**“Front Page” American Sentinel 5, 10.**

E. J. Waggoner

We present herewith a *fac-simile* of page 26 of the latest document issued by the American Sabbath Union. The document as a whole comprises 126 pages, and entitled “Addresses on the Civil Sabbath, from Patriotic and Humanitarian Standpoint,” by Wilbur Crafts. It is not at all difficult to discern the handicraft of the author in the matter of which this is a *fac-simile*. {AMS March 6, 1890, p. 73.1}

Please observe that the impression which is plain conveyed is, not that it should be or that it ought to be, but that it is “*To be* hung on the breast of every person who buys postage stamps, provisions, cigar clothing, *or what not*,” on Sunday. {AMS March 6, 1890, p. 73.2}

At this rate how long will it be before they will be proposing to paint hobgoblins and devils upon the hats and garments, and to brand with the letter S the foreheads, of those who do not keep Sunday? {AMS March 6, 1890, p. 73.3}

Neither the spirit nor the principle of this proposal is removed a single degree from that which did paint such devices upon the garments, and brand the foreheads, of people in times past. {AMS March 6, 1890, p. 73.4}

And we should like for the author of this production to point out where in this proposal there is a particle of either patriotism or humanity. {AMS March 6, 1890, p. 73.5}

And the libelous thing is for sale by the hundred!! And why for sale unless it is expected that they will used? And how can it be expected that they will be used, unless it is first presumed that the American people are of so loathsome a disposition as willingly to engage in such an infamous undertaking? {AMS March 6, 1890, p. 73.6}

Such a presumption is an open insult to the civilization, and a cruel outrage upon the Christian sentiment, of the American people. {AMS March 6, 1890, p. 73.7}

And the effect of it ought to be to arouse such a degree of righteous indignation as to consign the Sunday-law movement to the everlasting infamy which this badge shows that it deserves. {AMS March 6, 1890, p. 73.8}

**“Nothing but a Hoax” American Sentinel 5, 10.**

E. J. Waggoner

The eight-hour movement is just now attracting considerable attention; but here is a bit of attention that it does not yet seem to have attracted: One of the great objects proposed to be accomplished by it is to furnish employment to those who now have no work. That is to say, there is such a vast number of men unemployed that the workday must be shortened, thus making it necessary to employ more men to do the work that there is to do, and so secure work for the army of the new unemployed. But here are the American Sabbath Union, and the Woman’s Christian Temperance Union carrying on a campaign to secure laws “to prevent people from being forced to labor.” If now there is such an immense number of people who have no work; and if it is necessary to make such an effort as is the eight-hour movement to give them work; then how can it be that so many are being forced to labor as to make it necessary to enact laws to prevent it? and how can it that there is such an Egyptian bondage of enslaved toil as the Sunday-law advocates so lamentingly describe? In the proposed efforts in behalf of the workingman, these two movements do not fit together at all. And the reason is that one of them-the Sunday-law effort-is a fraud. It is true they claim that those are “forced to labor” only on Sunday. But, in view of the vast army of the unemployed, is it not true that there are a multitude of men who would be only too glad to have the opportunity to work on Sunday for proper wages? The fact is, that poor plea in behalf of forced labor on Sunday has not a solitary item of merit to support it. It is nothing but a sheer hoax. {AMS March 6, 1890, p. 74.1}

**“Object of the Association” American Sentinel 5, 10.**

E. J. Waggoner

This Association exists for the purpose of advocating the principles of genuine religious liberty as declared in the words of Jesus Christ; and of maintaining the total separation of religion and the State according to the provisions of our National Constitution as it now stands. {AMS March 6, 1890, p. 76.1}

It is an association of Christians who maintain that Christianity, to remain pure and powerful, must never be connected as such in any way with the State; and that the State, properly to fulfill its functions, must never have anything whatever to do with religion as such, or with religious observances. {AMS March 6, 1890, p. 76.2}

United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both.-*Supreme Court of Ohio*. {AMS March 6, 1890, p. 76.3}

Secular power has proved a Satanic gift to the Church, and ecclesiastical power has proved an engine of tyranny in the hands of the State.-*Philip Schaff*. {AMS March 6, 1890, p. 76.4}

Accordingly we set forth the above declaration of principles. {AMS March 6, 1890, p. 76.5}

Membership is confined to Christians, not because we think none others are entitled to religious liberty-for, as our principles declare, all men are absolutely free and equal in this,-but solely because we desire as Christians to work for these principles, and we cannot therefore be joined with those who have no respect for Christ, whom we supremely love and honor. {AMS March 6, 1890, p. 76.6}

Membership is confined to temperance people, because temperance is a Christian principle, and as Christians, therefore, we cannot be joined with those who practice intemperance, or engage in the liquor traffic. {AMS March 6, 1890, p. 76.7}

Membership is confined to those who believe in civil government and in submitting to its authority, because this is according to the words of Jesus Christ. Civil government is an ordinance of God, and is supreme in civil things; for God has made it so in commanding Christians as well as all others to be subject to it. Its authority, however, is over the civil relations of men; and does not at all extend to religious things. (Matthew 21:15-21; Romans 13:1-10.) As Christians, therefore, we cannot be joined with those who despise government and reject civil authority. {AMS March 6, 1890, p. 76.8}

This Association maintains that it is the natural and inalienable right of every man to worship, or not to worship, according to the dictates of his own conscience and that he is responsible to God alone for the exercise of that right. With George Washington we hold that “every man who conducts himself as a good citizen is accountable alone to God for his religious faith.” Any interference with this right, on the part of any person or power, is as unwarranted as it is unjust. {AMS March 6, 1890, p. 76.9}

The aim of this Association is strictly in harmony with the intent of the Government of the United States under its Constitution. It was plainly declared by the framers of this Government that “no religious test shall ever be required as qualification to any office or public trust under the United States;” that “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;” and that “the Government of the United States of America is not in any sense founded on the Christian religion.” It is therefore not only as Christians but as loyal American citizens that this Association proposes to disseminate its principles. {AMS March 6, 1890, p. 76.10}

There are already in existence three powerful organizations, two of which exist for the sole purpose of securing national religious legislation, and the third of which stands distinctly pledged to it. These three are the National Reform Association, the American Sabbath Union, and the National Woman’s Christian Temperance Union. {AMS March 6, 1890, p. 76.11}

The sole purpose-the reason of existence-of the National Reform Association is to secure such an amendment to the United States Constitution as will make this what they choose to call a Christian nation, and by which Christian principles may be enforced by law. {AMS March 6, 1890, p. 76.12}

The sole purpose of the American Sabbath Union is to secure the enactment of laws both State and national, to strictly enforce upon all the observance of the first day of the week as a day of rest and religious worship. {AMS March 6, 1890, p. 76.13}

The Woman’s Christian Temperance Union stands in complete alliance with both of the above organizations, with all its methods and its influence to help secure the religious legislation which they both demand. {AMS March 6, 1890, p. 76.14}

Measures looking to the accomplishment of both these objects were introduced in the Fiftieth Congress, and have been introduced, and are now pending, in the Fifty-first Congress; and the intent is to carry both to a successful issue, if possible, before this Congress shall close. {AMS March 6, 1890, p. 76.15}

To oppose such measures by every fair, honorable, and lawful means, and to educate the public mind on the true relations of Church and State, are the leading objects of the National Religious Liberty Association; and it cordially invites all lovers of Christianity and the American Constitution to unite with it in the work to which the Association is devoted. {AMS March 6, 1890, p. 76.16}

**“Back Page” American Sentinel 5, 10.**

E. J. Waggoner

Sunday, February 16, Rev. Heber Newton considerably surprised his congregation by delivering a sermon in glorification of the Roman Catholic Church. {AMS March 6, 1890, p. 80.1}

The *Colorado Graphic* is a live paper which is dealing out sturdy blows and sensible matter against Sunday laws and religious legislation generally. {AMS March 6, 1890, p. 80.2}

There is a bill pending in the Legislature of this State which actually proposes to prohibit parents from teaching their own children in their own homes without State supervision. {AMS March 6, 1890, p. 80.3}

The University of Pennsylvania is about to erect a $75,000 theater. The University of the immediate future will embody in its plant a ball-room, an athletic field, an opera-house, a billiard-room, a few lecture-rooms, a race-track for horses, and possibly a roulette table. Then the boys will be educated.-*New York World*. {AMS March 6, 1890, p. 80.4}

To those of our new subscribers whose papers seem to be slow in coming, we would beg to say, Please be patient with us. You will all surely get your papers. Our business has increased so far beyond our expectations ill so short a time, since coming to New York, that for two or three weeks we have been fairly overwhelmed. We are now getting things straightened out, however, and shall soon be able to fill all orders promptly. {AMS March 6, 1890, p. 80.5}

In the Washington City Sunday-law Convention, Congressman Wickham, of Ohio, strongly denounced the counter-petition to the Sunday laws and the religious amendment to the Constitution. He declared the counter-petition to be false and misleading, because there was nothing at all proposed in Congress of the kind that the petition mentions. He said no amendment had ewer been proposed touching upon the question of religion, and exclaimed, “Let them send in as many such petitions as they please; they can do no harm; they are aimed at nothing.” All this, and more to the same effect, in the face of the fact that there are now pending in Congress two bills and one amendment resolution relating directly to religion and religious observances. We give Mr. Wickham credit for having spoken to the best of his knowledge; but his knowledge upon a most important subject is certainly deplorably limited for one in his position. It is painful to see a member of Congress display such lack of information upon a subject upon which all the people are informed,- and that a subject with which he is specially and officially connected. {AMS March 6, 1890, p. 80.6}

Argue as you will, Sunday legislation is religious legislation, whether it be to restrict the sale of liquors, dry goods, cigars, soda-water, food or peanuts on Sunday, “commonly known as the Lord’s day.” It is true that those who desire to worship God on that day should not be interfered with, but our statute books are well provided with laws which secure to the religious observer all the privileges and protection he needs.-*Colorado Graphic*. {AMS March 6, 1890, p. 80.7}

It is probable that that bill at Albany, which proposes to obtrude the State between the parent and his child, and to have the State usurp the functions of the parent, is aimed at the parochial school and Roman Catholic teaching. But whatever it is aimed at, it embodies the principle of the most horrid despotism that ever disgraced a government. It is essentially Pagan. And the principle of this bill is identical with that of the Blair Resolution to amend the Constitution of the United States. {AMS March 6, 1890, p. 80.8}

A Dispatch to the *World*, February 24, from Ashland, Wisconsin, says:- {AMS March 6, 1890, p. 80.9}

This morning Edward Ells, W. W. Groves, and James Kane, Salvation Army officers, were committed to jail for one week for marching on Sunday to the music of a cornet and flute. On the same day a Young Men’s Christian Association meeting in a suburb was looted by toughs and no arrests have been made. {AMS March 6, 1890, p. 80.10}

This illustrates what we have several times pointed out, that where there are strict Sunday laws existing reverence for Sunday takes precedence of everything else, and actions which are in themselves innocent, are severely punished while crimes of open violence are passed by. {AMS March 6, 1890, p. 80.11}

Several times lately mention has been made of the National Religious Liberty Association. We are happy to announce that the AMERICAN SENTINEL has been chosen as one of the channels through which the Association will communicate with the public. We therefore open in this number of the SENTINEL a department for the Association. Our sixth page, or so much of it as the Association may require each week, will be devoted to the principles and the work of the Association as such. Of course the work of the Association is in the same line as that of the SENTINEL, but in this department the Association will speak for itself. The principles and object of the Association are fully set forth in its department in this issue, which we heartily commend to our readers. The Association has a membership of thousands scattered all over the country, and is doing noble work for the cause of civil as well as religious liberty. The Secretary, Prof. W. H. McKee, is stationed at Washington City, and will thus be enabled to furnish important information in regard to the efforts made there to secure religious legislation. {AMS March 6, 1890, p. 80.12}

We referred a short time ago to the attempt to force into the Legislature of Washington a chaplain, despite the language of the Constitution declaring that no public money shall ever be paid for any religious “exercise.” The House went so far as actually to select a chaplain, and set him to praying at the public expense. A protest was made and the question was referred to the Attorney-General. He rendered an opinion stating that he had made a thorough examination of the subject and had come to the conclusion that “a school board would be as much justified in employing a chaplain to open the schools with prayer as the House in electing a salaried chaplain. Therefore no money can be lawfully appropriated for any religious worship, exercise or instruction.” {AMS March 6, 1890, p. 80.13}

Sunday, February 16, in Washington City, Mr. Crafts delivered his speech in favor of Sunday laws and against the counter-petition, which he says is so treacherously written as to have deceived even the elect into signing it. There was present to hear him a certain good Presbyterian. This Presbyterian gentleman heard Mr. Crafts through his whole speech-his “counterblast” to the “Advent petition,” the “Advent Sentinel,” and all: he then went home and picked up one of the counter-petitions that had been left at his house, signed it himself, and then got his wife and another lady to sign it also. Many thanks, friend Wilbur. We hope you will continue to cause that counter-petition thus to “deceive the elect.” {AMS March 6, 1890, p. 80.14}

The *Kaleidoscope*, a bright 9-page college paper, comes to us from South Lancaster, Massachusetts. It is conducted by the students of South Lancaster Academy, and is an excellent paper. We wish both the *Kaleidoscope* and the institution which it represents abundant success. For terms of subscription, etc., see advertisement on another page. {AMS March 6, 1890, p. 80.15}

**“Front Page” American Sentinel 5, 11.**

E. J. Waggoner

We learn from the *London* (Ontario) *Advertiser* that a bill is about to be introduced in the Canadian Parliament with this title: “An Act to Secure the Better Observance of the Lord’s Day.” By the term Lord’s Day is meant Sunday. What tottering support that Sunday institution must have, when all the Governments in Europe and North America are so urgently besought to hold it up. {AMS March 13, 1890, p. 81.1}

Remarking upon the phrase “secular,” used in the two Sunday bills pending in Congress forbidding on Sunday all “secular work, labor, or business,” a Baptist minister aptly says:- {AMS March 13, 1890, p. 81.2}

When it finds difficulty in deciding whether one hundred and fifty men are absent or present, although they can be seen and heard, as in the recent debate concerning the quorum, how is Congress to render decisions concerning the unseen things of the world to come? Theological matters might better be left to the theologians who are so eminently successful in agreeing among themselves. {AMS March 13, 1890, p. 81.3}

At the opening of the Woman’s Suffrage Convention, held in Washington, February 18, Mrs. Elizabeth Cady Stanton, who has been for many years an able and respected leader in the cause which that convention represented, said the part which so many women were taking in the Sunday-law movement, and the effort to “put the name of God in the Constitution,” was calling into question what woman’s influence might be in government. “I do hope,” said Mrs. Stanton, “that this Association will declare that the Woman’s Suffrage Association is opposed to all union of Church and State.” {AMS March 13, 1890, p. 81.4}

Such a declaration as this, from such a source, should lead the women of the country to give individual thought and study to these questions, and trust the formation of their views and opinions upon them, to their own good sense, instructed by the Bible alone. {AMS March 13, 1890, p. 81.5}

**“Back Page” American Sentinel 5, 11.**

E. J. Waggoner

Our thanks are due to Hon. H. W. Baker, Superintendent of the State Documents, Albany. N.Y., for official documents furnished. {AMS March 13, 1890, p. 88.1}

If you are interested in Arizona curiosities, subscribe for the *Moral and Scientific Companion*, published by Mr. Eugene Browne, of Florence, Arizona. {AMS March 13, 1890, p. 88.2}

Now that the United States Senators begin to say on the floor of the Senate Chamber, that the Sunday-law petitions are “not true as stated,” perhaps those who are running the Sunday-law business will discover that it would be better to be honest and state the truth as it is. See page 86 of this paper. {AMS March 13, 1890, p. 88.3}

March 5, there was presented to the Senate of the United States a petition carrying 308,377 names in opposition to the Blair Sunday bill and the Blair resolution proposing an amendment to the Constitution respecting establishments of religion and free public schools. This makes more than 658,000 *bona fide* signatures that have been presented to the Senate in opposition to these measures. Let the good work go on. {AMS March 13, 1890, p. 88.4}

The Young People’s Christian Endeavor societies of Poughkeepsie, N.Y., have started a boycott on Sunday trade. They are endeavoring to get people to sign an agreement not to patronize any stores that do not close on Sundays, only excepting drug stores. These societies would do better to spend their efforts in an honest endeavor to be Christians, than to lay themselves out in such “Christian endeavor” as this amounts to. {AMS March 13, 1890, p. 88.5}

A gentleman who holds a proper estimate of human nature has stated to us that, though we are so strongly opposed to the work and aims of those who are seeking to secure religious legislation, we ourselves would be just as bad as they are if we had the power which they are asking for. Of course we would. And for the very good reason that we would have to be as bad as they are before we could ask for that power; and being as bad as they in asking for it we certainly would be as bad as they in the use of the power when obtained. Our constant purpose is, that by the grace of God we may be kept so good, that we will *never ask for any such power*. {AMS March 13, 1890, p. 88.6}

We are indebted to Prof. W. H. McKee’ Secretary of the National Religious Liberty Association, for a copy of the Brief submitted by him to the Congressional Committee on the proposed District Sunday law. We shall print it next week. Professor McKee is a graduate of Michigan University Law School, and a practical lawyer besides-having been regularly admitted to the bar in three different States-and we can assure our readers that in this Brief there is a treat in store for them. {AMS March 13, 1890, p. 88.7}

In the *North American Review*, for March, there is a fine discussion of “The Limitations of the Speakership,” by Speaker Reed and Ex-Speaker Carlisle. The editor of the *Review* graciously informs the public that “of all *others*” these two gentlemen could discuss this question “with adequacy in point of practical experience and contrasted principles.” “Others” indeed! We had supposed that of all men in the country these two gentlemen were *themselves*. And if Mr. Bryce had only been in the gallery of the House of Representatives, January 29 last, we believe that he would be inclined to think so too. Assuredly, Mr. Editor, these two gentlemen are themselves, not “others.” {AMS March 13, 1890, p. 88.8}

The organ of the French Evangelical Publishing Society, *Semeur* (Springfield Mass.), the publication of which was suspended last fall, has again made its appearance under a new name. It is now known as *Le Citoyen Franco-American*, which means “The Franco-American Citizen.” It is printed principally in French but has an English department, and has a thoroughly Protestant ring which is decidedly refreshing. The object of the paper is the promulgation of Protestantism among French-speaking people in America, and while its publishers do not wish their countrymen to forget that they are French, they do desire that they shall become thoroughly loyal American citizens, owing allegiance, not to the Pope of Rome but to the Government under which they live, and to the God who gives them their being. We trust that *Le Citoyen Franco-American* will be always and in every part thoroughly and consistently Protestant. {AMS March 13, 1890, p. 88.9}

**“Front Page” American Sentinel 5, 12.**

E. J. Waggoner

The German emperor has no small idea of his position. Nothing but his own exposition of Scripture will express it to his satisfaction. As thus set forth it is described as follows:- {AMS March 20, 1890, p. 89.1}

I see in the people and the land intrusted to me by God, a talent which, as the Bible says, it is my duty to increase. I mean with all my strength to so trade with my talent that I will be enabled to add many another thereto. Those who help me I heartily welcome; those who oppose me I dash to pieces. {AMS March 20, 1890, p. 89.2}

He is not the only one who holds such a view of the “talent” of government and governing. It is common to those who hold that governmental authority is of divine right. National Reformers and the American Sabbath Union in this country hold it in common with the German emperor and the Papacy in Europe. {AMS March 20, 1890, p. 89.3}

**“The Kangaroo and Other Stories” American Sentinel 5, 12.**

E. J. Waggoner

In our report of the Washington City Sunday-law Convention a few weeks ago, we mentioned the reference of Rev. James Stacy, D. D., of Newman, Georgia, to the kangaroo. We could not, however, give the exact words. We have them now. {AMS March 20, 1890, p. 89.4}

His address was written when it was delivered in the Convention, and it has since been printed in the *Christian Statesman* of February 20 and 27. In that of the 20th is the zoological specimen, in these words:- {AMS March 20, 1890, p. 89.5}

The infidel cry, “Down with the Sabbath,” like the, bounding kangaroo springing from his lair, has fastened itself upon an unsuspecting people, and with unyielding pertinacity and without any evidence of satiety continues to draw its life blood. {AMS March 20, 1890, p. 89.6}

That the reader may see how perfectly exact is Mr. Stacy’s figure we quote:- {AMS March 20, 1890, p. 89.7}

The kangaroos are all vegetable feeders, browsing on grass and various kinds of herbage, the smaller species also eating roots. They are naturally timid, inoffensive creatures, but the larger ones when hard pressed will turn and defend themselves.-*Encyclopedia Britannica*. {AMS March 20, 1890, p. 89.8}

The Sunday-law folks are as badly mixed in their zoology as they are in their Sabbath theology. And their characterization of the “infidel cry, Down with the Sabbath,” is just as wide of the mark as is their zoological idea of the kangaroo. No better description was ever given of the nature of the opposition to Sunday legislation than is given in the above true statement of the disposition of the kangaroo. Yes, sir, the kangaroo is an innocent creature if you let him alone, and so are we. {AMS March 20, 1890, p. 89.9}

**“Back Page” American Sentinel 5, 12.**

E. J. Waggoner

For a living illustration of the influence of ecclesiastics in legislation, please read and inwardly digest the article by our London correspondent, page 91. {AMS March 20, 1890, p. 96.1}

A new edition of the pamphlet “Civil Government and Religion” is now ready. It contains the new Amendment resolution and the new National Sunday bill, with discussions of them which brings the pamphlet up to date. Let it have the widest possible circulation. {AMS March 20, 1890, p. 96.2}

There was laid on our table this week a copy of a German edition, illustrated, of the pamphlet “Civil Government and Religion.” We are glad to see it. It supplies a need that has been seriously felt for some time. We hope the friends of truth and good government will bring this to the notice of the German people as promptly and as widely as possible. 229 pages. Price, 35 cents. {AMS March 20, 1890, p. 96.3}

Sunday evening, March 9, there was a Sunday-law meeting held in Bedford Street Methodist Episcopal Church, this city, Colonel Elliott F. Shepard was one of the speakers, and his speech was characteristic of himself and of the body of which he is president, as the following extract will show. This is all of his speech that needs to be reported:- {AMS March 20, 1890, p. 96.4}

England and the United States are the greatest Nations in the world because they keep the fourth commandment. Germany conquered France because she was a better Sabbath-keeping Nation, and by this standard a Nation’s greatness may be judged. {AMS March 20, 1890, p. 96.5}

At the annual meeting of the alumni and alumnae of Michigan University, resident in Washington, which was recently held at Willard’s, Representative Allen, of Michigan, made a ringing after-dinner speech. He declared that the University owed much of the marvelous progress which it has made to the fact that it has always maintained the proper distinctions between religion and the State. {AMS March 20, 1890, p. 96.6}

This great institution of learning has kept an even course, in respect to these questions, through much adverse criticism. But, by the character of the men whom it has sent out to participate in the public councils of the States and of the Nation, it has proved most conclusively that a noble and intelligent Christianity can be developed without a distinctive theological training. It is a fact that, in these days of increasing subserviency to man-made theology, and of dangerous tendency to centralization in Church and in State, with a view to future coalition, the broadly educated men and women of such institutions as the Michigan University are needed to maintain the social, political, and moral equilibrium of national affairs. {AMS March 20, 1890, p. 96.7}

The annual Convention of the National Reform Association is to meet in Lincoln Music Hall, Washington City, April 1, and continue three days. Rev. Jonathan Edwards is announced as one of the speakers, and he is to speak on the same subject that he did in the Convention of 1873. Hon. W. C. P. Breckinridge, who framed the Sunday bill for the District of Columbia is to preside at one of the sessions and make a speech. {AMS March 20, 1890, p. 96.8}

Of all days in the year, the first day of April is the only one on which that Association can with perfect consistency meet. {AMS March 20, 1890, p. 96.9}

In a speech in the United States Senate, March 5, in opposition to the Blair Educational bill, Senator Plumb, of Kansas, gave expression to an immense truth, and as important just now as it is immense, when he spoke the two following sentences:- {AMS March 20, 1890, p. 96.10}

Whatever domain Government invades it dominates. The jurisdiction which it takes it keeps. {AMS March 20, 1890, p. 96.11}

Let the people attach these two sentences to the Sunday Bills that are now before Congress, then carefully study the whole, and they will get a view of what the result would be if they became laws. By this too, those who favor these measures can see what they ask when they petition for the passage of such bills. {AMS March 20, 1890, p. 96.12}

In the United States Senate March 3, Senator Spooner, of Wisconsin, very justly remarked that “the tendency of this day is too much to paternalism in government.” This is too true. The evil tendency seems to be in the very air. It crops out here and there and everywhere. It cannot be too carefully watched nor too strictly guarded against. Mr. Spooner further said that “no man can sit in Congress without being conscious of the fact that very often petitions come here for legislation on topics which are not justly the subject of legislation.” Sunday legislation is a sample of this, therefore let the petitions be rolled up by the thousands of names against such legislation. {AMS March 20, 1890, p. 96.13}

In a Sunday-law meeting in this city, Tuesday evening, March 11, Rev. R. S. MacArthur, pastor of Calvary Baptist Church, said, as to the keeping of the Sabbath, that if he were in a Mohammedan country he could observe Friday; if in a country where Seventh-day Baptists predominated he could observe Saturday, though he would prefer Sunday; and that in this country, as Sunday is the day observed, people ought not to object when required to observe it. Yet he insisted that the Sabbath is of divine and everlasting obligation. {AMS March 20, 1890, p. 96.14}

The same day, in the City Court, a Chinaman, about to be sworn as a witness, when asked what form of oath he would consider most binding, replied:- {AMS March 20, 1890, p. 96.15}

Here in America I believe in the Bible, but in China I would believe in idols and my ancestors. {AMS March 20, 1890, p. 96.16}

Dr. MacArthur’s views of moral obligation match quite well with those of that Chinaman. {AMS March 20, 1890, p. 96.17}

The attempt to shut all places on Sunday except those which are run in the interests of religion and the Church, has led an enterprising proprietor in Boston to label his dime museum on Sunday as follows:- {AMS March 20, 1890, p. 96.18}

Scientific Church. Grand concert and lecture on old maids and prize-fighters. Collection. 10 cents. {AMS March 20, 1890, p. 96.19}

The genuine churches ought to be ashamed of such company as that. It may be replied that they are ashamed of it. Hardly; if they were ashamed of such company they would be ashamed to create it, as they do by the laws which they demand shall be enacted and enforced. So long as they are not ashamed to create such company, it cannot be said that they are ashamed of it after they have created it. {AMS March 20, 1890, p. 96.20}

*The Gospel in All Lands* for March is one of the best numbers of that month which has ever been issued. Mexico is the subject of the “Monthly Missionary Concert,” which is especially interesting and cannot fail to increase the interest now felt in this country in Christian missions in that republic. “The Jesuit Campaign and Our Danger,” by Charles J. Little, LL.D., should be read by everybody, and the warning which it contains should be heeded. The author truthfully remarks that “the real danger lies not so much in the Jesuitism of Catholicism as in the Jesuitism of Protestantism,” by which he means the adoption by Protestants of Jesuitical practices, traditions, and methods. {AMS March 20, 1890, p. 96.21}

**“Front Page” American Sentinel 5, 13.**

E. J. Waggoner

It is not the Roman Catholics alone who are complaining of the religious history that is taught in the public schools. The Presbyterians in Tennessee are at it too. They have petitioned the Legislature protesting against the introduction into the schools of the State, of a State history written by the Hon. James Phelan. They assert that in his chapter on “Churches” he has sadly “misrepresented the Presbyterian Church, and the reasons for the origin of the Cumberland Presbyterians,” and that moreover, he shows too strong Methodist proclivities. We hope so. {AMS March 27, 1890, p. 97.1}

Upon the subject of progress in the Washington Legislature, the *Spokane Falls Review* of February 20, 1890, says:- {AMS March 27, 1890, p. 97.2}

“One would quite naturally imagine, judging from the stew that some people have worked themselves into, over the matter of prayers in the Legislature, that one element within that august body would consider life a burden, a dreary desert unrelieved by a single oasis, unless for a few moments of each legislative day they were insured the pleasing privilege of sitting within the sound of the soothing voice of a ‘court chaplain.’ {AMS March 27, 1890, p. 97.3}

“The fact that a man is oppose prayers in the Legislature does not signify that he is a foe to Christianity. It seems to the *Review* that he might be a prominent member of a church and still consistently object to religious services being blended with law-making, precisely as he might frown upon any attempt to notify a preacher to appear with his Bible and prayer-book on the occasion of a gathering of citizens for the purpose of working a county road! {AMS March 27, 1890, p. 97.4}

“If Christianity cannot stand without a State prop it is not the religion we take it to be. As a matter of fact, every effort to give it State support has had a reactionary effect that wrought more injury than benefit.” {AMS March 27, 1890, p. 97.5}

**“A Movement to Unite Church and State” American Sentinel 5, 13.**

E. J. Waggoner

In the SENTINEL of January 16, there appeared the text of the joint resolution proposing an amendment to the Constitution of the United States, “respecting establishments of religion and free public schools.” {AMS March 27, 1890, p. 99.1}

The resolution calls for the instruction of children in the “fundamental and non-sectarian principles of Christianity.” Now what are the fundamental principles of Christianity? It is self-evident that Christianity pertains to Christ, and that nothing can be taught in regard to Christianity without teaching about Christ. Where do we learn about Christ? and what shall we teach about him?-We learn of Christ in the Bible, and nowhere else. All we know of Christ is contained in the Scriptures of the Old and New Testament, and therefore that which is taught of Christ, in teaching the fundamental principles of Christianity, must be what the Bible reveals concerning him. So the very first thing in teaching Christianity is the consideration of who Christ is. And what about him? What does he do for us? What is the nature of his work? The simple answer to these points, according to the Bible, would be that Christ is the Son of God; the divine word who was in the beginning with God, by whom all things were created; who was made flesh and dwelt among men; who died and rose again to redeem men and to save them from sin. And this brings up the fact that men have sinned against God; they have broken his law. And so, to teach the fundamental principles of Christianity is to teach the law of God, which points out sin, and to teach Christ as the Saviour from sin; to teach his power and majesty as the one who is able to save from sin; in short, the fundamental principles of Christianity is all there is of it. You cannot teach anything about Christianity without teaching these very things. For Christianity may be summed up in a word as the way of salvation from sin, through Christ. {AMS March 27, 1890, p. 99.2}

Suppose now the State enters upon the work of giving this instruction to all children within its borders. What is it doing?-It is doing the very work for which the Church of Christ exists. Christ instituted a church here upon earth that it might be the light of the world, that it might spread abroad in the earth a knowledge of him and of his truth. This is all the church is for. Now when we have the entire Government doing this work in every school district, we have simply the State organizing itself into a universal church. That would be a State Church, a union of Church and State. Nothing less than this can be made of it. {AMS March 27, 1890, p. 100.1}

Again, the bill says “the fundamental and non-sectarian principles of Christianity.” By that is meant those principles which are not peculiar to any sect, but which all denominations can unite upon. Please consider the fundamental principles of Christianity, as we have referred to them, and see upon which one all denominations are agreed. Christianity means the doctrine of Christ. Who is Christ? Some say he is the divine Son of God, and others deny this. Some say that his work was vicarious, others that he simply lived and died as an example. There has been disagreement upon the very first principles of Christianity ever since the Church existed. So that if the public schools are to teach the principles of Christianity, they must teach principles that are held by some denominations and disbelieved by others. {AMS March 27, 1890, p. 100.2}

In his book, “Romanism versus the Public-School System,” page 170, Dr. Daniel Dorchester says:- {AMS March 27, 1890, p. 100.3}

It is plain that is all classes are to use the public school, there must be no specific religious instruction. It cannot be imparted consistently with the American system of government; if religious instruction is given, it will be almost certain to savor of some particular sect. {AMS March 27, 1890, p. 100.4}

The same thing is put more forcibly by the Honorable Stanley Matthews, in a speech in reference to the Bible in the schools of Cincinnati. Said he:- {AMS March 27, 1890, p. 100.5}

The gentlemen on the other side say they limit the religious instruction demanded to what they call a “broad Christianity.” I have already once or twice adverted to the term. I do not know that I understand it. If I do, it is a “broad” humbug. The Christian religion is not a vain and unmeaning generality. It is a definite and positive thing. It means something, or it means nothing. In my view it is a supernatural scheme of redemption-a revelation from God of his gracious purpose and plan of salvation to a race “dead in trespasses and sins,” through the mediation and atonement of Jesus Christ, who, being God from eternity, became incarnate, and by his death upon the cross became a sacrifice for sin, made expiation for it, and, having risen from the grave, ascended into heaven, and there sitteth on the right hand of the Father to make intercession for his people. The whole character and value of such a religion consists altogether in being, as it claims to be, a supernatural plan of salvation from sin. Otherwise it is irremedial. Strike out from the Bible the parts which disclose, reveal, and teach that scheme, and the rest is insignificant. And any instruction or education in religion which does not teach the facts which constitute that scheme, and which cannot be stated even, except as conveying dogma, is no instruction in the Christian religion whatever. {AMS March 27, 1890, p. 100.6}

This is the truth clearly and forcibly stated. If the principles of Christianity are to be taught at all, the whole must be taught. Christianity is a unit, and the whole of it is contained in the fundamental principles. If the State is going into the business of teaching this, then we ask, How will the work of the school-teacher differ from that of the Sunday-school teacher and the minister of the gospel? And the only answer is that their work will be a little more comprehensive. They will be doing the work of the minister and the Sunday-school teacher, and, together with that, will be giving instruction in the sciences. So that, as we said before, for the public schools of the United States to teach the fundamental principles of Christianity would be to establish a State Church, to effect a union of Church and State in the most complete manner possible. {AMS March 27, 1890, p. 100.7}

We have already shown that non-sectarian instruction in religion cannot be given. Such instruction will necessarily savor of some particular sect, as Dr. Dorchester says. And this, it is admitted, would be to effect a union of Church and State. Thus, in the book before referred to, on page 65, Dr. Dorchester, in referring to an appropriation by the State of New York to certain Catholic schools, says:- {AMS March 27, 1890, p. 100.8}

The people thus found themselves taxed for the support of sectarian education, the Roman Catholic faith being taught in the schools thus supported. The State and the Church were then virtually united. {AMS March 27, 1890, p. 100.9}

It is plainly evident that whatever way we consider this proposed amendment, it is really an amendment to effect a union of Church and State. We have not in this article touched upon some of the pernicious results that would necessarily grow out of the adoption of the amendment, except as the readers may infer for themselves some of the evils that would result from a Church and State union. In another article we shall show some of the wickedness that would follow its adoption. {AMS March 27, 1890, p. 100.10}

E. J. W.

**“Notes” American Sentinel 5, 13.**

E. J. Waggoner

In the Baltimore Conference of the Methodist Episcopal Church, South, March 15, the Rev. P. H. Whisner asked for the appointment of a committee of five on Sabbath observance, saying that “there is a great struggle going on between those who wish to see the Christian Sabbath kept sacred and those who wish to do as they please on that day.” Well, if a man is not a Christian, has he not the right to do as he pleases on the Christian Sabbath? Why is it that those who profess to be Christians, persist in the effort to compel those who are not Christians to act as though they were? Such a proceeding is a reproach and only causes reproach to Christianity. {AMS March 27, 1890, p. 102.1}

**“Lathrop Riots” American Sentinel 5, 13.**

E. J. Waggoner

The act of those riotous women at Lathrop, Missouri, the *Union Signal* approves as “a temperance crusade with practical features and speedy results.” We do not believe in intemperance nor in rioting. Riotous “temperance” is intemperance none the less dangerous than saloon intemperance. These women ought to have been more both womanly and more temperate. They should not have allowed their zeal to get the better of their judgment. {AMS March 27, 1890, p. 103.1}

**“Back Page” American Sentinel 5, 13.**

E. J. Waggoner

The Supreme Court of Wisconsin has decided that the reading of the Bible in the public schools is sectarian teaching, and therefore unconstitutional. Judge Bennett’s “representative” decision is therefore reversed. {AMS March 27, 1890, p. 104.1}

The Blair Educational bill was defeated in the Senate March 20, by a vote of thirty-one to thirty-seven. Senator Blair changed his affirmative vote to no and gave notice of a motion to reconsider. {AMS March 27, 1890, p. 104.2}

The article in this paper on the bill was in type and “made up” before the bill was defeated; and it will help more to show how richly the bill deserved the everlasting death which we hope has been dealt to it by this vote. {AMS March 27, 1890, p. 104.3}

Our readers will remember that two weeks ago we published a letter from our California correspondent criticising a sermon on Sunday work in one of the California prisons. Referring to this same sermon the San Francisco *Alta* says:- {AMS March 27, 1890, p. 104.4}

A good many interior journals are commenting admiringly on the energetic and righteous indignation with which Rev. Dr. F. A. Horton, of Oakland, recently denounced the practice of working the San Quentin convicts on Sunday. Only one fault can be found with Dr. Horton’s denunciation. The convicts in San Quentin are not worked on Sunday. {AMS March 27, 1890, p. 104.5}

This is indeed a serious fault, but we think that our correspondent showed very plainly that it was not the only fault in that sermon. {AMS March 27, 1890, p. 104.6}

We learn from the *Territory Enterprise* that a large and enthusiastic meeting of the citizens of Virginia City, Nevada, was held in the Opera House at that place on the 10th inst., to protest against the pas-sage of the Blair Sunday-rest bill, the Breckinridge Sunday bill, and the proposed Educational amendment to the Constitution of the United States. A part of the resolutions were as follows:- {AMS March 27, 1890, p. 104.7}

*Resolved*, That ... it is not and never should be within the province of the national Congress, or the Legislature of any State in the Union to prescribe for the free public schools what are and what are not the “fundamental and non-sectarian principles of Christianity.” {AMS March 27, 1890, p. 104.8}

“*Resolved*, That religion is beyond the purview of human government, and from it is essentially distinct and exempt from its cognizance. That any connection between them is not only injurious to both, but is destructive of personal liberty, freedom of conscience, and the public welfare; and with the patriot soldier, Grant, we affirm that all religious should for all time, be left to the family altar, the church, the private school, supported entirely by private contribution, and that the State and the Church should remain forever separate. {AMS March 27, 1890, p. 104.9}

The senators and representatives from that State were requested to oppose the adoption of the Blair and Breckinridge measures. The work of the National Religious Liberty Association was heartily approved. {AMS March 27, 1890, p. 104.10}

Dr. Gossler, Minister of Ecclesiastical Affairs and Public Instruction of the German Empire, has, it is said, expressed his approval of the views of Dr. Windhorst, the Catholic leader, that the Church, school, and State ought to work together. Radical changes, he declares, are impending in the field of education. In view of the fact that the late elections in Germany have given the Papists a strong hold upon the Government, enabling them to dictate their own terms to the emperor, the world need be surprised at nothing which may happen in Germany in the way of a return to the methods of the middle ages. {AMS March 27, 1890, p. 104.11}

Rev. Joseph Cook is quoted by the *Christian Statesman* of Feb. 27, as criticising Edward Bellamy’s Nationalism, in his first Boston lecture for 1890, and saying: “It has elements in it that are very Christian; but the Christianity is in the voluntary co-operation, and not in the compulsory Nationalism.” Very true Mr. Cook! The principle of voluntary co-operation, and not of national compulsion, is at the root of all Christianity. In that expression, you have stated a truth of universal application, and one which bears just as hard upon the methods and purposes of the National Reform Association, and Sabbath Union, as upon the doctrines of Mr. Bellamy. Why, then, do you affiliate with these advocates of nationalism in religion? {AMS March 27, 1890, p. 104.12}

The *Christian Statesman*, of March 6, contains the following: “We regret to note that Sabbath, the 23rd inst., was openly devoted to lobbying among the members of Congress in favor of the rival cities. The amended Fair bill, imperilled by a shameful struggle for political advantage, passed the New York Legislature on Wednesday, the 19th. Until this was done, New York’s representatives at Washington could do nothing. The Sabbath was one of the four days left before the vote was to be taken. Chauncy M. Depew, Ex-Senator Warner Miller, Elliott F. Shepard and others, hastened to Washington. We cannot say to what extent the Christian men in this delegation were responsible for the fact, or were implicated in it, but the newspapers of Monday bore evidence that no other day of the four was more diligently employed in pushing the claims of New York, than was the Sabbath. On the evening of that day, a dinner was given by Representative Flower, where the plans for the week were carefully looked over again, and close calculations made, as to the result of the vote.” {AMS March 27, 1890, p. 104.13}

Already it seems the religious press has begun its censorship, and among those who fall under its displeasure, is the unfortunate president of the Sabbath Union itself. Elliott F. Shepard has been in bad company, and the *Christian Statement* throws the first stone. He has soiled the immaculate dignity of his office by coming to Washington on the same train with Chauncy Depew and others, who, according to the newspapers, must have talked about the World’s Fair on Sunday. A New York Representative gave a dinner too, and these bad men all ate together on Sunday, and planned how to get the World’s Fair. If only the Breckinridge Sunday bill had been a law, the *Statesman* might have had legal redress for the “disturbance” of its Sunday rest in Philadelphia, by these New York Sunday breakers in Washington. {AMS March 27, 1890, p. 104.14}

A gentleman in Florence, Ontario, sends us a postal card, from which we make the following extract:- {AMS March 27, 1890, p. 104.15}

You seem to think that God requires some help from some of his creatures to maintain his kingdom upon earth. I pray that the United States may be so fortunate as to get a civil statute to protect the first day of the week as the Christian Sabbath. {AMS March 27, 1890, p. 104.16}

We cannot see why the gentleman should imagine that we think that God needs some help “to maintain his kingdom upon earth.” That is the position occupied by those who are endeavoring to give him the help of the civil law. The Sabbath is a divine institution, and it belongs to God. If Sunday is the Sabbath, it certainly needs no other law than the law of God to maintain it. God needs no aid from the civil power to maintain the dignity of his government. But the National Reformers are insisting that he does, and that this Government shall give it to him. {AMS March 27, 1890, p. 104.17}

The member of Congress who presented the local Sunday bill for the District of Columbia, in the House of Representatives, said, in an address quoted in New York, as quoted in “Sabbath Reform Document” of January 9:- {AMS March 27, 1890, p. 104.18}

The State owes it to itself and to its present citizens, and to the generations that are yet to come, to protect this day, on grounds that they protect the grounds that they protect the martial relation. {AMS March 27, 1890, p. 104.19}

This member proposes to protect the day, by a law “to prevent persons from being forced to labor on the Sunday.” At the next session of Congress, then, we may expect him to introduce a bill “to prevent persons from being forced to violate the marital relation.” {AMS March 27, 1890, p. 104.20}