sunday. This he did; and at the close of the meeting he invited everybody to attend a general mass meeting on the following Tuesday to organize the effort. He made great promises of the demonstration that would be seen by the vast number of people that would be there, and said that they wanted to make such an impression as would show the strong sentiment of the country in favor of Sunday closing.

At the great mass meeting on the following Tuesday, about fifty persons were present. The chairman announced that their main speakers were absent, but called upon a brother minister to make a few remarks. In his talk he said that Sunday is the Sabbath, and that it is the original seventh day, and undertook to prove it conclusively. The hearers present seemed to be very much delighted with his arguments.

Just as he was concluding his remarks, and was about to take his seat, another minister came in, and was urged to come forward, and say something upon the Sunday closing question. He said he was not on the programme, and was not feeling at all well, but that he wanted to make use of every opportunity to speak in a good cause. The substance of his remarks was that there is no Sabbath in the Christian dispensation, and that there never was but one, and that was the seventh day, or Saturday, and that is the only day that can be called the Sabbath. "We simply keep the first day of the week in commemoration of the resurrection, and it is improper to call it the Sabbath day."

What a pity that these men could not have had an understanding, and not thus have devoured each other and their cause, by their own contradictory arguments; and they certainly should not feel hurt if persons looking on should not become all taken up with a subject, the advocates of which, cannot agree among themselves, and each, in presenting his arguments, overthrows the arguments of others who are interested in the same cause. The writer has heard speakers on this Sunday

law question use arguments in a single speech that were quite as contradictory as the positions taken by these California gentlemen. Yet they go on with these so-called arguments, and advocating these so-called reforms, and seem to feel hurt if the people do not at once fall in with their ideas.

The minister who spoke on the previous Sunday, and also called the meeting at Santa Rosa, was asked to speak, but declined, saying that he had said all he had to say two days before; but that he felt chagrined that in that city of five or six thousand inhabitants, with ten or twelve churches, and from twelve to thirteen hundred church members, they could get but fifty people out to such a meeting. He said: "I hope that our Congressman, and World's Fair Commissioner, who reside here, will not learn anything about this meeting."

When Christian ministers, and the Christian people of this country learn that their power for good does not lie in securing laws for Sunday observance, or for any other tenet of the faith, it will prove a great benefit to the cause they are laboring to advance. God has told us that "it is not by might, nor by power, but by my Spirit, saith the Lord" that his work is to be done. Nothing is plainer in the teachings of Christ and the apostles than that Christianity is to be carried forward purely by persuasion, presenting the love of God to draw men, and never, in any instance, are individuals to be forced by civil law, to observe any tenet of religious faith. We trust that the understanding of many of these good people may be so enlightened that they will learn to turn away from the civil power entirely in their efforts to advance the cause of Christ, and trust solely in his almighty power.

A. O. TAIT.

"Excellent" Sunday Laws.

THE *Christian Advocate* of this city, congratulates Tennessee on its "excellent" Sunday law. One of the provisions of that law is:—

If any merchant, artificer, tradesman, farmer, or other person shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of real necessity or charity excepted, on Sunday, he shall, on due conviction thereof before any Justice of the Peace of the county, forfeit and pay three dollars, one-half to the person who will sue for the same, and the other half for the use of the county.

The premium which the law put upon espionage is, we suppose, specially pleasing to the *Advocate*. It was on this very provision however that a Justice of the Peace at Springville, Tennessee, came to grief a few years ago. This officer in his zeal to maintain the dignity of the law, and incidentally, of course, to earn fees, induced an impecunious individual in the neighborhood to enter a complaint for Sunday labor against five of his neighbors who were Seventh-day Adventists. The impecunious citizen who had probably not seen seven dollars and a half since before the war, was told that the aggregate fine would be fifteen dollars, and that half of it should be paid to him. The warrants were accordingly issued and served, and in due time the prisoners were brought into court.

But the Justice was as indiscreet as he was avaricious and allowed it to become known that he had instigated the whole matter. The five defendants of course

demanded a change of venue. This occasioned delay and the case was not called in the court to which it was taken by the change until after the expiration of the ten days allowed for filing information in such cases. Having made sure that new warrants could not issue in the same case, the attorney for the defendants made the point, that the information upon which the arrests had been ordered had not been reduced to writing and sworn to as the statute required. This the Justice who issued the warrants was compelled to admit was the case. The prisoners were at once discharged, and the costs, which amounted to just fifteen dollars, were charged up to the Justice who had instigated the arrests. That gentleman still lives in Springville, but he is no longer an officer, and if Sunday work by others, out of his sight and hearing, now outrages his fine sensibilities he gives no sign.

C. P. B.

Should the State Teach Religion?

REV. DR. NELSON MILLARD, of the First Presbyterian Church of Rochester, is reported by the *Democrat*, of that city, as saying in a recent sermon:—

"The question I propose to-day is 'Ought the State to regard itself as a religious agency?' In other words, has it any proper function in propagating distinctively religious teaching? The position that I take is that the State has no right to regard itself as an agency for furthering religious ideas. In saying this I do not wish to be understood as underrating, in the least, the inestimable importance of religion. On the contrary I take the position I do, wholly in the interest of religion. I wish religion were universally disseminated. But I do not think that the State is either the rightful, or can be the successful, agency for accomplishing this object. All Christians want religion spread far and wide, but we may honestly differ as to the proper agencies for doing it. When our lawns here in Rochester are being parched under the midsummer sun we all agree that the city needs an additional water supply, but suppose it were proposed to commit the work of securing and introducing a new water supply to the hack drivers and the barbers of the city, would any one who objected to the agency proposed be rightfully considered as objecting to the water supply?

"I object, not to the diffusion of religion, but only to the employment of State agency thereof, believing that it is the proper work of those divinely instituted agencies, the family and the Church. Now I maintain that the State has no proper function for propagating religion; that its whole relationship to any and all religions is exhausted in furnishing them equal and impartial protection. Religion lies outside the province of the State. Human governments, being of men and by men, are restricted in the exercise of their functions to the relations that exist between man and his fellow-men. Religion, as distinct from morality, has to do with the relations between man and God. When, therefore, human governments undertake to exercise jurisdiction in religion they usurp the divine authority and province. They audaciously attempt to snatch the scepter from the divine hand. No human government can arrogate to itself jurisdiction in religion, unless it can show an indisputable charter and commission direct from the Most High, in which he appoints it his

vicegerent on earth, and delegates to it his own authority. No government can show that.

"I therefore maintain not only that human government has no rightful jurisdiction in religion, but that it commits a heinous and blasphemous usurpation of divine authority if it attempts such jurisdiction. I also maintain that the position which I take is the only one that is scriptural. Christ deliberately, explicitly, and repeatedly pronounced divorce between the Church and State. This he did in his famous words, 'Render unto Caesar, the things that are Caesar's; and unto God, the things that are God's.' He did it again in his declaration before Pilate: 'My kingdom is not of this world,'—a declaration which, would to God, the Papacy, so avid for temporal power, would hear and heed. Christ forbade his servants to take up the sword, the emblem of temporal power for the propagation of religion, saying, 'They that take the sword shall perish by the sword.' He paid tribute to the existing civil authorities. He refused to interfere with their prerogatives by deciding a business matter between two litigants, saying, 'Who made me a judge or divider over you?' When in his temptation in the wilderness Satan offered him the temporal power over all the world, he refused the devil's gift saying, 'Get thee hence, Satan.'

"The apostles obeyed even Nero, ruling in temporal affairs, but when his government attempted to interfere with their rights of worship, and of religion, they stubbornly refused obedience, bidding Caesar not to interfere with the rights of God. I maintain still further that any and every alliance of Church and State is not 'only wrong and unscriptural' but disastrously inexpedient. Scarcely any other thing has been such a prolific source of woe as this unhallowed alliance, resulting in religious persecutions, the record of which is one of the darkest and saddest pages of the annals of history. I believe that if Christ, who wept on earth, has ever wept in heaven it has been over his Church employing the horrors of religious persecution. It is objected to the position that I have taken that religion is absolutely necessary to good citizenship; that even more than morality is it indispensable, I affirm that this assertion is directly in the teeth of the facts. There are millions of men in this land, some of whom are agnostic, some indifferent, and some unbelieving in respect to religion, who are, nevertheless, patriotic, excellent, faithful citizens, law-abiding and law-upholding. That they lose very much of the highest good of life by not being religious I believe, but their excellent citizenship it is absurd to deny.

"Another objection made to the entire divorce of Church and State is, that it will make the State a godless institution, and we hear it often said that the schools in which religion is not inculcated are godless institutions, and are from the devil. The sophism here is in assuming that everything that is not positively good is positively bad, which is assuming that whatever is godless is ungodly; that whatever is unreligious is irreligious. It is to say that because a man has not put sugar into water and made it sweet, therefore he has put acids into it and rendered it sour, because God has not been put in the school the devil has.

"Ours, I trust, is a nation of Christians, but it is not a Christian Government. Our

people are, and I trust always will be preponderantly Christian. But the Government is neither Christian nor antichristian; neither religious nor anti-religious, but merely a secular institution established to care for the relations between man and man, but not to interfere in those between man and God."

Church and State. Are They to Be United?

HAD every American citizen understood the history of his country as he should have done, we need never have had the war between the States—that most terrible of all wars.

Did every American citizen understand (as he should do) the danger of any enactment in regard to any religion or religious observance whatever, the union of Church and State, that worst of all despotisms, would never take place in this free country.

There is an old proverb, "It is the first step that costs," and Americans are taking the first steps now.

In the World's Fair bill offered by Judge Lindsay is a paragraph proposing to close the Kentucky exhibit on Sunday, and he "incorporated it, simply because the preachers of the State sent me word unless it was done they would use their utmost endeavors to defeat the bill."

That religion which can be enforced is simply hypocrisy. That religion which needs to be enforced is no religion at all.

That State which controls the consciences of its people is a tyrant. Any people who will make laws to limit or control in any way the individual liberties of any of her citizens as regards matters of religious belief is forging the chain which will bind that people sooner or later in bonds that can not be broken. Whenever the precedent is established that religious restrictions may be made, then that church which, as Napoleon said, "has the longest purse and the heaviest battalions," will force all the other churches to observe the religious observances and to pay respect to the mode of worship it may choose to employ.

It is amazing that the American people do not see this danger. Are they so weary of liberty that they must needs cast it aside of purpose?

A great many Christians sincerely believe they are honoring God in keeping Sunday as their holy day. A little reading of Church history would show them instead, that they are honoring the edict of a man who was the arch-hypocrite of all the ages, Constantine the Great, who deprived Christians of their true Sabbath, and forced upon them the day of worship of the pagans.

Constantine was ready to profess any religion that would further his ambition. So, after professing Christianity, in order to propitiate his pagan subjects, he issued an edict requiring the religious observance of the "Sun's day"—the day devoted by the pagans to the worship of the sun. The ceremonies of this worship as related by historians were most horrible, especially as regarded women. The sun, which was worshipped under many names—Apollo, Bacchus, and many others, was regarded by the sun-worshippers as the author of all being—and the principle of procreation became a divine thing in their estimation. And their women were sacrificed in a more cruel manner than were

the victims on the bloody altars of the Druids.

Constantine's Christianity was of such a nature that he could preside over the first general Council of the Catholic Church at Nice, A. D. 325, and in 326, the year following, have his eldest son, Crispus, put to death because he feared his popularity with the soldiers, Crispus being greatly beloved by them, also his nephew, the son of his favorite sister, whose rank was his only crime, and for whom his mother wept and plead in vain. The next year his wife was "suffocated in a bath which had been heated to an insupportable degree of temperature." Upon his death he gave to the bishop of Nicomedia his will to give to his eldest surviving son. It was of such terrible import the bishop would not give it to him, but placed it in the dead hand of Constantine. It directed his son to kill his (Constantine's) brothers and their children, as he suspected them of having poisoned him.

It was done, six of them being massacred and only two escaping.

And this pretended Christian, this selfish murderer, this ambitious hypocrite, was the author of the Sunday observance for which the Christian world is now contending, and for which they are willing to destroy the fairest fabric Freedom has yet reared. This man who deprived the Christians of their Sabbath given them by God Almighty, amid the thunders of Mount Sinai, of that day of which God said, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work,"—this man, whose cruelty was only equalled by his hypocrisy, is still dictating to the free men of America and requiring them to observe the sun's day. The Sabbath is observed by only three sects in America, perhaps in the world—the Jews, the Seventh-day Baptists, and the Seventh-day Adventists.

The above is the true origin of the observance of Sunday, instead of the seventh day. It was adopted, not as some have supposed, because Christ arose on that day, for his followers continued to observe the Biblical Sabbath until forced to resign it, but simply in accordance with the law, made by the "first Christian emperor," who united Church and State in a most emphatic manner.

Would it not be well for the ministers and the people to pause and reflect a little before they follow the example, which has so often proven disastrous to liberty, of mixing up religion with laws and State affairs and business matters? Precedents are most dangerous things.—N., in *Henderson (Ky.) Journal*.

TENNESSEE has White Caps as well as very bad Sunday laws. Recent advices from that State say that the White Caps in Jackson, Sevier, and Knox Counties are said to be well organized under the direction of a capable manager, who was brought from Indiana, where he acquired considerable experience in the infamous business. So far, about fifty persons have been whipped by the White Caps, and some of the leading citizens have been warned. Ten women have received whippings, and one minister, the Rev. Jenkins. Several of those whipped are in a precarious condition. White Caps and indictments for Sunday work under the common law against maintaining a nuisance, require about the same soil.

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 Secretary of the National Religious Liberty Association writes, "From all parts of the country we are receiving communications every day showing the rapid advancement of sentiment toward universal Sunday laws. The general offices of the Religious Liberty Association are being crowded to their utmost capacity in their endeavors to meet demands upon them."

AN English paper contains the following evidence of the widespread advancement of the movement toward religious persecution:—

It is said that the Lutherans, and especially the Lutheran pastors in Finland, are trying to get a law passed to prevent all free religious services. If such a law were passed, scores (if not hundreds) of the best Christians of Finland would be thrown into prison.

This spirit of enforcing religion by law is not confined to the United States, it is everywhere making itself felt.

THE *Christian Statesman* takes the laboring men to task thus, in its issue of April 23:—

In some places in this country, as well as abroad, there is some talk of having the labor demonstrations associated with May 1st on the Sabbath (which is May 1st of this year), instead of Monday. Let labor unions not thus insult and alienate those most in sympathy with them, the churches, by a violation of divine and civil Sabbath laws.

It has always been claimed heretofore by the American Sabbath Union and its kindred associations, that laboring men and the labor organizations were anxious for the strict enforcement of the Sunday laws, and indeed, had petitioned Congress to that effect. It is not likely that they have backslidden so soon, but this warning and exhortation is evidence, rather, that the claim, that the laboring men and their organizations sympathized with the movement to enforce Sunday laws, was false.

The truth about the indorsement of the labor organizations is partly given in the publication by Mr. Crafts of advanced sheets from the new edition of his "Sabbath for Man." He says: "The petitions for the spring not having represented labor organizations, at the suggestion of Senator Blair, the writer visited such organizations—the Central Labor Union, and Letter Carriers' Association of New York City, the International Conventions of the Brotherhood of Locomotive Engineers, and the International Assembly of the Knights of Labor," etc., and, as he claims there, they all committed themselves fully to the Sunday-law movement. The other portion of the truth about the position of the labor organizations was told by

Mr. Willard F. Hobbs to the Committee of the House on the District of Columbia, when he said, "There are over thirty unions of Knights of Labor and there has been only one petition sent here. They have remained silent on the subject, and I think they want to remain silent upon it."

JUDGE LIPPINCOTT has sentenced two saloon keepers of Jersey City to the penitentiary for three months for Sunday liquor selling. In the course of his remarks while sentencing the men the Judge said:—

The Court has a right to ask, yes, to demand, that the officers sworn to execute the laws shall do their duty in this matter. That the Prosecutor of the Pleas, with all the power of the State behind him, shall take at once such steps in this county as shall end at once this unlawful and demoralizing traffic on Sunday, and in this performance of duty, this Court has the right, under the specific power conferred upon us by statute, to demand that the chief executives of the cities in this county, and the police authorities of the whole county, and the Grand Jury, aid to the full extent of the power conferred upon them by law. The attention of these same officials must also be called to places in Jersey City Heights, where, in connection with the sale of liquor, variety shows are given on Sunday contrary to law.

The liquor traffic should be suppressed entirely. The use of the Sunday law against it is a greater crime against humanity than that of the saloon keepers themselves, for, while the Sunday laws stand, it legitimates their business and puts it on the same legal footing with all other business occupations for the rest of the week, while not appreciably diminishing drunkenness and its attendant evils.

At the United Presbyterian Preachers' meeting in Pittsburg, on April 11, resolutions were adopted showing on their part a feeling of desperation in reference to the Sunday closing of the World's Fair, and dealing in language of restrained insolence and threats toward the Columbian Commission. These are the resolutions:—

WHEREAS, The Columbian Commission, as we are informed, has, for a third time, postponed the decision of the question of Sunday opening, in this case to the very eve of the Fair, with the self-evident purpose, avowed privately by some of the Commissioners, of making it impossible, as buildings must be begun in May, for either friends or foes to express their disapproval of the final decision by withdrawing from the Exhibition; therefore,

Resolved, That we most emphatically protest against this attempt to deceive by delay one side or the other, or both sides in this controversy; and that we protest also against this political evasion of plain and present duty, this serious trifling with petitions of unprecedented number from the civil and religious bodies that make up the best citizenship of our land; and

Resolved, That we earnestly ask a reconsideration of this postponement, and an immediate and unequivocal decision of the question at issue; and

Resolved, That if this postponement is persisted in, we urge the Christian, law-abiding citizens of this land to take such postponement as a forecast of an adverse decision in the form of a cowardly compromise or otherwise, and as a ground for withholding all participation in an exhibition, which, under a management lacking moral courage, must become a mighty engine of evil, an aid to the lawless in the present conflicts with disorder and dissipation; and

Resolved, That we urge upon general assemblies and all other general conferences soon to meet, and upon all religious conventions, all Christian exhibitors, and especially all religious organizations, to refuse to proceed with any proposed building or exhibit or "congress" until this matter is settled, and settled right, by the Commission, or by the United States Congress, and that all friends of the Sabbath who have accepted "advisory" or other relations to any religious exhibit, make it a condition to their acceptance, that the decision of the pending question shall be in accord with the laws of God, and in harmony with American laws, customs, and precedents; and

Resolved, That on account of this evasion of duty by the Commission, we hereby petition Congress, whether the Commission reconsiders its action or not, lest it should again fall into moral cowardice, to decide this matter securely by conditioning any further grant of public money to the Fair on

the entire closing of the Exhibition every Sabbath; and

Resolved, That we ask all preachers' meetings, and religious or reformatory associations, and all societies that are opposed to Sunday work and Sunday dissipation to join us at, once in these protests and petitions; and

Resolved, That we urge the general assemblies and general conferences, and other religious conventions, to advise the churches, in case it is decided that any part of the Fair is to be opened for any part of the Sabbath for money making or secular uses, to meet and consider whether the members should not solemnly covenant with each other not to aid or abet such a foe of the Sabbath by exhibition or attendance; and

Resolved, That these resolutions be sent through the Reform Bureau, to the religious press of the country and as far as possible to the secular papers.

To characterize this language as *restrained*, is really dealing with it too mildly. It is insolent and threatening to the business management of the Fair. From a business and legal point of view it might be a question as to whether it did not amount to conspiracy. No better evidence of the spirit which animates this movement is needed than the witness of their own words.

Petitions against Congressional Legislation upon Religion.

On May 2, petitions were presented in the House of Representatives, praying Congress not to commit the United States Government to a union of religion and the State by the passage of any legislation closing the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation; from citizens of Louisiana; Corpus Christi, Texas; Gilman, Iowa; Galion, Ohio; Oregon; Virginia; Denver, Colo.; St. Clair, Mich.; and in the Senate from Bloomington, Ill.; Mercer County, Ill.; Ogle County, Ill.; Worcester, Vt.; Waitsfield, Vt.; Fulton County, Ark.; Florence, Colo.; New Hampshire; Green County, Wis.; Franklin County, N. Y.; Warren County, N. Y.; Oswego County, N. Y.; Hutchinson County, S. Dak.; Logan County, Ohio; Dakota County, Neb.; Mesa County, Colo.; Hot Spring County, Ark.; Deer Trail, Colo.; Saguache County, Colo.; Arapahoe County, Colo.; Bates County, Mo.; Lehigh, Mo.; Butler, Mo.; Montgomery Center, Vt.; and Cattaraugus County, N. Y.

The number of individual petitioners represented is not stated in the *Congressional Record*, from which this is taken. Some of the petitions are offered simply as from citizens, others from organizations. Three different religious denominations are represented.

This, and a continuation of this, should be good and sufficient evidence to the World's Fair Committees of the Senate and House, to which the petitions are referred, that their constituents are awakening to the fact that the advocates of a union of religion and the State, are striving to lead them into devious legislative paths, in the legislation they are asking with reference to the World's Fair.

On the same day, in the Senate, Mr. Vest, of Missouri, in presenting a petition in favor of Sunday closing of the World's Fair, said:—

I present a petition of the St. Mark's English Evangelical Lutheran Church, of St. Louis, Mo., praying for legislation by Congress prohibiting the opening of the World's Columbian Exposition on the Sabbath. I want to call attention to this petition. It seems to have been a machine petition, printed and addressed originally to the senators from Ohio, "Hon. John Sherman and Hon. Calvin Brice." Those names are scratched out now, and the petition is addressed to "Hon. F. M. Cockrell and George G. Vest," from Missouri, and contains this remarkable resolution:—

"*Resolved*, That we do hereby pledge ourselves, and each other, that we will, from this time henceforth, refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind to the World's Fair, except it be on the conditions named in these resolutions."

I merely want to say as a senator, that whatever may be my vote upon the question of closing the Exposition on Sunday, I shall certainly pay no

attention to this class of resolutions. I do not hold the people who sent the petitions to me entirely responsible, for they are very respectable people of that congregation and have signed this petition without scrutiny. It has obviously been prepared in the city of Washington, and sent out from this place as a sort of political blackmail on the representatives of the people. If that kind of practice is to continue, and if, when I believe a bill or joint resolution not constitutional, I am still to vote for it under the pain and penalty of being put out of public life, so far as I am concerned I do not want to hold office if I am to hold it under any such condition. If I can not exercise my judgment as a representative, as a senator of the people, without that sort of coercion, I do not care about holding office at all.

The fine political hand of the "Pittsburg preachers," whose resolutions THE SENTINEL publishes in another column is to be seen in this political blackmail.

W. H. M.

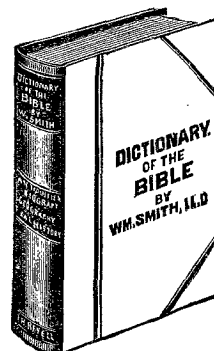
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NEW YORK, MAY 12, 1892.

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THE young man sent to jail in Maryland, for contempt of court for refusing to testify on the Sabbath, whose case was referred to in these columns last week, was released, after three days' imprisonment and the payment of a small fine.

As an evidence of the growth of Sunday-law sentiment, F. W. Ware, one of the secretaries for the American Sabbath Union, cites the fact that whereas three years ago, at the first annual meeting of the Union held in New York City, it was possible to get an attendance of only fifteen persons besides the officers, now they have no trouble in filling the largest buildings at any time.

THE American Sabbath Union has effected an organization in Battle Creek, Mich., the stronghold of the Seventh-day Adventists, and interesting times may be expected. The Adventists have in Battle Creek, a large publishing house employing over three hundred hands, a college, and one of the largest sanitariums in the world. The mayor of the city only a few years ago was an Adventist, but as a general thing they take very little part in political contests.

THE article on another page, "The Establishment of Religion by Colonial Grant and Charter," shows that the European sovereigns who claimed this country by right of discovery did seek to extend to this Continent the Church and State regime of the Dark Ages. And that for a time they were measurably successful is a matter of history. But that these charters were like the laws of the Medes and the Persians—forever unalterable—has not, until recently, been generally understood. Until the recent decision by the Supreme Court that this is a Christian Nation, because of these charters, etc., it was very generally supposed that the First Amendment to the Constitution terminated once and forever any influence that colonial laws, with a Church and State caste of countenance, might have previously had; but in the light of the wisdom (?) which now shines from the Supreme bench of the Nation, the old colonial charters are seen to be above the Constitution! Hence the importance of becoming familiar with those musty documents.

THE *Mail and Express* bewails the fact that the bill providing that the Park Department may include in its yearly estimates an additional seventy thousand dollars to be devoted to the expenses of the Metropolitan Museum of Art has become a law, having received Governor Flower's signature. By the terms of the bill, the Museum is to be kept open to the public two nights in the week and on Sunday free of charge.

THE New York Sabbath Committee, so-called, has received from England a petition praying that the World's Fair be closed on Sundays. The petition is accompanied by a request that it be sent to the United States Columbian Commissioners. It is forwarded by Charles Hill, Secretary of the Workingmen's Sunday Rest Association, and bears the autographs of such "horny-handed sons of toil" as bishops, peers of the realm, members of Parliament, etc.

JOSEPH COOK is carrying the Sunday-closing war right into Chicago, the stronghold of the enemy. April 24 "he spoke at the Union Park Congregational Church, declaring that the Chicago that put down anarchy should not allow the Nation's Sabbath to be trampled upon, and that Sunday opening of the Exposition would double murders, make the saloons tyrants, and create anarchy and crime." Mr. Cook has a lively imagination; but it is not unlikely that his predictions of evil will be put to the test of experience. The indications are that the Fair will not be closed on Sunday, at least not entirely.

SEVERAL of the agents or "detectives" of the Pittsburg Law and Order League have been getting into trouble with the police of that city. One of these men accused of wife-beating jumped his bail and is now in parts unknown; another is awaiting trial upon a criminal charge; while another, a creature named Flynn, *alias* Magee, is in custody awaiting the result of a criminal operation performed upon a woman whom he calls his wife. Commenting editorially upon these facts, the *Pittsburg Press*, of April 27, says:—

The high moral standing of the men who work for the Law and Order society is being illustrated more and more impressively as time goes on. The third Law and Order agent was arrested yesterday and will have to answer a most serious charge. The indications are that Thomas Flynn, or McGee (for the gentleman has pursued the questionable course of wearing different names at different times and places), is as bad as, or worse than, his fellow-rascals who beat and deserted their wives, and deceived other women. Flynn, *alias* McGee—is charged with a crime that may yet resolve itself into murder.

Agent McClure is reported to have said that the society has nothing to do with the morals and character of its agents. This is a weak excuse that will not weigh at all with a true moral sentiment. The dirty private character of the agents, combined with the dirty work they do for an inconsistent, fanatical society, has excited the disgust of all

decent people, and the work of the Law and Order society must be injured by it. The fact appears to be that decent men cannot be induced to do the indecent work required by a Law and Order conspiracy, for boodles.

The fact is that the so-called agents or detectives of the Law and Order society are only disreputable spies with neither morals nor reputation to sustain, and so, utterly reckless and irresponsible. A law and order crusade managed by such men is worse, if anything, than White Cap outrages, because in this case the outrages are perpetrated under color of law.

A SPECIAL telegram from Chicago, under date of May 3, says:—

The people who are trying to close the World's Fair on Sundays have made a sad mess of it. They turned in petitions to-day from the States of Michigan and Ohio, and in both cases the number of names is several hundred thousand more than the last United States census of the States. On the Michigan petition the number is 800,000 greater than the census returns.

This is a demonstration of the very great superiority of the new method of petitioning, advised by the *Christian Statesman*, namely, by representative signatures. In this way the same persons are counted again and again, as nowadays almost everybody belongs to several organizations. The plan has worked only too well in the States named. Mr. Crafts might as well add this to his collection of "pious frauds."

THE Corresponding Secretary of the National Religious Liberty Association has just been informed that charges have been preferred against twenty individuals at Mt. Pleasant, Texas, for Sunday labor. The accused are observers of the seventh day. If these Sunday laws are designed simply to elevate and help the "poor laboring man," why is it that they are enforced so strictly against those who religiously and conscientiously observe the seventh day? Can not they rest on Saturday, and get just as much good out of it as those do who rest on Sunday? And if so, why undertake to compel them to observe a day that they do not regard as the Sabbath? It is simply some of the religious intolerance that has ever prompted men to be meddling with other people's religious convictions.

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